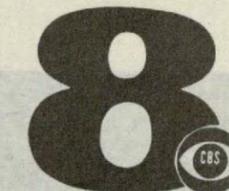


"THE RACIAL ISSUE IN SAN DIEGO"

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



KFMB/TV



SAN DIEGO



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,

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MODERATOR

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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, XETV, and KOGO-TV. Because of its importance, this is the first jointly produced program in San Diego television history, broadcast simultaneously by all three stations. Our guest is Professor Minos D. Generales.

...and 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 - to attempt to bring out some causes for these tensions, and to explore means of eliminating or removing these causes. It's now just two weeks after the terrible riot in Los Angeles, and it's just twelve days since the most serious racial disturbance - * riots, disturbances, not riots - * in recent San Diego history.

PART ONE - - - THE PROGRAM

...to help direct questions and discussions, to try to keep questions and answers as brief and clear as possible, to watch the time of the hour, and perhaps to attempt some sort of a survey at the end of the program. The opinions of the panelists are, of course, their own. We will introduce the panelists, who are seated in a circular arrangement.

...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...

THE RACIAL ISSUE IN SAN DIEGO?

The racial issue in San Diego is presented as a public service by KFMB-TV, KOGO-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.

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; to 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 - - note, disturbances, not riots - - in recent San Diego history.

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

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 hands of the clock 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 me 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 Wright Brothers Senior High School.

Mayor 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.

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 kind 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 to ask them 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

1.

* * *

"May I first say I am white; was 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 setting that example--for liquor has played a big part in all these riots.

Some people really need welfare, but too many feel "Why work when the tax payers will support me"--giving them time to be lazy and get into trouble.

The letter Harold Keen read and his comments and questions were fine but Mr. Brown really resented him. . . .

If all moral issues, including liquor, glue sniffing and other narcotics, plus a higher moral standard are not stressed and publicized by our officials and all citizens that trouble will continue.

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."

* * *

2.

"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 harrassment.

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.

"I would like to comment about the panel discussion on racial issues aired last evening.

If a brick wall had been built through the center of the studio with Negroes on one side and Whites on the other, both making their complaints to the wall, they couldn't have been less successful than they were on the panel. Almost without exception they wore a chip on their respective

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, 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 if 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 dignified 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 loafis 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."

"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 over come 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."

"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 Rocky Road. All the way. Where we were farmers in Calquitt Ga. my Father, Mother, and seven kids with myself. We left 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 my 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 aren'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 Muslims. 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 criteria for Negroes all over the U.S.A. that must be changed. A new criteria 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 shared the one from the other. I am pleased to see the local businessmen and Ministers, 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 Logan Heights area is segregation," 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 Ocean View, do not live in that area, they are outside hoodlums with 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. They'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 Curran, 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.

He said "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 rooling 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 imporving, 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 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 outraged, 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 than 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 Christian ethics. Could he have meant ideas which are foreign to our 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 real 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 pertaining 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 spent 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--inadvertently, carelessly, or panic-mindedly perhaps. Hoping for greater serenity in San Diego for us all."

40.

* * *

"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 panelists 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 their 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 opportunity 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 intelligent 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."

45. * * *

"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?"

47. * * *

"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."

48. * * *

"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."

49. * * *

"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?"

50. * * *

"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 disappointed 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 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 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 19 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 out 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 segregation, 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 segregation. 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, 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 an 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. Allthrough 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 harrassment; 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 Model-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 turbans 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 sincerity? Will the time ever come when the Negro orphan child will be adopted into the Caucasian 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 repercussions.

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" existence.

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 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 too 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 referred 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 referred to any such thing as Rehabilitation as is often referred 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 breedingground 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 Firday 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 his 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 Birchers 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 Peach 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 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."

"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."

"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."

"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."

"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

other group. This is a function of the historical fact that he was forcibly uprooted against his will from his cultural roots in a way that permitted very little transplanting of that root culture into a new environment for absorption and integration. The Negro in America is struggling for personal and social identity under the weight of a handicap that has not existed for other minority groups whose representatives came to America as an expression of personal choice and brought with them a valued cultural heritage which gradually found acceptance as a valued constituent of the over-all melting pot of current American culture. During the initial period of struggle against prejudice and discrimination, members of these minority groups were able to consolidate their sense of personal identity around their cultural identification which they had consciously or unconsciously brought with them when they voluntarily came. The American Negro has unconsciously, if not consciously, felt cut off from and therefore alienated from his own cultural roots in infancy or early childhood, feels alienated from them. It is natural in such a situation to turn to the adoptive parents for a new source of identity. The new identity which was initially bestowed upon the Negro by the White American was that of the slave; and, when that was fortunately abolished, he was left even more adrift psychologically because his liberators provided or permitted few channels for a new identification with the total American culture. It is very much to the credit of the American Negro that, despite the many ways in which his efforts to identify with the general American culture have been blocked, he has nevertheless been able to do so with sufficient success to carry his responsibilities in such areas as military service, taxation, etc. Derogators may say that, after all, the Negro has no choice but to meet these responsibilities. Such a statement would give no recognition to the sense of American identity which the Negro has achieved, despite the obstacle of prevailing attitudes which have served to keep him in a psychological no-man's-land.

In my opinion, the present civil rights movement is more than an attempt to gain equality and justice on a legal level, important though that is. It seems to me that an equally crucial aspect of the struggle is the Negro's plea for his right to a sense of personal identity as an American citizen, a most healthy and constructive way of resolving his identity problem. Again, the White American who prefers the ostrich stance may say, "All right, let them identify," and thus refuse to face his own responsibility in the matter. Since the White American is the majority carrier of the American identification, his active participation in the Negro's struggle for identity is essential. I wonder how many people have faced the fact that, even if and when the majority of White Americans reach the point of being able to give wholehearted support to the Negro in his struggle up from captivity, it is still going to be a very difficult psychological struggle for the Negro. There are forces in the Negro population against such psychological integration, just as there are in the White population, and with more rational justification from a historical stand point. Among these negative forces in the Negro population is the sense of hopelessness which was mentioned by panel members. As a nation, we are fortunate to have Negro leaders who courageously try to work with oppositional forces in both the Negro and White populations, toward a goal of resolving these forces in a way that will make possible a healthy and constructive psychological identity for the Negro. The task which these Negro leaders have taken on is certainly no easy one! And it is frightening to think of the possible consequences of failure to achieve this goal.

For, where no positive sense of personal identity exists, a negative identity easily sprouts. If the Negro is not permitted and helped to achieve positive identity with the American culture, he will eventually develop his identity around opposition to it. This is already happening both in organized and disorganized forms.

I would be very much interested in reactions to this brief summary of some of my views of the problem. I would also like to learn about the Citizens' Interracial Council, and would greatly appreciate receiving some information on it."

"I was extremely interested in the television program and felt compelled to write this letter. The general consensus of the panel members seemed to be that the community must exert greater effort in the area of racial equality. A question has come to my mind, "What can I, as a (white) member of the community, actively do?"

At the present time, I am employed as a teacher in Linda Vista. I've also taught in Logan Heights and San Ysidro, and when my family moved to California in 1947, we lived in Southeast San Diego. I am familiar with the fact that an economic and social problem exists, but am unable to solve it as an individual.

I've always been friendly and fair in my relationships with students and colleagues from minority groups. When I put my house up for sale, I'll sell it to anyone who wants to buy it. But I feel there is nothing else I can do, although I'd like to. For example, there are no Negroes on the faculty at my school. I cannot remedy this situation because I am not in a hiring position. There are no Negroes living on my street, but I am unable to rent or sell someone else's home. In my own classroom I see little evidence of any racial discrimination, so there's nothing I can do there. I am unable to patronize Negro-owned businesses in my neighborhood because none exist.

I'm sure there are other people that feel as I do; we are the community, but what can we do?"

"Your panel discussion concerning the racial issue was both timely and informative. Further discussions on this topic may be helpful in getting started on a real solution to the problem--it is certain that no satisfactory solution can be possible by political or minority pressures or by the appeasement of any minority groups--we have had far too much of this sort of thing already.

I am deeply impressed by a statement made by Mayor Curran toward the

close of the discussion, "I consider it my first duty--to protect the lives and property of the people."

It is unfortunate that more elected and appointed officials have failed to take this kind of a forthright stand--far too many of them seem to think that they owe protection only to minority groups."

113.

* * *

"The simultaneous telecast of Friday was one step. But the time was too short. They were just getting nicely started when the time was up.

Is there a chance of having similar telecasts periodically? Even though nothing is actually settled it at least keeps people talking. And talking, in itself, is a great help."

114.

* * *

"Thank you for the very fine program on racial issues in San Diego. There is a need for more of these types of programs as they would serve as a much needed educational understanding between all races, and especially between the Negro and Caucasian.

Harold Keene's question as to "Why the Negro has not lifted himself up by his boot straps as the Jewish, Italian, and the Irish have done?" is a tired old question.

In the first place the Negro cannot be compared to these groups historically, culturally, or even socially. Historically, the Negro was brought to this country as a slave. While it is true that many Italians, Irish, (the Irish especially, and many English were brought to this country as indentured servants, they still had the eventual promise of freedom) and Jews were mistreated in the early development of this country, they were still free as human beings to make an independent living, to go to school, and to settle in communities where their own people and culture was predominate. Thus they were afforded solace until their general acceptance into the American Dream took place.

Negroes from the beginning had not this solace. They were separated on the slave ships (sometimes they were separated in their own homeland) from their families with no thought given to their freedom, schooling, or even to their feelings of love for their immediate families, much less for their countrymen! They were not allowed to settle in communities as independent people and therefore continued cultural development, and social awareness was not fostered among them. They were just plain property to be used by their masters in this country from the very beginning!

The Negro is also unique in this picture in that the color of his skin sets him apart. I should not have to remind you that a great percentage of Caucasian Americans today claim to be "part Irish"! The Jews and the

Italians can and do assimilate racially well because their "fair" coloring does not automatically single them out! The darkness of the Negroes' skin makes it easier for those of racial biasness in this country to reject him on all levels of our society.

Also, let it be remembered that it took laws (Amendments to our Constitution) to declare that the Negro slave was to be free! This in a sense was saying, "The Negro is now a man or a person!" Did the Italian, Jew, or the Irish have to be declared a person in this country?

Further, Harold Keene, I should not have to point out to you other factors existing in this country which are designed to keep the Negro subservient--the general setting apart of the Negro socially (segregated schools in the North and South, separate restaurants, segregated housing, and separate recreational facilities, and etc. to sight but a few) Federal laws not enforced in a wide section of our own country where the Negro is concerned, the wide gap between the economic opportunity of the Negro and the general population of our country and the general attitude among Caucasians that Negroes are "just different" continues.

Caucasian Americans have carried on a psychological warfare against the Negro from the very beginning of the Negroes introduction in America and it has been successful to the degree that it is going to take a great deal of time, and work for the Negro to overcome this. They are beginning.

The Jews, Italians, and Irish, you mentioned Harold Keene, have had experience at lifting themselves up by their boot straps, therefore these groups should get on the band wagon and help the Negro to fulfill the American Dream--experience is after all a good teacher!"

115.

* * *

"The use of television for a penetrating discussion of our racial problems was very encouraging--let's have more such programs.

The potential of the Negro, his fine use of vocabulary (as witnessed on the panel), his sensitive spirit, native musical talents, and above all his growing drive to excel--when these are absorbed into the American way--then we will fulfill ourselves."

116.

* * *

"Why didn't you or a member of your panel answer Mr. Brown's challenge when he said, "How do you think our country came about?"

This in regard to the statement, "We must have law and order above all, everything else being incidental."

When may I ask did people have respect for law and order when they were being exploited by the people who were responsible for the unequal form of law and order?"

117.

"As we were asked to give an opinion regarding the program Friday, August 27, I would like to say that I think there were too many people on the panel for the amount of time allotted to the program. I also think each panelist should be given only a few minutes at a time to answer the questions given to him."

118.

"I have just watched 'The Racial Issues in San Diego', and I wish to express my extreme disappointment at what I saw. If the program's intent was to show the wide gulf between the white and colored leaders of San Diego, it succeeded, but I can't believe that was the intent. Was there no attempt to find at least one 'prominent and knowledgeable white citizen' in San Diego who could express a viewpoint sympathetic toward the colored citizen? Certainly The Rev. Dr. Watts, whose bias is well known to readers of the San Diego Union, had no place on a program such as this.

I feel very discouraged after watching the program, as I suspect do most San Diegans who are concerned about social justice."

119.

"Please accept my sincere appreciation for the very informative program offered to the San Diego public on Friday evening. There is one particular aspect of the panel discussion, however, on which I would like to comment.

It was so aptly said by one of the Negro panelists that dialogue is necessary. But this program demonstrated the complete lack of dialogue between the two races, a fact felt very keenly by the Negro. The Mayor and Councilmen presented to the viewing public a perfect picture of closed minds - many words but no communication. Until the white man tries to understand, the Negro will continue in his hostility, in a state of divorce from the society of our country.

The calm poise and culture of the Negro minister and the president of N.A.A.C.P. impressed me. They seemed perfect examples of the cultured people that the Negroes could become, given the opportunity and education.

Thank you, gentlemen, for permitting us to express our opinion."

120.

"The riots in Los Angeles were senseless beyond all comprehension. The toll, at least 36 dead, hundreds injured, and untold millions lost in property damage. And for what purpose.

We were told that if the Civil Rights Act of 1964 was passed, this would halt the discrimination in our land. Then it was decided that a voting rights bill was needed, and that this would solve the problem. Next, it was the poverty program and the housing bill. What will they think of next? These bills were passed and put into law. Did the

demonstrations cease? No -- they not only increased but became more violent. The present trend of Civil Rights groups toward violent civil disorders is encouraged by naive liberals and applauded by the Communists. From these facts we must realize that this administration as well as the two previous, were wrong in their support of Civil disobedience. We hope that our national and state leaders will awaken to the fact that this lawlessness must be curbed.

To further condone civil disobedience under the guise of Civil Rights can only lead to greater and more violent disturbances in the future. The white citizens of Los Angeles realizing their responsibility toward law and order, rightfully allowed the police and National Guard to quell this insurrection. Now the police force is under attack by the liberal establishment throughout the nation. Using the well tried and proven Communist tactics of the "Big Lie", liberal politicians and Civil Rights leaders have taken up the cry of "Police Brutality". If they are successful in their attempt to disrupt the police force enough to make it inefficient, then the only alternative left for "Whitey" will be counter-insurrection, which would be disastrous to our nation.

It is our "Opinion" that in order to destroy the roots of this growing revolution, every American must stand solidly behind the Constitution and the laws of the land. Special privileges cannot be accorded any person or group. The negro must be treated as any other citizen; no more, no less. He must be charged with and accept equal responsibility."

121.

"The American Negro is still the World's most prosperous negro. He is more well educated, religious, and yes - equal to whites by far than the foreign negroes.

I have lived in and out of the U. S. including Africa. You wouldn't want to exchange places with the average white or colored in Africa. For there lives the most poverty stricken Negro you could possibly imagine.

No doubt there are a few police that behave badly. But those same few behave just as badly toward the whites.

Each race in every country just naturally stick with their own. They have a tendency to live within and among their own kind by choice. There are no Ghettoes here. Look up the meaning of the work "Ghetto". You are just as free to leave your community as I am to leave mine.

White and colored alike must obey the laws of our land. Not to do so will lead to disaster. For each race with its natural tendency to stick together will begin to take sides. Ending in no less than revolution.

Revolution will lead to Communist aid to one side (yours no doubt) and a possible take over by Communism. In which case the Negro will be the first loser.

Look back on the history of every Communist conquest. Revolution comes first - Communist enslavement follows.

I am sure you don't want this and neither do I. Please read Manning Johnson's "Color, Communism and Common Sense", which was written by one of your race. He has given you much information on the planned Negro Revolution."

"You asked viewers to comment on the San Diego TV special Panel on local race tensions. I wonder if you anticipated the problem this in turn can raise -- who reads the letters; who makes reportable sense from them? If not enough viewers respond the letters are inconclusive; if enough people write, then the problem becomes one of tabulation, and to tabulate you need specific questions. I think you should have asked viewers particular questions. I feel as if I could talk for an hour myself, stimulated by the hour's probing, but I wonder how this can be of any specific value? Trying, therefore, to guess which of many possible areas might have the most value, I would say:

A. Thank you for the Special. I am convinced that having all local channels participate was necessary, and effective. I think it is going to be impossible for anyone to evaluate how effective it was, or wasn't.

B. Specific things I feel I got entirely from this hour are:

1. I understand that the term "police brutality" is a term that is used to report equally a kick in the stomach or a tone of voice; I agree that each is brutal, but insist that in the area marked "police brutality" in general, both sides are always about 70% in the right: both sides need some way/place/persons to listen to, mediate in, counsel on, charges.

2. I accept that racial discrimination exists in San Diego: that Negroes and Mexicans experience it and react to it, and predictably will explode into mob hatred if actions are not made which convince all that a way IS BEING TAKEN that is better than violence for them in changing this situation.

3. I have a new belief that the Negro prejudice and discrimination against white people is the biggest stumbling block we all will have to meet. The TV hour made this very clear. White people may have racial antipathy from abstract conditioning whereas the colored people have theirs from physical experiences, but the distrust operates equally within the San Diego situation 1965. No white persons and no white programs are going to succeed in the face of a negro prejudice that is determined to mistrust. i. e. ... if white people work to administer a program ... "You are all in the positions of authority over us" ... "You white people are making all the money out of the program" ... but if you give this authority and administration to Negro personnel, then, ... "You white people are still pushing us out; you are segregating..."

The minorities have registered a point of justice -- and it's a telling one-- that, say, a Negro individual can be riding down the highway and be pulled over to the side of the road and ordered (brutally) "Get out of the car and keep your hands over your head" etc. just because he is a black man.

I feel now that if I drove over to the Negro community, parked my car, went for a stroll, that I, too, would be brutally harassed just because I am a white woman. They would not see me as an individual.

My question is, "Is the 'Negro Community' aware that over and over they are expressing, disguised as a fight for equality, the same attitudes they profess to be trying to destroy?" They are saying with their words that they was to abolish a feeling of slave and master, but their actions

declare that what they insist upon is the whip in black hands. This was my most lingering feeling from the hour-long discussions; and Negro prejudice will operate against all efforts white men make to help them win their rights unless they learn to identify and deal with their own prejudice against us. They, (as much as anyone), need to learn not to judge by the color of the skin.

4. I think we must have some communal projects in which white people and colored people and Mexican people can work side by side toward some communal goal in which all believe in order for us to bypass hate and experience harmony."

"Your TV discussion of racial problems in San Diego was well-intentioned, well-handled, and still I believe it was a mistake. The result, I feel, was an even deeper emotional breach between the races--and at the root and heart of discrimination is an emotional ailment.

Harold Brown probably was using great restraint in expressing his resentment at white attitudes of not really accepting the Negro as equals in the community. Other panel members played down their understandable reactions to his hostility, I dare say. They were trying to get at how to aim for solutions to Negro problems, and they were trying to do it with cool heads. An excellent panel, or underlying feelings of both races may have been aroused even more! Still, the main thing the panel accomplished was to air differences that are already all too familiar to themselves and the public. What is needed--and soon, if it is to be in time to save irreparable damage to chances of true understanding--is oil on the emotional waters!

The lawless Negro, the belligerent, sulking, demanding, hating Negro is the one that children, and formerly un-prejudiced adults, are coming to know as THE Negro. The decent, respectable Negro is becoming an exception by comparison, instead of vice versa. And that is a tragic set-back to the Negro's longing for acceptance among his countrymen.

Now, of course news media cannot change nor suppress what happens. News is news and God knows this country needs to be informed by a free press of what is happening. But isn't it time to ask ourselves, has the larger picture of American Negroes become distorted lately? Is there some way the news media can keep the microphone away from CORE representatives long enough to offer equal time to non-crusading Negro citizens, who of course would like better conditions but are not expecting them to come magically from legislation? How can we put the great numbers of good black people who have earned and who deserve our respect back into the scene? In all fairness, this is the time to try to restore some perspective to the white and a truer self-image to the black, by covering the positive side! Or am I wrong in assuming there is still a worthwhile proportion of Negroes who do not approve of throwing stones? (You see, I am almost beginning to doubt it myself!)

Prejudice is an emotional ailment. My children are catching it from direct contact with news media. Home attitudes are not anti-dote enough, alone. The angry, threatening Negro reaches them daily via press and TV. How is a temperate Negro who has adjusted in our society, who is not a leader of a minority cause, to be heard? Please counter fear and hostility, if you can, not by debating who is more guilty, black or white, but next time, by calling your program "Perspective", or something of the sort. Thank you."

124.

"Having just finished listening to the panel on the racial issue in San Diego I would like to add my comments to the many others you will be receiving expressing how worthwhile and interesting it was. Congratulations on a well conducted and stimulating discussion.

I am sorry I must add I was disappointed, amazed and shocked at the insolence and bad manners displayed by Harold Brown. He was the only really rude member of the panel. He showed very clearly that he has no respect for the law or for anyone chosen by the people to represent us in upholding the law.

I can't understand how a person so hostile to our democratic way of life can be entrusted to teach in our city schools. Surely his anti-American feelings (his disregard for the laws of our country) must be felt in his classroom. Do we want our children to follow his example? A rebellious attitude of this type demonstrated by either a Caucasian teacher or a Negro teacher should not be tolerated by the Board of Education.

I am a sincere believer in equal rights for all people based on ability, willingness to work, and respect for others.

Not many years ago it was quite difficult for some people to secure work because of their religious beliefs. Those people bitterly resented this injustice but they did not break the law by bombing, burning, stealing, or harming anyone or anything. I know how they felt about being discriminated against for I was one of them.

If we think a law or laws unfair we must work to bring about a change to right the wrong.

No one has the right to break a law as Mr. Brown suggested, only a mentally ill or a very ignorant person could possibly feel justified in encouraging such action."

125.

"Your TV "Racial Issue" broadcast of August 27th is I believe, a step in the right direction on our City problems. Let's have more! It gives both sides a more complete outlook and maybe will help solve issues discussed."

126.

"The broadcast was a wonderful idea. It gave everyone a chance to express his own viewpoint. Now, for some constructive programs.

1. "Headstart" on a yearround basis.
2. Schools open on a year-round basis.
3. More schools. Who can understand a small, timid Negro child better than a sympathetic negro teacher.
4. Baby-sitting projects so that negro mothers with small children can get out to go to school. The wife of my negro gardener went to nurses aid school and got a job in a nursing home at a good salary. She didn't drive and he took her back and forth, but they made it."

127.

"After hearing the television program Friday evening in regard to racial issues, I wish to write the following.

First of all, I would like to say that I believe in obeying the law, and would not condone any other type of behavior.

I am of the caucasian race. And, with all the respect that is due our City Fathers I feel that there are too many persons on these committees that are not basically familiar with the past history of this minority group so that they are able to intelligently express the compassion that is necessary to solve this tremendous problem.

Approximately ten years ago, while living in Pasadena, a serious racial disturbance prompted me to make an extensive study of the background of the minority group. Since that time I have been studying the attitudes of persons I have come in contact with and have found unconscious prejudice among both races.

I feel that there is a lack of education on the part of the caucasian race that is why they do not understand. And, the negro race should have an unbiased citizen who knows something of past history and would deal with them compassionately and be able to trust them.

The white-policeman should be taught some of the history of the negro race then they would be able to handle problems a little more understandingly.

Most of the negro race has a limited vocabulary and we should understand that when they talk about police brutality in most cases they mean that the police have been unfair, and if they were educated to use the word unfair they would soon be able to reason that perhaps the police were not unfair, after all.

I wish to commend Mayor Curran and the police force for acting so wisely when we had a racial disturbance in our community.

This problem is not so big that it cannot be 'nipped in the bud'. But, it can not be done on a mass-basis. It is going to take infinite patience and the 'roots' will have to be destroyed."

