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Perdue said the shooting occurred after the six went to the store "to do some picketing and singing and the man down there just let 'em have it, so to speak."

Survivors of the attack insisted they were not demonstrating but went to the store to buy food after being released from jail. They said Negroes patronized the store frequently.

[From the Keene (N.H.) Sentinel, Aug. 21, 1965]

YOUTH'S GOAL ORDINATION NEXT JUNE

Jonathan M. Daniels of Keene, civil rights worker who was killed by a shotgun blast in Hayneville, Ala., yesterday, would have been ordained into the Episcopal ministry next June.

Daniels, a student at the Episcopal Theological Seminary in Cambridge, Mass., had completed 2 years study toward his bachelor of divinity degree and was licensed to wear a clerical collar.

ONE OF FIRST

One of the first members of a large contingent of theological students and ministers of all faiths to join in the civil rights protest demonstrations in Selma, Ala., last March, he had remained there with permission of seminary authorities to continue his work for which he had received academic credit. He returned to Cambridge, Mass., in June to take final examinations.

While in the South, Daniels lived with Negro families and was particularly interested in the problems of young Negroes and had been teaching them remedial reading. He was regarded at the Cambridge seminary, according to one of the professors as "one of the most promising people we ever had."

Before returning to the South after taking his June examinations, Daniels attended the Diocesan Youth Conference of the Episcopal Church at Geneva Point on Lake Winnepesaukee from June 20-26.

HERE EARLIER

Earlier this year on January 24 he had come to Keene to preach the sermon at St. James Episcopal Church on the occasion of the observance of National Theological Education Sunday by the local parish and on June 1 had addressed the Women of St. James at their annual meeting, showing pictures and talking on his experiences and work in the South.

A documentary-type article authorized by Daniels and detailing his experiences in the South appeared in the June issue of the New Hampshire Churchman, official publication of the Episcopal Diocese of New Hampshire.

Confirmed in the Episcopal Church by the Right Reverend Charles F. Hall on May 12, 1957, when he was presented as a candidate by the Reverend J. Edison Pike, former rector. Daniels had been active in the church and was a member of the parish choir.

PARISH SPONSORS

After Daniels had decided to study for the ministry, the local parish became one of his sponsors and the Reverend Chandler McCarty assisted him in his application for enrollment as a student.

[From the Keene (N.H.) Sentinel, Aug. 21, 1965]

JONATHAN DANIELS CALLED: MAN WITH CHRISTIAN COMMITMENT

ATLANTA.—Jonathan Myrick Daniels, 26, a serious theology student from Keene, N.H., recently wrote of Alabama, "There are good men here, just as there are bad men."

Daniels, who had spent most of the past 6 months in Alabama as a civil rights worker, was shot to death on a Hayneville, Ala., street Friday.

He was in Alabama as a representative of the Atlanta office of the Episcopal Society for Cultural and Racial Unity. The society de-

scribed him as "studious" and "a man with a Christian commitment."

Writing to the society, Daniels explained, "We are beginning to see as we never saw before that we are truly of the world, and yet ultimately not of it."

"We have activists who risk their lives to confront people with a challenge of freedom and a nation with its conscience. We have neutralists who cautiously seek to calm troubled waters. We have men of reconciliation who are willing to reflect upon the cost and pay for it."

A senior student at the Episcopal Theological Seminary in Cambridge, Mass., Daniels first came to Alabama in March. He became concerned over the civil rights work to be done and requested permission from Cambridge authorities to finish his school semester by correspondence. It was granted.

MOVING EXPERIENCE

Working with whites and Negroes in Alabama's black (soil) belt became a moving experience for the dark haired young man. He commented, "Sometimes we take to the streets, sometimes we yawn through interminable meetings. Sometimes we confront a posse, sometimes we hold a child."

Officials of the society said Daniels never expressed fear for his life, "but he was aware of the dangers, and he took those precautions he could take."

Daniels recently attended the National Conference of the Southern Christian Leadership Conference at Birmingham. While there, he commented to a friend about the possibility of being shot at by nightriders.

