

**PRESIDENT WILLIAM JEFFERSON CLINTON
RADIO ADDRESS TO THE NATION
MAY 14, 1994**

DRAFT

Good morning. This week we are reminded once again that miracles are born of hope. Seven thousand miles from our shores, in a land divided for 300 years by the most pervasive form of racial hatred, blacks and whites participated in free elections that elevated Nelson Mandela to the presidency of South Africa.

Democracy's triumph in that distant land owes much to our own history and our own people. For over two centuries, we have led the world by example, showing how human beings of different complexions, ethnic origins, and religious beliefs can come together under the great umbrella of freedom.

Yet paradoxically, as we hear the call for liberty sound around the world, we find our own freedoms tested here at home. Not by the old enemies of totalitarianism and political oppression, but by the new enemies of cynicism, intolerance, and incivility.

Today I am speaking to you from radio station WBIC in Indianapolis, not far from the site where Robert F. Kennedy spoke in 1968, moments after learning that Martin Luther King had been assassinated. On that awful night 26 years ago, Bobby Kennedy beckoned Americans of all races to show compassion and wisdom in the face of violence and lawlessness. He asked us to fight hatred with love. He asked us to fight divisiveness with understanding.

Once again, it is time for us to heed his words. It is time for us to build up instead of tear down. It is time to renew our faith in freedom and to refurbish our ideal of democracy.

During the next few weeks, we will be reminded of moments in our history -- like that one in April of 1968 -- when Americans joined together to overcome great challenge and great turmoil.

On Tuesday, we will celebrate the 40th anniversary of the Supreme Court's landmark decision known as *Brown v Board*, which gave Americans of all races equal access to our nation's public schools. A few weeks later, I will travel to Europe to celebrate the 50th anniversary of D-Day -- a day on which we thank an entire generation of Americans for risking their lives so that democracy would not fall victim to tyranny and dictatorship.

Celebrating these great occasions is important, but it is not enough. The pride we feel as Americans must inspire us to renew faith in the pluralistic society we live in today. It must inspire us to overcome racial and social divisions that threaten the very freedoms we have worked so hard to secure.

I know that most Americans share a dream of health, education and security for their families. That's why my Administration has worked hard to restore our economy, to reward work, to bring down the deficit, to increase our trade with other nations, to create more jobs. It's why we've worked hard to empower all Americans to compete and win in a global economy through lifetime education programs. It's why we have worked to strengthen the family through the Family and Medical Leave Act and the earned income tax credit; why we have worked to create a safer America with the Brady bill, the ban on assault weapons, and by putting more police officers on the streets.

But in the end, our progress as a nation will be charted as much by the attitudes and values of our citizens as by the actions of our government.

In Washington, D.C. recently, the residents of a local housing project became so fed up with drug dealers and gangs that they put up a prison-style fence around the complex and stationed guards at the entrances to keep unwanted visitors at bay. Now children play on the lawn again, and people can visit with each other on outdoor benches.

One resident called it "Freedom of the 90s."

I applaud that community for refusing to give in to criminals who tyrannized the neighborhood with their guns waving and their bullets flying.

But I also wonder what it says about our country -- our democracy -- when freedom has come to mean that we barricade our children from the outside world in order to protect them from harm. And that we install floodlights and foot patrols in the backyards of our homes to feel secure.

That's not the kind of freedom that our forefathers conceived of 200 years ago. It's not the kind of freedom that Martin Luther King and Bobby Kennedy died for. It's not the kind of freedom that Nelson Mandela dreams of in a land newly introduced to democracy and looking to us for guidance.

As we reflect on the recent events in South Africa . . . as we celebrate times of renewal and hope in our own history . . . I hope each of us will find within ourselves the courage to overcome old animosities and rivalries that get in freedom's way. And I hope each of us will find a reservoir of hope -- deep

inside ourselves -- that will help lead our nation to a brighter, better future.

Thank you for listening.

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LAW OFFICES
OF
WILLIAM L. TAYLOR

2000 M STREET, N.W., STE. 400
WASHINGTON, D.C. 20036

WILLIAM L. TAYLOR
DIANNE M. PICHÉ*

MEMORANDUM

TELEPHONE
(202) 659-5565

TO: Melanne Verveer, Ricki Seidman, David Kusnet
FROM: William L. Taylor *Bill*
RE: 40th Anniversary of Brown v. Board (& 30th of the Civil Rights Act)
DATE: May 11, 1994

This may be a bit tardy, but here are a few thoughts about how the Administration might appropriately observe the anniversary of the Brown decision:

- (1) The dominant theme should be that the Brown decision is living proof that law and government can work to improve the lives of people. Brown ended the formal caste system in the South. It led to the enfranchisement of black people and to great gains in education, occupational status and income -- in fact paving the way for the emergence of a significant black middle class.

And it transformed the South to the benefit of all citizens, black and white. Once the shackles of racism were broken, barriers to economic prosperity in the South were lowered. As the President has observed, he and many other white people were the beneficiaries of the civil rights revolution spurred by Brown.

- (2) The success of Thurgood Marshall and the LDF with Brown gave rise to other successful legal movements -- for women's rights, for the rights of Hispanic Americans, Asian Americans and other ethnic minorities, for the rights of older people and for the rights of persons with disabilities.
- (3) Although Brown was principally about discrimination -- not education -- where the decision has been implemented to end racial isolation it has brought great educational benefits. As Undersecretary of Education Marshall Smith has pointed out, between 1969 and the mid-1980s, half of the deficit in achievement between black and white students was eliminated. This was largely due to the implementation of Brown as well as to Head Start and Title I. Mainstreaming in education works in other areas too -- giving disabled students a chance to participate in society.

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May 11, 1994
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All of the above points can be used, albeit in subtle ways, to help promote a positive climate for the Administration's domestic program.

In addition to the speeches that the President, Secretary Riley and other are giving, I think there should be a White House event. It could be anytime between now and the end of June and could jointly celebrate the 40th anniversary of Brown and the 30th anniversary of the Civil Rights Act. This will undoubtedly be the last chance to pay tribute to some of the heroes and heroines of Brown – among them Judges Robert Carver, Constance Motley and Spottswood Robinson, lawyers Oliver Hill, Jack Greenberg, Jim Nabrit and others.

I can't see any downside to all of this. Needless to say, I'd be glad to elaborate on these points and to help.

cc: Drew Days
Paul Dimond
Susan Liss
Judy Winston

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Once again, it is time for us to heed his words. It is time for us to build up instead of tear down. It is time to renew our faith in freedom and to refurbish our ~~own~~ *(and our institutions?)* ideas of democracy.

During the next few weeks, we will be reminded of moments in our history -- like that one in April of 1968 -- when Americans joined together to overcome great challenge and great turmoil.

On Tuesday [ck], we will celebrate the 40th anniversary of the Supreme Court's landmark decision known as *Brown v Board*, which broke down racial barriers in our nation's public schools. *A promise to the* A few weeks later, I will travel to Europe to celebrate the 50th anniversary of D-Day -- a day on which we thank an entire generation of Americans for risking their lives so that democracy would not fall victim to tyranny and dictatorship.

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of confidence
of faith

We are the most diverse nation on earth -- and also the most free. But today we must ask ourselves a question: Will our diversity remain a source of strength, as it has been for much of our history? Or will we allow ethnic and racial hatreds to become the instrument of our undoing?

I know that most Americans share a dream of health, education and security for their families. *Celebrate some*

But Yet too often, malicious words and intolerant minds prevent us from joining together around our common goals. Too often, we belittle those with different views. Too often, we define ourselves by looking down on others.