128.

"Our thanks for the display, televised before us all, of opinions on the race problem in San Diego and the almost complete revelation of why there are troubles between peoples of this world. Communication, as there are troubles between peoples of this world. Communication, as brought out very well, is obviously the necessary means toward understanding of any kind. The real problem, however, was well evidenced by the attitudes of some of those on the panel, each of whom gave away his own special reason for lacking the ability to communicate. And an excellent cross-section of attitudes it was. A policeman who had actually been involved in an arrest in which 'brutality' had been exercised in order to make an arrest and a leader in the Black Muslim sect could have lent the only additional attitudes not present. All in all, everyone performed exactly as expected - save one. His Honor the Mayor stood staunchly for law and order regardless of what the grievances may be and was obviously correct. Mr. Keen demonstrated the usual difficulty a newscaster has in remaining unbiased and objective. Mr. Rivera showed

the difference in means and attitudes from other minority groups that Mexican-Americans employ in their efforts to solve their social problems involving the majority. The Negro-American leader from CORE mentioned everything about riots and violence and dissatisfaction, ingeniously coupled with and justified as retaliation for 'harassment' by the police, as the righteous course for the upliftment of the Negro - and nothing of cooperation and communication. A leading businessman spoke benignly of the inadequacies of the Negro-American for white-collar employment and the inability of the businessman to do anything about it. The moderator did only what any good moderator could do under such potentially volatile circumstances - got the program started and stopped. The City Manager evoked our sympathy as a good man trying to do some kind of a good job of effecting cooperation and understanding while caught squarely between several obstinate factions. The other two Negro-Americans made a weak effort to support their cause from a different point of view than that of their CORE affiliate. And there were others - but the most revealing was the Episcopalian minister who, slogging along in disgraceful ignorance of the difference between church and state and the place of a clergyman as the divine support of the conscience of man, took up the gauntlet as a champion of law-and-order-right-or-wrong and thus demonstrated the usual weak inability of the church to take a firm moral stand at times of stress.

After viewing the program my feelings are, even more-so, as follows:

It is primarily the responsibility of the individual, regardless of color or creed, to advance himself in this world to the benefit of all mankind. It is secondarily the responsibility of his fellow man, also regardless of color or creed, to assist him in this effort.

I agree that better communication on all levels is always conducive to better understanding and therefore peace - from neighbors to nations.

Dwelling on who did what to whom way back when is a silly effort by hate-mongers to fix blame on somebody today.

Rioting and looting, by anybody, is a childish social tantrum which displays only the inability of infantile minds to cope with problems and to get what they want legitimately and sensibly. It also provides a morbidly satisfying vehicle to justify the hate-thinking of those intellectuals who nurse a psychotic drive to be leaders of something.

One cannot expect policemen to be social workers, business men to be educators, city administrators to be spiritual leaders and for churchmen to think like government officials.

It seemed evident that the city manager is in the best position to coordinate the thinking of these various factions into constructive action by establishing the means for bringing them together for discussion of any problem at any time. The motivation for using these means should rest within the membership of these factions and/or their spokesman and not with the City Manager.

Non-violent demonstration or even civil disobedience is not only a moral but a constitutional right of any individual or group - provided it is used as a beacon to bring light to the truth rather than a bomb to blow up the darkness."

129.

"Thank you for your invitation to comment on your special racial issue program. First of all, may I say that it was an excellent idea, neatly organized, enjoyable and definitely a step in the right direction! It would be a great pleasure to have another program of this nature very soon.

However, in suggesting a repeat performance, I strongly recommend a change in many of the panelists. The general tone was ineffectual, bewildered, non-sequitur and resentful. How about a positive approach featuring the progress being made with perhaps John Johnson and Harvey Furgatch. These men are neither confused nor acting with resentful overtones.

Individual comments: Curren - he's a leader complacent with the law, but reluctant to really lead by setting the necessary pre-requisites for better racial relations.

Rivera: he's a man now relieved of racial obligations. His group is doing fine and his reality antiquated.

McKenna: Solid and well organized. His lack of resentment and willingness to communicate is inspiring.

Watts: his is the reaction of every morally indoctrinated minister. Yes, the brotherhood of man is the ethical thing but - words, words, words. Frankly, its dull and impotent.

Brown: my antipathy for this man stems from his resentful, smug, pompous, uncommunicative, and unbending manner. CORE is cursed to have him for their representative. He has no willingness to work for harmony - only to spit forth the past wrongs.

Although I could write several comments on the issues touched, I feel that this letter is really too long already. But do plan to have another program of this type. Its so good for San Diegans to learn that the racial issue even exists. Perhaps through your doors, we can communicate and understand."

130.

"Thank you for "TV Racial Issue in San Diego(?)". This combined effort of Channel 6, 8, and 10 to reach every San Diego resident is a very important step in fighting the real W A R - (Communism).

Our city officials and businessmen who took part in the panel discussion are to be commended. The representatives of Negro and minority groups lost my respect immediately (this includes the people they represent).

Let me say one important word "Police Protection". I believe we have (and certainly hope we continue to have) one of the finest Police Departments in the country. WHY did your TV program allow so much time (almost one half of the program) to police brutality spoken by the representatives of the Negro people (Communist)? I believe it was unforgiveable to listen to a man degrade our Policemen.

The "Big" Question - Are you a Communist?" was not asked. WHY? The cause of the riots in San Diego, Los Angeles, and across our nation is COMMUNISM - WHY do you, as a news medium, neglect and by-pass this cause?

The Communist "Communication Line" is the Negro, the uneducated, the minority groups and through their leaders the words are spoken - "Police Brutality" - "Riot" - "Racial Equality" - and so on. THIS IS W A R - (The Muslim Leader in the Los Angeles Area stated it was War on television).

AS A NEWS MEDIUM REACHING MILLIONS OF PEOPLE, I BEG OF YOU TO ALERT AND TO PROMOTE AN ALL OUT COUNTER ATTACK ON THIS COMMUNISTIC SITUATION - The Racial Issue.

LET US IN SAN DIEGO BE FIRST TO AGAIN HEAR OF LAW ENFORCEMENT, POLICE PROTECTION, AMERICAN UNITY, RELIGIOUS PRAYER FOR PEACE."

131.

"During the "Panel Discussion " on the "Racial Issue", which was telecast on August 27th, Mr. Harry Brown made two points, which I consider inconsistent:

1. He accused the police of brutality.
2. He disagreed with the assignment of colored police to the colored community.

He impressed me as having a chip on his shoulder, daring anyone to knock it off. I believe that he is a detriment to the cause of the colored people.

I also heard State Representative Damyralk talk on Channel 2 at 6:30 "Newsmakers". I believe his attitude is beneficial to the cause of the colored people."

132.

"I wish to commend the TV companies and all participants for the program "A racial issue in San Diego?" This type of program is definitely needed and I hope more will follow as all citizens need to fare this issue. Every citizen needs to feel respected important and needed. The negro and other minority groups indicate that they feel that the attitude toward the negro and his work is not what it should be and defeats many individuals in their efforts to achieve.

During the program many pertinent questions were raised and need to be answered. For instance, are police men receiving all the training they need? Is it enough to say jobs are open to all qualified applicants, discover that minority groups are not represented and then make no effort to prepare members of minority groups for these new types of employment. Hasn't this type of confidence been extended to other groups?

Thank you for this excellent program. It was timely. The right length and stimulating and an expression of the cooperation that will solve this problem."

133.

"You are to be praised! Was outstanding that the Racial Issue program was presented. It showed an awareness by the station and community leaders of dissatisfactions that are possible. Was a fine step forward in a problem brought out in discussion - lack of communication. No one can say San Diego is standing by complacently with the sincere interest KOGO (especially) has shown on this and other issues of public interest."

134.

"It seemed perfectly clear and right that unless we listen to the other side with respect and open minded interest (as the Negro minister said) there will be no understanding or progress toward a solution to our problem. We do have a problem. Let's not kid ourselves as Mayor Curran is.

It was equally clear that Mayor Curran, the businessman, and the Methodist Minister did not have respect for the negro, Mr. Brown's, point of view. Nor, did they display open minded interest. Instead they claimed right to be wrong, and that wrong doesn't exist.

Can this kind of panel make progress? How about getting a more sympathetic white representation on the panel and making it a round tabel (literally) so that each an look the other in the eye. That would make it more difficult to kid one's self or one another.

Altho, not a city dweller (I'm in S.D. County) I would hope My Mayor was more a leader than a policeman.

I would also like to believe that every American that felt a law was immoral, would break it in as peaceful a way as Mr. Brown did, but break it for sure. And, I do feel everyone has a sense of what is moral and what is immoral, built right into him and doesn't need a college diploma to judge that. Injustice is always injustice and it does exist and must be brought to our attention even if it hurts, so it can be changed.

Let's keep in mind we're not trying to win anything - we're trying to solve something."

135.

"Some comments in answer to your request for opinions concerning your TV discussion of August 27.

In regards to some of the remarks of the participants. One of your Negro panelists complained at one point that the reason the 100 Negroes from San Diego did not stick with their agricultural jobs was because they had to work in the Escondido area. This, in spite of the fact that transportation was provided them free of charge. I would like to answer this complaint. I know of several people who live in San Diego and work in San Marcos, a driving distance of 40 miles. I know of others who must drive 50 miles ONE WAY to commute to work. On top of that, these people must provide their own transportation at their own expense. Considering these facts, I feel that the Negro complaint mentioned above is far from valid.

Another Negro member of your panel said that he was quite satisfied with the country's tax laws as they are. This figures, since as it stands now, most of the Whites are paying the taxes and most of the Negroes are collecting the welfare from them; not to mention the infamous efforts of the tax-supported FEPC to destroy the rights of individual citizens to choose for themselves whom they employ and otherwise do business with. Which brings us to another point. That is a much maligned word called discrimination. Despite the efforts of many Negro and left wing groups to give this word a bad name, I would like to point out that discrimination is nothing more than the freedom of choice. Is this to be condemned?

I submit that it is not the color of a Negro's skin that Whites find so undesirable; rather it is his character (or lack of it) to which they object. The development of character is consonant with success, and the plight of the Negro is at least partly a reflection of his inability to do this. The current racial struggle being waged in America is not merely a struggle of Black against White. It is a conflict between two completely different and incompatible ways of life.

You will note that despite sporadic racial outbursts in the distant past, racial violence has never been so intense and widespread as in the past year or two. I believe this is a direct result of the Civil Rights Act and Voting Rights Act on the federal level and other forced integration laws on the various state levels.

In almost every instance when a "fair" housing law was passed but subsequently put to a vote of the people, it was badly defeated. Cities of Seattle and Berkeley and State of California just to name a few. Most Whites simply do not want integration, and the plain truth is that the Negro just cannot be legislated into a better way of life at the expense of White liberties. I am a firm believer in the rights of a man to choose his own employees, rentees, business and social associates, and I have written many letters to the editor supporting this stand. The mail I have received in response is almost entirely favorable to these concepts. On August 14, 1862, President Abraham Lincoln stated in an address to a congregation of freed Negroes at the White House: "I cannot think of a greater calamity than the assimilation of the Negro into social and political life as our equal." And during his Douglas debates, Lincoln had stated that he doubted the Negro could ever qualify for full citizenship or to vote. From what I have seen a century later, I stand by his judgment.

If the current efforts of government on all levels to force integration upon the Whites is not soon halted, I can assure you that the riots and bloodshed we have seen in the past will be forgotten in a future holocaust that will leave most of this nation in ruins. And the real tragedy is that the few Negroes who really do seek a better way of life without destroying the liberties of others will suffer the most. The 87-year-old Negro farmer in Alabama who was found in his home with his skull crushed and his tongue cut out is an early example of this. His crime was to denounce the civil rights movement.

If you have not already done so, I suggest that you get a copy of Congressman Dickinson's report on the civil rights movement. The entire back page of the Escondido Times - Advocate of April 10, 1965 contains this report. It gives you a keen insight into the tremendous extent of the communist influence in this movement. Despite the efforts of many of our "great" leaders, ie., Gov. Brown, Pres. Johnson and others to whitewash the reasons for riots such as that in Los Angeles, it is a communist-led and communist-financed war against the law and order of this nation. Participants in these uprisings should be dealt with as any foreign enemy would be. The Whites can bend over backwards until they split, and never will they succeed in satisfying the demands of these outlaws. The Reds are artists at finding new complaints to replace the old ones, or will continue to exploit the old ones. . . .

King is worse than the Black Muslims, for people know them for what they are whereas MLK has been able to hide behind a cloak of comparative respectability.

At least four ingredients are necessary to lead a successful life. I believe that they are intelligence, ability, ambition and character. It is true that there are Negroes with all of these and Whites with none. But in each case, I believe these are exceptions to the rule. The history of both Whites and Negroes as far back as it can be recorded tends to bear out the contentions of the segregationists; namely, that the differences between the two races is much more than skin deep. Africa, one of the most mineral rich areas on earth, remained only a wild jungle in those areas under Negro control. The Whites not only succeeded in developing their native Europe, but also America and, yes, Africa as well. And even before the birth of White civilization, the Orientals had advanced far ahead of their time. I am not a White supremacist; I merely recognize the fact that most Negroes seem to lack the ambition and intelligence to progress as most other races have done. I am biased, but not prejudiced. I have made my decision after carefully studying the facts, not beforehand.

I would like to thank you for the discussion you televised tonight. It was informal yet well organized. I would especially like to commend Harold Keen for his comments which I feel gave viewers a better insight into the situation.

I will finish this newspaper with a question. Who do you consider to be the most bigoted, a White who does not wish to live with Negroes or a Negro who does not want to live with Negroes?"

136. * * *

"Evaluation of Friday Evening's TV Program on Race Relations:

Minos Generals - Excellent Moderator.

Panel in size - too large to permit fair exchange by all members.

Harold Keen finds it hard to fulfill his newsman's duty to remain objective.

Admirable attempt on the part of the three TV stations, but the problem is too complex for a one-shot overview like this was. Why not schedule monthly or weekly programs on this topic, engaging fewer members, with specific questions by the press?"

"In regards to the racial discussion over TV I was most proud of the Mayor I thought he made sense and spoke fairly. I was most disgusted at that Mr. Brown it is his kind of Negro with an overbearing attitude that keeps the negroes that aren't doing good from doing better. I think its time the Negro looks around and sees the ones that are nice and try to help themselves get along as good and better than some whites. As for that job with the orange growers that furnished transportation was concerned, I think they were lucky to get transportation with the job. Whites have to leave home for work also; in fact my husband is one of them, he couldn't get a job here and is now up close to Oregon working, he just started out to find a job regardless of where he had to go to find it but a Negro feels so sorry for themselves they think they are being picked on.

I see Negroes on TV the Highway Dept. Welfare Dept. Employment Off. in fact just everywhere you turn there is a Negro. The ones I've talked to doesn't feel that they are treated any different then the whites. There are Negro nurses, doctors and everything white people are.

I'm sick to death of them being coddled they are beginning to think we should give them more than we have. That Pastor (the white one) was great. Also, because their skin is black we owe them everything without them helping themselves. We have white slums too."

"We were indeed pleased for the very fine program you presented last Thursday on the racial issue. I feel it is time the blame for this discontent and so-called revolt can be placed squarely where it belongs. Those of us who feel it is important to work for the things we desire are getting very disturbed because the Negro complains of not having what others in the Caucasian race have acquired. We happen to know plenty of people in the colored race who had the gumption to want to better their lot in life and did so in a respectable manner. Why must we always protect and give in to the injustice which they are continually assuming?

I felt it was a good idea to air these things, and perhaps they will have something constructive to think about instead of wanting to be destructive. There are thousands of colored people, fortunately, who do not feel as those did on the panel, and maybe in the future we should get one of these who is willing to speak out. Of course, fear has been implanted in his mind if he does speak out, and there is no question that his voice would be quelled.

We enjoyed this very informative program and would like to see more."

"May I express my thanks for the Racial Issue Program? If we are to be one of the cities of this nation to make strides in this social problem the communications media must play a significant role, as must individuals, business leaders, and government leaders.

Mr. Brown, though his point would have been better taken delivered in a less emotional way, made a significant point that Mr. Curran, as our chief local official, has a responsibility to lead his people in the field of human relations as well as in the field of protection of life and property.

There is no doubt that the nation has some leadership in these lines and is making some progress, but it is most essential on a local level to have some humane, understanding leadership. In my opinion Mr. Curran has not demonstrated that he concurs with the foregoing thought. I feel he has failed the community, both black and white and hope he will search his mind and heart in the manner advocated by both Mr. Fillius and Rev. McKinney; that is, the importance of dialogue, a talking and listening by both sides with mutual respect, and at least the hope of better understanding.

I hope there will be a follow up program to tell the people what positive steps are being taken by both Negro and White, and what progress is being made as a result of your wonderful initial step.

Congratulations to all three stations."

"Congratulations on your program of last Friday evening. In our opinions it was well presented, informative and constuctive, We felt everyone on your panel handled the situation extremely well with, perhaps, exception of Harold Brown who seemed to get rather emotional to the point of rudeness.

We were particularly encouraged with Mayor Curran's firm stand with regard to rioting in San Diego. It seems all loyal, law abiding citizens should give him and our Police Department their full support in this area.

For the good of the entire community, it is to be hoped you are planning similar programs in the future."

"I have a solution about racial problem. They should give the colored people one state and let them be all together. It isn't fair for them to take over what white people build up. They were just multiplying so they could run the white people."

"Congratulations and thank you for putting on such an excellent program on Racial Issues Friday night August 27th. I regret that I did not know about it in time to make plans to listen but I have heard many favorable comments and many wishes to have the program repeated or similar programs put on.

T.V. can do so much to help us all understand our baffling problems and to come to some consensus as to what we can do about them.

People were very much impressed that a number of stations cooperated and that such a specially good time was given for the program.

I do hope you will have more of these programs on important issues. Is there any way of notifying people ahead of time? I would like to get a group together to listen and to discuss the issues afterwards. It seems to me that if churches and a number of organizations could be notified, well in advance, they might get groups together to listen and discuss. When you are doing so much to help people understand issues, I think some of us could make an effort to get more people to listen."

143.

* * *

"Congratulations on a fine job during the Biracial TV discussion. Why didn't some one ask Mr. Brown if any of their side ever were commies.

P.S. The colored folks have a long, long way to go yet, and will never be equal to white intelligence."

144.

* * *

"I was very happy that you gave a panel discussion on the Racial Issue.

How about having more and including Catholic priests, Protestant Ministers, and Jewish Rabbis on more programs.

No doubt it is a moral question and the best way to obtain Charity and Justice for all.

145.

* * *

"We have heard many favorable comments re: 'The Racial Issue in San Diego.'

Please repeat this later as many San Diegans were out of town on vacation. We are very anxious to view this."

* * *

"My comments are about some of the things that got in the way of intelligence and brotherly charity as keynotes of the discussion.

The first of these has to do with the interruptions. One was presented in the form of the impetuosity of youth enclosed in the excitement of presenting an idea which 'justifies' his side of the argument Mr. Brown. Others, by the older white members, whose statements, when they were interruptions, indicated overtones of set and seemingly unchangeable philosophies of life and particularly of the 'correct relations' between racial groups and the 'correct ideas' about law and order. Of course, in the heat of discussion, the agreement of motives of all the panel members may have been missed. The comments of each person was motivated (encouragingly) by a sense of justice.

Each of the white members, on at least one occasion, made statements which carried overtones of righteousness which seemed uncalled for in a true dialogue, where men should shed (as well as they can) their advantage of a superior role and status in the community.

But there were other good qualities, among them the fact that these particular members seemed to some extent concerned with social justice. Particularly Mr. Fletcher's excellent knowledge of the facts, his preparedness for the discussion, and his charity toward the Negro members of the panel; the tremendous self-restraint of the Negro panel members with the exception of the impetuous Mr. Brown (though his comments and naked concern added spice), at a time when they must have been feeling very nervous, maybe humiliated by the sharpness of some comments; the lone figure of the Mexican-American representative who spoke a good word, was supported by and cited by both blacks and whites; the representative from the business community (I forget his name though I admired him for his contribution) who made the heroic statement concerning the fears of the white power structure in the business community of getting involved, jumping in and participating, becoming true community members.

Given all this the basic thing I was pleased about was the very fact that the program occurred. Its presentation, the work involved by the personnel of the three San Diego networks, the man-hours of labor that must have been put in to produce the show, was a testimony to the fact that these representative T.V. of the communications media of our city is involved. Considering the fact that being involved seems to be a matter of fear and trepidation in this society, it was a heroic first step in the exercise of community responsibility."

147.

* * *

"First, kudos to all the stations for having had the courage to present such a program as the 'Racial Issue in San Diego.' I thought the questions asked by Pat Higgins were searching and germane to the issue, maintaining the objectivity which some of the others lacked. One of the most provocative points made in the program was in answer to his 'Who are the Negro leaders?'

An hour, of course, is too short because the panelists were just beginning to get warmed up by the end, but since a full hour is great generosity on the part of three TV stations it is the most that could be done. I hope that you will have another such program, perhaps exploring possible solutions. Next time, would it be possible to have the panelists (perhaps with an audience) warm up for half an hour before air-time during which time preliminaries might be gotten out of the way? Then the moderator could sum up what had been said and the program continue? Identification could be by lower third over crawl. In this way, perhaps there would not have been so much time spent on the issue of police 'brutality' which had to be said and answered by the city officials before anything else could be explored. I was sorry that nothing was said about the death of the fair housing practice under Prop. 14, but there was not time.

Perhaps it was necessary to get acceptance of the idea at all, but it seemed to me that the white panelists were weighted on the side of the power structure of the city with no Caucasian on the panel who had real empathy with the Negro community: no teacher, no social worker, no minister.

Dr. Watts complimented the very fine Time essay for all the wrong reasons and in such a disdainful manner as to set every Negro's teeth on edge. Therefore, the total effect of the program was that neither 'side' gave an inch, despite the conciliating remarks made by Mayor Curran and Mr. Fillius. There surely is room for a different opinion among the whites than those expressed.

I am certain that the presentation will cause much talk and perhaps even some therapeutic soul-searching. Although perhaps our only real hope of solving the racial issue is the dawning discovery of heredity control. Since few people would choose to be black, we may end up with everybody white!

It was a deeply moving program which, though it said many things that are obvious to people who have been concerned for years with the issue, nevertheless plumbed depths that need to see the light of day. I wanted to personally thank you for presenting such a program and to urge you to consider a sequel at some future date."

148.

* * *

"After viewing the special program which was supposed to focus on the racial issue in San Diego, I was left with a feeling of utter frustration. If I were a negro I would be totally engulfed in despair. The program highlighted the immense distance between white and black--and it is almost impossible to measure the gulf--the alienation--that must exist between less sophisticated and knowledgeable negroes and caucasians.

A classical example of the reason for this distance was illustrated by the Episcopal priest. He stated that he would accept Mayor Curran's and Thomas Fletcher's statements that police brutality does not exist. Yet, all of the representatives of the minority groups stated that police brutality does exist. This unwillingness or inability to really accept and really consider what the negro has to say--this readiness to believe that white is right and black is only right if there is agreement with white--is an enormous obstacle to developing any meaningful relationships between negro and caucasian on a scale that is significant enough to deal

with the racial issue in San Diego.

Mayor Curran's responses reflected an appalling lack of understanding of the problems faced by the negro and the total community. Problems which are the basis for the manifest disturbances, illiteracy, crime, etc., which exist disproportionately in the negro ghetto. (The Mayor's inability to perceive his role in any other terms than 'enforcing law and order' and 'protecting the people' and not, as Mr. Brown stated, as the moral leader in solving the racial issues in San Diego, left me literally stunned. His remarks that riots will not occur in San Diego, reflected a considerable amount of ignorance. With this kind of leadership--or lack of leadership--we can indeed look forward to continued alienation of black and white with resultant disaster, irregardless of what the Mayor might say.