"I always keep my car windows up," Daniels said, "at least that would give a little protection."

TRADED CARS

Only last week he traded in his battered little foreign car for a new auto.

"It probably won't do any good but everybody knew my car," he said at the time, expressing his awareness of the danger.

An official said "he wore a seminary student's black and white collar. Everybody knew who he was."

[From the Keene (N.H.) Sentinel, Aug. 21, 1965]

DANIELS WAS RIGHTS WORKER IN SELMA, ALA.

As early as March of this year, Jonathan Daniels was in Selma, Ala., doing civil rights work.

As prayer vigils were being held throughout the Nation for the slain Rev. James Reeb, of Boston, Daniels was in Selma, and in a telephone conversation with his mother he said he and his companions "were unable to attend church" in that city of 28,000 as they were turned away.

It was March 14, Daniels told his mother the police had the city barricaded and "bottled up tight." He said he was living in the Negro section of the city, describing the people there as "wonderful." Daniels said he would not dare to enter the section of the city in which the white population lives.

All members of the seminary group from Boston except for Daniels and one other had returned to classes. The two had decided to wait for reinforcements reported to have left from Boston, although he said he doubted if the groups would get into Selma because of the police lines thrown up.

Daniels did come back to Boston that week, but only for 2 days. With blessings and contributions for expenses from fellow seminarians, he left again with plans to stay in Selma for 6 to 8 more weeks.

He hurried back in order to join other civil rights demonstrators who marched from Selma to Montgomery on March 21.

The former Keene student combined his project activities with educational work among students and adults in Selma under

the supervision of the Southern Christian Leadership Conference, which is headed by Martin Luther King, Jr.

Daniels instructed Negro adults in classes intended to assist them in coping with voter registration problems or questions they might encounter and also to help them prepare for citizenship.

The classes followed instructional periods on "nonviolence and civics."

[From the Keene (N.H.) Evening Sentinel, Aug. 21, 1965]

MRS. LIUZZO SHOT NEAR HAYNEVILLE

HAYNEVILLE, ALA.—Jonathan M. Daniels, 26, died here, the victim of a shotgun blast yesterday.

Hayneville is a sleepy town about 20 miles west of Montgomery and is the seat of Lowndes County which is about 80 percent Negro. It was one of the first counties designated to receive Federal voting registrars under the Voting Rights Act of 1965. Population there is 950.

On March 25, 10 miles down Highway 80 from Hayneville, Mrs. Viola Gregg Liuzzo was killed by nightriders as she returned from Selma to Montgomery to pick up participants in the Freedom March to Alabama's capital.

The trial of the first of three Ku Klux Klansmen accused in Mrs. Liuzzo's slaying ended in a hung jury in Hayneville last May.

[From the Keene (N.H.) Sentinel, Aug. 21, 1965]

"DOC" DANIELS WAS BELOVED OBSTETRICIAN

Dr. Philip B. Daniels, father of Jonathan M. Daniels who was killed yesterday in Alabama, died in Keene in December of 1959 at the age of 55.

Dr. Daniels was a general practitioner in Keene from 1932 until shortly before his death, but he was best known as an obstetrician.

No one ever dared to venture a guess on the number of babies "Doc" Daniels delivered.

He was a city physician in the mid-30's, and joined the Army Medical Corps during World War II. He was a major with the 14th Armored Division and saw action in the European-African Theater and the Middle East Theater.

He was wounded in action in the spring of 1945 in the Battle of the Rhineland, and was awarded the Purple Heart and the Bronze Star.

On "Doc" Daniel's 55th and last birthday, July 14, 1959, the Keene Evening Sentinel said in an editorial:

"Nothing we could say here about the quiet kindness of Doctor Daniels has not already been said at one time or another by his associates, friends, and the host of parents whose children he has brought into the world during his many years of faithful practice in Keene.