A free society cannot survive on hatred, factionalism, and intolerance. A free society can only survive if we are willing to offer comfort, rather than criticism . . . if we are willing to engage in dialogue rather than debate.

The freedoms we cherish have not come easily. Nor have they always come smoothly. But they have endured because, in the face of challenges, we Americans always have remembered the common heritage we share.

[end with South Africa]

and something about responsibility

end
Potomac Gardens

TO: DON BAER 456-5709

FROM: LISSA MUSCATINE 337-3171

RE: RADIO DRAFT

4 pp including this one

President William J. Clinton
Remarks at Kennedy-King Commemoration
Indianapolis, Indiana
May 14, 1994

Martin Luther King and Robert Kennedy were two men on two roads converging on a far horizon... two men coming from very different places, but both bound for the same destination: where all of God's children know freedom and justice.

On an April night 26 years ago, on this spot, the spirits of these two great Americans came together... each with the other... and both with the people of this community.

Robert Kennedy was advised to stay away from here. He was told he would be begging trouble. But as one who dared us to reach out to each other, he could do no less himself.

It was not easy for him. He had lost a brother not so long before... and now he had lost a partner in peace. But he came here and told the people who would feel the deepest hurt that Martin Luther King was dead.

He said: "You can be filled with bitterness, with hatred, and a desire for revenge. We can move in that direction as a country, in great polarization -- black people amongst black, white people amongst white, filled with hatred toward one another. Or we can make an effort, as Martin Luther King did, to understand and to comprehend, and to replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand with compassion and love."

And on that night of tears, this place... where hope had seemed stripped away... where the combustion of hatreds had been so feared... this place became an oasis of peace.

If miracles can be made, surely on that night, on this spot, that is what happened: It was a miracle of the human spirit.

From this remarkable epicenter of calm grew a deeper understanding and a chance to build new bridges. Mayor Richard Lugar, now Senator Lugar, and church and civic leaders opened a new dialogue that very night. In Indianapolis, alone among America's large cities, the people that Martin Luther King and Robert Kennedy loved did not taint grief with violence.

More than a quarter century after those events, we find ourselves at a pivotal point in our history. We ask now... as Robert Kennedy did then: What kind of nation are we... and in which direction do we want to move?

We ask now, as Martin Luther King did then: How do we behave toward one another and what do we owe each other?

And we ask now: Do we have the courage of our convictions honor the lives of those two great heroes ... to do the hard work necessary to usher in a new century of freedom and opportunity for all Americans.

Both men championed changes in the laws that keep us apart. But both men knew that the ultimate answers lie right here, within each one of us.

When we look back at that extraordinary moment on a terrible night... we see that every miracle begins with a choice. On that night, Robert Kennedy chose to come here... and the people chose to reach deep into their hearts for moral energy... energy that moved aside anger and hatred and divisions. It did not mean that they accepted easily the loss of a champion and hero. No, it meant that they chose not to let him die completely.

In doing that, they showed us how we rekindle a passion, how we keep alive a hope.

Around the world, we have seen other kinds of choices. We have seen how ancient suspicions and rivalries can lie dormant in the soul... as they did in Bosnia and Rwanda... only to spring to life to spread misery and death.

But we have also seen the triumph over divisions. Last year, we saw Prime Minister Rabin and Yasir Arafat sign an accord to begin searching for a lasting Middle East peace.

And just four days ago, blacks in South Africa woke to a dream: whites dancing with blacks because a black man -- a man who had been a political prisoner for 27 years -- had become president. Some people had waited overnight and into the next day before they could vote for the first time in their lives. But even this could not dampen the joy of knowing human dignity. "As long as I get to vote," one man said, "I can die happy."

Just five years ago, this was unimaginable. But choice by choice, guided by the moral energy of Nelson Mandela, the unthinkable happened: a system of division was dismantled. It was work... it was choices by individuals and by a society... and it was a miracle we should all celebrate.

We Americans cut the path to freedom. We are the crucible for this great continuing experiment of government of the people, for the people, by the people. It is our great fortune and privilege, and it is our great responsibility.

But over the generations, some of us have lost sight of that responsibility. When it comes to democracy we say, "Been there, done that." Yet, there is so much more to do.

And, if we do not do that work, how can we look at the children of Martin Luther King Junior and Robert F. Kennedy and say to them: We are doing everything in our power to honor the legacies that your fathers left us.

We are a nation of discovery... but many of us still have yet to find each other.

We are a nation founded and renewed through ideas and dialogue... but today, too often, the dialogue has shut down. A disagreement isn't talked out; it becomes a shoot-out. And public discourse has given way to attacks, insinuation and half-truths. For those who preach hate, free forum and publicity is theirs. We can only wonder how difficult it would be for the voices of unity of Martin Luther King and Robert Kennedy to break through today.

We are a nation nourished by our institutions. But the most basic of them, the family, is in a state of atrophy. Young single mothers of every race feed the roots of poverty and fathers abandon their flesh and blood without regard.

We are a nation enriched by diversity, but kept apart when we fail to see our sameness. A great American who spent his formative years in Indiana, Abraham Lincoln, said, "A house divided against itself cannot stand." That is no less true today.

Martin Luther King said we all share the same thing: the promise of full and equal citizenship. Robert Kennedy said we should all want the same thing: to love America.

We are the most free of all the nations on earth, but the abuse of our freedoms makes a mockery of what these two men lived and died for.

When parents and children cannot walk the streets of their communities without fear, is that freedom?

A neighborhood in Washington was so tired of the drug dealers and the gangs and the dead bodies that it put up a prison-style fence all around and posted guards to keep the bad elements out. Now the children can play on the lawn and people can sit on the benches. One resident called it a "Freedom of the '90's." Now, it's not for me to criticize what seems to work for people trying desperately to protect their children. But I must ask -- when people must live behind a fence, when children must be penned in from realities that could kill them, when the law-abiding must surrender liberties to score a victory over thugs -- is that freedom? We cannot allow that to become the freedom of

the '90's... that's not what we have been working for. That is not what King and Kennedy lived for.

As I was preparing to come here today, I thought about the work we've done, the changes we've made to improve lives. We enacted the Family and Medical Leave law. We widened access to higher education, making college loans easier to get and pay back and launching AmeriCorps. We established Goals 2000 to insure that every child will have a chance to get a world-class education. We're working to reform health care.

But we know we cannot educate our children or keep them healthy if we cannot keep peace in our streets and in our schools. When we talk of miracles, I think of the courageous choice the House made this month to vote for a ban on assault weapons. I want that ban to be part of the most sweeping, effective and comprehensive crime bill in history because it will help to redeem the unfulfilled promise of our freedom for hard-working, law-abiding Americans.

When Martin Luther King went to Memphis in April 1968 to fight for the rights of workers, he was thinking of the unfulfilled promises of freedom. In his last speech, on the night before he was killed, he said he imagined himself standing at the beginning of time with a panoramic view of the whole of human history, with God Almighty saying to him, "Martin Luther King, which age would you like to live in?"

He then considered all the great eras, from the earliest civilizations to the Renaissance, to the Emancipation Proclamation. But he saw the possibility of this era, with victories waiting to be won for freedom, and he said he would have said to the Lord, "If you allow me just to live a few years of the second half of the 20th Century, I will be happy."

Here, then, is the challenge in this momentous time in our history. Young people may fear at times that the Dream is dead... may think the time for miracles has passed. But I say there are miracles waiting to be made, as they were here, and as they were in South Africa. But now, these miracles must be made by you.