The representatives of the white majority were defensive and negative. They were apparently ready to acknowledge that a problem exists, but it is questionable whether the problem they perceive is similar to that perceived by the minority representatives. Certainly the solutions differ.

Unfortunately, I am afraid the white panel members accurately reflected the prevailing attitudes of the white majority: the problem is a negro problem; the negro doesn't have the ability to analyze the problem or offer effective solutions; negroes are irresponsible; the negro isn't taking advantage of the so-called opportunities that exist. These attitudes prevent any meaningful dialogue from occurring and consequently must be changed. The citizens of San Diego must modify drastically these attitudes and begin to listen, accept, and implement what the negro contributes in terms of definitions of the problem and development of solutions. The 'engineered democracy' of the past, that is whites inviting negroes of their choice to talk with them and then doing what they (the whites) were going to do anyway, must be abandoned.

Historically, the attempts to solve the racial problems have been on the white man's terms. This has failed. A recent report given to President Johnson indicated that the negro is actually losing ground economically today (!) in our affluent society. We have failed. Let's listen to the negro and honestly attempt to implement his suggested solutions. I do not suggest that the negro is any more or less omnipotent than the white. I do suggest that he has a great deal to offer and in the past we have not honestly accepted that which he has to offer.

This approach will require that sacrifices be made. The greatest number of these sacrifices will have to be made by the white majority. It may 'hurt' a little. But the sacrifices and hurt will be insignificant compared to the results. Indeed, the sacrifices and hurt will be insignificant compared to the catastrophe which will occur if creative and new action is not instituted now.

One last point must be made. Feelings are real and guide behavior. If, for example, the majority of negroes feel police brutality exists, then it exists to that majority and it must be dealt with on their terms within their frame of reference. The negro perception of police brutality may differ from the perceptions of the white majority, but that does not eliminate the feelings of the negro and that reality that does exist as he sees it. If San Diego is sincere in its attempt to cope with the racial issue in San Diego, then the problems must be dealt with as per-

ceived by those who have the problem--are experiencing the problems."

149.

* * *

"I was tuned in on Channel 10, Friday night, Aug. 27th and would like to make a few comments on the racial issue.

About our police force--one does not have to be concerned with the brutality of our police--unless one defies the law and commits acts that could be injurious to others. That Negro man on the panel expressed the way of thinking of the majority of Negroes when he said he breaks the law when he does not agree with it. Laws are made to protect all people. No law is without its purpose--was made because there are those who willfully do things that are not for the good of all. That man on TV expressed the majority of the Negro's lack of moral ethics. It was this type of Negro that created the necessity of such laws. He does not have a peaceful mind or heart and no one can give it to him. Give him a good job and he would abuse it. Give him privileges and he abuses them. Give him charity and he feels he is entitled to more. Negroes have been offered jobs that they can perform, but they won't have them--they are too good for them. They would rather let white boys have them while they remain idle and accept charity. They won't study or try to lift their moral standards so they can be qualified for good jobs. Many white people have left town because there are no jobs and those that have jobs have studied and worked hard for years to get where they are. Yet the Negro feels that we should be turned out and they be put in when they have done nothing to earn it. Even if they do qualify, they should have to wait their turn and work their way up the way the rest of us have. I do not believe in giving charity to those who are able to work but won't. Money given to them will not cure their problem or any one's. Anyone who refuses a job should be refused charity. You can't cure poverty with money. Poverty is a state of mind.

Governor Brown is an ostrich. He refuses to see the truth. The more you molly coddle the hostile, lazy, ignorant the more out of hand they become. How can our police perform his duties to maintain law and order if he lives in fear of the higher ups. He must use whatever means that are necessary in order to maintain law and order. If brutality is the only means that will reach, then he must use it. We, as citizens, are entitled to the right to walk the streets and live in our homes without fear. I do not believe in violence unless that is the only means that will accomplish.

I work with a Negro man and woman. These people are fine, intelligent and refined and are entitled to all the respect they receive. But it is only one in a thousand who is ready for the things that they are asking for. Most of them want something for nothing. If these people are allowed to continue to trample on the whites they will eventually overthrow us. I say that those who really want to be good moral, intelligent, educated citizens should be given every opportunity to become that. Giving them rights is not enough. They must be willing to study and learn to use those rights and become entitled to them.

This anti-poverty program is the greatest joke of the ages. All

the money in the world could not make a person a decent respectable citizen. He must change his own mind and heart and morals. That is the only cure. Put a pig in a fine house or surroundings and it will soon become a pig sty. You can't change the effect until the cause has been changed. Change the cause and the effect has to change. We are all created equal--in God's own likeness and image, but if we do not know this and don't act like it, it is not the fault of God or the white man. If we think and act like respectable citizens we will be treated that way. The world is our mirror. It reflects back to us whatever we show into it.

Offer educational opportunities to those who are creating so much commotion and there would be practically none who would avail themselves. Night schools have been open to them. They won't go. They don't want to work to earn the rights they are fighting for.

Our Constitution should be amended. Rights should not be extended to any and all who use those rights to destroy or harm others. It should only be a right when it is for the good of the whole. Communists are using these very rights to work through the ignorant Negro and others to try to destroy our country and the moral of our country. You can kill to protect yourself or your family from bodily harm, but not to protect our country. Unless we take our head out of the sand and start clearing up the conditions in our own country, we could be destroyed here at home while our men and money are trying to solve the same problem abroad. It's stupid to go across the world to fight the communist, when the communists here at home are doing the most harm. Clear up the communists here at home and we will find that most of our problems here will clear up. Those who want to be communists should be exiled to live with them. Our Negroes would make great progress if the communistic influence was removed.

I think it is a great indignity on our police to be subject to investigations, reprimands, etc., when he is trying to do his duty in maintaining law and order. A Negro these days has more rights and privileges than a white man. Isn't the white man being discriminated against?

Its later than we think. Let's hope it isn't already too late to set matters right. I say equal rights for all. But let all be equally qualified."

150.

* * *

"Television shows of the type presented on Friday evening can be a great aid in helping the community solve its racial problems. However, one show is not enough, it should be a continuing program. Television may be one of the answers to the communication problems that exist between the races.

Urge you to have more television shows on this vital issue and to broaden the spectrum of the participants to include the 'average citizens' of the community. Also include other minority groups along with the Negroes."

* * *

"Your program was invaluable to me, a teenager, in pointing out a few of the important issues in the racial problem in San Diego.

I think the choice of panelists was particularly excellent for pointing out the personalities and types of people most involved. I regret that you did not clearly show the panelists' names before and after, so I must characterize most of them by their jobs.

Three of the Negro representatives, NAACP, Minister, and Inter-racial Relations displayed the clamness, the patience, and intelligence that must characterize the Negro's successful effort to lose himself in society. Men like (Mr. Brown) of CORE, an obvious 'angry young man' are much too impatient to do anything but hinder. It is obvious from the way the representatives of business, city government, and white clergy made their answers that the Negro must achieve for himself and that he must not be too pushy in doing so. Attitudes, as it has been pointed out many times, are not legislated.

My thoughts for those such as (Mr. Brown), after hearing your program, is that the white man can only say mea culpa and get out of the way. The Negro must realize that once the barriers have been dropped, he must make his own opportunity. Like the children of Germany, who are unwilling to take responsibility for or be identified with the crimes of the Nazis, I am unwilling to feel responsibility for '400 years of enslaving the Negro.' If that practice is still continued today, then out of humanity I must do my best to eliminate it, but once done, the Negro must make his own way and will gain respect and acceptance far sooner as a member of society if he does do it on his own.

Mr. Brown also mentioned that opportunities to work outside the community are not enough, that work must be provided within the community. It is security that is sought from the community, no doubt, and the Negro is not alone in wanting it. The people of Appalachia have demonstrated a reluctance to be transplanted also. But

Mr. Brown objected, in the discussion of the police force, to practices which tended to perpetuate the ghetto and an effort to break what seems to be a vicious circle must begin somewhere, even though no really suitable place can be found.

To further discuss the ghetto, conditions in them seem to perpetuate and promote conditions leading to riots, the necessity of chronic relief, and disproportionate crime rates. Would it be possible to draft the people of these areas into labor forces (draft such as the Armed Forces use) on the grounds that they are detrimental to society. Once the conditions are determined, each case could be handled individually. The setup and determination of the crime of being a detriment to society holds as many problems as does the relief program, but where relief gets nowhere towards bettering conditions and contains little human dignity, the use of a labor force would at least provide a man the dignity of a job and some rehabilitation.

I thank you for an opportunity for the unburdening of emotions. I will not sign this simply because I do not wish to be identified with thoughts that change with almost every bit of new information. Your program was an invaluable contribution, but was not enough. Please, let's have more of the same and of other varieties. If the programs are not important enough for television, at least give them well

publicized radio time."

152.

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"The program provided a real community service. Congratulations to all concerned and most especially to our local television stations. It is indeed reassuring to know that our television people are truly engaged in real communication as well as in entertainment.

We, in our home, would welcome more of the same."

153.

* * *

"Thank you very much for a most enlightening and interesting program.

Would it be possible to have several more such programs which could have a far reaching and happy effect on the situation?

Rev. Mr. Watts expounded the underlying cause: lack of respect for law and law enforcement, something I have been challenging for I forget how many years, by writing to the stars(?) and sponsors of TV shows portraying ridicule or poking fun at our courts, police, or other authorities which I contend, has a very bad influence on our youth.

And, to date, not ONE of these so-called 'comics' or stars has had the courtesy to answer my protests; proving they know they are wrong in such portrayals.

Judging from his attitude, I would say (Mr. Brown) should be given more chance to prove to his people that he is not really interested in helping them, but rather enjoys inciting them to frustration, if not really to goad them to unwise actions.

How does he know there will be more riots? Is he plotting them? The other Negro gentlemen, as far as we heard them, are truly interested in helping their race constructively.

A pity an hour is so short. There was so much to be learned by both sides."

154.

* * *

"Your panel show on TV was most interesting. . . .

My suggestion to help solve their problem would be to sterilize each and every Negro, cut off their welfare and maybe they would wake up.

They are not an asset to any city. We would even be better off to offer them free one way transportation out of our city."

* * *

"I listened to the panel discussion last evening, and would like to comment on it.

Seems to me Mr. Brown was very indignant and had one thing in mind to create more mob violence. The Negroes seem to think they are the only ones who may not have the kind of work they desire. I wonder if they don't realize many white people are out of work also, and that the white people also think the San Diego Police Department is very unfair. They seem to have a very narrow opinion of this whole thing. If we don't especially like something we try and make the best of it. Laws are made to obey. We realize that, but they do not. And nothing is gained by violence. It never will be. Has never been.

We all at some time feel we are treated unjustly. Everything comes from within. The individual has to have a clear picture of himself and try to make happiness no matter what conditions are, and it shall be so. (As a man thinketh so is he.)

I am glad we avoided the same violence of L.A. I think it was the proper action."

156.

* * *

"I just want to commend whoever was responsible for the excellent and enlightening panel discussion last evening.

All those fine gentlemen who gave their time to bring something like this to the public, deserve a great deal of credit; as do the TV stations who allotted time for it.

I would like to cast my vote for another similar discussion in the very near future. How wonderful it was to have something on the TV that was at last in the category of constructive thinking. More programs such as this would help build us into a more civilized people.

With so many racial issues at stake, why not have this panel a weekly event, covering each issue in detail."

157.

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"Good for you! Let us see more of this particular program for months to come. One a month for at least three months should do wonders."

158.

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"We watched your program of August 27, 1965 and feel very privileged that, at least in San Diego, we enjoy people who are unafraid to debate in public.

In my opinion, a brilliant beginning."

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"Bravo! Let's have more programs discussing racial issues. May I suggest that you seat the panel members in a circle if possible? Thus, the participants would actually be confronted with one another's expressed hostilities, defiances, polite oppositions, or whatever - all of which came across on screen regardless.

I am white, 59, Episcopalian and not an habitual letter-writer for "causes". When I was a bride I wrote to the makers of Golden's Mustard to say I liked their product. During World War II I wrote Walter Winchell praising his patriotism and writings and now to you - please gather another panel and continue these communications and bring on some "ordinary" members of the Negro community and the white community. There's a lot of talking and doing to be done."

160.

* * *

"After listening to your program, all I can say is the Mayor should have jailed the colored person for saying there will be more riots and then the police are charged with brutality, anything to cover up their own lawlessness and the majority that have no intention of working just looking for their welfare checks why don't they act like a human being and not a savage. The rioters in L A should be put to work cleaning up the mess they made and not waste tax payers money to do the job."

161.

* * *

"It was with much interest that I listened to your panel discussion. I wondered whether you'd emphasized mutual trust sufficiently.

Did the farmer who had employed negro farm workers have a colored foreman? Personal observation in another state was that the negro workers had a great deal of respect for their foreman who was a favorable link between the farm owner and the workers, and with few exceptions, they were excellent workers.

While we heard from the males, it might, also, have been interesting to hear from the females. I've always found that the colored and the visiting nurses have had respect for each other. Possibly it's the story of the "Ugly American."

Education - aren't we too inclined to over emphasize the cap and gown and not give sufficient recognition to manual training and to manual work well done?

Did you see the draft dodgers at Las Vegas getting married before mid-night after the President's announcement? All were of the Caucasian race! A little food for thought for us white folks.

P.S. Meetings 100 years apart will be of no value, keep them coming!"

162.

* * *

"The citizens of San Diego are indebted to our local TV stations for their combined efforts to provide for us your last Friday night's program on "Racial Issue."

As a documentary, a truly educational and informative TV program, it was well-produced and presented. The panelists seemed to represent the best of our public officials and civic leaders.

Certainly the consensus was that law and order must prevail in this city, and that our public officials, our civic leaders and our law enforcement agencies are dedicated to that effort.

Special thanks, first of all, are due to the TV stations for doing an out-standing public service. Surely this merits more than a local showing. This joint effort demonstrates a responsible concern for the city's welfare.

Secondly, thanks should be expressed by San Diegans for having a Mayor who not only stands for law and order, but who said so publicly and in on uncertain terms.

And last, the well-chosen and representative panel should be thanked for appearing on this program and for stating their opinions in clear terms and with frankness.

It was encouraging to hear the panel openly commend the law enforcement agencies in San Diego, because they are worthy of our respect and cooperation.

Thank all of you who worked hard to make this excellent program possible.

PS. If you wish to use this letter, I have no objections."

163.

* * *

"My reaction to the Racial Issue panel discussion was one of great disappointment. There was a definite atmosphere of cleavage between most of the panelists from the inception of the discussion - a debating contest with rigid opinions - a not to be moved attitude on the part of the white element with the exception of the Mexican-American and the Chamber of Commerce representatives. As a minority representative, Mr. Brown was the most emotional and adamant - however, it is not too difficult to understand this on his part.

Two discordant attitudes were all too apparent - Mr. Curran was especially belligerent and as usual made several of his inane and platitudinous remarks - failing to comprehend that Mr. Brown was not threatening riot, only stating what he believed to be a fact.

As for it being wrong to demonstrate against what one believes to be immoral laws and unjust denials of rights, let me ask - how was this country founded? Actually by armed insurrection. Would Mr. Curran have stopped Paul Revere from his midnight ride and put a muzzle on Patrick Henry?

I failed to detect one iota of Christian compassion or understanding in the Rev. Episcopal Father - he was smug and opinionated and unbending - quoting from Time almost as he must from his Bible in the pulpit. Wouldn't it have been wise and just to have had just one representative from the clergy (white) who is actively involved in the civil rights movement or at least sympathetic to the cause of the Negro?

In speaking of the exceptional man who has done great things in spite of adversity and his race - suffice it to say he is in the minority in all races - few of us are made of such metal. How about the larger number of middle class citizens

among the Negroes who just want a decent job, a decent place to live and the same respect shown him and his family that the white man takes for granted?

As a Caucasian, I feel it very unjust that the Negro has to be "twice as good to get one-half as much" - every race has it's scoundrels - with far less reason or justification in the white race.

I feel now that the Negro, if he is wise and patient enough will have to be a better man than his white compatriot - he will have to do more constructive things than riot and feel sorry for himself - one is to clean himself up physically and morally - when he gets the opportunity to move into a better home or into a better job to take pride in both - to grasp the new freedoms that are offered him in the new laws or better attitudes of the white segments and use them with discretion - to hold himself above and aloof from the arrogance, fear and ignorance that generates the actions of a great many in the white community. He will finally emerge as the better man - thus with the help of the compassionate sector of the white race, he will emancipate himself."

164.

* * *

"I am a Negro and a native San Diegan. I am a housewife 26 years of age with three children, my husband is employed with the U. S. Post Office downtown. We own our own home.

We saw the program on the Racial Issue in San Diego and I commend Mayor Curran on his stand of law and order. The only way to maintain law and order is for the police to stay on top of the situation. I would not feel safe if this was not so. You cannot play into the hands of criminals and outlaws, I believe in the law and the obedience of the law. I have never seen "Police brutality". What do the police wear guns and night sticks for but to subdue lawbreakers? Or those resisting arrest.

There is a lot that could be improved in housing and jobs. I believe a person of any race should be able to live where he chooses if he has the money to do so. If a person is qualified he should be hired on any job. This is fair. I believe each person should earn his own way with a fair chance.

One other thing, Harold Brown does not represent me! My only leader is God."

165.

* * *

"Most property owners that I have talked with are more than fed up with Civil Rights etc. We are disgusted with... and his kind who preach peace and are inciting people to riot and break the law. We do not have any discrimination here in San Diego, except in the minds of the Communist agitators. We have always had laws regarding our school districts. Therefore, there is no defacto segregation as the pro-communists claim. Our police should leave the support of all good citizens. Those who disregard the law should be put away."

* * *

"Upon just reviewing the Racial Issue on TV I'd like to express my opinion. First of all, I'm a white mother who is appalled at the attitudes of all the white people on that panel. I am not a radical, cry baby Negro, and yet it was plain to me that there was prejudice on that very panel.

Mayor Curran for one has so convinced himself that there will be no rioting in San Diego that he is a blinded man. Naturally, he doesn't want rioting in San Diego because then he would look bad. He wants quiet and tranquility in his town and won't even listen to the thought of anyone being discontented, like the colored person who puts up with police harassment. Instead of listening intelligently to complaints and trying to look into any wrong doing on the part of officials, he closes his eyes and says everything is rosy in San Diego. No prejudice or segregation here!

Harold Brown tried to express his and his people's problems but as usual when colored and so-called white intelligent people get together they try their best to put him in his place!

Maybe Curran is a smooth talking politician who was extremely interested in impressing the TV audience. This program was supposed to be to find out if there were existing problems in San Diego yet no white person seemed to be interested in listening. They were all so busy convincing each other that the colored man is a lazy, complaining liar.

Well, as usual the colored people tried again, and I hope Mayor Curran is right. I hope there never is rioting in San Diego, but I wonder! If I were black and my husband couldn't get a job because of his color or if he got picked up every time he left the house and was harassed because of his color, believe me I'd riot. I'd break everything in sight, because it's the only way they can get people to listen."

167.

"We are very proud of the police in Los Angeles and also San Diego. Thank you Mayor Curran for thinking about the citizens of San Diego."

168.

"Thank you immensely for your wonderful expose of the Racial Issue in San Diego, as presented tonight on our 3 San Diego TV stations. When I heard about it, I called many of my friends to listen. I am only sorry that I did not have more ears with me than I did, for priceless good has been done by your program. May we have more telecasts of this type of thing? Your format is perfect, and every person on the panel is to be thanked. Can I be on your mailing list so that I can again join you and let my friends know of your effort?"

"May I commend the participants and the television stations concerned for the program just concluded. To the stations, I say, don't stop with this one for it was great and needs to be perfected and smoothed out for with this kind of thing television may yet gain some maturity and intellectual acceptance. To the participants, congratulations for your demonstrated ability and courage, especially, those who balanced the potential political damage that might have resulted and still appeared.

One criticism, a personal one. Some of the speakers showed a lack of any recent reading of the 120 year old essay by Thoreau called On The Duty of Civil Disobedience. I would especially commend this to the Episcopal priest, Rev. Watts. He, and several others, could also spend a few moments with the Constitution of the United States to good advantage. It is a very wonderful document that does not agree with some of tonight's philosophies and ideologies.

One suggestion. It is evident that the metropolitan community lacks leadership (and interest) in solving the problem discussed on this fine program. Fortunately there is now a dialog started. It could rebound to the everlasting historical credit of San Diego and it could greatly enhance the current image of the area (which would be extremely helpful to the sick economy) if the power structure did follow up this; did come up with workable solutions; did give more than lip service to the Economic Opportunity Program; did make an effort to be in the forefront of other United States cities in coming up with worthwhile answers."

170.

"After listening to the comments made on the program this evening on the Racial Issue, I think Mayor Curran was right when he stated that the influx of unskilled population to this area is part of the trouble.

Why should the white people of this county take the blame for the lawlessness of the negro race? Where is parental discipline? How come is there so much illigitimacy among this race? I've always been of the opinion that negroes were religious, where are their morals? Does poverty and immorality go hand in hand?

From what I've seen or read a lot of the negro leaders could improve in their leadership and there are a lot of agitators among them. One in particular is Harold Brown, and to think that he is a school teacher in the San Diego City School District!

After listening to some of the negro leaders they would like their people to obey the laws which they approve. All laws have to be enforced, no matter who approves or disapproves, and more police will have to be in the areas where more violence is committed.

I hope whenever it is necessary in the future that the police dept. will be as strong and forceful as it has shown to be in the past. The Negro people will have to learn to help themselves before they can gain the respect of other people."

"I have just come from listening to the television program on the Racial Issue by the local television stations. I hesitated at devoting the time to listening to the program, questioning its value. I now believe it was greatly in the public service and will show the public, as they think about it afterwards, a very good reason why the major minority race, the complaining race, remains in such an inferior status.

Before I say more, I would explain that I believe the more vehement speakers for the colored people, the Negroes, are not only of the minority race but speak for the minority of their own race. I do not believe for one moment that the more intelligent and better educated Negroes would support some of the policies espoused by the down-graders of law and order we heard tonight.

When it was pointed out that Negroes were transported by bus to Escondido to pick oranges, labor badly needed, the Negro spokesman complained that they did not want to be taken away from their homes to work. The only conclusion to be drawn from his argument was that the white people, and the more intelligent and affluent Negroes, should bring industry to them in Logan Heights, of course at the former's expense, not at a cost to the workers who want jobs.

The Negro spokesman said that in particular two employing groups, the banks and title companies, had been a sore spot in their lives, because they employed so few Negroes. It was brought out that those groups had endeavored to employ Negroes and that only a very few, less than desired, could qualify for such work as they were needed for. Of course, to the Negro representative, that an employee must be of value to his employer did not register.

The subversive influences back of the Negro representative's statements showed their true color when he threatened (there is no other word so well expresses it) the Mayor of San Diego by saying that in spite of all he (the Mayor) could do there would be more riots.

That is probably true, and that Negro could be expected to be in the van, whereas honest law-abiding Negroes would for their own safety keep in the background or leave the area involved.

It is gratifying to know that the Mayor and the Chief of Police of San Diego are wide awake as to the tinder-box situation in the city. I expect them to control the situation well."

172.

"My commendations and wholehearted support to you in the continuance of programs of this nature."

173.

"Whether I agree or disagree with the attitudes expressed on this evening's program is unimportant. What IS important is that I wholeheartedly agree with the concept of panel discussion of the subject, by reputable persons - on the WHOLE air. Have more and more and more programs like this one - - - please! And thank you for this one."