"Hundreds of years ago, however, a man by the name of Hippocrates made a profound statement which was in the form of advice to civilization's healers of men. The many friends of Doctor Daniels feel strongly that few physicians have adhered more closely than he has to those words:

"Sometimes give your services for nothing, calling to mind a previous benefaction or present satisfaction. And if there be an opportunity of serving one who is a stranger in financial straits, give full assistance to all such. For where there is love of man, there is also love of the art. For some patients, though conscious that their condition is perilous, recover their health simply through their contentment with the goodness of the physician. * * *"

A QUIET EXPERIMENT IN RACIAL BROTHERHOOD

Mr. MONDALE. Mr. President, in the past year, while the eyes of the world

have been too often fixed on the problems of Selma, or Harlem, or Los Angeles, a quiet experiment in racial brotherhood has been taking place in Worthington, a community of 10,000 people in southwestern Minnesota. It has made few headlines, nor have Worthington's citizens sought them. But their achievement can bring inspiration and hope to thousands of communities throughout America, so I would like to pay tribute to it today.

Ten months ago, Armour & Co. opened a new meatpacking plant in Worthington. The company brought with it a number of workers transferred from other Armour plants, including 39 Negroes. They were the first Negroes ever to live and work in the city.

The people of Worthington were faced with a fundamental challenge—would they live up to the American ideal of fair and equal treatment of all their citizens, or would their new Negro neighbors, like so many elsewhere even today, be treated as people apart, compelled to carry the weight of unjust discrimination.

The leaders of Worthington recognized this challenge. And instead of waiting to see if trouble would develop, they took determined action to prevent it. Their newspaper, the Worthington Daily Globe, told its readers that the integration of their community was an opportunity for them to demonstrate their fundamental decency. Clergymen preached tolerance and equal opportunity from their pulpits. Community organizations let it be known that they would welcome Negro members.

An automation committee, including representatives of Armour & Co., the United Packerhouse Workers, and the Amalgamated Meat Cutters, prepared the way with careful advance planning. Home builders and real estate agents, overwhelmingly, joined in a policy of open occupancy, determined to prevent the creation of a Negro ghetto in their community. The Minnesota State Committee Against Discrimination offered repeated counsel.

But, most important of all, the citizens of Worthington, by their actions, showed they were willing to put aside their prejudices and judge their new neighbors on their own individual merits. As of last month four Negro families had bought homes—in four different neighborhoods. Six more have rented homes. More of the workers are planning to move their families to Worthington when the town's present housing shortage is alleviated.

Mr. President, 1 year is a short time. Ten families is a small number. We cannot pretend that Worthington has solved its problems for all time; continued good will and cooperation among the townspeople will be essential. Nor can we say that what Worthington has done can be accomplished as easily in Los Angeles, or Selma, or New York, or even Minneapolis.

But for thousands of American communities, Worthington's experiment in brotherhood can be a model of a city facing up to its responsibilities, welcoming its new residents whatever race they

may be, living out in practice the best ideals of our American heritage.

Mr. President, I have read three articles in Minnesota newspapers which give particularly fine descriptions of the Worthington experience. Two are by Lew Hudson of the Worthington Daily Globe. One is a column by Robert King in the Minneapolis Tribune. I ask unanimous consent that these articles be printed at this point in the RECORD.

There being no objection, the material was ordered to be printed in the RECORD, as follows:

[From the Worthing Daily Globe, July 19, 1965]

CITY BECOMES MULTIRACIAL WITH NO
"EXTRAORDINARY" DIFFICULTIES

(By Lew Hudson)

Few things are as difficult for a family as a move to a strange community.

It is particularly difficult if the move is a sudden one, if it is from a large city to a small one, and if the move is to another State where tax systems and governmental services are different.

Then, if you happen to be of a minority race moving into a community with little background of multiracial living, the problem may become still more difficult.

All Armour workers who have moved to Worthington since the plant opened here 9 months ago have faced these problems. The workers who are Negroes have faced additional problems that are unique to persons of their race. These are the first Negroes who have ever lived or worked in the community.

Armour lists 39 Negro employees on its payroll in Worthington. About 10 of these have moved their families to the city. More will make the move when housing becomes available.

Of the 10 families who have moved, 4 have purchased homes. There are Negro families living in most sections of the city.

Some admitted to uncertainty as to what they expected when moving here and also surprise as to what they found.