Each miracle begins with a choice. We can choose to isolate ourselves, disengage, and refuse to take personal responsibility for our families, our communities and our world.

Or we can each choose to reach deep inside ourselves... to find that reserve that makes us rise above the obstacles to freedom in our society. On that night in April, Martin Luther King, Robert Kennedy and the people of this community did just that and they showed us the way home. With the help of Almighty God, we will not lose our way.

THE WHITE HOUSE

Office of the Press Secretary

For Immediate Release

May 13, 1994

REMARKS BY THE PRESIDENT
IN GALLAUDET UNIVERSITY COMMENCEMENT ADDRESS

Gallaudet University
Washington, D.C.

2:20 P.M. EDT

THE PRESIDENT: Thank you. Thank you so much for the warm reception and for the honorary degree.

I must tell you at the beginning that I have been deeply moved by the wonderful statements of your students, Jeanette and Andre. I think they have already said everything I could hope to say as well or better. And I wish only that I could say it to you in their language as well. (Applause.)

I'm delighted to be here with Dr. Jordan, whom I have admired so much; and Dr. Anderson, a native of my home state; with my great friend and your champion, Senator Tom Harkin -- (applause); with many members of Congress, including Major Owens, who will receive an honorary degree; Congressman David Bonior; Congressman Steve Gunderson; and your own representative in Congress, Eleanor Holmes Norton. (Applause.)

I honor, too, here the presence of those in the disability rights community, the members of our own administration, but most of all, you the class of 1994, your families and your friends. You have come to this extraordinary moment in your own life at a very special moment in the life of your country and what it stands for.

Everywhere, nations and peoples are struggling to move toward the freedom and democracy that we take for granted here. Our example is now over 200 years old, but it continues to be a powerful magnet, pulling people toward those noble goals. This week we all watched and wondered as a former prisoner stood shoulder to shoulder with his former guards to become a president of a free and democratic South Africa. (Applause.)

Yet, each day across the -- from Bosnia to Rwanda and Burundi, and here in America in neighborhood after neighborhood, we wonder whether peace and progress will win out over the divisions of race and ethnicity, of region and religion, over the impulse of violence to conquer virtue. Each day we are barraged in the news as mutual respect and the bonds of civility are broken down a little more here at home and around the world.

It is not difficult to find in literature today many who

suggest that there are large numbers of your generation who feel a sense of pessimism about the future. People in my generation worry about that. They worry whether young people will continue to try to change what is wrong, continue to take responsibility for the hard work of renewing the American community.

I wish everyone who is worried about America could see your faces today and could have heard your class speakers today. Our whole history and our own experience in this lifetime contradict the impulse to pessimism. For those who believe that nothing can change I say, look at the experience of Rabin and Arafat as the police representing the Palestinians begin to move into Gaza and to Jericho. (Applause.)

For those who proclaim there is no future for racial harmony and no hope in our common humanity, I say look at the experience of Mandela and de Klerk. For those who believe that in the end people are so vulnerable to their own weakness they will not have the courage to preserve democracy and freedom, I say look to the south of our borders where today of almost three dozen nations in Latin America, all but two, are ruled by democratically-elected leaders. (Applause.)

Here at home, with all of our terrible problems, for every act of craven violence, there are 100 more acts of kindness and courage. To be sure, the work of building opportunity and community of maintaining freedom and renewing America's hope in each and every generation is hard. And it requires of each generation a real commitment to our values, to our institutions and to our common destiny.

The students of Gallaudet University who have struggled so mightily, first for simple dignity and then for equal opportunity -- you have built yourselves and in the process, you have built for the rest of us, your fellow citizens of this country and the world, a much better world. You have re-given to all of us our hope. Gallaudet is a national treasure.

It is fitting, as Dr. Anderson said, that President Lincoln granted your charter because he understood better than others the sacrifices required to preserve a democracy under diversity. And ultimately, Lincoln gave his life to the cause of renewing our national rights. He signed your first charter in the midst of the Civil War where he had the vision to see not just farmland and a tiny school, but the fact that we could use education to tear down the walls between us, to touch and improve lives and lift the spirits of those who for too long had been kept down.

Over the years, pioneers have built Gallaudet -- sustained by generations of students and faculty, committed to the richness and possibility of the deaf community, and the fullness of the American Dream. This school stands for the renewal that all America needs today. (Applause.)

Lincoln's charter was an important law. But let me refer to another great president to make an equally important point -- that just as important as laws are the attitudes that animate our approach to one another. The president that I'm referring to is your president, King Jordan. (Applause.) When the Americans with Disabilities Act passed, he said -- and I quote -- we now stand at

the threshold of a new era for all Americans -- those of us with disabilities and those of us without. He went on to say that in this pursuit, as in every pursuit of democracy, our task is to reach out and to educate each other about our possibilities, our capabilities and who we are.

I ran for President because I thought we were standing on the threshold of a new era, just as President Jordan says. I felt we were in danger of coming apart when we ought to be coming together; of arguing too much about going left or right, when we ought to be holding hands and going forward into the future together. (Applause.)

I grew weary of hearing people predict that my own daughter's generation would be the first generation of Americans to do less well than their parents. I was tired of hearing people say that our country's best days were behind us. I didn't believe it in 1992, and I sure don't believe it after being here with you today. (Applause.)

My responsibilities to you and your generation are significant. That's why all of us have worked hard to restore the economy, to reward work, to bring down the deficit, to increase our trade with other nations, to create more jobs; why we've worked to empower all Americans to compete and win in a global economy through early education and lifetime training and learning, through reforming the college loan program, to open the doors of college to all Americans; why we have worked to strengthen the family through the Family and Medical Leave Act; why we have worked to create a safer America with the Brady Bill, and the ban on assault weapons, and putting more police on the street, and punishing and preventing more crime as well. (Applause.)

But I say to you that, in the end, America is a country that has always been carried by its citizens, not its government. The government is a partner, but the people, the people realize the possibility of this country and ensure its continuation from generation to generation.

I think there is no better symbol of this than the program which I hope will be the enduring legacy of our efforts to rebuild the American community, the National Service Program. Six Gallaudet students, including four members of this class, will be part of our National Service Program, Americorps' very first class of 20,000 volunteers. I am very proud of you for giving something back to your country (Applause.)

By joining the Conversation Corps and committing yourselves to rebuild our nation, by exercising your freedom and your responsibility to give something back to your country and earning something for education in return, you have embodied the renewal that America must seek. As King Jordan reminded us, government can make good laws, and we need them. But it can't make good people. In the end, it's our values and our attitudes that make the difference. Having those values and attitudes and living by them is everyone's responsibility and our great opportunity.

Look at the changes which have occurred through that kind of effort. Because previous generations refused to be denied a place at the table simply because others thought they were different,

the world is now open to those of you who graduate today. Most of you came here knowing you could be doctors, entrepreneurs, software engineers, lawyers or cheerleaders. (Laughter.)

Because over the years, others spoke up for you and gave you a chance to move up. And you have clearly done your part. You have made a difference. You have believed in broadening the unique world you share with each other by joining it to the community at large and letting the rest of us in on your richness, your hearts, your minds and your possibilities. For that, we are all in your debt.

Perhaps the greatest moment in the history of this university occurred in 1988 when the community came together and said, we will no longer accept the judgment of others about our lives and leadership in this university -- these are our responsibilities and we accept the challenge. In days, what was known as the "Deaf President Now" movement changed the way our entire country looks at deaf people. The nation watched as you organized and built a movement of conscience unlike any other. You removed barriers of limited expectations. And our nation saw that deaf people can do anything hearing people can, but hear. (Applause.)