"Listened to your program and on Channel 10 Friday evening Aug. 27th and it gives food for thought. Now if there could be good jobs and higher wages for colored and white both it would be wonderful (but) I cannot see why folks cannot get along no matter what color or creed and no matter what, and all this fussing and riots just won't get the colored folks anywhere at all and nothing but blood-shed and may-be loss of life like in the South. I've seen it plenty living in Mississippi and through the South being a nurse. I've worked all through the South too and it's not the older colored generation who seek trouble, it's the younger generation. I have talked with a lot of older colored folks there and they've told me that they are peaceful loving folks and don't like trouble and it's the younger generation who is started all the rioting and mess. Also I've worked with quite a few colored nurses in the south too and even though they are good to work with they still are hostile and have a chip on their shoulder toward white people and of course being a yankee myself I've kept quiet while working through the South as one sees many things working as I did there. But even though its through the South, let us not have it in our beautiful San Diego. Let it not be another Los Angeles, and all I can say is God help us all if we don't keep trouble in check now. I only hope all this can be solved in some sensible way for us all.

PS I also wish to state that my own son-in-law and a Veteran of World War II had to leave San Diego a month ago as he lost his job also and has 5 needy children to feed and no pay check to feed them with. He couldn't even get a welfare check while the colored folks can and he is white and it's very discouraging to know you fought for the country and have received the Purple Heart and yet see your own children hungry and can't even find a pick and shovel job. Why not find jobs for the white people too, as well as the colored.

So there are others worse off besides the colored people too."

175.

"I watched Racial Issue tonight. Was both pleased and appalled. Pleased because we are trying to head off serious trouble. I was surprised that the NAACP would pick such a rude, loud mouth as Harold Brown, to represent the Negro people.

While he talked, I found myself thinking that he reminded me of a smart-aleck delinquent. The attitude of "I'll do what I please no matter what you do. Watch me." Everyone else was polite, not always agreeable, friendly and informative. I listened to calls of police brutality.

I strongly support whatever measures are necessary to make S D safe and keep it that way.

I am a white woman married with 3 children. I'm concerned with the problems of Negro vs. white. When I've gone to the Greyhound Bus Depot, I've had some Negroes call out from a car vile remarks, others have turned when I passed and wolf whistled and made remarks that have made by skin crawl. BUT my skin crawled, NO LESS or NO MORE, when made by whites. I did not, nor do I now believe, all Negroes are that ill-mannered. I do not feel all Negroes are perfect angels. But they shouldn't feel slighted, neither are whites, Indians or Chinese. Patience and understanding from both sides must be the key."

"You asked for comments and questions of the racial problem in San Diego. I have some of both.

First, the question of so-called "police brutality" or "harassment" that took up so much of your panels time. There are a couple of questions I would like to ask. Mr. Brown was asked for specific documented instances of alleged brutality. He furnished none. No Negro leader has (as far as I know) ever furnished one. As we get are vague references to alleged mistreatment and to the police referring to suspects in a "racial", "derogatory", or "undignified" manner. If there have been instances of police brutality, let's have some names and dates. If no names and dates can be furnished, as the case appears to be, let's hear no more about it. I (along with millions of other citizens) am tired of the unsubstantiated charges of police brutality now being chorused by Negroes throughout the nation. I'm sure the police are tired of it, too. Isn't it just barely possible that police might be a little less gentle in Logan Heights because of the disproportionate crime rate there?

While we are on the subject of the police, there are some other comments I'd like to add. Negro organizations, with CORE and the NAACP in the forefront, fought for years to eliminate any reference to race on official records. Yet now they accuse the City Manager of disinterest because he does not know how many Negroes are on the police force. These same organizations complained long and loud because Negro policemen, firemen, bank clerks, etc. were assigned to predominately Negro neighborhoods. Now they complain because Negroes are not policed by Negroes. Do they want employees assigned to specific areas primarily because of race or not? If they do, are they not condoning segregation? If they don't, what's all the fuss about?

In conclusion to my comments on the police question, I'd like to state flatly that San Diego has one of the best police forces (if not the best police force) in the nation. I have lived for extended periods in both Chicago and Memphis and neither holds a candle to the San Diego police, either in courtesy or efficiency.

The question was raised as to the Negroes refusing to work in the citrus fields. The ridiculous excuse was that Negroes would feel degraded if they had to leave their immediate area in order work. Well, I live in Imperial Beach, but I drive to Point Loma to work every day. That's because my job happens to be in Point Loma. According to Mr. Brown's reasoning, I should demand work in Imperial Beach or join the ranks of the unemployed. Maybe that's what's wrong with the Negro community. Since when does a man have a right to expect a job in any given area? The whole United States was settled by men who were dissatisfied with conditions where they were. Most of the residents of California (Mr. Brown included, I suspect) came to California originally because of economic opportunities here, or because of economic dissatisfactions at home. By the weird logic of Mr. Brown, we should all have stayed home and subsisted on welfare. Funny, I don't feel a bit degraded.

The question was asked (again of Mr. Brown) on the idea of civil disobedience. He made the statement that, "just anybody can't decide on the morality or justice of a particular law". Well, who does he deem qualified? Himself? The Reverend Mr. King? Me? Muhammed X?, Gov. Wallace? Who? If his theory is carried to its logical conclusion, the killers of the three youths in Philadelphia, Mississippi and the murderers of Mrs. Liuzzo were completely morally justified in their acts. I really don't think he believes that. Finally, when a Negro leader such as Mr. Brown (or any leader, for that matter) tells the Mayor of a great city that the city will be unable to prevent riots or protect its citizens, he is inciting Negro and white

alike to violence and proving himself a dangerous fool.

The problem may be communications between the races, but this will never be corrected so long as the Negro refuses to listen to any viewpoint but his own, and your program proved that this is the present situation.

I don't believe that the Negro wants equality. He wants superiority. He doesn't want opportunity. He wants preference. He doesn't want freedom. He wants power. He doesn't want justice. He wants vengeance. I say the hell with him.

In closing, I'd like to comment on the fact that throughout the televised discussion, only once did any of the four Negro representatives make a passing reference to the fact that some of the Negroes problem might be partially his own fault. As far as the other three were concerned, all the Negroes woes can be attributed directly to the white man.

I realize that you can't use this letter, because my remarks, though they may contain a measure of truth, are not politic. I am sure, though, that many of my white neighbors feel as I do. Let me make it clear that we have no desire to retard the Negro. We don't wish to "keep the Negro in his place" we don't wish to persecute him. We bear him no ill will whatsoever. But it is time that the Negro faced up to the fact that, regardless of laws, he will never be truly equal (in his own estimation or in that of his white neighbors) until he proves that he can accept responsibility for his actions and that he deserves recognition. This he will have to do on his own, without help from the white man he despises. So far, he has shown no inclination to do it."

177.

* * *

"We had looked forward to tonight's program on the Racial Issues in this community with great anticipation, hoping it would prove to be a constructive attempt to explore this burning question. We were, however, greatly disappointed! We expected to see a sincere effort at diagnosis by sincerely interested people. What we saw instead was a series of declamations by people, particularly those representing the administration, who seemed uninterested in asking questions, but intent on giving preconceived opinions. Although they admit discrimination exists in our community, they seemed more concerned with defending it, rather than finding ways to overcome it. With this attitude, how can anything ever be accomplished? If we, as white people, feel frustrated after watching that program, how must the Negro feel? The situation certainly seems hopeless with so little effort to really confront and understand the problems!"

178.

* * *

"Request you continue program of this nature - very informative - in keeping with stand of open lines of communication, to the public as well. Congratulations."

* * *

"I wish to thank and commend the local TV channels - 10, 8 & 6, and the people who concerned themselves with promoting last Friday's (Aug. 27th) programming on race relations in San Diego.

The program although settling nothing revealed the crying need for communication and development of mutual respect for one another. This should be the cornerstone for building a community of friendship, opportunity and order. This fundamental need cannot be met by official representatives of business, governments, etc. - witness the frustration of Mayor Curran and other concerned panelists over the apathy of the public who they are trying to educate and motivate.

Again, witness the frequent complaint that the "little man" feels abandoned, hopeless of any real concern for his feelings or opinions - he has not been included in high level discussions about his fate and condition.

This night I am truly thankful for television (a first!) Friday's program showed to me that it is the medium that can and should be used to create that special, personal dialogue between men of differing opinions and backgrounds. The viewer identifies personally with the participants in a show. It is as though each were all together in the living room. On the other hand, the debaters must be honest, intelligent, good listeners, and gracious or be judged a fool or worse by the entire community of San Diego, not to mention God above.

Los Angeles is a warning that something more must be done by each and everyone of us. We cannot wait for Uncle Sam to do it (if he can!!)

Let's make a beginning here in San Diego, NOW, to make peace and good will the order of the day.

Please continue the dialogue with all stations broadcasting simultaneously as on Friday on a frequent, regular basis. Only each broadcast could deal with more specific problems of human relations in depth, such as employment, training, law and order.

I would support financially and in any other way I could these programs. I would support them through church, club and business. I would think individuals, churches and businesses and clubs would be willing to sponsor such a public service.

We must show the "little" man that we care about him so that we may breed love instead of hate. We must do it in an individual, personal way and television may be the way to reach him.

PS Dear Reader - sorry this isn't typed - my children locked the typewriter and now the key is lost!"

You asked on your television program last eve for letters on the Racial Issue. So, gather from listening to the man from CORE that he wants neither a job or equality from the whites but supremacy and a bull whip. Know he will say it was used on them. Perhaps so before my time or his. But somewhere along the line wasn't there a Civil War fought by the whites to liberate the blacks or didn't I study history right? Perhaps not, as I never hear of it - just that the blacks were once slaves, not yours or mine but our forefathers and more shame to them. Hasn't the colored man coasted long enough. Thus, isn't it about time he started to make himself more desirable as a U S citizen.

Had a little Irish grandfather who not only pulled himself up by the shoe straps but fought his heart out to help free the colored man. If there is a hereafter I'll bet he is one very unhappy Irishman over the way they are acting now.

As far as police brutality is concerned. If there had been no Watts incident, there would have been no police brutality or otherwise. Think it over, you who are colored. You lost an Irish friend.

Please forgive me for not signing my name. Wrote you once before and hear in no uncertain terms from every subversive group there is. Don't want a repeat."

"I listened with interest to the discussion on the combined TV channels tonight. If only the Negro could understand that his very attitude is creating a resentment against the Negro that they never had before. They are defeating themselves.

The Civil Rights Law correcting errors of the past did not give him, the negro, the right to live outside the law but Mr. Brown and others like him seem to think so. Any person guilty of arson, pillage and other wrongs such as were done in the Watts area are subject to application of the law against such crimes; Negro, or not. If anyone resists arrest he is subject to physical pursuit. But Mr. Brown insists it's only the negro. They go around with a chip on the shoulder and try to create incidents. I've seen it happen. When they learn that the law enforced is for their protection as for any other Tom, Dick or Harry, they will begin to reason. But they are not allowed to. They are kept agitated by the Mr. Browns who would be the first to turn on him if situations were reversed. Just as one of your panelists said he'd had traffic citations and tickets from officers who he didn't riot over and feel that it was a personal matter. If the negro, like Mr. Brown, wants respect, I suggest he earn it. More power to Mayor Curran on his verbal stand against threats by Mr. Brown that S D would have more riots. I know people who never had a feeling in the matter before who are resenting the attitude of the Mr. Browns.

I was also pleased with Harold Keen's exposure of the avocado work and to witness Mr. Brown's ridiculous answer. If there is a fire alarm sent in does the Fire Chief or Captain ask first if the victim is Negro? Of course not. Why do they refuse to see this? Mr. Brown, I mean. Only the negro himself and his attitude will solve the racial problem.

May you have success in solving this delicate matter. We need to pray."

"I just finished viewing your racial program. I thought it a fine program and hope that some good will come of it. I also hope there will be more programs along this line in the future."

"My comments about the program are these: Why were not the Negro members of the panel allowed to speak at least half the time? They were the ones we wanted to hear. Why was the Mayor and City Manager allowed so much time? We can hear their views and comments almost every day on television or the radio, or in the newspapers. Why were the negroes constantly interrupted when they were speaking? I thought the clergyman from La Jolla was completely out of line when he interrupted on of the Negro panelists just when the Negro was making his point clear. The Negroes say one of their big problems is communication. This was evident tonight when the white members of the panel had to monopolize the floor. The only way we can understand the negroes problems is to listen to them."

183.

"Congratulations on the best in-depth television coverage of the most important problem of our time, i.e. the lack of honest, loving, courageous talks between all parts of our complex society. Prejudice and fear exists everywhere, numbing the minds of all of us. Only with high-calibre programs like your excellent simulcast can we survive to enjoy a non-violent world. As Spinoza said, 'Nature abhors a vacuum.'"

184.

"I was privileged to witness the near riot on TV tonight - my letter is in response to solicitation for comments. I thought more wisdom should have been exercised, because the atmosphere was relatively calm at the commencement."

"It was only following caustic interrogation by newsman Harold Keen that the Negro participants became antagonized; and one even prophesied further outbreaks of violence among Negroes. The Mayor was then compelled to react with vehemence. The result of this unfortunate turn of events was a noticeable reticence on the part of the Negro intellectuals. At this point, I must express a favorable reaction to the comments of the very learned Negro clergyman - I felt he should not have been interrupted at one crucial juncture in the discussions!

If any recommendation can be suggested it would be that in any forthcoming "encounters", the newsmen should put forth their questions in a more subdued manner; with discretion the primary factor to be observed. We must remember that peace is the objective; not just terse questioning in order to get at the facts. The U S is composed of (in part) heterogeneous ethnic groups (nationalities) with diversity in historical background (some more portentous than others).

(The white majority needs to be police and let the negro minority speak it's mind) Perhaps politeness would help in the amelioration of this intense social problem."

"Congratulations to Mayor Curran, Tom Fletcher and Mr. Fillius and all the other panelists for facing the issue squarely and calling right right and we especially congratulate Mr. Curran on his determination to have laws for everyone - not certain factions. Why do the Negroes object to working in Escondido - half of Escondido works in the San Diego area and they aren't transported free, either."

186.

"Congratulations and thank you for your joint presentation of Racial Issues. Your imaginative approach to this problem was a marvelous beginning in pointing up the need for such discussions. We hope that there will be future programs, with perhaps fewer people, to continue to explore S D's racial questions in depth."

187.

"I watched the combined TV program last night on the Racial Issue and was very disappointed in it. It is, of course, desirable for San Diego to prevent a situation developing here similar to the riots in Los Angeles, and elsewhere in our country. But to think that a strong police force is the answer is, in my opinion, all wrong."

"The unrest, dissatisfaction and violence stems from segregation and discrimination of the Negroes. South East San Diego is our ghetto and if we want to ease tensions here is the place to start. We should open up other areas of the city to occupancy by Negro families; more parks and playgrounds should be provided wherever there is overcrowding. I know that the San Diego Board of Education is making valiant attempts to provide more adequate education in the depressed areas, and that is good. But until the Negro can have adequate housing, education and job opportunities, there is bound to be the danger of a flare up.

It seemed to me that there could have been a better choice of participants on your program. There was a need for white representation by teachers, social workers, and people whose life work is concerned with equal opportunities and civil rights. It seemed to me there was too much recrimination and very little conciliation, particularly by the white members of the panel and the questioners."

188.

"I heartily agree with Rev. Robt. Watts that noone should disobey any law because he dislikes it. If the law is unjust, the voters can change it peacefully."

"Good for Mayor Curran's statement that he will secure law and order in case of any riots."

"I think the police department of S D is exemplary - an excellent force doing some thankless tasks."

* * *

"Thank you for the interesting Forum you presented on racial issues. As was pointed out during the program the first necessary step in resolving any problem situation is to discover the causes which have led to it. This can only be effective with, primarily, the "victims" of the situation present and the civic officials who have the authority to carry out reform measures decided upon.

Personally, I should like to see such forums continued and other cities encouraged to follow suit with always the responsible leadership present - those men who are ultimately to bring about and carry out the decisions of the forums directed towards achieving once again "freedom and justice for all men".

Furthermore, it would be my wish, as an American citizen, to see constructive, deliberate, follow-up action taken to secure these reforms, these to be widely publicized to "keep the ember burning" until the goals of justice and peace are secured in our own country. Publicity to bring about a public awareness of each man's own responsibility as an individual citizen in the brotherhood of men to work towards peace. "No man is an island!"

America's tremendous strength and dignity lay in the ideals and morals of her founders. Let's reobtain, revitalize that heritage of beautiful noble strength that caused her to lead all nations.

Let's reform America beginning, as we must, on the local levels!"

* * *

"I thought your program aired Friday nite on all local TV channels was enlightening and interesting. My hope is that these kinds of "dialogue" will not disappear the further we moved away in time from Watts.

Though I believe that the race issue will never be solved until each individual solves his own personal problems regarding color I feel that the TV eye can serve as a motivator of a persons closely guarded views, particularly with regard to his relations with the other race.

I only caught the last half of the program and can't comment on it in its entirety but I would like to suggest a more personal panel the next time.

Perhaps two Negroes could talk with two white men and discuss their own feelings regarding the problems of social contacts and remedies for the most grievous of these problems. I also believe that more "average" people might be called upon to present their views, especially due to the fact that the "Negro in Watts" was as much unknown to the higher social status Negro as he was to the white man.

Hoping that more will come of these programs."

Mr. Harold Keitz' questions were good and helped to bring out some of the problems.

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"I agree with Mayor Curran that there will be no more riots and commend him on his cutting off the previous speaker making threats or predictions of more riots without cause.

Mr. Harold Keens' questions were good and helped to bring out some of the problems.

My recommendations: Much stiffer penalties for SECOND offenders of rioting. Warn them that they will get the maximum at each succeeding offence.

2. Remove restrictions as to how much a person can earn above welfare payments. If they are smart enough to earn more, their added prosperity will soon remove the need of so much welfare. Many refuse jobs because of the fear of losing the sure-thing of welfare.

3. More publicity about the questioning by law officers is not "Harrassment and Brutality". Lawabiding citizens do not resent giving information to officers or answering questions when they are in a position that calls for some suspicion.

Thank God that we do have brave officers who are willing to protect us from irresponsible "hot-heads" who can cause such disturbances in our other-wise beautiful city."

"I've been waiting for a long time for an opportunity to express my point of view about race discrimination, force arrests, vulgar language and from stopping people from getting a job. Naturally when they treat the people in such a matter there is going to be resentments. I got out of work one night and I was arrested. Till this day I don't know why all the information that I got out of them was suspicion that I was a female. Since that day I've never been allowed to get a job in San Diego and I don't think that is fair. I think that when they arrest a person they should have proof that the person is bad before they throw them in the clink. I want to tell you a lot more but I'm going to wait for my opportunity for expressing my view because I knew that this was going to happen if you don't investigate what is going on in the police station (especially the one in San Diego) they're either trying to make hero's out of themselves or trying to make the bailer and attorneys rich. There is more than what meets the eye in what I said and I think you should investigate."

"As concerned white people, we listened to the program on Racial Issue with great interest, but also with frustration.

Our frustration arises from the fact that the representatives of the white community on your program do not realize the grim realities of Negro life in San Diego and other cities of America. Or perhaps they do not care sufficiently about these realities and the feelings of bitter hopelessness that they spawn to discuss them intelligently.

If the white panel members on your program are indeed representative - Mr. Filius excepted - then we are in for trouble.

Thank you for putting on the program. We would like to see more of them."

"Your program, last Friday, with key people from both races discussing the "civil rights" question was watched with great interest by our family. It was such a wise move to ask our local Negroes what it is that they find unbearable about San Diego. Now, if they still insist on rioting in this area, (after airing their vague and pointless complaints) I'm afraid even those who fell for the "civil rights" theme because of idealism and Christian brotherhood, may take a very disillusioned second look and the Negro race will suffer loss of sympathy and patience. It seems to me that the persons most "on the spot" in this whole country is the good, law abiding Negro. He is afraid of his own people, as far as expressing his views of "live and let live", and will be eyed suspiciously by the white citizen. What a cruel thing has happened to our Negro Americans to be used as puppets by a few clever "leaders"! What can we do? Nothing, really. After the panel discussion there was a let-down feeling that the Negro "protector" can't be satisfied, no matter how willing we'd be to be rational, because, as your panel showed they weren't even sure what they were "unhappy" about. I felt ashamed for them, with their weak showing of desire to really cooperate and share the responsibility of "brotherhood". We have no hate for the race, but our patience is at an end with trying to appease the "spoiled child" demands. No other race has had to have laws passed to make one accept them. This, if I was Negro, would make me feel even less worthy as a person - not more equal.

Mayor Curran, Ed Fletcher, and the Episcopal priest were just great and Harold Keen's questions were probing and to the point. Many people did not watch TV that nite and are so anxious to see it. Could a re-run be scheduled soon?"

"Congratulations on the revealing Tri-Channel Panel on race relations. It was very comforting to know that we have an intelligent City Manager and a firm talking Mayor in San Diego. We also have some very knowledgeable newsmen and commentators.

Civil disobedience and contempt for law and order and encouragement thereof by political corruptors has caused this rioting and anarchy. It threatens the very foundations of our Republic and is apt to bring on the greatest tribulation on earth.

Strong law enforcement bodies is our only defense. You cannot pamper and yield to the continuing demands of the Negro minority. The unconstitutional Civil Rights Bill and the recent Voting Rights Bill has not satisfied their blatant demands so it is patent that the Negroes intend a complete racial revolution usurping the offices of their white counterparts. God help us if we have to re-live the terrible days of the reconstruction.

Read the enclosed documents for the blueprint of this present revolution."

"We counted ourselves fortunate to have returned from a vacation trip just in time to see last Friday's telecast.

This is an excellent technique for involving and educating our citizens in the problems our community is beset with and if you can continue with running telecasts of such C.I.C. meetings I'm sure it will do a great deal to combat both lack of information and apathy on the part of the community.

And for those of us who already work in inter-racial situations it gives us a much better rounded viewpoint.

You didn't ask for commentaries, but I should like to express some of my own reactions to the dialogue:

I do strongly agree that problem cannot be solved through anarchy. Only within the framework of law and order can we wrestle through such problems to any acceptable solutions.

Mr. Brown contributed some valuable opinions but for awhile there his pitch of emotions short-circuited his ability to listen with real comprehension to others.

This is the danger for us all. Dialogue is valuable only if we listen as well as talk.

We are indebted to all who either participated in or worked behind the scenes in producing this program.

P.S. Could this program be re-broadcast? I should like to see it again."

202.

* * *

"The panel discussion of 27 August 1965 was somewhat enlightening in that it pointed up questions. Four things of utmost importance were brought out:

1. Law and order must be maintained if any progress is to be had-- disorderly conduct of the negro community is apparently to be accepted only in the South.
2. Does the negro want 'Equal opportunity'--or positive advantage?
3. The negro approach is to force acceptance, economic, social political, without doing anything to win such (individual or group) acceptance on a voluntary basis.
4. We again heard unsupported and unspecified charges of 'police brutality'--together with defense of this type of scurrilous attack.

Other important questions were discussed---but I wish to comment on only these four.

First - Mr. Brown again reiterated his belief that 'unjust' laws are not to be obeyed. However, he says that he does not believe that 'everyone' should choose the laws he wishes to disobey. He, then, obviously said that the general public should follow his interpretation of the laws and their justice. We see that vigorous police action is rather acceptable in Washington--but, when a large mob announces an intention to block and monopolize a street used in Bogalusa, the Federal court orders the police to 'hands off' and to provide positive protection to the 'peaceful' mob. We have heard--from Bobby Kennedy and others--that such 'peaceful demonstrations' are completely justified as long as the purpose is peaceful, legal and good.' Mr. Brown's announcement 'there will be more riots' does nothing to generate a spirit of confidence, acceptance and brotherhood among the white community--quite the opposite.