The curiosity of people has been disturbing to Mrs. Edward Jones. A former resident of Kansas City, she said, "I expected to be ignored in Worthington. What I didn't expect was to be stared at."

Mr. and Mrs. Jones are the parents of four children, two boys and two girls. Initially, like many Armour workers, Jones came to Worthington alone and took a room at one of the hotels.

After a couple of weeks, Jones decided he liked the community and started looking for a house. It took him until December to find a house for rent on Dover street. On December 4, he moved his family to town.

"The neighbors on Dover were very good to us," Mrs. Jones said. "People dropped over to get acquainted and several brought Christmas cookies."

As time went along, the Jones family started looking for a home which would better meet their needs. They report the real estate agent they contacted was willing to show them any house on his listings. They said they had no problems with owners.

In early spring, they decided to buy a home on Clary Street, just across from the high school. They now are settled and Mrs. Jones says she is beginning to get acquainted with some of the neighbors. She says some have brought over garden produce.

Jones says his children "get along all right" with other children in the neighborhood. Mrs. Jones says that other than the fact that the word "nigger" has been used occasionally, she has had no worry regarding how her children are accepted. She said she thinks use of this discredited name stems more from ignorance than from malice.

Both Mr. and Mrs. Jones say they are happy in Worthington, but Mrs. Jones cannot get over the uncomfortable feeling of being stared at. She finds it difficult to understand why people do so. "Haven't they ever seen a Negro?" she asked.

For many of the Armour workers, hotels were the first homes they had in Worthington. For some, they still are. Housing, and more particularly rental housing, remains scarce for everyone.

Sam Sheppard, a Negro from Kansas City, remembers well the first 3 weeks he was in Worthington. That was last fall when he came here alone and lived at a hotel.

After 3 weeks, he was able to find a small kitchenette apartment, rented from Mrs. Belle Gibbons at 1227 Third Avenue. As soon as he found the place Sheppard brought his wife to Worthington. An older couple, the Sheppards have no children at home.

Mrs. Sheppard immediately went to work to help other workers find homes. She put in several hours each day at the union hall downtown where she manned the telephone to help accumulate listings of available housing.

One day a call came in from a local resident wanting to sell a home at 907 Seventh Avenue. The Sheppards went out to look at it and quickly closed the deal to buy. They thus became the first Negro family to buy a home in Worthington.

Mrs. Sheppard said they had no difficulty in making a deal. "The man wanted to sell and we wanted to buy," she said with a smile.

They moved in November. It was a cold day but the warmth of their welcome was unmistakable. Mrs. Sheppard said some of the neighbors invited them to come over at noon for lunch on moving day. Since then, Mrs. Sheppard says most of the neighbors have dropped in to get acquainted and some brought Christmas food and cookies just before the holidays.

Now, she says, neighborhood visiting is commonplace. When the Sheppards leave town for the weekend, they leave the key to their home with neighbors who "look after things."

The Sheppards say they like smalltown living. The big cities are crowded and noisy, they point out, but Worthington is peaceful. "There aren't any bad people here," Mrs. Sheppard observed.

She expressed her philosophy of getting along with people by saying, "I figured when I came here that I was the kind of a person who could find friends anywhere."

R. T. Hamblin expressed a similar feeling. He said, "I don't care what a man thinks about me as long as he takes an honest position. I don't like people who say one thing and think another."

He went on to say, "I have found that if I can talk with a man and both of us can get acquainted, we generally get along all right."

Hamblin was faced with a somewhat different problem when he came to Worthington last fall. He had to find a place to live because his wife was expecting a baby soon.

He found a small basement apartment in the 1500 block of Okabena Street and the woman who owns it is one of the persons in the town for whom he has especially high regard. Another is the Reverend Lloyd Johnson of the First Baptist Church, the church which the Hamblins attend.

In midwinter Mrs. Hamblin gave birth to a girl. It was thought to be the first Negro child born at the Worthington hospital. The apartment then was too small, and Hamblin had to find another place.