That people's movement was a part of the American disability rights movement. Just two months after King Jordan took office, the Americans with Disabilities Act was introduced with the leadership of many, including my friend, Tom Harkin. In two years it became law, and proved once again that the right cause can unite us. Over partisanship and prejudice we can still come together.

For the now more than 49 million Americans who are deaf or disabled, the signing of the ADA was the most important legal event in history. For almost a billion persons with disabilities around the world it stands as a symbol of simple justice and inalienable human rights.

I believe that being deaf or having any disability is not tragic, but the stereotypes attached to it are tragic. Discrimination is tragic. (Applause.) Not getting a job or having the chance to reach your Godgiven potential because someone else is handicapped by prejudice or fear is tragic. It must not be tolerated because none of us can afford it. We need each other and we do not have a person to waste. (Applause.)

The ADA is part of the seamless web of civil rights that so many have worked for so long to build in America -- a constant fabric wrapped in the hopes and aspirations of all right-thinking Americans. As your President I pledge to see that it is fully implemented and aggressively enforced -- in schools, in the work place, in government, in public places. It is time to move from exclusion to inclusion, from dependance to independence, from paternalism to empowerment. (Applause.)

I mention briefly now only two of the many tasks still before me as you President, and you as citizens. Our health care system today denies or discriminates in coverage against 81 million Americans who are part of families with what we call preexisting conditions, including Americans with disabilities. It must be changed. (Applause.) If we want to open up the workplace, and if we are serious about giving every American the chance to live up to his

or her potential, then we cannot discriminate against which workers get health care and how much it costs. If you can do the job, you ought to be able to get covered. It's as simple as that.
(Applause.)

And that simple message is one I implore you to communicate to the Congress. We have fooled around for 60 years. Your time has come. You are ready. You are leaving this university. You want a full, good life and you do not wish to be discriminated against on health care grounds. Pass health care reform in 1994.
(Applause.)

The last thing I wish to say that faces us today also affects your future. The Vice President has worked very hard on what is called the information superhighway. We know that America is working hard to be the technological leader of the information age. The technologies in which we are now investing will open up vast new opportunities to all of our people. But information, which will be education, which will be employment, which will be income, which will be possibility, must flow to all Americans on terms of equal accessibility without regard to physical condition. And we are committed to doing that. (Applause.)

Finally, let me just say today a personal word. A few days ago when we celebrated Mother's Day, it was my first Mother's Day without my mother. And so I have been thinking about what I should say to all of you, those of you who are lucky enough still to have your parents and perhaps, some of you who do not.

On graduations, it is important for us to remember that none of us ever achieves anything alone. I dare say as difficult as your lives have been, you are here today not only because of your own courage and your own effort, but because someone loved you and believed in you and helped you along the way. I hope today that you will thank them and love them and, in so doing, remember that all across this country, perhaps our biggest problem is that there are too many children, most of who can hear just fine, who never hear the kind of love and support that every person needs to do well. And we must commit ourselves to giving that to those children. (Applause.)

So I say, there may be those who are pessimistic about our future. And all of us should be realistic about our challenges. I used to say that I still believed in a place called Hope, the little town in which I was born. Today I say, I know the future of this country will be in good hands because of a place called Gallaudet. (Applause.)

For 125 years, young people have believed in themselves, their families, their country and their future with the courage to dream and the willingness to work to realize those dreams. You have inspired your President today and a generation. And I say to you, good luck and Godspeed. (Applause.)

END

2:45 P.M. EDT

PRESIDENT WILLIAM JEFFERSON CLINTON
RADIO ADDRESS TO THE NATION
MAY 14, 1994

*hosted
WJBC Radio*

DRAFT

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Democracy's triumph in that distant land owes much to our own history and our own people. For over two centuries, we have led the world by example, showing how human beings of different complexions, ethnic origins, and religious beliefs can come together under the great umbrella of freedom.

Yet paradoxically, as we hear the call for liberty sound around the world, we find our own freedoms tested here at home. Not by the old enemies of totalitarianism and political oppression, but by the new enemies of intolerance and cynicism.

Today I am speaking to you from Indianapolis, not far from the site where Robert F. Kennedy spoke in 1968, moments after learning that Martin Luther King had been assassinated. On that awful night 26 years ago, Bobby Kennedy beckoned Americans of all races to show compassion and wisdom in the face of violence and lawlessness. He asked us to fight hatred with love. He asked us to fight divisiveness with understanding.

Once again, it is time for us to heed his words. It is time for us to build up instead of tear down. It is time to renew our faith in freedom and to refurbish our own ideal of democracy.

During the next few weeks, we will be reminded of moments in our history -- like that one in April of 1968 -- when Americans joined together to overcome great challenge and great turmoil.

On Tuesday [ck], we will celebrate the 40th anniversary of the Supreme Court's landmark decision known as *Brown v Board*, which broke down racial barriers in our nation's public schools. A few weeks later, I will travel to Europe to celebrate the 50th anniversary of D-Day -- a day on which we thank an entire generation of Americans for risking their lives so that democracy would not fall victim to tyranny and dictatorship.

Celebrating these great occasions is important, but it is

not enough. The pride we feel as Americans must inspire us to restore faith[in the pluralistic society we live in] It must inspire us to overcome racial and social divisions that threaten the very freedoms we have worked so hard to secure.

We are the most diverse nation on earth -- and also the most free. But today we must ask ourselves a question: Will our diversity remain a source of strength, as it has been for much of our history? Or will we allow ethnic and racial hatreds to become the instrument of our undoing?

I know that most Americans share a dream of health, education and security for their families.

Yet too often, malicious words and intolerant minds prevent us from joining together around our common goals. Too often, we belittle those with different views. Too often, we define ourselves by looking down on others.

A free society cannot survive on hatred, factionalism, and intolerance. A free society can only survive if we are willing to offer comfort, rather than criticism . . . if we are willing to engage in dialogue rather than debate.

The freedoms we cherish have not come easily. Nor have they always come smoothly. But they have endured because, in the face of challenges, we Americans always have remembered the common heritage we share.

[end with South Africa]

and something about responsibility

ON THE DEATH OF THE REVEREND DR. MARTIN LUTHER KING, JR.

Indianapolis, Indiana

APRIL 4, 1968

KENNEDY LAUNCHED HIS INDIANA PRIMARY CAMPAIGN on April 4, with a series of campus rallies. At Notre Dame, he had decried poverty, hunger, and joblessness. At Ball State University, he spoke of his belief in a generous America, and in the question-and-answer period that followed, a young black man asked, "You are placing great faith in white America. Is this faith justified?" Kennedy answered affirmatively and added, "I think the vast majority of white people want to do the decent thing." Immediately before boarding the plane in Muncie to fly to Indianapolis, Kennedy received a call from Pierre Salinger, who told him that Martin Luther King, Jr., had been shot in Memphis.

Kennedy and press secretary Frank Mankiewicz huddled on the short flight; they feared from the initial reports that King would not survive. Kennedy, still deeply scarred from his brother's assassination, struggled to comprehend this latest shooting, and to determine what he should say about it publicly.

On landing in Indianapolis, Kennedy learned that King was dead. His advance men, Walter Sheridan and John Lewis, had scheduled a rally in the heart of the city's ghetto, an event that Indianapolis Mayor Richard Lugar thought was too dangerous, even in the quieter times when the schedule was made.