Second - the negro represents about ten percent of the population. Was the Friday panel made up of 90% white and 10% negro? Observe any TV entertainment program (Ed Sullivan, Shindig, Hullabaloo, Where the Action Is and others) - are there not a disproportionate number of negroes? Are not employers 'bending over backwards' to employ negroes? Mr. Wayman stated that qualified negroes are frequently told that no suitable position exists. Many whites hear this story many times during their careers. Mr. Wayman might be appraised of the fact that I have heard numerous such statements despite a BSEE, one year graduate work, 40 extension courses, training as a technician, diesel mechanic, foremanship and other. Could it be that the negro is simply in the same competitive situation as many others?

Third - Every person, regardless of race, should be able to provide his family a decent living--including housing. But, does the negro expect that he can force his way into a neighborhood--and then be accepted socially just because he is there (this is very much akin to 'gate-crashing' a party). The accepted process is to first become acceptable as a member of the group and then to move in. Let us examine what happens even in such 'liberal' neighborhoods as that around the University of Chicago campus. De-facto segregation continues to exist--and, to bus white children across town for the sake of 'racial balance' subjects the child to unjustified danger (traffic accidents), thereby denying such white children 'equal protection' of the laws (unless all children are to be subjected to such dangers).

Fourth - There was much talk of 'police brutality' - but there was not even a good definition of the meaning of the term (although a beginning was made toward such a definition). We have already heard too much talk of 'committees' to police the work of the Police Department. If our current experience is any guide, such committees would be heavily weighted in positive favor of the negro viewpoint and the Police Department could no longer maintain law and order.

... advocate anarchy as a means to achieve their goals (supposedly 'good') and are using every possible tactic to wreck society as presently constituted--this reminds one of the procedure of dismantling a car completely and starting over merely because the ignition system is faulty. Public statements of various negro leaders lead to these conclusions.

Well, enough of this, some evolutionary good could come of better communication and understanding, but one wonders if the actions of the

past 10 years preclude the orderly approach to race relations."

203.

* * *

"Congratulations on your excellent television program of Friday evening last. Let's hope that there will be more of this type in store for the community in the future.

Further, I should like to take this opportunity to commend Mayor Curran on his firm resolve to preclude the possibility of riots-- such as took place in the Watts area.

Lastly, though like many others I am sympathetic to the conditions of minorities, Negroes, Latins and Orientals alike. I am in hopes that the Negro community will develop leaders of more apparent stability than expressed by Mr. Brown.

204.

* * *

"Re: Racial Issue - Friday Evening, August 27 - Channel 10.

If ever I saw an example of 'white supremacy', I saw one last evening on Racial Issue. I truly believe that what all of us Caucasians need in order to understand the Negro is a black skin. Only then would we have no trouble at all in overcoming our prejudices, bigotry, and egotistical attitudes concerning them.

Each Negro on the panel put his issues, ideas, and complaints very plainly and clearly. Each white man on the panel did his very best to ignore the true meaning of the Negro man's words, he did his best to twist his words, he did his best to side-step the true and real 'gripes' of the Negro man on behalf of his race. If this is the way private discussions between white and Negro leaders of our community are conducted, then we shall never be able to communicate with the Negro. Without proper communication we shall continue to have unrest and turmoil with our fellow Negro citizens. I see only one place to put the blame for any and all discord between the races and that is solely on us white citizens. In this I include all white parents who use the word 'nigger' in front of their children, community leaders from Mayor Curran on down who placidly think they are doing so much and yet who are not really beginning to do enough for better race relations, I include church men, police, businessmen, news commentators, etc., etc., etc. But especially I include all of us white citizens who have never had to live in poverty and ignorance and therefore can't begin to see what they breed. The best and most forceful way I can state my feelings is to say that I would certainly hate to be a Negro.

Your program was important to me and I am very glad I took the time to watch and listen. I have always been one of those complacent white persons who thought everything was just fine in San Diego for the Negro. We had never had the unrest and bitterness here as existed in New York, Detroit, and the South. I was sure. Now, I am not so complacent and sure and feel that there is much we can do to be more fair and understanding of our own Negro citizens in San Diego. I am not satisfied

that the Negro in San Diego is getting all that is coming to him. The young Negro is no longer satisfied to take what his parents did from the white community and I for one do not blame him. Why should he? He wants things better for himself and his family and we must see that he gets a better chance than his parents did to obtain what we have.

Rioting, in my opinion, is caused by the everlasting hopelessness and frustration of the Negro's life. He seems to be thwarted in most every area of his life. If these feelings wouldn't eventually bring on violence, what would? I would far rather have an increase in taxes to help him have a better life than to pay for any damage he has done. Compassion and brotherly love should first begin at home. Let's start at home. Here! In San Diego! Right now!

I thank you for your attention and especially many thanks for your Racial Issue Program."

205.

* * *

"I've just watched your program regarding inter-racial issues. I am most impressed with the fact that the stations have shown such co-operation and that the problems were openly discussed, trying to find a solution. Of course, no solutions could be reached. But just the fact that they can be talked about openly is a step in the right direction. I'm proud to be a San Diegan and I'm sure with such an intelligent and adult approach we will be able to show the way to other communities."

206.

* * *

"There are most favorable comments going around about your program on TV stations last Friday night August 27th. I regret very much that I was not able to hear it. I do hope you will have more programs of this kind. I am going to write the radio stations thanking them for their contribution.

It does seem as though we need much done to create a good public attitude on many important issues. Changes have come so fast that few of us have thought intelligently as to how we should accept the changes.

It seems to me that we have never developed good techniques for facing the facts in our situations and for coming to some consensus so that we are ready to act on a reasonable basis. Most of us are still clinging to old beliefs and attitudes without examining them in the light of present day conditions.

You are probably familiar with the booklet put out by the Advertising Council in their Public Service Department, - THE CHALLENGE TO AMERICANS. I think it has some good suggestions. The address is 25 West 45th Street, New York, N.Y. 10036."

* * *

"In reference to your views as expressed on local television as of a few days ago may I say that the clarity and balance of same did you credit and give us hope that with persons like yourself and Dr. King in the vanguard we will achieve in an American way an equality and brotherhood of the races. Your views were not warped by an ego which has been twisted by events and lacking in a native intelligence to overcome same.

These words I know would be meaningless if I did not add that I am white of direct English Italian extraction.

Good luck, and let's you and I hope that between persons of good will that the fools and their unfortunate influence will be nullified."

208.

* * *

"The thought keeps recurring to me, 'Why can't the unemployed Negroes go to the fields and help to save the tomato crops, etc.' instead of us having to import Braceros. This would relieve us taxpayers of some of the relief expense."

209.

* * *

"We enjoyed watching your TV show and want to compliment you on the initiative you are taking to solve the problems that beset our country today."

210.

* * *

"I have just returned from vacation and find that I have missed a very good program. I would like very much to see the program re-run that showed a panel representing both sides on our recent racial trouble in San Diego.

I believe in equal rights for all, but don't believe in giving any one a license to break the law.

Let me know if there is anything I could do to get this program re-run."

211.

* * *

"Re: A Racial Crisis in San Diego? Attn. Harold Keen

Pardon you! Your discrimination was showing!

Not only did you enter letters from the 'outside' which missed the point--not only did you seem, personally, to miss the point--but you obviously and nauseatingly called a halt and fouled the pursuer whenever he came close to the 'tender, tragic hopelessness' which

you heard but didn't believe on several occasions when you were confronted with the REAL issue, namely, DISCRIMINATION--(and for God's sake, Harold, wake up!) you interrupted the aggressor to call upon the businessman in the center, Mayor Curran, or -- pardon me for betraying another clergyman -- Father Watts. (Father Watts' innocuous sermon regarding 'Countering the Insurrection' has already been challenged by myself and an Episcopalian friend.)

Mr. Keen, you are of course free, in this nation, to hold your own viewpoints. But you, as a communications expert (which theme Frank Curran glibly mouthed all evening without hearing a word HE was saying) are responsibility-bound, it seems to me, to listen carefully. Also, I should think your code of ethics would call for fair and equal reporting of the events of human history. Your elusive attempt at dialogue raises much doubt in my mind. In the light of your Friday night performance, my faith in your integrity as a reporter has fallen mightily."

212.

* * *

"I feel we need more programs of this type. We of all races need to know how the other person thinks. I believe programs like this are a wonderful start.

Almost everyone watches television in the evening and no one can escape watching the program with it on all San Diego Stations. I believe we all need the reminder that there is a bad race problem existing.

I thought the program was excellent. We had a discussion at our house, as I imagine other homes had discussion. There probably was prejudiced discussion on both sides, but it's a start, it's a discussion. People are reaching out.

All people need to know how the other side feels and how the local government feels. Many on the spot ideas and feelings are brought out on a live performance. It is hard to get a good picture from newspapers and the like.

I believe if there could be a weekly program of this sort it would do much good. Anyone that watches will become interested if only to be mad at the other side. The point is that they will be interested and involved in discussion, and this is the first step; interest and discussion. This goes for the man on the street besides the town council, etc.

May God's will be done."

* * *

"I am concerned just like every American. I am afraid just like every American. But, is there truly an answer? God gave us one in the Brotherhood of mankind and a love of our neighbor, but this is lacking because of self centered goals.

I would like to give you a little background before persuing the problem any farther.

I went to a predominantly white grammar school in the small city of Santa Monica. I went to a predominantly white Junior High School there. Then we moved to San Diego.

I lived only two blocks from Memorial Jr. High. But, by the time school started I went to Lincoln Jr.-Sr. High. At that time it was new and almost all white. I had to learn to adjust to new value systems. I graduated from Lincoln in 1957.

I learned to be a Negro; this I never knew before. I never had thought about the color of my skin.

I went to City College for two years and then married. I worked part time and quit school, trying to save enough to re-enter.

Two years later, I went to San Diego State. I enrolled in teacher education, eventually met all the requirements for student teaching. I did not go where I had picked; instead I went to an almost all white school. I got along fine with the students. My supervising teacher said I should be scrubbing her floors instead of teaching there. My first encounter with racial prejudice. I had heard it, but had never felt it. And it really hurts deep down. I didn't know how to react. I tried to please her and I couldn't. I, therefore, dropped out, continued my studies and graduated without my teaching credential.

My success was not a glorious one. It was a difficult struggle with no outside help. I had pregnancies, husband laid off, and other bills and going to school. I worked at any kind of job I could find, from janitor to a teacher's aide and recreation leader. Anything to make money honestly. I did it along with many frustrations. I graduated, and only had help from my husband. After graduation I couldn't find a job.

The greatest handicap in the racial issue is attitudes. All the civil rights' acts can't change it. It's what a person really believes that counts. The Negro attitude on schools: Why should we learn when the parents don't care. This starts at the pre-school age.

Teach positive attitudes. Teach moral and secular values that a Negro can accept. They may never be so-called 'Middle Science' or 'Middle Class'. Appreciate a person for what he is as a human and not color."

* * *

"Congratulations on your excellent hour long program on the racial situation in San Diego.

The Reverend Mr. Brown was as fair and dispassionate as one could expect a Negro to be, but, I was embarrassed by Mr. Watts' constant harping on law and order. When a group is convinced that they cannot receive justice under law, it is rubbing salt into the wound by harping on 'law and order'. If Negroes do receive equal treatment by law enforcement agencies, obviously, the first thing that must be done is to convince them of it, somehow."

215.

* * *

"Mr. Curran and police officers are each doing a fine job and the Negroes have nothing to gripe about. Many of us poor whites could, but we don't feel the world owes us a living.

I was left with two children and not one cent of income, but I worked and provided a good home. And I'm one of thousands who do the same. Some of the colored have \$200.00 a month from Welfare; I'd have been rich had I had even \$20.00.

The law should be more strict or we won't have a country to live in at all. Most of us are behind you."

216.

* * *

"Your program on the 'Riot Issue' a few nights ago was very enlightening and fairly presented. I hope you will present more such programs in the future so we will learn just what it is the Negro population wants, and if they are willing to work and take the responsibilities like other minority races have done in this country.

I am from a minority group myself, and except from having to learn the English language, I did not find it difficult to make a living. And as long as I behaved as an American, I was always treated as one.

P.S. Could this racial issue program be repeated for the benefit of those who did not see it because they were on vacation."

217.

* * *

"With regard to the racial problem, I have followed the newspapers and television broadcasts, and it is my firm opinion that we, as Americans, owe the colored race a great and compassionate pity.

We did not ask them to be born. They did not ask to be born. They did not ask to be born Americans, but those who live here are Americans.

We did not ask them to be born, but they were born.

It seems to me that it is the duty and privilege of every minister and lay-member of any church who can read and understand the bible, that Christ foretold our duty - our duty to teach all nations.

He said all nations, not just a few Australians, Samoans, or Japanese - He said ALL NATIONS.

'Teach them,' said Christ. He did not limit that teaching to just His doctrines. He said teach all nations. He meant teach them Christianity. He said TEACH them - then baptize them. He accepted ALL NATIONS, all races, all peoples, as followers.

We, as Americans, have a greater duty to Americans than we owe to any other nation under the sun.

I met an old colored carpenter, up near Los Angeles, last year. He said he was a deacon in his particular church. I asked him: 'In what chapter and verse was to be found the saying, "In the beginning was the word, and the word was with God, and the Word was God." He immediately answered: 'John I and I'. I was elated. My heart warmed toward the old man who sawed a board straight across and who worked at his task quietly, surely and well. That was a basis of understanding between us.

We are all victims of a SITUATION which is bigger than the color of our skins. We are willing to face the situation, give us credit for that.

I did not ask my English, Irish, Scotch and German ancestors to marry each other - but they did, and here am I suffering in anguish when any of those nationalities go to war with and against each other.

I did not make the situation, but I can assist in living with it. I can refrain from feeling bitterness in my heart toward any one of these nationalities, regardless of what our and their leaders do to draw us into conflicts we had no part in making and do not want to promote.

I was raised on a farm until I was sixteen, but being descended from southern white people who were descended from families of pioneers, I inherited aptitudes to certain skills which enabled me to learn to do many things beside dig ditches.

Why do people with trained minds and skills for certain tasks adapt to those trades and skills and content themselves with doing them all their lives? I think nature intended us to find joy in doing things. Our hands and minds love working. Well, people love to work if they like their work. As a rule people like to do what they can do well. People mostly like to do what they are used to doing. People enjoy doing work which pays them a living if the conditions and situations are endurable.

Someone has said the colored people are over-emotional. They are not emotionally suited to certain lines of work which their fore-fathers were not accustomed to doing. I do not know, but I think no one, white, black, brown, or an in-between gains all they

want out of life - and the whites are not to blame - in this swiftly moving generation - for the mistakes made by the past generations anywhere. But, we can think, and have pity and understanding.

One thing I do notice. Not all white people habitually patronize each other on an equality basis. I do not expect the lady bank secretary to fraternize with me just because she helps me fill out my tiny savings account records and gives me advice about checking account uses.

I do not expect the local police department to allow me to break the pedestrian walk rules, just because I am getting old, or lame, or am careless.

Our generation did not anticipate what would happen when we put the water-pipes under the ground, and the telephone lines in the air - and built passable roads in the pioneer days. But they did, and built dams, hydro-electric plants and long bridges. And automobiles.

As I see it, the colored people have the same blue sky, the same warm sunshine, the same cooling breezes that any white person has. They can go, or send their children to most any thrift shop where free magazines are given away. Reading aloud is a charming way to educate the young. Read to them, make them read to you. When I feel sad, (and everyone has a day like that now and then) I sit down with some current magazine, or some book I've found for 35¢ in a Salvation Army or Goodwill store, and bury my mind under some situation which will allow my mind to get away from what is making me sad. And, soon I feel rested and forget the problem which had me so down in the dumps.

I think the colored person, of all people, has proven what grand and glorious melody can be wrung from a few old time religious songs. They are gifted with very wonderful abilities to make up and sing their own songs.

I heard a singer on TV, last year, and walked around the room to look at the man singing - and to my surprise he was a colored singer. Let them raise their voices in song. Train them to sing. We need the exhilaration of joyful music and lots of it. I was not surprised to have the announcer tell us that this singer was scheduled for some tour. He was really good."

218. * * *
"Whoever proposed last Friday evening's television program should be commended for the idea. But whoever planned and produced it probably brought San Diego's racial revolution a long step nearer reality. It was obviously planned hurriedly and without thought of consequences. The panel was completely lacking in imagination. The moderator was a cipher. As a white person watching I was ashamed.

This I did learn: Why a growing number of Negroes is becoming bitter and beginning to lean toward violence. In the entire hour only one white man stated a basic truth; namely that the white population could care less about the entire problem. This was no news to the Negroes - neither those on the panel nor those watching over the air.

If San Diego is to avoid a racial revolution, let the white community start at this point and improve itself by facing some basic questions honestly and publicly. Here are a few obvious ones:

Employment - Why do so many employers use agencies to screen applicants for certain jobs instead of advertising the vacancies in the newspapers or listing them with the State - if it isn't to evade F.E.P.C. without breaking the law?

Police - Are negroes ever stopped for questioning when their only crime is that they are walking or driving in the public highway? If all citizens were treated alike in this respect as the Episcopal preacher desires, how greatly would the police department have to be enlarged?

Schools - School by school and grade by grade, how do class sizes in Logan Heights and Mission Hills come? How do total hours per day of academic work compare? How does money spent per pupil for teaching materials, library books, etc., compare?

Recreation - How do recreation facilities in Logan Heights and Mission Hills compare?

Housing - Compare rentals in Negro and white communities by price and quality and face the problem of giving equal facilities to tenants in the two areas.

Food - Get the B.L.S. to compare retail food prices in Negro and white neighborhoods for price and quality.

If questions like these reveal no discrimination against minorities, then and only then should the white population begin to expect its minorities to act with responsibility."

219.

* * *

"We wish to commend you for your excellent efforts in presenting the 27 Aug. TV program concerning the racial problem. This service of bringing to the people the various viewpoints and feelings of persons active in the community is invaluable as a means of promoting public education and awareness of the complexities of our country's racial problem. We strongly urge you to present more of this type of public service. It was also heartening to see the co-operation of all three local stations in this work. Please all of you do continue to do more of it."

220.

* * *

"In regard to your recent program on the racial issue in San Diego I wish to offer a few suggestions.

I think the newsmen asking the questions should have directed each question to an individual and tried to let more panel members

participate.

I also think there was too much interrupting done. The moderator should have controlled that better. Quite often when a person was interrupted he never had the chance to finish his thought.

I also think the reading of pre-planned statements should not have been allowed as this was supposed to be a question and answer session and no one should have known in advance what questions were to be asked.

If you ever have another program of this type, I hope you will consider the above suggestions."

221.

* * *

"This letter comes to express my appreciation for the program viewed on the three main channels of television last Friday evening. It is one of many types of ways of beginning to enlighten all ethnic groups of problems that do exist and it is hoped that after hearing more of these programs it will help to make more of the citizens of our city see the need of becoming involved so that they can better help their fellow citizen.

It is hoped that this is only the beginning of a series of programs of this sort and that there will be a wider representation of the panel so that all views can be heard.

Perhaps if more news of this sort were seen on the television channels instead of making a big issue of some minor incident with the minority groups there would be a better relationship between all San Diego as a whole.

There are many persons who saw the program as we did, but will not write to express their views, therefore, I will say that because they put off expressing their feelings in writing, it does not mean that they are satisfied or are not concerned about the improvements needed within the areas."

222.

* * *

"You've asked for comments on the racial problem, at the meeting Friday. Well here's mine.

Let us start with the very first page of the book. 'Let us make man in our image.' Not the white man, the black man, the yellow man, or the red man. Just 'Let us make man in our image.'

From there let us come up to the day a little black boy was born in slavery. I believe George Washington Carver was seven when the slaves were 'freed?.' He grew up in the most troubled times and the most troubled area of our country. Now, where did he

go from there? He grew up to be a man. Why? Because he reflected that image he was given with the facilities God had given him.

George Washington Carver did more for mankind, all mankind, black, white, red or yellow, than any other man who ever lived in this great country. How did he do it? He took the lowly peanut and forgot the pettiness; and it was far worse then than now. True - his dream was to help his people, but he let the chips fall where they would and they fell upon us all. It is impossible to help one class of man and not help all mankind. Just so it is impossible to tear down one class of man and not tear down all mankind.

There was an awful lot of pettiness, both sides, on that program. How can pettiness lift a man up?

From what I heard all that so called 'police brutality' is pettiness. Would not the police be brutal to all of us, black, white, red and yellow, if they permitted the lawlessness and violence to continue. Was there not 'black brutality' in those fires, beatings, lootings, shootings, etc.? In fact were not the entire riots brutal? So is it not a case of the kettle calling the pot black?

As for them behaving like animals. NO, they did not behave like animals. There is no animal on earth but the frustrated human being who would play with fire. No animal but the frustrated human being kills for pleasure. All other animals kill either for food or self-preservation only. They did not think, true, but no mob ever thinks. It only feels and acts; another completely human performance.

We have tolerated the Negro too long. Tolerance is the hardest thing for the human being to take, day in and day out. What is tolerance? It is simply putting up with an unpleasantness because it is there. Would you like to be tolerated?

What we need first is communication. That will have to come from both sides. Pettiness must be dropped on both sides. Not all white men are Lincolns or Franklins just as all Negroes are not Carvers or Bunches. But, if we and they work together on communication, we could possibly find more Carvers and Bunches. Honestly, though, would we like it? THINK. But we need good men no matter what color God made them.

As for Parker resigning; if the Negro thinks he will realize that would be harmful to him, the Negro. But he needs a scapegoat and Parker is it. They feel it is what they want but they just don't think out the consequences. What a complex thing, the human mind.

My first experience with 'Jim Crow'. I was well past thirty and on my way to Florida. True I had seen very few Negroes, but I did go to High School with one and she and I were friends. Just two teen-agers. I sat near the back of the bus so I could smoke. Somewhere in Texas a little old man got on the bus. Since the seat next to me and one near the front were the only empty seats, the driver came back and asked me to move up front so the man could sit down. I was almost mobbed (by whites) when I asked, 'Why can't he sit here with me?' The conditions the Negro is forced to live in

in the South is certainly not conducive to hope or cleanliness and it has been forced for generations. The white man is human and what he does not understand he fears so he forces and tolerates. True - the Watts area does not compare in squallor and filth, but it does compare in fear (both black and white) and hopelessness.

Communication is the first necessity, but we lose patience with their pettiness (another form of pettiness) and they are too wrapped up in their pettiness for either side to listen long enough to communicate and without communication there can be no understanding. Communication is more than just listening. Man has ever feared that which he does not understand."

223.

* * *

"I watched the program about the Racial Issue in San Diego last night and I want to compliment you, it was a very interesting hour.

I am 16 years old, white and I live in the Logan Heights area of San Diego. I wasn't going to write but I decided probably no one else my age would write. (That is white.) So here I am.

I attend Lincoln High School which as you may know is made up of mainly Negroes. I have never had too much trouble with them myself but you never can tell what they're going to do. I have seen whites heckled, and to use the word Harold Brown used last night in speaking of the San Diego Police, harrassed, just because they are white. I can't be sure that when I go outside my house that I won't be jumped by a group of teen-age Negroes. Have you ever heard the expression 'White Patty'? Well, I have. I hear it almost every day. I don't see why the Negro should have equal rights when he continues to act like a barbarian. They seem to think that they are better than the white people and I'm getting a little tired of them saying that they are mistreated. Its high time the people that don't live in this district know what really goes on here.

Are you going to keep giving these people rights until they over-power the white community, because I think that's exactly what they're trying to do. And the white leaders are helping them. Whether they know it or not.

They say the police here in San Diego mistreat the Negro. Well, I've been mistreated myself by them, and like I said I'm white."

224.

* * *

"Thank goodness we have a mayor who isn't afraid to make his position clear in upholding laws! He eased the fears of many citizens.

Good program. The 'majority group' deserves help too!"

* * *

"May I please have a written record of the discussion: 'Racial Issue', which was televised?"

226.

* * *

"I wish to commend the TV channels for this heartening display of public responsibility by bringing to the public the views of involved citizens on this vital topic. I beg you to have more of these programs in the future as discussion is essential to solution.