After looking for several weeks he finally decided to buy a home in the 800 block of Grand Avenue. Hamblin said he has noticed many people driving slowly past his home. "I know," he said, "that they are more interested in seeing how a Negro lives than anything else, but it doesn't bother me."

He went on to say, "I just want to be accepted as a man. I like to pick and choose my friends on the basis of what kind of persons they are, not on the color of their skin. I want other people to do the same."

Hamblin reported the neighbors had not gone out of their way to get acquainted but that he had met some of them and was getting along satisfactorily.

A couple of other incidents have pointed up something of the community's feeling about its new Negro citizens. In early winter, Mr. and Mrs. Jerry Bailey lost all their possessions when the home they were renting at Org burned down. A community fund drive was immediately started and money donated helped to get the Baileys reestablished in another rented home on the west end of the lake.

The Bailey's daughter, Sheree, was the subject of a minor argument when girls in two different Brownie Scout troops "fought it out" to see which troop would get what they counted the honor of enrolling Sheree as a member.

After only 9 months it is impossible to measure accurately the community's acceptance of its Negro citizens. While some organizations have policies concerning Negro members, others have not. Negroes have not sought membership in many organizations.

Vin Brown, local American Legion membership chairman, says the Legion is open to any veteran qualified by his military service. "I posted a notice at the plant last fall inviting Armour men to join the Legion," Brown said, "but no Negro has responded as yet." He went on to say that if one does, he will be accepted.

John Anderson, Worthington VFW commander, says, "Any person, Negro or white, who is qualified by his military service can join our post and make full use of our club-rooms." He went on to say, "We also accept transfers of membership from other posts. We have invited Negroes known to be qualified to join but none have done so."

Newcomers' club President Mrs. Duane Sermon says all new residents of the city are invited to take part in club activities. "We always call three months in a row offering to pick folks up and bring them to meetings," she says. "So far only one Negro woman has become a member. Another has attended a couple of meetings. One of the ladies has been invited and has joined a card club which is an outgrowth of our club and which meets from time to time in private homes." She went on to say that all Negroes are welcome.

Churches in the community have opened their doors. The Reverend Mr. Johnson of the First Baptist Church said he has about 10 Negro families and individuals attending services at his church. This is the largest group of Negroes in any church in the city. "So far," he reports, "none have actually joined our congregation." He went on to explain that Baptists normally have stronger congregational loyalties than they do denominational and that this is probably the reason none have transferred their memberships to Worthington.

Mr. Johnson says his church board has taken action to make it clear that any Negro will be welcome to join. He says his congregation has accepted Negroes readily. Some of the Negro women have been attending social functions of the church.

At the Mission Baptist Church, the Reverend A. W. Winkleman comments he has two Negro families that have visited, but neither has joined the church. His board has also taken a position that all persons will be accepted on the same basis. Those who have visited were invited by members of the congregation, Mr. Winkleman said, and he has noted "no adverse reaction" among his people.

The Reverend Wayne Ireland said he has had Negroes visit the Methodist church from

time to time but none have joined as yet. He said they have not taken part in social activities, but that his people have expressed readiness to accept any person who may wish to share in the life of the church. "People have gone out of their way to make them feel at home," he said, "and I have performed one wedding of a Negro couple."

The Right Reverend Monsignor J. Stanley Hale, of St. Mary's Catholic Church said one family has transferred to his congregation. "I can't see that they have been treated any differently than any other new member," he said.

These are some (not all) of the organizations open to Negro members. There are some that are known to be closed. Among them are the Eiks and the Odd Fellows lodges which are bound by their national charters to prohibit all persons not of the Caucasian race from membership.

There is no statute which requires private organizations to accept memberships from any person. The only way to find out whether a door is open or closed is to knock and seek admittance.

The law requires equal treatment only in what has been determined to be the public sector of our society. Discrimination is prohibited in housing, employment, schools and public accommodations.

Both Hamblin and Jones said they know of no incidents of discrimination among their fellow Negroes involving areas covered by State or Federal law.