The evening was chilly and raw. Lewis and Kennedy's traveling aides learned that the ghetto was quiet—word of the assassination had not reached the neighborhood—but Indianapolis Chief of Police Winston Churchill advised Kennedy not to go because he expected there would be violence as soon as the news became known. Kennedy grimly decided to proceed as planned, and having sent his pregnant wife ahead to the hotel, he rode to the site in silent contemplation.

When his car entered the black neighborhood, the police escort dropped off. The press bus became separated from the candidate, and on the bus Frank Mankiewicz frantically tried to draft a coherent statement from the images and concerns Kennedy had expressed on the plane.

About one thousand people were waiting, in a carefree mood typical of a rally. Walinsky, also having been separated from Kennedy when the motorcade was disbanded, rushed up with suggested talking points. Kennedy thanked him, distantly, crumpled the notes, and jammed them into his overcoat without glancing at them.

Having specifically requested that he not be formally introduced, Kennedy climbed onto a flatbed truck that was serving as a platform. "He was up there," said television correspondent Charles Quinn, "hunched in his black overcoat, his face gaunt and distressed and full of anguish." The only illumination came from floodlights, bathing the truck platform. As Mankiewicz raced up, with his own legal-pad speech draft, he realized he'd never reach the candidate in time.

Speaking extemporaneously, Kennedy said, in a sad, tremulous voice:

I have bad news for you, for all of our fellow citizens, and people who love peace all over the world, and that is that Martin Luther King was shot and killed tonight.

A HUGE GASP came from the people and then screams of "No! No!" Kennedy somberly went on.

Martin Luther King dedicated his life to love and to justice for his fellow human beings, and he died because of that effort.

In this difficult day, in this difficult time for the United States, it is perhaps well to ask what kind of a nation we are and what direction we want to move in. For those of you who are black—considering the evidence there evidently is that there were white people who were responsible—you can be filled with bitterness, with hatred, and a desire for revenge. We can move in that direction as a country, in great polarization—black people amongst black, white people amongst white, filled with hatred toward one another.

Or we can make an effort, as Martin Luther King did, to understand and to comprehend, and to replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand with compassion and love.

For those of you who are black and are tempted to be filled with hatred and distrust at the injustice of such an act, against all white people, I can only say that I feel in my own heart the same kind of feeling. I had a member of my family killed, but he was killed by a white man. But we have to make an effort in the United States; we have to make an effort to understand, to go beyond these rather difficult times.

My favorite poet was Aeschylus. He wrote: "In our sleep, pain which cannot forget falls drop by drop upon the heart until, in our own despair, against our will, comes wisdom through the awful grace of God."

What we need in the United States is not division; what we need in the United States is not hatred; what we need in the United States is not violence or lawlessness; but love and wisdom, and compassion toward one another, and a feeling of justice toward those who still suffer within our country, whether they be white or they be black.

So I shall ask you tonight to return home, to say a prayer for the family of Martin Luther King, that's true, but more importantly to say a prayer for our own country, which all of us love—a prayer for understanding and that compassion of which I spoke.

We can do well in this country. We will have difficult times; we've had difficult times in the past; we will have difficult times in the future. It is not the end of violence; it is not the end of lawlessness; it is not the end of disorder.

But the vast majority of white people and the vast majority of black people in this country want to live together, want to improve the quality of our life, and want justice for all human beings who abide in our land.

Let us dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world.

Let us dedicate ourselves to that, and say a prayer for our country and for our people.

KENNEDY WAS THE ONLY WHITE PUBLIC OFFICIAL in America who could have addressed a crowd in a black neighborhood that tragic night and not encounter violence. He spoke as a recognized champion of the

disadvantaged, and he carried the credibility of his family's tragedy; in fact, this night marked the first time he had referred publicly to his brother's shooting.

Whether Kennedy's appearance was a factor—and it seemed surely to have been—Indianapolis remained quiet while rioting broke out in 110 cities across the land, causing thirty-nine deaths, twenty-five hundred injuries, and tens of millions of dollars of property damage.

Returning to his hotel, Kennedy phoned Coretta King, and then (at her request) asked Mankiewicz to make arrangements for the slain civil rights leader's body to be flown from Memphis to King's home in Atlanta. Carrier after carrier refused, anxious about the resulting notoriety, as the night of black rage continued to sweep across the nation. Finally, in the early morning hours, a private plane was borrowed from a Kennedy friend in Atlanta. ♦

ON THE MINDLESS MENACE OF VIOLENCE

Cleveland, Ohio

APRIL 5, 1968

AFTER KING'S DEATH, Kennedy canceled all campaign appearances and withdrew to his Indianapolis hotel; however, various black leaders convinced him to keep a scheduled address to Cleveland's City Club the next day and to transform it into a plea for nonviolence. Both the killing of the Nobel Peace Prize winner and the rage and riots that followed his death were on Kennedy's mind as he asked his young speech writers, Adam Walinsky and Jeff Greenfield (with the candidate on the road), to work by phone with his brother's principal draftsman, Ted Sorensen (in New York).

Kennedy himself was juxtaposing King's assassination with others from the turbulent decade, especially the death in Dallas. Normally after a day of campaigning, he would retire to his hotel room. The night of April 4, he sat up with his aides, although he was frequently withdrawn. He eventually left, then returned to the room where Walinsky and Greenfield

were working. Sitting down on a bed, he was silent for a time, then said, "You know, that fellow Harvey Lee Oswald,⁴ whatever his name is, set something loose in this country."

Greenfield and Walinsky, struggling to finish the draft, passed out in the predawn hours over their typewriters. Kennedy, uncharacteristically unable to sleep and (in Walinsky's words) "prowling around," happened upon his young aides, shut off the light, and sent them off for a few hours' rest. As he left Greenfield, the latter said to his boss, "You aren't so ruthless after all." With a smile, Kennedy replied, "Don't tell anybody."

The candidate reviewed the speech draft as he left for Cleveland, and editing changes were still under way as the plane landed. Despite its overnight, collaborative production, its anguished eloquence would be remembered two months later, when Kennedy himself lay dying.

To a hushed luncheon crowd, mostly white executives, Kennedy spoke softly, but with obvious deep emotion. ❖

This is a time of shame and sorrow. It is not a day for politics. I have saved this one opportunity, my only event of today, to speak briefly to you about the mindless menace of violence in America which again stains our land and every one of our lives.

It is not the concern of any one race. The victims of the violence are black and white, rich and poor, young and old, famous and unknown. They are, most important of all, human beings whom other human beings loved and needed. No one—no matter where he lives or what he does—can be certain who will suffer from some senseless act of bloodshed. And yet it goes on and on and on in this country of ours.

Why? What has violence ever accomplished? What has it ever created? No martyr's cause has ever been stilled by his assassin's bullet.

No wrongs have ever been righted by riots and civil disorders. A sniper is only a coward, not a hero; and an uncontrolled, uncontrollable mob is only the voice of madness, not the voice of reason.

Whenever any American's life is taken by another American unnecessarily—whether it is done in the name of the law or in the defiance of the law, by one man or a gang, in cold blood or in passion,

in an attack of violence or in response to violence—whenever we tear at the fabric of the life which another man has painfully and clumsily woven for himself and his children, the whole nation is degraded.

"Among free men," said Abraham Lincoln, "there can be no successful appeal from the ballot to the bullet; and those who take such appeal are sure to lose their cause and pay the costs."

Yet we seemingly tolerate a rising level of violence that ignores our common humanity and our claims to civilization alike. We calmly accept newspaper reports of civilian slaughter in far-off lands. We glorify killing on movie and television screens and call it entertainment. We make it easy for men of all shades of sanity to acquire whatever weapons and ammunition they desire.