It might be helpful if the panel were smaller and if discussion was limited each time to one aspect of the issue, which is broad in its reaches.

P.S. Try a debate -- facts are better than opinion of facts."

227.

* * *

"Please have more telecasts on this subject. Especially in regard to the need for more and better education for minority groups. Compensatory education for the younger ones and better opportunities for older people. Also is it necessary to give higher pay to good teachers to keep them in schools which are predominantly minority children?"

228.

* * *

"This plan was started about 2 1/2 years ago but due to much question-asking and snoopers and the absence of . . . the P.O. Box rent has not recently been paid.

Please tell Mr. Tilford of Channel 6 that he has many 'fans' over here that think his opinions are worth listening to.

Advice and observation -- Any Negroes planning to move and live here (Tijuana) will (in hope of peace) find it very difficult.

229.

* * *

"I am writing this letter in response to your recent television racial program.

I, as well as my family, were very much pleased the way it was presented, where everyone had a chance to give their views and opinions.

I am an American of Mexican descent, and was very disappointed with the Mexican-American representative that was on the panel. I know he is a good man and well meaning, but half the time my family

and I could not understand him, and he offered little encouragement to us of Mexican descent. His speech was very rapid and his words were not clear and concise.

I would recommend another man of Mexican descent to take his place in future discussions. A much younger man like myself (33 years old), who can represent our people better.

I have lived here in San Diego all my life and know most of the feelings of all Americans of Mexican descent. I have lived in National City, Logan Heights, Market Street, India Street, and now presently live in Serra Mesa.

I am going to write down in order the main things we Mexicans of the younger generation do not like to be called or printed in the newspapers, school, at work or any other place.

One - We hate to be called 'wet-back', not even in jest, because right away it classifies us as a Mexican peon living on either side.

Two - We hate to be called 'Pancho' or 'PANCHA' unless our names happen to be Frank.

Three - We are an in-between race, we get along with the Negro and White race, because fifty percent of us are dark-skinned, fifty percent are White skinned.

Four - Do not judge us by the border city of Tijuana. The people from the United States made it what it is today.

Most of all, I want to give encouragement to all Mexicans, to spring up and educate themselves, in language and in manner and dress. To never give up to get to the top of the class, and most of all to stick together with all races and creeds, to make a stronger and united America."

230.

* * *

"A few ideas to think over concerning the Racial Issue:

1. The masses (some) of Negroes are good people.
2. The educated Negroes are the leaders of unrest and are haters of the whites (some great part of this is jealousy).
3. When Negroes are met by whites they are friendly, but when they get together in groups, they 'talk big' trying to be accepted in the group at hand.
4. Due to low mental acuity and the addition of alcoholic stimulants, Friday and Saturday nights in colored districts sound and look like African towns. Go there in any large city, and see the shouting and yelling for yourself. Notice the amount

of police needed in these areas at these times.

5. There is MORE DISCRIMINATION WITHIN ANY ETHNIC GROUP than between ANY TWO ethnic groups! Therefore, discrimination, per se, is not as great a factor in this 'Racial Issue' as is generally believed. But, the hate-monger Negro leaders use this as one of their many devices to incite hate and rioting. (Add Socialists and Communists).

A viz: Discrimination: Whites: Lower-class: lower-lower; middle-lower; upper-lower; middle-class: lower-middle; middle-middle; upper-middle; et cetera! (Chicago Reports)

6. Intelligence of a child is determined by that of the two parents. A child's intelligence is generally between that of the two parents ... this is fact, derived through years of Scientific research!!! Negroes will never improve mentally, as a group, unless they marry into other Ethnic groups.

7. Negroes throughout the world would rather spend their monies foolishly, than paint their homes and live in clean surroundings. No amount of new homes, schools, or free gifts will aid the Negro. Only his own desire to help himself will solve his problems.

8. Politicians, starting with the Kennedy Administration, started the troubles we have today. Northerners telling the Southerners how to handle their problems. Politicians making promises that they cannot keep. Pres. Johnson still doing this. Politicians are the main reason for the 'Racial Issue'.

9. Racial problems will be mainly in the North, not in the South.

10. Northerners have always treated the Negroes very well. Now we feel that they have betrayed us all by their actions. They are losing the friends they had.

11. A 'Civil War' between the Negroes and Whites seems imminent. I pray that it can be prevented.

We really enjoyed the Panel Show on 'The Racial Issue'. Hope you have more ... enlightens the whole area on the problems we all face today!"

"I want to congratulate you and the members of the panel on the program "Racial Issue" Friday, August 27, 1965. The questions were very well conducted.

The only question that wasn't very enlightening was Mr. Ben Riveras' answer, about how does the American of Mexican decent feel?

First the American of Mexican decent hasn't been involved in the sit-ins, demonstrations, and riots, and last destroying property.

Second, you will find more Mexicans in the professional field such as doctors, lawyers, teacher, professors, business owners, and medical assistants.

It is true we have some Mexican who are trying to create leadership for their own benefit. To the majority of Mexicans we call them the Mexican Luther Kings.

Mr. Harold Keen one resentment in your program, whenever you mention the Negro problem you always mention the Mexicans and Negroes. Lots of American-Mexicans and Mexicans from Mexico feel nothing in common with the American Negro.

Because the opportunities are here and the majority of the Mexicans or immigrated Mexicans are making the best of it. If you doubt my word please be present at the Balboa Park program September 15, 1965 at 8:30 P.M. the Independence Day of Mexico. You will note our heritage and culture. The beautiful manner in which we observe and conduct ourselves. This has been protected and encouraged.

Please ask Pro. Generalis to note the type of Mexicans and Mexicans from across our border that attend the program. I do hope that next time you mention Negro problems in your program you leave the American-Mexicans out and if you feel you have to use the Mexican-American identification with the Negro also please use Phillipinos, Portuguese, Italians and Chinese, etc. Thank you kindly for your program."

"I am at present watching the program on "Race Relations." Mr. Benjamin Rivera is speaking. He may be a Mexican-American, but he is not representing me. I disagree with his views. I have never experienced any discrimination in my entire life. I graduated from San Diego State College and am teaching in Chula Vista. There never was any discrimination at San Diego State College toward me. My husband also graduated from San Diego State College. At present he is doing graduate work for his Masters. In 1963 he filed to run for City Council in San Diego. Since he did not meet the age requirements he could not run for election. He never felt that he was discriminated upon from the election. There has never been any discrimination shown toward my family, my husband's family and families of my friends.

While attending San Diego State I received a ticket for speeding. Two

Negro officers gave me my ticket. I was polite and they were polite. I have the feeling that if a person is rude another human being will be rude in return.

I am in favor of Mayer Curran and the police force protecting innocent peoples' lives and property. Time magazine had an article on the Los Angeles race riots. The article ended by stating that police brutality was a good alibi for many of the people breaking the law.

The Mexican-American has all the opportunities in the world in San Diego. All he has to do is grab them and make a better life for himself. Why can't the Negro do the same? I know of many Mexican-American friends that have done this and are at present teachers, lawyers and doctors.

I'm sorry to bother you Mr. Keen, but I had to inform you that not all minority group members are in agreement. My husband is watching the program and he cannot see how the Negroes claim police brutality. He has lived in Logan Heights and he cannot see how Negroes or Mexicans can claim police brutality without reason. There has to be a reason for everything, including police harrassment. I don't feel that any of these riots have anything to do with race."

233.

"By chance I turned on my T.V. tonight and heard the panel discussion of Race problems.

It sounded to me as if you were acquainted with Don Warden the Negro attorney from up on Oakland and San Francisco. I hope you heard him when he was down this way a few months ago. I heard him at a dinner speech at Palomar College and only a short time before I'd read an article in the Freedom Magazine by him.

At the time he spoke here he said it was impossible to buy T.V. time up in the Bay area. And yet he has the most constructive and the most dynamic solution to this racial mess to my way of thinking. Among other things he operates an employment office and said they always have more jobs than skilled workers to fill them. He also trains men in some of the trades, like for instance, tailoring and label the suits with the Dignity label, so these who wear them walk in dignity.

I don't know how it could be done but you, in the communications and news media should know, how to get his message broadcast.

The Afre-American Assn. has an address of 5605 Grove, (I think) in Oakland. You can check the phone book. And now, as to police brutality, being the mother of a policeman in one of the state's larger cities, this Communist originated phrase makes me so mad I could spit on top of me head!

What do these brawlers and risters expect a policeman to do, slap their wrist lightly and say "naughty naughty?" A policeman's life is at stake more times than I care to think about--he's in the front line of our defense and he'd just better know a few tricks to defend himself."

234.

"The panel Friday night on Race Relation seemed to me to put the community in focus. You raised the basis issues, even if no one dared discuss them but this emerged:

1. There is no evidence of police brutality. The police impede the Freedom of the Negro to do as he pleases, and try to make him behave.
2. The Mayor grarentees law and order and no riots.
3. Negroes have no basis for their complaints, just vague feelings (of inferiority, evident from their looks, and vague mouthings of progaganda put out for the last three years).
4. The Business Community is not going to be involved in any campaigns to recruit Negroes. They will continue to hire qualified ones.
5. Even a representative of the clergy is firm in his belief that Negroes should obey the laws just like anybody else.
6. . . .

Also, according to an item in the Independent a few weeks ago, he is no longer with the City Schools, but is trying to sell cars a

In spite of my address, I am White and trapped, but one of your fans, agreeing with many that you are our best interviewer, and rank with the best anywhere."

235.

"Is it true that a police officer can not shoot to protect himself and others unless the officer is shot at first? If true, a dead officer would not be much protection, and the law should be changed.

It was said in Watt's District by the collored people in the riot, if they could not have what they wanted, take what they wanted. This is a law violation, is it not?

I have gone through depressions and I have gone hungry many a day, I never gave up, I kept positive thoughts, and kept on trying, and finally worked one hour with truckers. One time I worked on four types of (sic) and in 1936 I finally found a steady job. I worked until January of 1964 when I retired from city of San Diego, employment. I can not understand the colored people crying about work. Why didn't the so called unemployed go to work as the college young students? As I see the whole cclored, trouble makers set up. They want everything for nothing to them. The cries, police brutality, no work, white people's mistreating them, all excusses. The law should be more strict. You and the City Manager, City Mayor, and Chief of Police and the entire Police Department are doing a wonderful job. Keep up the good work."

* * *

"Having viewed the Friday night program concerning the racial issues I was simply amazed at the statement made by one of the panelists predicting continued riots. I am in complete agreement with that made by another panelist who stated that any man regardless of nationality, creed or color who violates or advocates violation of any law on the premise that the law is immoral, is dead wrong.

It is my firm conviction that the plight of the Negro, if it can be called that, is due primarily to the lack of initiative in Civic Enterprise in the Negro population.

Such going concern as Woolworth's, Kress', Sears, and Montgomery Ward, to name just a few, are flourishing businesses and have been for years, and there is no reason at all why comparable establishments, owned and operated solely by Negroes would not do the same; but as long as the Negro is content to sit back and let George do it and depend on the White man for jobs his lot will never improve. Just a little more initiative and less complaining on the part of the Negro would probably obliterate a good part of the Negroes' ills. In short, instead of depending on the White man for a number of jobs out of all proportion to the ratio between the White and Negro population the Negroes could greatly help himself by displaying a little initiative.

P.S. In my opinion you never did get a satisfactory answer from Mr. Brown relative to advocating violations of the law."

* * *

"I greatly enjoyed your program last evening on race relations in San Diego. I understand that this was carried by all three local channels but I wonder whether it might not be a good idea to run a program like that once a month or even more often? The race problem is going to be with us for many years, I'm certain, and there are far too many comedias, entertainment shows etc. on T.V. and far too few educational programs.

Some of the people on the program stressed the importance of communicating. How can people communicate unless they are educated to the different facets of the situation. I don't mean education by propaganda but education by having people with differing attitudes expound their beliefs in front of the camera. Perhaps one of the large stores; Marston's or Walker Scot or Sears etc. would sponsor such a program. I doubt it would hurt them with the Negro portion of the audience for I think that Negroes do appreciate any opportunity to voice their problems to the Non-Negro portion of the community.

I thought, last evening, that there were a couple of obvious answers to some of the questions that were propounded and these answers were not given by anyone on the program.

For example: "Police Brutality" no one pointed out the fact that police officers are not diplomats. The officers are the ultimate answer

to lawbreakers, the use of force to enforce our laws. As such they are like the soldier in the front line, the final answer to people who cannot be reasoned with or dealt with otherwise. Their job involves force and society recognizes that fact by giving them clubs and guns. They stand between the unarmed helpless citizen and criminals who recognize neither laws nor the rights of others. Without them we would all be at the mercy of every hoodlum who happened to be stronger and younger than we.

Since this is so it is foolish to expect policemen to be diplomats. Diplomats would make damn poor policemen. I'd like to see a diplomat argue a hold up man or rapist or murderer out of committing whatever crime he had in mind.

Since the policeman is the ultimate answer to force by the unlawful we cannot expect him to say "please and thank you" under all circumstances any more than we expect our soldiers in Viet Nam to say, "Please surrender" to a Viet Cong. Furthermore the type of person who will be attracted to police work is most frequently the man of action...even direct action.

Recognizing these factors we must still not allow brutality on the part of the police. The question then becomes, "What is brutality" on the part of a cop? My answer would be the use of unnecessary force....a good example would be if a 6 foot policeman weighing 200 pounds, all muscle, used a club in arresting a 5'2" shoplifter. On the other hand the same 6 foot officer might be perfectly justified in using a club on a 6 foot shoplifter whose weight is the same. As for harsh language I don't think that a police officer who lays his life on the line for us every time he goes to work should have to put up with what a Los Angeles man refers to as "Smart Mouthing" when he questions someone.

In my 51 years I have been stopped a fair number of times by officers. I am a law abiding citizen....in 37 years of driving I've had one ticket and I've not been arrested for anything. On one occasion many years ago a car in which I was riding home from work in New York through a tough section of that city, was forced to the curb by an unmarked detective's limousine and we were all forced out at gunpoint and "frisked." We were all law abiding working men on our way home from work. We could have resisted it because we were not handled with kid gloves and I, for one, was frightened to have several men in plain clothes pointing guns at us. I can't recall that any of us protested to anyone about this. We knew that the neighborhood was tough and that there were criminals about and there were several men in our car because it was during the depression and we shared rides to save gas. I am certain that had we "Smart mouthed" those officers we would have been shoved around much more than we were. Point is they didn't rough us up anymore than they should have. They thought we looked suspicious and until they knew better they had to act as though we were dangerous. They didn't pick on us because we were a minority group. We were all American, White and I was a Yankee Protestant.

Regarding the people who would not work at Escondido because they thought they ought to have jobs near where they lived. The obvious question here is do those people think it more honorable to accept welfare rather than work. Do they think they impress the White majority with their eagerness to improve themselves by their refusal to travel 27 miles in buses provided by the

employer? During the depression I hitch hiked from New York to Wilmington, Delaware on the rumor that DuPont Co. had some jobs and I went there and back in 2 days with just about \$2.00 in my pocket. Point: If a man wants to get ahead he will go to any extent rather than sitting still and bemoaning his fate.

Regarding one of the panel's comments, Mr. Brown, I believe it was, who said that he felt he had a right to break a law he did not agree with, no one made the obvious answer to this.

Mr. Brown said just before the program ended that, "How did we think this country got started...implying that if it was all right for the Revolutionary Army to break laws then it is all right for any individual to break the ones he doesn't agree with.

The obvious answer, and Mr. Brown should have thought this out for himself, is that it may be morally right and one may even have a moral duty to break a law under a dictatorship or tyranny. Under that form of government the populace has no way to change laws open to them except to revolt. Under a democratic form of government such as we have the majority of the people can change a law when they don't like it. I cite the prohibition law as an example. Since we do have that possibility to change the law then we are obligated not to break laws of which we do not approve but to work for their change in the lawful and peaceful manner provided under our system of government. To adopt Mr. Brown's theory that one is entitled to break a law with which he does not agree would result in anarchy.

Hope I haven't bored you. I am 100% in favor of Civil Rights for the Negro and also for other minorities. If they are deprived of their Civil Rights then someone can deprive me of mine. I still believe that in this United States a vast majority of people want to do what is right. Numerically the Negro is about 10% of our population. Without the help of 41% of the Non-Negroes he could not get any laws passed to benefit him. I think that Negroes should, as a practical matter, recognize this and also recognize that most Whites want him to have his equal (not greater) rights with every other citizen.

When I was a kid in the East I heard my friends say that they had been refused a job because they were Catholic or Irish or Italian or Negro or Jewish. I can't recall any one of them who ever was turned down for a job who said "I didn't get it because I hadn't prepared myself." On the other hand, as a White, Protestant Yankee I was turned down for perhaps 100 jobs during the depression. Who could I blame? It is human nature for each of us, including you and me, to find some outside cause to blame for our failures. The Negro is just like the rest of us, he does it too."

"Black and White, for what it is worth. I am not prejudice or am I? Are you? I heard you on T.V. last night, on the racial problem. I'm glad to see the effort put out to try and face this thing. It is high time. Also much patience and tolerance from both sides to correct this problem. Understanding most of all, first. I can understand what the colored are trying to explain and say. We look and stay, as Whites, in their problem but we have to look at it from their standpoint too, to understand.

I had a small incident a few years ago which has often come to my mind. I thought I was not prejudice, until I was faced with it. I was looking through news adds for domestic live in work and answering the adds. Picking the type I was interested in, I called this one and the lady gave me the details. Size of family, age of children, size house, duties expected, time off, and wages, live-in. All just fine, just what I wanted. Then she said "We are colored." Wow! I guess you know how the wind went out of my sails. I was lost for words, my mind racing at the thought live in a colored home. I hesitated to answer her, I had no answer and she knew it immediately. She answered for me, "No use to go any further." I apologized and said I was sorry but I just never had thought of anything like this, and I just didn't know. It almost haunted me for several days, the unexpected shock, to realize I was prejudice and I had always thought of myself as not prejudice. They could have been fine people, probably even better people than what I took to go to work for but I never even gave them the chance of an interview because they were colored.

What would you have done? It is a feeling grown in us, grown in them. We, that is Black and White each, have their own grown in feelings, without even realizing it and it is undermining each of us, mostly the colored because they are effected more from it than the White. We have to learn, you and I, White and Black and think on different terms. It can't, it won't all be over night and correct, time is necessary. Start, yes, and that is for you and I, Black and White. I do believe the colored have grown overly touchy and sensitive on this and perhaps, justly so, but this is not the time to lose hope, lose patience, to lose tolerance. We some how have to help them understand this point too and not with a superior attitude either. Also anyone, say a White, who has had to live as many of colored have and forgiven too much too fast, does not help them but often ruins them--so also the colored--it takes time, it will need time, but let us start now.

The rousy colored who are the ones, so far, mostly causing the troubles are really the same as our own Whites (same age range) who are rousy. One thing to lessen their (Whites) agrivation though--they are White--even his color standards. See them with the added agrivation of being colored and I think you'll agree--basically they are much alike. The racial condition only makes it worse in the colored, they explode and all White, Black, good and bad suffer. This too the colored, violent and all, should be helped to understand and feel that the Whites are ready and willing and trying to correct their part in this situation but violence will not help to speed it. Violence will only widen the gap between us and cause skepticism of any Black person among the Whites. They want attention Now--to correct for all times, not just today.

I think the President is trying his best to help all of us in this and he should be shown our appreciation.

This may not be a very popular view or attitude but as I see it, it is basic to this problem that grown-in, basic under-current at the root of this mess, we brought to each of us ourselves and high time we correct it. One of the evils of greed of our White forefathers. We have to live with it now, so let's face it and you and I start today, where we can. It is, live and let live. I'm glad to see you taking part in this and may your efforts be rewarding."

239.

"The only thing that can cure the so-called discontent of the Negro is respect.

Respect for law and order and the fear of God, that is a thing of the past. No one today respects anything, it's all due to the greed and lust for power as for instance how Presidents today buy votes. They promise anything and everything for a vote.

The Negro leaders are aware of this they get a better and deeper foothold with each promise. Then they preach to their ignorant people, that the time has come for the Negro to rule the world that they must propagate, so that they will have numbers, to overcome the White man etc. its the Negro leaders that are the real cause of all their own discontent, hate, etc.

A Negro maid told me as much and she emphasized they will overcome, if it takes a hundred more years. The only solution is to put the fear back into them in some form, and respect, or they will continue and eventually win. Why can't some intelligent person see that.

Squash their leaders and bring sanity back to them, they are honestly in a deeam world, I speak of the lower classes of Negro, they are the most dangerous anyway the well fixed ones are neutral more passive. You and I know poverty hits all races and can only be controlled by hard work, and thrift a word unknown to most Negroes.

Dropeuts are a degradation and should only be dealt out, when truly necessary. Stop, eleminate their leaders, and quiet will prevail, punish illigetimacy in plain words lay down the law and mean it, or you will all be sorry too late.

People are animals held down by civilization society we're all alike face the facts. Don't let one segment get too strong control them now or you and yours will pay the price, the handwriting is on the wall, don't read around it face it. Step on it, squash it now. How? With law and order that is the only thing that has ever kept us from our real selves."

240.

"There is so much I could say to you, S.D.'s Mayor, Mr. Fletcher and the Episcopal Rector--were it possible--I commend each one, for the words and attitudes you all embodied.

All these laws and acts put into operation by the U.S. Supreme Court, as well as the thoughtless remarks by our President--saying "riots will continue unless etc. have caused unreliable ignorant Negroes, as well as some Whites, to be urged on to lawlessness.

The Negro sitting next to our San Diego Mayor is a product of the trouble-maker Reverend King watch him.

May God give each of you men the courage to watch and act for the good of your people."

241.

"I wish to congratulate you on the part you played on the Panel Discussion last Friday evening.

In my opinion not one of the colored members of the panel even got to first base in their answers. You bravely presented them facts for an answer, and by the time you reached home base with the employment project offered them plus free transportation to Escondido, they had no answers to strike you out. You make home base without any sliding in necessary.

I hope this Program Friday evening will create more interest among our San Diego Citizens to back up our City Officials in dealing with the race problem."

242.

"please permit me to congratulate you on the quality of the questions you propounded at the Racial Review Panel last evening. They were the most searching ones. I also admire the stand for law enforcement as outlined by Mayor Frank Curran, City Manager Thomas Fletcher and the Reverend Dr. Watts of St. James by-the-Sea Episcopal Church, La Jolla. It is most unusual for a clergyman of any Faith to take a realistic stand on these matters these days. As an Episcopalian and veteran of 38 years active naval service which included both World Wars it made my old warrior and patriotic heart swell with pride.

What our people largely forget is that rioting, area insurrection and its encouragement by political promises only retards the betterment of the Negroes and the Whites. Destruction of property, maiming and killings as have happened at Watts and other places is un-American as well as unnecessary.

In the quest for absolute power the Johnson administration has become

a philanthropic mission, in which the good will and the freedom of the citizenry are bought with their own money, and future generation of Americans are placed in hock. As you well know there is no part of American life which is not aided by one or more of the jumble of Federal agencies working under the technique of the ADA ideologues. It appears to me that our government has developed in to rule by consensuscrats for a very special purpose.

With every good wish, and I don't see how you get around so much to cover the news so well. We always watch Channel 8's news programs."

243.

"I am writing regarding the panel discussion on Friday evening regarding the racial issue. Sorry but I do not have the correct address for this.

The discussion was very good and I particularly liked the Episcopalian minister--believe his name is Mr. Watts. In my thinking he has the right idea--that all of us young and old, man or woman, White or Black should obey our laws. This is a land of liberty buy not liberty to break laws as we see fit. Let's have more programs of this type."

244.

"Please excuse the informality of this letter, but I just wanted to get a few ideas down on paper.