[From the Worthington Daily Globe,
July 19, 1965]

CAMPBELL, ARMOUR MAKE WORTHINGTON
"24-HOUR CITY"

Pick any time of the day or night and you will find people abroad on the streets of Worthington.

Once, about the only persons out in the hours after midnight were the police and a few adventurous young people. Now, they have been joined by working people.

The city is a 24-hour-a-day community, one of the earmarks of an industrial town. While some of the all-night workers are busy at such places as the powerplant and all-night cafes, most are connected with the two major food processing plants, Campbell Soup and Armour & Co.

Campbell starts its first shift at 7 a.m. and runs it until 3:40 p.m. The second shift comes on at 5 p.m. and works until 2 a.m. The cleanup crew starts in at 10:30 p.m. and continues until 6:30 a.m.

At Armour's, the day shift comes on at 6 a.m. and works until 3:18 p.m. A few workers start at 5:30 a.m. The cleanup crew is at it by 5:30 p.m. and stays on until 2 a.m.

The regular night shift at Armour's was temporarily discontinued this spring but will probably be reinstated later when hog supplies improve.

Even without it, Worthington remains a bustling place around the clock throughout the year.

[From the Minneapolis Tribune, Aug. 12,
1965]

WORTHINGTON SCORES A "BROTHERHOOD" COUP
(By Robert King)

Like a refreshing breeze, an experiment in brotherhood at Worthington, Minn., hit most of the State's front pages late in July. The story of Worthington's success in becoming at least a partially integrated community was welcome contrast to the daily stories of civil rights conflict elsewhere.

Occasion for the story was the first anniversary of Armour's packing plant, an event which brought the first Negro workers and families to the previously all-white city of 10,000.

During the year, the firm transferred 39 Negro workers to Worthington. Ten moved their families to the city, and four of them bought homes—each in a different part of the city.

All realtors and builders, except one, joined in declaring an open occupancy policy; churches and civic organizations have welcomed participation by Negroes and neighborhoods have been kind to their Negro neighbors.

"What it boils down to is that we have made a good adjustment," said one Worthington business leader, "even though there are only 10 families involved and even though we found we have prejudices just like every other town. We just faced up to it, that's all."

How did Worthington come to face up so well?

The story involves many people: the city's newspaper a company-union automation committee, a realistic and helpful approach by the State Committee Against Discrimination (SCAD), a sensible business community and the kind of townspeople who could bring this comment from one of their new neighbors: "There aren't any bad people here."

Initial groundwork for the move was laid by the company-union automation committee. The group, financed by the company, includes representatives of the company, the United Packinghouse Workers, Amalgamated Meat Cutters and a member from the public who acts as chairman.

Though it was formed to develop retraining and placement programs for workers displaced by automation, the committee tackles other social problems as well. "In this case, we met with the chamber of commerce, the newspaper and city officials," said one member, "and we got excellent cooperation."

His assessment of the program, and the first year of experience, is that it has worked surprisingly well.

SCAD, in the person of its director, James McDonald, who has since left for a position with the poverty program in North Carolina, was also a factor.

"McDonald gave us our best advice," said a business leader. "He talked frankly to a small group of us about the Negro point of view, and made us sensitive to their problems."

Mrs. Viola Kanatz, present SCAD director, says this case points to a very important function of the committee, that of acting to avoid problems rather than merely as a mediator of complaints.

An Armour official in the new plant agrees that the move—called an experiment in brotherhood by the Worthington Daily Globe—has been successful. "I haven't heard one complaint from the workers," he said.

Everyone interviewed gives credit to the newspaper for helping to pave the way. One year ago, the Globe challenged the community in an editorial, saying the move by Armour presented an opportunity for the city to prove its mettle.

Looking back over the year, the Globe recently said that the city's success in avoiding serious problems "has been due to the fact that we had a good community to start with, the newcomers we received were of the same goodwill * * * and just about everybody in town apparently decided that all we needed to do was to be good American citizens."

Being good citizens had many advantages for Worthington. The city's economy has been stimulated by the plant and its payroll, which will soon reach \$2 million yearly. Four new businesses have been established to serve the plant, and, according to one businessman, "We've got plenty of people looking at us for plant location now * * * because we lived up to our responsibility."