Too often we honor swagger and bluster and the wielders of force; too often we excuse those who are willing to build their own lives on the shattered dreams of others. Some Americans who preach non-violence abroad fail to practice it here at home. Some who accuse others of inciting riots have by their own conduct invited them.

Some look for scapegoats, others look for conspiracies, but this much is clear: violence breeds violence, repression brings retaliation, and only a cleansing of our whole society can remove this sickness from our soul.

For there is another kind of violence, slower but just as deadly destructive as the shot or the bomb in the night. This is the violence of institutions; indifference and inaction and slow decay. This is the violence that afflicts the poor, that poisons relations between men because their skin has different colors. This is the slow destruction of a child by hunger, and schools without books and homes without heat in the winter.

This is the breaking of a man's spirit by denying him the chance to stand as a father and as a man among other men. And this too afflicts us all.

I have not come here to propose a set of specific remedies nor is there a single set. For a broad and adequate outline we know what must be done. When you teach a man to hate and fear his brother, when you teach that he is a lesser man because of his color or his beliefs or the policies he pursues, when you teach that those who differ from you threaten your freedom or your job or your family,

then you also learn to confront others not as fellow citizens but as enemies, to be met not with cooperation but with conquest; to be subjugated and mastered.

We learn, at the last, to look at our brothers as aliens, men with whom we share a city, but not a community; men bound to us in common dwelling, but not in common effort. We learn to share only a common fear, only a common desire to retreat from each other, only a common impulse to meet disagreement with force. For all this, there are no final answers.

Yet we know what we must do. It is to achieve true justice among our fellow citizens. The question is not what programs we should seek to enact. The question is whether we can find in our own midst and in our own hearts that leadership of humane purpose that will recognize the terrible truths of our existence.

We must admit the vanity of our false distinctions among men and learn to find our own advancement in the search for the advancement of others. We must admit in ourselves that our own children's future cannot be built on the misfortunes of others. We must recognize that this short life can neither be ennobled or enriched by hatred or revenge.

Our lives on this planet are too short and the work to be done too great to let this spirit flourish any longer in our land. Of course we cannot vanquish it with a program, nor with a resolution.

But we can perhaps remember, if only for a time, that those who live with us are our brothers, that they share with us the same short moment of life; that they seek, as do we, nothing but the chance to live out their lives in purpose and in happiness, winning what satisfaction and fulfillment they can.

Surely this bond of common faith, this bond of common goal, can begin to teach us something. Surely we can learn, at least, to look at those around us as fellow men, and surely we can begin to work a little harder to bind up the wounds among us and to become in our own hearts brothers and countrymen once again.

KENNEDY LEFT CLEVELAND FOR WASHINGTON, where fires raged throughout the nation's capital. Soldiers in full battle gear, deployed on tanks and armored personnel carriers, attempted to keep the curfew. On Sunday, April 7, he walked the riot-torn neighborhoods with D.C. City Councilman Rev. Walter Fauntroy, who remembered that "the stench of burning wood and broken glass were all over the place. We walked the streets. The troops were on duty. A crowd gathered behind us, following Bobby Kennedy. The troops saw us coming at a distance, and they put on their gas masks and got the guns at ready, waiting for this horde of blacks coming up the street. When they saw it was Bobby Kennedy, they took off their masks and let us through. They looked awfully relieved." ♦

THE DIFFERING VIEWS OF RACIAL PROGRESS

Televised Press Conference
Washington, D.C.

APRIL 7, 1968

NOT SINCE the heady days immediately following the Civil War had so much federal attention been focused on improving the conditions of black Americans as was placed by the Kennedy and early Johnson administrations. Important civil rights legislation (including the 1964 act and the Voting Rights Act of 1965) had been passed, and the War on Poverty had begun. Nonetheless, riots tore through American cities in the summers of 1965, 1967, and following King's death.

Many whites found black rage unappreciative at best, and incomprehensible at worst. Many blacks found it baffling that whites failed to see that conditions for most American blacks, particularly those in urban ghettos, seemed worse in 1968 than they had been in 1960.

In response to a press-conference question about the advisability of creating a domestic Peace Corps that would work in white suburban areas to try to reduce racism, Kennedy encapsulated the differing views from across the racial divide. ♦

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HEADLINE: PRESIDENT CLINTON'S ADDRESS TO MEMBERS OF THE CHURCH OF GOD IN
CHRIST

MASON TEMPLE

MEMPHIS, TENNESSEE

BODY:

PRESIDENT CLINTON: (Applause.) Thank you. Well, Bishop Ford, Mrs. Mason, Bishop Owens, and Bishop Anderson -- my Bishops, Bishop Walker and Bishop Lindsey. (Applause.) Come here, Bishop.

Now, if you haven't had Bishop Lindsey's barbecue, you haven't had barbecue. (Applause.) And, if you haven't heard Bishop Walker attack one of my opponents, you have never heard a political speech. (Applause.)

I am glad to be here. You have touched my heart, and you brought tears to my eyes and joy to my spirit. (Applause.)

Last year, I was with you over at the Convention Center. Two years ago, your Bishops came to Arkansas and we laid a plaque at the point in Little Rock, Arkansas, at 8th and Gaines, where Bishop Mason received the inspiration for the name of this great church. (Applause.)

Bishop Brooks said from his pulpit that I would be elected President when most people thought I wouldn't survive. I thank him and I thank your faith and I thank your works for, without you, I would not be here today as your President. (Applause.)

Many have spoken eloquently and well, and many have been introduced. I want to thank my good friend Governor McWherter and my friend Mayor Herenton for being here with me today, and my -- (applause) -- my friend Congressman Harold Ford. We are glad to be in his congressional district. (Applause.)

I would like to -- if I might -- introduce just three other people who are members of the Congress. They have come here with me. And without them, it's hard for me to do much for you. The President proposes and the Congress disposes. (Laughter.) Sometimes they dispose of what I propose, but -- (laughter) -- I'm happy to say that, according to a recent report in Washington -- notwithstanding what you may have heard -- this Congress have given me a higher percentage of my proposals than any first year president since President Eisenhower. And I thank them for that. (Applause.)

So, let me introduce my good friend -- a visitor to Tennessee -- Congressman Bill Jefferson from New Orleans, Louisiana. Please, stand up. (Applause.) And an early supporter of my campaign. (Applause.) Congressman Bob Clement from Tennessee, know to many of you. (Applause.) And a young man who's going to be coming back to the people of Tennessee and asking them to give him a promotion next year, Congressman Jim Cooper from Tennessee and a good friend. Please, welcome him. (Applause.)

You know, in the last 10 months, I've been called a lot of things, but nobody's called me a Bishop yet. (Laughter/Applause.)

When I was about nine years old, my beloved and now departed grandmother -- who was a very wise woman looked at me and she said, "You know, I believe you could be a preacher if you were just a little better boy." (Laughter.) The proverb

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says, "A happy heart doeth good like medicine, but a broken spirit dryeth the bone." This is a happy place, and I am happy to be here. (Applause.) I thank you for your spirit. (Applause.)

By the grace of God and your help, last year, I was elected President of this great country. I never dreamed that I would ever have a chance to come to this hallowed place where Martin Luther King gave his last sermon.

I ask you to think today about the purpose for which I ran and the purpose for which so many of you worked to put me in this great office. I have worked hard to keep faith with our common efforts -- to restore the economy, to reverse the politics of helping only those at the top of our totem pole and not the hard-working middle class or the poor, to bring our people together across racial and regional and political lines, to make a strength out of our diversity instead of letting it tear us apart, to reward work and family and community, and try to move us forward into the 21st Century.