I am quite confused about all the Civil Rights, the riots, the demonstrations against our efforts in Viet Nam, but this past week I have been thinking: During the War Between the States, the ancestors of many of us, who lived in the North and some who lived in the South, gave their lives, and substance to alleviate the plight of the Southern Negroes. Brothers fought brothers, and I don't need to remind you of the lives that were lost, the homes that were disrupted, because we felt we were "our brothers' keepers."

Now, a great hue and cry is raised about the plight of the Negroes in our Norther cities, as I do not feel that L.A., or San Diego are "southern" cities. Unemployment is one of their reasons given for rioting, burning, thievery, but they don't seem to realize that a great many other people, White, Oriental, etc., are also out of work. In my personal experience, being more that 35, at times I have had quite a difficult time obtaining good employment, even though I have very fine qualifications. In fact, I am now 59 years of age, and hardly anyone wants anyone at that age. I am told this is the "age of the young person."

To go back to my original thinking--do these "underprivileged" people think they have a priority on small incomes, etc.? My family has paid taxes in the State of California for many, many years, as I have also done--therefore I have never been entitled to the benefits of County Hospitals, help during the depression years, etc.,--not that I wanted it--but I had a boy who was ill, and not expected to live, and I was supporting four of us on \$16.00 a week, which would not buy the things we NEEDED to sustain life. To buy his medicine, we had short rations buy, we didn't riot, or burn or steal!

It would seem to me that if these people looked back on history, which has brought us where we are today--and realized that their forebearers, that is, their tribal chiefs, SOLD THEIR ANCESTORS into slavery, and if they were truly willing to look at both sides of the ledger, honestly, their attitude might change just a little.

Also, do they realize that by their rioting, burning, and looting, they have retarded their progress by an untold measure--the final measure may never be calculated in their lifetimes.

Many years ago, in Los Angeles, we who had lived there many years, would never drive past Seventh and Central on a Sunday afternoon, because we were jeered at, and the young punks (colored) who had cars, used them as a deadly weapon. If a White person so much as came near one in crossing an intersection, it could turn into a riot. Also, I have witnessed the deterioration, in the neighborhoods when they became integrated, and in Los Angeles this began over forty years ago. I once saw an elderly "day-worker" waiting to leave a street car at the end of a hard day. The street car lurched, and she inadvertently brushed against a "wench." Upon crossing the street, the wench called out to a group lounging in front of an ice cream parlor. They instantly formed a ring around the elderly White lady. The wench removed her shoe and attempted to strike the elderly lady with her spike heel.

I appealed to the Italian barber, whom I knew by sight, but he shrugged and said, "I wouldn't tangle with that gang." And this was 38 years ago.

The White residents were afraid of the colored gangs then and it seems to me that we have done everything we can, but I really don't feel the colored people have done their part.

I do not feel that the world owes me a living, except inasmuch as I live in a manner that I can respect my own efforts to be a self-supporting citizen of my community, my city, my state, and my country. The Irish people have not always had cream in their coffee, either, but we worked hard and long and well, and deserve all the cream we now have.

I could go on for pages, but I would only be repeating the things you already know, as well as other responsible citizens know.

I admire your efforts, Mr. Keen, in all the good things you try to do.

P.S. In watching the Panel sussion Firday night: I was quite astounded at the attitude of Mr. Brown. His statements were outright threats! His mind was certainly not "open to suggestions of help".

With an attitude such as his, people who are incapable of logical thinking, for what every reason, would rally to riots, and destruction, because for illogical, undisciplined people, destruction is better than construction. I don't remember who said it, but I recall a quotation, "Whom the gods would destroy, they first make mad."

I wish more people had paid closer attention to the letter from the Grower in Escondido. His letter, I am sure, was factual, true, and held an enormous amount of "meat" but as in situations such as ours, and a point

which is NEAR THE ROOT OF THE TROUBLES, you were not given a chance to read the letter in full or even to hold up to the light of day, the remarks, based upon knowledge, of a responsible citizen. To be a Grower, I think, is a 24 hour, seven days a week undertaking. None provides a Grower a pay check for "putting in" eight hours a day, five days a week.

Also, the remarks of the former Chamber of Commerce Pres. were interrupted, not given respect, or consideration.

I wonder how Mr. Brown would feel if he had owned property in a "medium" neighborhood, had paid taxes for many years, and then had careless people move into the neighborhood, allowing premises to run down and deteriorate? Would Mr. Brown help me, and elderly White woman, if I were in need? I rather think not, I think from his attitude, he would pass me by BECAUSE OF MY COLOR.

I was very pleased with the remarks about the "other minority groups including the Irish "picking themselves up." We surely did."

245.

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"I always watch for your comments on News, the other evening watched the debate etc. as to the riots in San Diego, seems as if things are getting out of hand all over, that young Negro with C.O.R.E. is just a trouble maker, and probably always will be. Where I live now is just time I have ever heard the Negro spoken of so mean, and we don't have them around either. I feel so ashamed sometimes, I tell them they do not have to associate with them if they feel that way, but, they are just causing more trouble, I tell them I do not believe in deliberating hurting people's feelings by calling them Niggers or dirty Niggers. When it is just as easy to say Negro, which they do not mind at all, one woman I know is a great Church Worker and she goes around trying to get every one to hate the Nigger as she calls them, she is just like that C.O.R.E. young fellow, against the White, she should be put in jail

Now one thing I have a son with a Government job for over 30 years he was telling me of a colored man in his department, very highly educated, a very important job, fine man, it is on Point Loma, and he wanted to get near his work to live, and he cannot get a place on Point Loma to be near his work, but has to go down where their rioting is going on, so you see no matter how hard they try, they are not able to pull themselves up like other Nationalities.

I am just an old lady that hates to see people hurt, have had many myself. So now if the Negro and White will just try to get that chip off their shoulders, maybe we will start getting someplace."

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246.

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"We listened and witnessed the open forum last week racism on T.V. We appreciated it, although, I wanted to fight when Mayor Curran was forced to take lip from Harold Brown--appropo--I quote you from Archbishop John Ireland (1891) "What do I claim for the Black Man? That which I claim for the White Man neither more nor less....I might shun the vulgar man whatever his color, but the gentleman, whatever his color, I would not dare push away from me." Appreciating your effort for better San Diego."

247.

* * *

"I am sending this to you about the racial situation as some the things are personal and I wish to be anonymous although my right name and address will be on this letter. If my comments are passes on, please cut off my name and address."

First, I am female, White, 63, raised in Oregon where I walked to school daily with the daughter of the only Negro family in town. I went to work at 18 because there wasn't enough to send me to college. I worked until I was forced to retire on social security disability with rheumatoid arthritis. Shortly after retiring a drunk driver crossed the center line and put me in the hospital for a year.

Now, I think the program the three stations collaborated on the other night is the right idea. I think it should be continued once a month with say a ten minute limit on any one persons talking. I would like to see the same people on it.

I have some things I would like Mr. Brown to answer. Just whom would he have the "white power structure" seek out in the Negro community as leaders if not the men like preachers who have dedicated their lives to helping others, and other educated Negroes. Surely not the hoodlums who have been arrested on narcotic charges. He is redudant, he has made his point about police brutality, his needle is stuck and he plays only one record. Also, I would like to tell him that Negro people who are qualified are NOT sent only to Negro neighborhoods. I was in two hospitals in town before I could learn to walk again, really three as they took me to the Children's Hospital to walk in the Sharpe pool. As there were Negro girls in all three hospitals who took care of me and one of the blackest Negro men I've ever seen was in surgery to cut off my complete body cast. Also there are Negroes in the medical clinic I go to. Please tell Mr. Brown that just because one has a "white" skin life is not automatically easy. I have been one of the lucky ones because with what I saved to buy an annuity and because I had a very smart mother with good business sense who left me enough money to live on, I am not on Welfare. Also, as for police harrassment, I would like to relate one incident. A few years ago when I could drive a car I came home very late. My front door is difficult to open and I was fumbling in the dark when a police partol car flashed the flood light on me and then questioned me asking that I show my drivers license which I did. Since then I have felt much more secure to know that the police officers are cruising my neighborhood regularly.

I was disappointed because no one on the panel put forth any positive suggestions, but now that they have the chips off their shoulders perhaps they can consider some.

Before my auto accident I did volunteer work and we took care of infants while mothers went to classes. As I remember it was through a church, and I changed diapers on Negro babies.

Now, one thing that it seems to me would be practical and possible to show that people do care about the situation in the Negro community would be an olympic size swimming pool in Logan Heights. I also believe that with someone to promote it that it could be accomplished with donated materials, land and labor. San Diego is a very generour town and given a project to support they do a bang-up job. Maybe the junior chamber of commerce, or someone else could promote it. The city can build all kinds of things for sports lovers, surely they can find some funds to hire a swimming coach and a life guard and in a few years I predict that we would produce an olympic swimmer from Logan Heights area. I believe labor unions, cement factories, and individuals would all get behind it.

I am sending this to you as I am a "steady listener" to you on T.V. I know that if any of my ideas merit consideration, you will respect my request for anonymity."

248.

"This is to congratulate you on the fine way you handled your subject friday evening. You are wonderful, I and my family and friends, join me in it, the riot in L.A. on account of no job, is ridiculous. When tomato growers are begging for help with tons going to waste these people don't want to work, they just want that Welfare check."

249.

"You did a fine job at the T.V. racial discussion, it was amusing to hear the colored folks try to evade your questions. That Mr. Brown sure talked like a . . . or Radical."

250.

"Our thanks to panelist Harold Keen for his part in bringing out the issue on the program. "The Racial Issue in San Diego." Mr. Keen was magnificent!"

251.

"I thought your questions on Racial Issues were wonderful. I found the program informative and interesting."

252.

"Mayor our sincere appreciation to you and what you made clear on the broadcast, you will not have race riots here. Law must be the only solution and respect for the rights of others who want peace in San Diego."

253.

"We were very impressed with your racial program of last week. Hope the interchange of ideas continues to a real understanding. As a suggestion, please check your Webster's dictionary. You will discover that the word "harrass" has its accent only on the first syllable. This seems to be a common error."

254.

"The recent panel discussion of "A Facial Issue in San Diego?" was concluded with an invitation of comments. Even though with some delay, I am pleased to have an opportunity to express my opinion."

The presentation was definitely in the public service, and the service will be complete by making public the reactions to the question posed. Not that these would afford a reliable indication of any consensus of feeling in the community, but they would be the means for further contemplation of a more vital, underlying question. Yes, even in San Diego there is a racial problem. However, the issue is political. Not so much in the sense of parties and politicians as in the sense of concept and organization of the nation.

Through the unique face-to-face means of television there was brought to view and hearing what is becoming increasingly clear across the nation. When stripped of all its dressings the position of the so-called "minority group" is unmistakable. It is uncompromisingly racist, the position ascribed to their opponents. The Negro as a group, is intent upon establishing itself as a social, political, and economic power at all costs. Certainly, the implied threats against law and order, advocacy of civil disobedience, and the apparent disregard of the rights of others which were voiced or otherwise evidenced in the proceedings are to be interpreted as a threat to this nation as even now constituted much less as founded.

There is a strong indication to be taken from the words of some of the panel members that the ultimate goal of the so-called "minority" is superiority. This is to be achieved not through any individual or collective contribution to the community but by political means. Already, legislation

has created a special-privilege group. Certain minorities are awarded benefits at considerable cost to others; which legislation by these provisions is discriminatory.

Preperators of violence and near-anarchy have utilized race discrimination and associated deprivation as justification. A recuak oribken exists in the United States and to some extent in San Diego therefore, because of dissatisfaction of the group with itself. The panel proponents of the "Minority" position did not essentially deviate from the national line. Law enforcement agencies being what they are, there must be police brutality. These United States being not what it is but what certain groups would have it be hold that the community owes the minority group something rather than vice versa.

The history of this country is one of an amalgamation of races. The process has been relatively short and smooth for some and longer and rougher for others. For many, the process still goes on. For most, regardless of the stage, individually and collectively hold themselves proudly as Americans even while taking pride in their racial backgrounds.

It would appear that some racial minorities are, in effect, impatient with themselves. Even after the passage of a couple hundred years there is no justification for changing the rules when they have otherwise and in similar situations largely withstood the tests of people. But according to the "minority" the community must change to accommodate. The rules are to be changed accordingly. To do so is to regress not progress.

That the panel could be gathered, the proceedings aired, and these comments made as a part of community contemplation of a public complaint gives hope that our society is not yet so great that it is not free. However, the continued realization of those hopes is not to be gained by legislation, and regulation outside the needs of a government of the people, by the people, and for the people. In the final analysis that hope is in the people themselves, but their nature cannot be legislated. The individual must rise and sometimes in spite of himself and assume his responsibility in the community perhaps even in spite of the community!

Specifically, what is needed is the persistent, continuing effort of all to improve themselves to their own and the community's benefit, and for the community to so dispose itself to receive and utilize these people."

255.

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"I need to talk with someone privately. Please arrange an interview at your convenience."

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256.

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"I watched the program on the race situation with expectation and interest. Expectation, because it's a problem that needs objective analysis by qualified leaders and the discrimination of this analysis to every citizen in the U.S. Interest, because I am a White man in a White society which I believe to be facing the alternatives of either purging itself of racism, or being purged of it.

The tremendous potential value of this program was pathetically wasted and perverted by the White panel members, none of whom conveyed any semblance of the spirit of open minded inquiry which should have prevailed. Instead, they used the opportunity to express their opinions in an arrogant and at times threatening manner.

I felt a sense of hopeless futility (such as I imagine the Negro feels) as I realized that these (White) men lack the faculty which would afford them the insight and critical self appraisal which is a prerequisite for any understanding of the real racial problems, and of his own role in the social and political structure which perpetuates racial prejudice and injustice. Without this faculty or the desire to acquire it, the "communication" which is so much needed will end at the White man's ear. He does not listen for truth or answers, but only for bits of verbal ammunition which he can weave into his ever over-simplified statements and solutions. What he can't use for the support of his overt or disguised prejudice, he ignores, misquotes or side stips by confusing the issues. From the outset, it (the program) was a parody of the "white" against the "black." It showed the thin veneer of understanding which the white representatives of the community exhibit in regard to the racial incidents and their underlying causes.

It was maddening to witness the habitual disregard for the essence of a statement and misinterpretations on the part of the white panel members. I don't mean "misinterpretations" in the sense of disagreeing with the colored "point of view" but rather the lack of ability or desire on the part of these (white) men to follow and understand a clear, precise, candid, and articulate statement or explanation. The colored representatives spoke sincerely and with little hostility when answering questions that seemed to be deliberately calculated to place them on the defensive.

The colored panel members were both interrupted needlessly and upon one occasion verbally bullied by the Mayor. When Mr. Brown warned that unless the underlying problems were recognized instead of ignored that there probably would be further riots, the Mayor interpreted it as a "threat". The Mayor's statement that "There will be no riots in San Diego" is just the kind of "challenge" which aggravates the already touchy situation. His arrogant, dogmatic attitude ignored the complexity of the problems while falling back on the time-honored White man cure all for any racial dilemma the threat of physical force. Not that physical force isn't sometimes warranted, but this was supposed to be a program to explore the problems and possibly offer suggestions which might avoid force. The Mayor's veneer of non-prejudiced investigation of the problems did not withstand even a few minutes of debate before it gave way to the immaturity, prejudice and bigotry which it so ill disguised.

The pat "solutions" and "philosophic insights" came from the White panel members in their usual abundance; and were, as usual, beautiful examples of "missing the point", "fragmented awareness", poor analogies, bad logic, and the rejection of all evidence that does not support what one has already decided.

One of the least intelligent statements was that made by one of the White "religious leaders" on the subject of "obeying the law because it is the law regardless of its morality or justness." He even suggested that the common man has no business to contemplate such things and that it is this lack of (blind) respect for the law which is at the bottom of the riots etc. In light of this country's humble beginning--which was based upon free men rejecting the oppression of unjust and immoral "LAWS"--in light of the fact that "LAWS" have historically been responsible for at least as much injustice as justice (A fact which we should be trying to change) because law is nothing more or less than "power" and power can be used for both good and bad ends. It was the "LAW" which put the Jews to death in Nazi Germany--it was the "LAW" which sanctioned slavery--and it is the "LAW" which allows torture, murder, and social and economic slavery to go unpunished in our southern states. In light of all these things, the Reverend's statement was no less than assinine. Of course we should have respect for those laws which are respectable and for those police who do not use their power to perpetuate injustice. And we should use every legal means to our disposal to change the unjust laws; until these legal avenues of change are closed to us (as they are to the colored man in the South for instance) and then we are morally obligated to break and subvert these laws that are immoral and unjust. The Reverend would probably point out that we all disagree with certain laws, but do not have the moral right to disobey them. This being true probably over shadows all my previous examples and makes him quite content with the state of white "justice" so long as it is White.

Harold Keen made the "worn" analogy of the Negro and other minority groups which never fails to sicken anyone who has given serious thought to either.

Where is the minority group which was brought here as uneducated slaves, into a society with a special set of rules to keep them in their place, which were exploited systematically for 200 years, or who have exercised as much restraint in their rebellion against a system which turns its most gruesome side to the colored man--a side which must to him look little better than Communist! Show me another really analogous minority group who have risen higher from further down, and then I might consider the Negro to be an inferior race as Mr. Keen so subtly suggested."

257.

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"Whether a racial issue or a neighborhood complaint, our Police Force (County wide) is not brutal! They should be commended (Nation Wide) by our President in lieu of degraded! Their new "risk riot" salary stinks in comparison with the common black ditch digger, who's hire in bottom pay rate is \$3.75 per hour.

Thank God, we do still have a few men left such as our Honorable City Mayor Curran, who was not afraid to speak out to the Negro leader Brown. In essence, Brown said nothing except "The police don't talk to us kindly and we are discriminated against." Until President Johnson can find a chemical with which he can dip the Negroes into, to change his color to White, there will be segregation against all races: White, Black, Red, Yellow, etc.

IF JOHNSON IS GOD, sorry, I didn't get the sign from the stars!

Why pay good tax money to investigate the Los Angeles Riot? The actual roots and cause of it all came from President Johnson, himself, when he allowed Martin L. King to march from Selma, Ala. to Montgomery. White is White, Black is Black and FACTS ARE FACTS! Give an employee his every wish and demand and more he will demand! That is exactly what President Johnson is doing for the Negro.

Even though, I feel that the Negro should have the right to vote (if he can read and write), I feel that is all he deserves at present. The end of a ten thousand mile walk started with one stop!

I'm thankful that I am thin skinned, thin skulled and White. It is a known medical fact that the Negroes brain is $\frac{1}{2}$ the size of the white, that his skull is $\frac{1}{2}$ times thicker than the White and that the kinkie hair "God Given" to protect their weak brain from the heat. TRY AND EDUCATE THEM IF YOU THINK YOU CAN! (the race).

The Negroes had 100 years slavery, 100 years freedom--they have broken even! Browns last statement that "there would be more riots, only proves to everyone, they don't care about the voting right--they want trouble--to be seen--and to do as they please. I did so hope, someone would ask Brown "what law is there that the people should not obey?" Now with the voting right, will they become citizens, law abiding, or will they still pick and choose the laws they want to obey? People are in jail and prison for less than some of the things the Negroes do and President Johnson immediately asked "what started it?"

If Los Angeles Chief Parker is forced off the "Force" because of such stupidity as that stated above, I will personally start a march for President Johnson to protect the United States Police Force, as he so boldly stated he intended to protect the rights of "all." His little secret he let us in on--remember?

Uphold our Police Force and our laws and you are upholding our National integrity and dignity; degrade it and allow Negroes to demand and get their every wish and DOOM OUR NATION!

As of this writing, the White race does dominate and it is only human nature that we protect our own. Any Negro or White approaching me or mine and demanding unwarranted recognition will not get it and I intend to protect me and mine and you'd better believe it, the same as will all other Whites of our nation.

OUR POLICE FORCE IN ALABAMA, MISSISSIPPI, NEW YORK AND CALIFORNIA, as

in all other states, IS THE GREEN APPLE ON THE BOTTOM OF THE BASKET THAT IS HOLDING THE BRIGHT RED ONES ON TOP. AND YOU'D BETTER BELIEVE THAT ALSO.

Mayor Curran and City Manager Fletcher, please don't change and agree to everything the Negro wants. We (our country) does so need real men, like you, now--not after its too late!"

258. * * *

"Tonight I have just listened to your program. I found it most fascinating and would be most interested in hearing another.

I have one suggestion. Now you have whitted my appetite for a program such as this, and I would hope you have done the same for others. Could you, perhaps, have at least 3 more. One on each of your 3 stations at 3 different times."

259. * * *

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260. * * *

"I did watch your T.V. program on "RACE RELATIONS" and was very upset and shocked that such a nauseous subject was presented on the air at this time, in fact why at anytime?

Surely millions of people including myself are fed up so to speak with this Racial Blaa Blaa. Let's face it there is no solution to the Problem

we have with the Blacks, so why try to talk about it. As long as we have the Blacks living in thss Country there is going to be trouble, and the only way to stop TROUBLE is to use FORCE. Too many people (do-gooders) think it is only because of the color of their skin that they are shuned, History and my own experience has proven that the Black goes much deeper than the skin.

The big Culprit in all the Race trouble is the POLITITION for example the one who chanted over the air "WE SHALL OVERCOME" was really responsible for the Riot. At one time in history we had a President with "GUTS" when a Black delagation called at the WHITE HOUSE and made demands he ignored and dismissed them remarking--I know of no other place in the World where a Black man had it any better than the U.S.

I wish every person would read W.A. PERCY on his views of the Problem with the Blacks. The title is "A NOTE ON RACIAL RELATIONS" here is just one paragraph for example--

"No Negro trusts unreservedly any White man this is unfortunate but more unfortunate no Netro trusts unreservedly any other Negro. Reason because his Leaders betray him, either from their ambition to appear Big Shots or from their willingness to exploit his Simplicity, so the Negro cuts himself off from the right leadership and turns to the immoral and avaricious, trusting no one, without moral stamina, without discipline, without standards, the Negro gropes blindly through an alien White world."

The whole atmosphere of America is such as to mislead and endanger him. The sickening adulation paid to Negro athletes etc. not because of their great abilities but because they are Negro, the promises and bribes of demagogic Polititions interested not in his welfare but in his vote. The Negro press's hatred for the White man, demands for Social Equality Etc. all these combine to create an atmosphere as dangerous as it is febrile and unwholesome.

The work of White sentimentalists is equally perilous. When personal relations with the Negro are too familiar they are misinterpreted by him. He reasons, plausibly, that if you are willing to dine with him, you are willing and probably anxious to sleep with him, with the genius of own special genius for suspicion and mistrust, it should require little except common sense to deduce what the efforts of white sentementalists may lead to the noblest of them Mrs. Roosevelt, accomplish their insidious evil quite unsuspectingly and with the highest motives. It will never occur to them that the results, however pitiful or savage will have been of their making. For more insight of the Blacks read "Lanterns on the Levee."

The following is my idea of a sure way to solve our Rave Problem :

1. Deport or imprison . . . and all his Associates NOW!
2. Repeal the Civil Rights law NOW!
3. Repeal the Voteing Rights law NOW!
4. Impeach . . . and stop school integration NOW!
5. Let's put every Black troublemaker on a reservation (like we did the Indian)
6. Let's also find a place for the White renagrade who stirs up these Blacks. IT IS MY PREDISTION THAT IF THESE THINGS ARE NOT IN EFFECT SOON, WE WILL EXPERIENCE ANOTHER CIVIL WAR, WHITE AGAINST BLACK NORTH AND SOUTH.

* * *

"About this racial issue: first off I would like to say that the Negro is not the only people who is being discriminated.

We have lived in the San Diego area since 1956. My husband has been a member in a Local Union here. Paid his dues and death assesments here and has only had about 3 jobs out of this local and they were only short jobs. Ranging from 3 to 6 weeks. Yet they still took our money and he travled far and near to work trying to make a living for his family. We wound up going in the Pole, paying expenses on both ends.