[From the Worthington Daily Globe, July 20, 1965]

BUILDERS, REALTORS STAND FIRM AGAINST DISCRIMINATION

(By Lew Hudson)

It was just 1 year ago that Worthington got its first official word as to the approximate number of Negro workers to be included among the starting work force at the new Armour plant.

Company and union officials met last summer with local public officials, realtors, builders, clergymen, and other community leaders. At that meeting, it was concluded that Worthington must avoid creation of a Negro district, or ghetto. Such a development was considered not only morally indefensible but economically ill advised.

Instead, it was hoped Negro families would move into varying sections of the city on the basis of their financial ability to buy or rent and their personal desires as to location.

To date, this hope has been realized. Of the four families which have purchased homes, one is across from the high school, another is near Central Elementary school, a third is in the 700 block of Seventh Avenue near the lake and the fourth is in the 800 block of Omaha Avenue. Rental properties occupied by Negroes are equally dispersed through the city.

Only two types of housing remain solidly white. As yet, no Negro has purchased or rented a home in a new real estate subdivision. No Negro person lives in the residential districts of highest real estate value (homes of \$25,000 or more).

Should a financially qualified Negro seek to buy property in either of these two types of districts he apparently will be able to do so.

When asked for their position on sale of new homes, local builders went on record for open occupancy. Orville Appel, Wilfred Eshelman, Don Johnson, Lampert Lumber Co., Joe Roos, Schuster Bros., Dale Eckerson, Bowyer Bros., Art Leistico, Pat Seifert, Ellert Peterson, Gramstad Lumber Co., and Wendell Becker issued a statement in which they said, "We building contractors agree that sales of property and construction of homes shall be without regard to race, creed, color, or national origin."

Other builders issued individual statements. Gary Roos said, "Business is business and a Negro's money is just as green as mine. If he's got the money, I've got the time."

Mel Stangeland said, "If a Negro buyer comes to me and he is financially qualified, then I'm building him a house."

Builder John Van De Brake declined to comment on his policy.

Financing institutions are drawing no color lines. H. Marvell Tripp, Sr., of the Worthington Federal Savings & Loan Association says, "We are absolutely colorblind." He said financing for housing is based strictly on financial qualification.

He went on to relate that he has had only one inquiry about financing from a Negro customer.

Harry Dirks, president of the First National Bank, said his institution has had several inquiries but no formal applications have yet been submitted. If one is made, Dirks said it would be handled without regard to the race of the applicant.

Duane Amundson, executive vice president of the State Bank of Worthington, said, "We have a policy of no difference in treatment of Negro and white applicants for housing loans. Financial qualification is our only guideline."

He went on to say that his bank, through its real estate division, has handled the sale of one house to a Negro buyer so far.

Realtors have done more rental business with Negro families than they have sales of property. To date, four properties have been

bought by Negroes. Two were handled by realtors.

Staubus Realty, 1026 Fourth Avenue, and the State Agency, 229 10th Street, each completed one Negro purchase. Ralph Brunner of Worthington Realty, in the Hotel Thompson building, had a house sold to a Negro woman but reported the woman changed her mind about remaining in Worthington and canceled the deal. Brunner said the initial downpayment posted by the buyer was returned, though such a refund was not required by law.

Most of the realtors have had the opportunity to show property to Negro prospects. Barlow Thurber, 415 11th Street, said he has shown houses to three Negro families. Wepler's Realty, West Lakeshore Drive, has shown houses to five or six different Negro families according to owner Bill Wepler.

Brunner said he has shown property to more than six Negro families. Staubus Realty and the State Agency each have shown homes to about a half dozen Negro families, according to Harold Staubus and D. S. Amundson.

J. C. Hagge of Hagge Realty, 1002 Fourth Avenue, noted he has shown property, but none of the showings has resulted in a sale.

Those realtors who said they have not yet shown homes to Negro customers include W. H. Rohik Land Agency, 1008 Fourth Avenue, and Gary Prins Real Estate, 1234 Oxford Street.