I have tried to keep faith. Thirteen percent of all my presidential appointments are African Americans and there are five African Americans in the Cabinet of the United States -- two-and-a-half times as many as have ever served in the history of this great land. (Applause.)

I have sought to advance the right to vote with the Motor-Voter Bill supported so strongly by all the churches in our country. And next week, it will be my great honor to sign the Restoration of Religious freedoms Act -- a bill supported widely by people across all religions and political philosophies, to put back the real meaning of the Constitution, to give you and every other American the freedom to do what is most important in your life -- to worship God as your spirit leads you. (Applause.)

I say to you, my fellow Americans, we have made a good beginning. Inflation is down. Interest rates are down. The deficit is down. Investment is up. Millions of Americans, including -- I bet -- some people in this room, have refinanced their homes or their business loans just in the last year.

(Applause.) And in the last ten months, this economy has produced more jobs in the private sector than in the previous four years.

We have passed a law, called the Family Leave Law, which says you can't be fired if you take a little time off when a baby is born or a parent is sick.

(Applause.) We know that most Americans have to work, but you ought not to have to give up being a good parent just to take a job. If you can't succeed as a worker and a parent, this can't make it.

We have radically reformed the college loan program, as I've promised, to lower the costs of college loans and broaden the availability of it -- (applause) -- and make the repayment terms easier. And we have passed the National Service Law that will give -- three years from now -- 100,000 young Americans the chance to serve their communities at home to repair the frayed bonds of community, to build up the needs of people at the grassroots, and, at the same time, earn some money to pay for a college education. (Applause.) It is a wonderful idea.

(Applause.)

On April the 15th, when people pay their taxes, somewhere between 15- and 18 million working families on modest incomes, families with children and incomes of under \$23,000, will get a tax cut, not a tax increase in the most important effort, to ensure that we reward work and family, in the last 20 years. Fifty million American parents and their children will be advantaged by putting the tax code back on the side of working American parents for a change. (Applause.)

Under the leadership of the First Lady, we have produced a comprehensive plan to guarantee health care security to all Americans. How can we expect the American people to work and to live with all of the changes in a global economy, where the average 18 year old will change work seven times in a lifetime, unless we can simply say, "We have joined the ranks of all the other advanced countries

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in the world. You can have decent health care that's always there, that can never be taken away." It is time we did that -- long past time. I ask you to help us achieve that. (Applause.)

But we have so much more to do. You and I know that most people are still harder for the same or lower wages, that many people are afraid that their job will go away. We have to provide the education and training our people need -- not just for our children, but for our adults, too. If we cannot close this country up to the forces of change sweeping throughout the world, we have to at least guarantee people the security of being employable. They have to be able to get a new job, if they're going to have to get a new job. We don't do that today -- and we must, and we intend to proceed until that is done.

We have to guarantee that there will be some investment in those areas of our country -- in the inner cities and in the destitute rural areas in the Mississippi Delta of my home state and this state and Louisiana and Mississippi and other places like it throughout America. It's all very well to train people, but if they don't have a job, they can be trained for nothing. We must get investment into those places where the people are dying for work.

(Applause.)

And finally, let me say, we must find people who will buy what we have to produce. We are the most productive people on earth. That makes us proud. But what that means is that, every year, one person can produce more in the same amount of time.

Now, if fewer and fewer people can produce more and more things -- and yet you want to create more jobs and raise people's incomes -- you have to have more customers for what it is you're making. And that is why I have worked so hard to sell more American products around the world, why I have asked that we be able to sell billions of dollars of computers we used not to sell to foreign countries and foreign interests to put our people to work, why, next week, I am going all the way to Washington State to meet with the President of China and the Prime Minister of Japan and the heads of 13 other Asian countries -- the fastest growing part of the world -- to say, "We want to be your partners. We will buy your goods, but we want you to buy ours, too -- if you please."

(Applause.)

That is why -- that is why I have worked so hard for this North American Trade Agreement that Congressman Ford endorsed today, and Congressman Jefferson endorsed, and Congressman Cooper, and Congressman Clement -- because we know that Americans can compete and win only if people will buy what it is we have to sell. There are 90 million people in Mexico. Seventy cents of every dollar they spend on foreign goods, they spend on American goods. People worry, fairly, about people shutting down plants in America and going -- not just to Mexico, but to any place where the labor is cheap. It has happened.

What I want to say to you, my fellow Americans, is that nothing in this agreement makes that more likely. That has happened already. It may happen again. What we need to do is to keep the jobs here by finding customers there. That's what this agreement does. (Applause.) It gives us a chance to create opportunities for people. (Applause.)

I would never -- there are people -- I have friends in this audience, people who are ministers from my state, fathers and sons, people I have looked out all over this vast crowd, and I see people I've known for years. They know, I've spent my whole life working to create jobs. I would never, knowingly, do anything that would take a job away from the American people. This agreement will make more jobs.

Now, we can also leave it, if it doesn't work, in six months. But if we don't take it, we'll lose it forever. We need to take it, because we have to do better.

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But, I guess what I really want to say to you today, my fellow Americans, is that we can do all of this and still fail unless we meet the great crisis of the spirit that is gripping America today. When I leave you, Congressman Ford and I are going to a Baptist Church near here to a town meeting he's having on health care

and violence. I tell you, unless we do something about crime and violence and drugs that is ravaging the community, we will not be able to repair this country. (Applause.)

If Martin Luther King, who said, "Like Moses, I am on the mountain top and I can see the Promise Land, but I'm not going to be able to get there with you. But we will get there." If he were re-appear by my side today and give us a report card on the last 25 years, what would he say? "You did a good job," he would say -- voting and electing people who formerly were not electable because of the color of their skin. You have more political power -- and that is good. You did a good job," he would say, "letting people who have the ability to do so, live wherever they want to live, go wherever they want to go in this great country.

You did a good job," he would say, "elevating people of color into the ranks of the United States Armed Forces to the very top or into the very top of our government. You did a very good job," he would say. He would say, "You did a good job creating a Black middle class of people who really are doing well, and the middle class is growing more among African Americans than among non-African Americans. You did a good job. You did a good job in opening opportunity."

But he would say, "I did not live and die to see the American family destroyed." (Applause.) "I did not live and die to see 13 year old boys get automatic weapons and gun down nine year olds just for the kick of it." (Applause.) "I did not live and die to see young people destroy their own lives with drugs and then build fortunes destroying the lives of others. That is not what I came here to do." (Applause.) "I fought for freedom," he would say, "but not for the freedom of people to kill each other with reckless abandonment, not for the freedom of children to have children and the fathers of the children to walk away from them and abandon them, as if they don't amount to anything." (Applause.)

"I fought for people to have the right to work, but not to have whole communities and people abandoned. This is not what I lived and died for." My fellow Americans, he would say, "I fought to stop White people from being so filled with hate that they would wreak violence on Black people. I did not fight for the right of Black people to murder other Black people with reckless abandonment." (Applause.)

The other day, the Mayor of Baltimore, a dear friend of mine, told me a story of visiting the family of a young man who had been killed -- 18 years old -- on Halloween. He always went out with little-bitty kids so they could trick-or-treat safely. And across the street from where they were walking on Halloween, a 14 year old boy gave a 13 year old boy a gun and dared him to shoot the 18 year old boy -- and he shot him dead. And the Mayor had to visit the family.