Yet there were others who came into this local 2 or 3 yeart later than we did and they worked all the time. But we aren't going out here fighting, killing and burning down their homes because of it. For God will take care of them. For He said Vengence is Mine. This is the main thing that is lacking in all of these people. They don't know Christ as their personal Saviour and Lord. For it they did they would have love in their hearts not hate.

I think it is a shame and disgrace the way the Negro people are doing. Foe they didn't just hurt the one's who had hurt them; they hurt innocent people.

Like us and many other people we work in Mission Sunday Schools. We teach the Negro child as same as we do the White, we visit in their homes, we cuddle their little ones when they need love and support. Yet they would not hesitate to burn us up alive if they took a notion.

At least this is the way they are doing. They did not gain anything by what they did."

* * *

"I wrote this letter a week ago in response to your televised panel discussion on San Diego race relations. It presents my views as a citizen. Since nothing has happened in the world in the past week to convince me that the letter is unduly redundant, I am sending it on to you.

I believe you have taken the most important step in meeting the issue by providing an address and inviting opinions. At least you have picked up those of us who are not in the mainstream of local affairs and yet are disposed to have opinions and write letters. Also, the makeup of your group is conducive to the presentation of more general and basic opinions than are appropriate to bother a busy and pragmatic politician with. It is really not a politician's job to range too far ahead of the public consensus. He does not have a philosopher's freedom to concern himself at length with wild speculations and then to junk them at the last moment with impunity. This is the work of a democratic forum.

The comments I wish to make in this letter are random but not entirely unrelated, being geared more or less to questions that came up during your

televised discussion.

First there is the insidious fallacy that all injustice may and must be substantiated by direct witness and evidence. Actually, only the commission or ommission of specific acts described in law may be so substantiated. There used to be a funny saying in the military service about silent contempt of one's superiors being a court martial offense. But it really isn't very funny. This may be why the idea of conscience way invented. In practice, the various aspects of racial injustice are caused by intelligent leaders not stating positive opinions expressing their good will toward all people and their abhorrance of all specific attitudes and customs reflecting bigotry and exclusivism. Most people, being unimaginative, continue to respond to and be guided by the cliches and mores of racism and separateness that infect society. The task is essentially one of salesmanship. Communications is necessary to provide redress of grievances, King George III being the classic case of the man who wouldn't listen and hear, but the possibility of ultimate solution, and hence the responsibility, lies with all whose words, attitudes and deeds are subject to emulation. When such people accept their responsibility and take the initiative in forming right attitudes of good will, common welfare, and equal worthiness of human souls, then will they be able to ask themselves what problems the Negroes face and recieve totally satisfactory answers.

Then there is the fallacy of equating the specific assertion, "I believe this law to be unjust and choose not to obey it" with the general assertion, "Any one who believes a law to be unjust should disobey that law." It is the same fallacy indulged by those who take the position that "the truth is that which I believe, and that which I aspire to is the Good that all must aspire to." It is symptomatic of a mental disorder commonly known as stupidity. It is not the fallacy of the practitioners of civil disobedience, but of those who believe civil disobedience is immoral, evil, or wrong. The plain fact is that civil disobedience is exactly civil disobedience, nothing less and nothing more. The most elaborate response possible to it is the simple question, "What are you going to do about it?" The practitioner of civil disobedience knows that it is up to you to answer. He knows that he has denied you and option of appealing to a respect for law and order. He knows that he has returned you tothe equality of opportunity enjoyed by primordial savages and confronted you with their primary question of what to do about surviving. It is not especially surprising that he gets all the answers that man has thought of throughout history. But it is disheartening that he does not get more of the better ones.

There was a question of why no leaders in the Los Angeles Insurrection. The reason is that the Negroes are not a "they" with leaders, like Martians or foreign billigerents. Negro troublemakers and all other "Crime in the Streets" elements (except psychopaths) are in fact the rugged individualists of this era. They are elemental man grappling with a hostile environment, determined to carve an empire out of the wilderness, destined to succeed gloriously. The thing is that now the shoe is a different cut and on another foot. We have the option of letting the Negro integrate into our power structure, or of remaining part of his hostile environment. It might be suspected that while Negroes are only one tenth of the population, the Negro brotherhood is probably a majority.

Concerning ethnic minorities, the difference between the Negro "immigrants" and other suppressed ethnic groups has been pointed out often enough, and in any case could be reliably determined by any thoughtful person bent on discovering the differences rather than on supporting his presupposition that there are none. Aside from the forced condition of servitude and preselection of specimens to meet this requirement, the cultural tradition of Negroes was analogous to that of American Indians, who were systematically exterminated as a matter of public policy since establishment of the first White power structure in this hemisphere. Also, ethnic groups have been integrated into American society in direct proportion to their indistinguishability by physical appearance from the groups that were in control at the moment. Black is about as different as you can get from noth European White so that this characteristic is actually a cause in itself for discrimination and not simply an identification of a group inferior for other reasons. Just like a psychologist's rat, a White man sees Black and responds to black according to his preconditioning. And the psychologist would tell you that the conditioned response is a part of the rat, not of the stimulus, and it is the rat and not the stimulus that must be dealt with is the response has to go. This has nothing to do with the heart, which pumps blood. It is a simple matter of brain washing, with lots of soap and hot water.

Some people like to think of the world as being up for grabs. Their insistence on the sufficiency of equal opportunity make of the term an apt description of the conditions for a rat race or a dog fight, or a looting spree or a tax evasion program. It becomes a corollary to the axiom of the survival of the fittest. It is what we mean when we say the law of the jungle. It is the natural condition of animals including the one with the out-sized ability to perceive, remember, and conceptualize, and hence to compare, formulate and rationalize, man. Oddly, the men in whom the special ability of man is most evident are the ones least apt to advance this law of the jungle as a moral and economic virtue. Exceptions I have encountered tend to sense that they live on borrowed time.

Much is made of the "White Power Structure." It is a mistake to think of it as a clique of demigods running things. It is a system and tradition of procedure that constitutes the routine of society. It is not actively anti-Negro. It did evolve with the Negro in the role of servant. It does therefore impede Negro social progress, and this progress can come about only by conscious and deliberate modification of the White power structure. To further describe the nature of a power structure, it is important to say that the philosophical basis for assuming individual initiative and personal responsibility, and the attendant tactic of civil disobedience, is the recognition that social organization, power structure, and status quo are equivalent realities. It is important to say that they are essential, not evil, that they meet the needs of civilization, that they must accordingly change from time to time, and that some stimulus and initiative for change must be introduced whenever the need for change becomes evident. There is in this description a suggestion that the conservatism of San Diego can be more fully realized as a bona fide alternative to a society centrally planned by experts, however wise and good they may be. One obstacle to a realization of conservative philosophy is the misapplication of the term "conservative" to a certain personality type marked by an emotional incapacity for the uncertainties of thinking

(it becomes regenerative anxiety), an intellectual incapacity for the rigor of logic, and a consequent spiritual (psychological) incapacity for sustaining personal orientation without a master, be this master a hers, a God or a Constitution. These people are handicapped. They are driven by their inner fright beyond all extremes of political and personal commitment and are not party to the dialog of human existence. They must be looked upon not as bulwarks of public "morality" but as pitiful and potentially dangerous public changes. So much for the fringe. In San Diego, there is a possibility for civic action consistent with the conservative mood. It consists in establishing a continuing Forum for Social Philosophy as a focal point for continuing re-evaluation of our customs, attitudes and aspirations. There would be only two formal aspects of such a forum. One would be a commitment by newspapers to provide space for publication of current comment and proceedings, either as a gratuitous public service or paid for by local government. The other would be maintenance by the public library of complete transcripts of all talks, discussions and debates, televised or not, and all comments, news stories, and written accounts of group or club activities, given only that such material is relevant to or indicative of significant trends and conditions in matters of social value. Recaps of policies, efforts and findings of government social agencies would be relevant, as would recaps of those facets of police work and legal proceedings that meet the foregoing criteria. Letters of grievance and comment of private citizens could also be addressed to the Forum in care of the library, whereupon they would be recorded, typical or significant ones published, and those requiring action routed to appropriate agencies, government or private. Perhaps the public library could function as the clearing house even to the extent of selecting and organizing the material to be published in the newspapers. The idea could be developed and modified to any desired degree, but the basic intent is that a truly democratic forum be provided, with universal participation, not subject to directive effort, and having the general public as direct audience without any intermediate agency to review and interpret the input information. The Forum would not be an entity that could initiate anything. Initiative would remain where it is, in the hands of any and all interested parties, public or private. It is conceivable that such an institution could cost the tax payers a few extra pennies. Anyone who would object to the effort for such a reason from the left wing, right wing, and stand-in-the-middle-of-the-road-and-get-run-over groups could be expected to appear, but real live conservatives are among the worlds' poorest targets for propoganda. It is true that much of the kind of discourse I refer to is already made a matter of record in other ways and places but the emphasis is not philosophical and the material is not readily available to all who might have an interest in the current state of civilization. Besides, a corner of the library with a title as pretentious as "Forum for Social Philosophy" would be bound to arouse curiosity.

Finally, as a test of our deeper motivations of the race question, I pose the following. How much cold sweat would be produced if on a hot day in August a group of influential citizens should proclaim a "Love, Respect, and Admire Negroes Week?" We feel this way about businessmen, celebrities, horses, cats and dogs. Why not "niggers"?

* * *

"Race Relations Panel: On August 27th 1965, our Mayor, part of his official family, and some of the Negro representatives had a panel discussion on three television stations concerning race-relations in San Diego. In this discussion it appeared that Mayor Curran and Mr. Harold Keen of channel 8, did very little or nothing at all toward helping to further racial harmony in the Logan Heights area.

In their discussion on this matter, their implications were that the underprivileged colored people were the only ones on Welfare and the only ones that needed training, which of course is far from the truth. I will admit that there are many Negroes and other minorities who need assistance in acquiring knowledge and training in order to secure more gainful employment here in San Diego and many other cities, but the manner in which the discussion was conducted gave little hope for a brighter future. It does seem to me that the Mayor and Mr. Tom Fletcher could have mentioned some of the good things that are being done in this area. I think that instead of magnifying the short-comings they might have offered some concrete plans or program to assist the unfortunate to become better citizens.

Mr. Harold Keen certainly showed his lack of knowledge or his lack of concern about the Negro in regards to his thoughts about farm labor in relation to his family needs.

I feel as an American citizen who has earned his birthright that I demand only the respect accorded another citizen, regardless of his race, color, or creed, from the police department, our elected officials, business and industry.

Concerning the Police Force, I think they have done a very fine job under the circumstances, the difficulties which they meet are horrible. I know some of the, as many other human beings are far from being the best officers of the law.

In my block, we have many different racial groups. We meet frequently in each others home for a coffee hour. We enjoy many pleasant experiences. We are proud of our community. We hope there are many others like it. Good honest American Citizens."

* * *

"I saw the program you presented on T.V. on the 27th. The members of your panel, those of the civic leaders. They seem to all want to dismiss the facts that there is really discrimination against the minority group. I being a Negro can most certainly testify to this, there is one thing I wish to mention in particular. I think I can answer with something I learned in the seventh grade. There was the mention of how hard the Negro found it to meet into the mixing bowl, these aren't the exact words used by your panel, but you can yet my point. The other people who came from other countries, their skin was white. So, it was easy after a generation, Irish lost his accent, the Italians, lost his accent, the

French likewise. They're all White, so what's the difference? No accent. Now let's take the Negro, who were in bondage sold like cattle, bred like animals, treated like animals. When he was freed from bondage, he didn't lose his accent, his accent was his color. His color, this stopped him from melting into the pot, there was nowhere in this country of freedom and equality where a Negro could go and be thought of as being equal to the White man. Why not equal? Because, he is not thought of as being so no matter how educated he may become. He is not considered equal by, the policeman, the prospective employer. Is he thought of as being equal to you by you?"

"I am belatedly writing to you concerning the views you expressed on local television about a week ago. To put it briefly they were foolish, unbalanced and brimming over with the racial prejudice that you report to be so opposed to. They were foolish because to say that people live on the Welfare and refuse to do field work because of the damage to their ego in being singled out for that type of work is to dodge the facts and to admit that you and the group that you represent has no intention of cooperating with the White community in its attempt to solve the racial issues only to project your damaged ego. I have been carried to the tobacco fields of Connecticut in company of Negroes, Jews, Italians and others and I carry no emotional scars from the experience. (I'm White)

Judging anyone by the color of their skin is wrong. Do you agree? If you do then you are contradicting yourself because you are a colored racist and that is as much racism as White racism.

You, and the people like you are leaving the work of racial integration and brotherhood entirely to the White community while you stand in the way and offer violence as a solution. You actually give ammunition to those who maintain that the colored man is a drag on the country. Fortunately we have Dr. King and * and those brave and fine young men and women that are entering the White world, holding down jobs that a Negro has never held down in the White community in the history of our country. Their faces are springing up from behind desks and counters which were for Whites only but one or two years ago and I have yet to see one that did not do his race credit and are the answer to the racisits and the bigots. It is a pity that people like yourself claim to represent them but WE WILL OVERCOME!"

* * *

"I assume when you invited written comment there would be no reprisals against us White folks who are being constantly discriminated against by the Nigger savages that are allowed to roam the streets. Let me give you my ideas and also a little background about myself.

* Rev. McKinney

I'm in my 40's, married for 20 years have 5 children. Ages 6 to 16 years. I'm White, have a high school education.

In my life I have known a few good colored people. By a few I mean 2 that I can think of off hand. Mighty fine people. But the majority I have known shouldn't be called colored, niggers or nice names like that. They should call a spade a spade. Call them damn dirty savages. They aren't human. You stand a dirty Black Nigger up along side of an ape or gorilla, back off a hundred yards and its a toss up which one is suppose to be the human. Take your pick.

Not, take a German shepard police dog and a timber wold fresh out of the wilderness. Line them up side by side and back off a hundred yards and make your pick. There is very little difference. But you better pick the right one because if you don't that timber wolf is a wild savage and he will kill you.

Now there is one difference in the two stories. The dogs are almost identical. One is born a wild savage and his wild savage instincts are always there. The police dog can be trained to be obedient.

Now, let's look at the Nigger and the ape. Here is where you lose the similarity in the two stories. You walk up to the Nigger and the ape and they will both jump you and kill you, then shake hands and say well done brother!

And don't tell me this isn't true. Pick any city in the U.S.A. and see how many of these Nigger savages attack and kill people every day.

The major crime being committed in this country is treating the Nigger as a human being. If an ape could be educated to talk why not turn him loose on people too? He has about the same physical qualifications.

We had problems of riots in this country 150 to 200 years ago. Only they called them Indian raids in those days. They also called them savages. Let's compare the Indian and the Niggers problem.

The Indians attacked the White people. They killed the males and raped the females. This is the secret desire of most Niggers. (This is strictly my own opinion but I would like to see a report on this loaded question.) When the White man had enough of this he put together an army. He drug the Indian savages off to a reservation and ordered him to stay there or get his head blown off.

Then the white man's army went out and hunted down the renigades who refused to go to the reservation and shot them. This White man's army consisted of many nationalities but no damn Niggers. Once we got the Indians on the reservation where we could control him we began to make law abiding citizens out of many of them. Now many of them live amongst us in PEACE.

Why can't we put the dangerous, stupid, dim-witted Nigger beast in reservations. Let them kill each other. Then they can elect their own Mayor, policemen, jailers, teachers, doctors, lawyers etc. This would end all the cries of prejudice because every Nigger savage would be dealing

with his own kind.

I say this with all sincerity, until the Nigger savage is removed from amongst us White people there will be no peace in the U.S.A. Let me put my strongest emphasis forward now.

What happens when you put a cat and dog together in a sack. It creates a riot. What happens when you put a White man and a Nigger beast together. You have a riot and you don't even have to put them in a sack. Complete segregation is the only solution for about 200 more years. It will take this long to change the Nigger beast into a half way intelligent being. But never a human being.

There are three species of beings on this earth that walk upright. The lowest form of intelligence is the ape, then the Nigger, then the White man.

The Nigger beast has a certain potential to be brought into the civilized world to live peacefully. But he is about where the Indian was 100 years ago. If the Nigger savage wants to live amongst us White people then let him live by our laws. Hasn't the majority always ruled in a democratic nation? Are there not about 170 million White people in this country to about 15 million Nigger savages? The trouble is that the White man has grown too soft in his thinking. Segregate us from this minority group of dirty Black Nigger savages."

267.

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"The T.V. panel formed to discuss racial issues in San Diego was a frightening example, an all too perfect sample of our community's race relations. We saw the articulate, long-suffering minority addressing themselves specifically to the problem, and an impatient, alternately hostile and patronizing White majority mouthing meaningless generalities to avoid listening. There is not only a lack of communication, there is massive indifference and outright contempt for the poor, the needy, the uneducated, particularly if they have a different skin color.

Specifically, where did the representatives of the White power structure show genuine compassion, sympathy, or even understanding? Our religious leader had no concept of civil disobedience or its historical and philosophical importance. He, along with our mayor, seemed obsessed by the hallucination that you can dictate respect for the law and that this is the most important thing the minority lacks. Even some of the T.V. reporters, those experts on communication, asked leading and insulting questions of the minority.

Does our only hope continue to rest on the forbearance, good sense, and non-violence of the persecuted minority? Perhaps another program where a true dialogue is presented is necessary."

* * *

"I am attaching a copy of a letter which I am mailing to Mayor Curran at this same time, regarding the racial problem.

I will greatly appreciate it if you will take a short time out of your busy day to read it, hoping it may contain something which might be of constructive value.

This letter is pursuant to a request of August 26th following the television panel discussion of "The Racial Issue In San Diego." I have given my suggestions a great deal of thought and wish to present them to you for your consideration.

These racial discussions to help solve the Negro problem can go on and on without any apparent solution. All we hear concerns police brutality, unemployment, poor living conditions, discrimination, threats of violence. All this caused by the White man? So we are made to believe.

The Negro representatives themselves, to my knowledge, have yet to come up with any workable solution or program. It appears that City officials are always expected to do "Something" and "Everything". Anything any City may do for the betterment of this grave problem will cost extra money--so do riots which we all wish to prevent.

I feel that the Negroes are challenging all City officials, civil leaders and organizations, and the White population in general everywhere to do "Something"--but "What"? So perhaps if we present a challenge to them with a constructive program in which they can see the advantages and help themselves to organize and carry it through it might be at least a start in the right direction.

FIRST: I suggest that a branch of the State Employment agency be established in our Negro district which will put forth a concerted effort to find jobs for these people--whether it be a Negro employing a Negro or a White man employing a Negro. A minimum wage will have to be acceptable for as we know the majority of Negroes do not have trades. Any type of work should be acceptable at this time at any location, even outside of their own area, for it will be a job and JOBS are what they are clammering for.

In the Negroes own area jobs will be for the general overall improvement of his area--clearing property of trash in yards and vacant lots, repair work, painting, plumbing, electrical work, etc.

If the property in this area is cleaned and perhaps owned by the City, the City shall establish a fund and rate of pay for this type of work. This fund will be discussed later in this letter. Skilled labor should be recognized and consult carefully with the various trade unions.

SECOND: Organize several different Negro committees in their own area to encourage the people to come "UP" to a better way of living and thinking in their own community, and create a desire at this time to improve themselves and their neighborhood by a "DO-IT-YOURSELF-JOB" program.

This means the improvement and maintenance of their own or rented property. The Negro wants better living conditions but this is impossible to provide same for his at this time, so give him the material, payment for the JOB and a CHALLENGE to accept this project for the improvement of his community and himself.

Perhaps some of our large paint companies in San Diego would become interested in such a program and donate gallons of paint, perhaps discontinued brands, which can be distributed FREE to the Negroes at the employment agency. This will create WORK and JOBS for the home owner or tenant at no cost of material, with the result that the whole area will benefit and the people will have a job with pay from the City fund if necessary.

Each person obtaining paint will sign up for a specific job, and the organized BLOCK LEADERS (#2 suggestion) will check for completion and recommend pay.

The needs of the individuals for lumber for repairs, plumbing, etc. can be placed at the employment center, and from here the many various firms can be contacted, become interested and perhaps willingly donate, within reason of course, or even at a very reduced price, supply the necessary materials to the owner or landlord. If the Negro is physically able to work he should welcome a job of this kind and do it without complaint and show a willing spirit to cooperate. If he is not interested, we will at least go on record as to our efforts to assist.

THIRD: Appoint very dependable, level-headed and logical Negro leaders (No. 2) to stimulate individual and community interest in "CONSTRUCTION" instead of "DESTRUCTION". I suggest a slogan of "CONSTRUCTION INSTEAD OF DESTRUCTION" to remind them of their past disgraceful actions which certainly need changing.

FOURTH: It seems now-a-days everybody expects to be paid for any job large or small, so endeavor to establish a wage for each type of work--whether the job be done by the owner on his property, for a landlord or the City. This approach might create an incentive to do something constructive, for the Negro must begin to realize that work is extremely necessary for all mankind, and he must begin to help himself and share some of the responsibilities. This program will have an impact on our Welfare program and the labor office must work closely with the Welfare department.

Our Negro area is small enough to show the results and advantages of these suggestions within a few months, which, in itself, should present encouragement to these people through their own efforts.

FIFTH: Committee members (No. 2) approach the landlords and ask them to pay the tenant for his labors, even part, and the balance if necessary to be paid from the City fund subscribed to by the State, City, County, Civic organizations, clubs and individuals who may recognize the advantages of some of these suggestions. Why couldn't some of the War on Poverty funds be allocated for this program?

If these suggestions can be worked out, they will create new jobs organizing and supervising the improvements in the Negroes own district; establish an employment agency and general information center.

I realize this problem is huge and far reaching, but there must be a beginning, and although these suggestions may appear insignificant they might be a step in the right direction. It will take time, organization and money, and I think a great deal of the work must be done by the Negro himself and by many volunteers--so here again is a Challenge to him. I think that there are many Negroes who would see the advantages of this work program and work towards its success.

I wish to compliment the members of the panel for the way the discussions were conducted on the television program. The information which was presented was most interesting and certainly revealed the continued outstanding complaints on the one side without offering any concrete solutions to this grave situation.

269.

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"It is a fact that most Caucasians have never conversed with members of the Negro race and have absolutely no knowledge of them as individuals. Hence, I was pleased to see your panel enlarge a little on the problem of communication.

However, one of the basic reasons for lack of communication is the fact that our morning and evening papers print absolutely no news of the Negro community, except perhaps blazing headlines of so-called "riots."

There are many social functions that occur in the Negro community, including The Debutante Ball, and I sincerely believe that proper news coverage of these and other events will impart the knowledge to the majority race that being a person belonging to a minority does not also automatically make him a barbarian.

I'd like very much to see future panel discussions of this nature, but if these should occur it is imperative that the moderator moderate. I unhappily watched your lately-ordained Episcopal minister quite rudely interrupt Rev. Kinney and the moderator said nothing. Perhaps this is acceptable in the business world to which the Episcopal representative has been accustomed but it is unbecoming of a clergyman.

Although no actual conclusions were reached in the discussion, I think the opportunity to air differences was healthy and perhaps cleared the atmosphere for future accomplishments."

270.

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"You are to be commended for the excellent presentation, "Racial Issues," which appeared on all the local television stations August 27, 1965.

I personally feel that this is the best type of preventive measure that could be taken to prevent rioting in our own community.

I believe other community concerns could be dealt with equally as well

using this moderator-panel method. Television is our best media for creating an informed community. I trust that it will continue to be used for that purpose.

I was also very pleased to see that all T.V. stations were willing and able to cooperate in this most important program.

I hope it will be possible to create other programs of this type, which, in my opinion, will tend to strengthen our rapidly growing San Diego community."