Rohik said he has received a few inquiries, but that none of them led to actual showings. Prins said he had no inquiries into purchase of homes but had received some rental prospects.

The six realtors who have shown property to Negro prospects generally concurred that the reason for so few sales was due to the fact the prospects could not meet financial requirements to close the deals.

In some cases, it was noted, Negro prospects still had to dispose of their former dwellings before they could afford to buy here.

All eight local realtors reported they have no specific policies relative to selling homes to Negroes. The consensus was they would do business with anyone who met financial qualifications.

Half of the realtors, however, indicated they have encountered sellers who request their property be shown only to white prospects.

The number of white only requests on the part of sellers was estimated at 1 in 50, 1 in 100, just a few, and very few, according to the 4 realtors who said they had run into this situation.

One agent said, "I won't argue with them. It's their property. The way they want to sell it is their business."

Another said, "Just a few listings are subject to restrictions and those are not only against Negroes but against anyone who would change the basic environment or social structure of the neighborhood."

Still another observed that if he is told not to sell to a Negro, he doesn't list the house on the open market because he "doesn't want the door slammed in my face" when he brings prospects to see the house.

As a practical matter, the realtors pointed out that white only listings are infrequent. Far more often, the seller's attitude seems to be, "I don't care who you sell my house to as long as he has the money," they said.

All realtors said they were opposed to a Negro ghetto or a special Negro district. In addition to being socially unfavorable, the realtors agreed that the threat of damage to property values within and surrounding the district would be greater.

Realtors report only light public pressure brought to bear upon them relative to selling houses to Negroes. One who made such a sale said he had one white family criticize him

for doing so. The family was not even an immediate neighbor of the Negro family.

There are indications that more pressure is placed upon realtors in the matter of renting houses or apartments than in selling. One realtor, who claimed he had no "white only" listings for sale, did note that some persons who wanted his help in locating renters had requested no Negroes.

A far bigger problem appears to be the availability of rentals in Worthington. Most realtors observed that they had no rentals, restricted or not.

Realtor Prins summed up the rental scarcity here with this comment, "If I had 10 rentals available, I could fill them all right now."

The consensus of city realtors is that there are ample houses on the market here for any and all prospects who can meet financial requirements. There are admittedly some sellers who do not wish to do business with Negroes, but those instances are rare.

Real estate sales among Negroes have not been as brisk as some had anticipated. The major factor does not revolve around prejudice, but rather on the desire of Negroes to rent, rather than to buy property at the present time.

Wepler put it this way, "The demand to buy houses just isn't as great as was anticipated."

Brunner said he had noted no real estate panic in neighborhoods in which Negroes have purchased homes. Fairly typical is the feeling expressed by Doug Christoffer, Worthington insurance man.

Christoffer will be moving into a new home being erected on Omaha Avenue, just across the street from a Negro family. Christoffer said the fact that there was a Negro living in the neighborhood was of no concern to him in his decision to move there.

ROBERT KENNEDY DISCUSSES THE WATTS RIOTS

Mr. TYDINGS. Mr. President, millions of words have been written about the riots in the Watts area of Los Angeles. Each writer, of course, tends to view the causes and cure of Negro discontent from his own perspective. Someone has said that the economist defines the problem in terms of inadequate economic opportunities, the sociologist in terms of a failure of communication between Negroes and whites, the psychiatrist in terms of Negro family and personality patterns and the police official as a breakdown of law and order.

Each of these disciplines can shed a useful light on the problems, but few men are able to weave the various streams of thought together and present a coherent and balanced picture of what happened at Watts.

The junior Senator from New York, ROBERT KENNEDY, has made a remarkable speech on the Watts riots. He speaks with the experience and authority of one who had the day-to-day responsibility for nearly 4 years of determining our Government's attitudes and policies toward the civil rights movement. He has presented an analysis of the problem of Negro discontent in our major metropolitan areas that skillfully combines the insights of the economist, the sociologist, the psychiatrist, and the law enforcement officer. I ask unanimous consent that his speech before the New York State Convention of the Independent Order of Odd Fellows be printed at this point in the RECORD.