In Washington, DC, where I live -- your nation's capitol, the symbol of freedom throughout the world -- look how that freedom is being exercised. The other night, a man came along the street and grabbed a one year old child and put the child in his car. The child may have been the child of the man. And two people were after him and they chased him in the car and they just kept shooting with reckless abandonment -- knowing that baby was in the car. And they shot the man dead, and a bullet went through his body into the baby's body and blew the little booty off the child's foot.

The other day on the front page of our paper, the nation's capitol -- "Are We Talking About World Peace or World Conflict?" You know, a big article on the

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front page of the Washington Post about an 11 year old child planning her funeral. "These are the hymns I want sung. This is the dress I want to wear. I know I'm not going to live very long." That is not the freedom -- the freedom to die before you're a teenager is not what Martin Luther King lived and died for. (Applause.)

More than 37,000 people die from gunshot wounds in this country every year. Gunfire is the leading cause of death in young men. And now that we've all gotten so cool that everybody can get a semi-automatic weapon, a person shot now is three times more likely to die than 15 years ago, because they're likely to have three bullets in them. A hundred-and-sixty-thousand children stay home from school every day because they are scared they will be hurt in their school. The other day, I was in California at a town meeting, and a handsome young man stood up and said, "Mr. President, my brother and I, we don't belong to gangs. We don't have guns. We don't do drugs. We want to go to school. We want to be professionals. We want to work hard. We want to do well. We want to have families. And we changed our school, because the school we were in was so dangerous. So, when we showed up to the new school to register, my brother and I were standing in line, and somebody ran in the school and started shooting a gun, and my brother was shot down standing right in front of me at the safer school."

The freedom to do that kind of thing is not what Martin Luther King lived and died for. (Applause.) Not what people gathered in this hallowed church for the night before he was assassinated in April of 1968. If you had told anybody who was here in that church on that night that we would abuse our freedom in that way, they would have found it hard to believe. And I tell you, it is our moral duty to turn it around. (Applause.)

And now, I think, finally, we have a chance. Finally, I think, we have a chance. We have a pastor here from New Haven, Connecticut. I was in his church, with Reverend Jackson, when I was running for President, on a snowy day in Connecticut, to mourn the deaths of children who had been killed in that city. And afterward, we walked down the street for more than a mile in the snow. Then, the American people were not ready. People would say, "Oh, this is a terrible thing, but what can we do about it?"

Now, when we read that foreign visitors come to our shores and are killed at random in our fine state of Florida, when we see our children planning their funerals, when the American people are finally coming to grips with the accumulated waste of crime and violence and the breakdown of family and community and the increase in drugs and the decrease in jobs, I think, finally, we may be ready to do something about it.

And there is something for each of us to do. There are changes we can make from the outside in -- that's the job of the President and the Congress and the governors and the mayors and the social service agencies. And then, there are some changes we're going to have to make from the inside out, or the others won't matter. (Applause.) That's what that magnificent song was about, isn't it?

Sometimes, there are no answers from the outside in. Sometimes, all of the answers have to come from the values and the stirrings and the voices that speak to us from within.

So, we are beginning. We are trying to pass a bill to make our people safer, to put another 100,000 police officers on the streets, to provide boot camps instead of prisons for young people who could still be rescued -- (applause) -- to provide more safety in our schools, to restrict the availability of these awful assault weapons, to pass the Brady Bill and at least require people to have their criminal background checked before they get a gun, and to say, if you're

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not old enough to vote and you're not old enough to go to war, you ought not to own a handgun and you ought not to use one unless you're on a target range. (Applause.)

We want to pass a health care bill that will make drug treatment available for everyone. And we also have to do it -- we have to have drug treatment and education available to everyone, and especially those who are in prison, who are coming out. (Applause.)

We have a drug czar now in Lee Brown, who was the police chief of Atlanta, of Houston, of New York, who understands these things. And, when the Congress comes back next year, we will be moving forward on that.

We need this crime bill now. We ought to give it to the American people for Christmas. And we need to move forward on all these other fronts.

But I say to you, my fellow Americans, we need some other things as well. I do not believe we can repair the basic fabric of society until people who are willing to work have work. Work organizes life. It gives structure and discipline to life. It gives meaning and self-esteem to people who are parents. It gives a role model to children.

The famous African American sociologist, William Julius Wilson, has written a stunning book, called, *The Truly Disadvantaged*, in which he chronicles in breathtaking terms how the inner cities of our country have crumbled as work has disappeared. And we must find a way, through public and private sources, to enhance the attractiveness of the American people who live there to get investment there. We cannot -- I submit to you -- repair the American community and restore the American family until we provide the structure, the values, the discipline, and the reward that work gives. (Applause.)

I read a wonderful speech the other day, given at Howard University, in a lecture series funded by Bill and Camille Cosby, in which the speaker said, "I grew up in Anacostia years ago. Even then it was all Black and it was a very poor neighborhood. But, you know, when I was a child in Anacostia -- a 100 percent African American neighborhood, a very poor neighborhood -- we had a crime rate that was lower than the average of the crime rate of our city. Why? Because we had coherent families. We had coherent communities. The people who filled the church on Sunday lived in the same place they went to church. The guy that owned the drug store lived down the street. The person that owned the grocery store lived in our community. We were whole."

And I say to you, we have to make our people whole again. This church has stood for that. Why do you think you have 5 million members in this country? Because people know you are filled with the spirit of God to do the right thing in this life by them. (Applause.)

So, I say to you, we have to make a partnership -- all the government agencies, all the business folks. But where there are no families, where there is no order, where there is no hope, where we are reducing the size of armed services because we have won the Cold War, who will be there to give structure, discipline, and love to these children. You must do that and we must help you. The scripture says, "You are the salt of the earth and the light of the world," that, "If your light shines before men, they will give glory to the Father in Heaven." That is what we must do. That is what we must do.

How would we explain it to Martin Luther King if he showed up today and said, "Yes, we won the Cold War. Yes, the biggest threat that all of us grew up under -- Communism and nuclear war -- Communism is gone; nuclear war receding. Yes, we developed all of these miraculous technologies. Yes, we all got a VCR in our home. It's interesting. Yes, we get 50 channels on the cable. Yes, without regard to race, if you work hard, play by the rules, you get into a service academy or a good college, you'll do just great." How would we explain to him

Federal News Service, NOVEMBER 13, 1993

all these kids getting killed and killing each other? How would we justify the things that we permit that no other country in the world would permit? How could we explain that we gave people the freedom to succeed and we created conditions in which millions abuse that freedom to destroy the things that make life worth living and life itself? We cannot.

And so, I say to you today, my fellow Americans, you gave me this job, and we're making progress on the things you hired me to do. But unless we deal with the ravages of crime and drugs and violence, and unless we recognize that it's due to the breakdown of the family, the community, and the disappearance of jobs, and unless we say, "Some of this cannot be done by government because we have to reach deep inside to the values, the spirit, the soul, and the truth of human nature, none of the other things we seek to do will ever take us where we need to go.

So, in this pulpit, on this day, let me ask all of you in your heart to say, "We will honor the life and the work of Martin

Luther King. We will honor the meaning of our church. We will somehow, by God's grace, we will turn this around. We will give these children a future. We will take away their guns and give them books. We will take away their despair and give them hope. We will rebuild the families and the neighborhoods and the communities. We won't make all the work that has gone on here benefit just a few. We will do it together by the grace of God.

Thank you. (Applause.)

END

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HEADLINE: A 'FREEDOM OF THE '90s';
For Potomac Gardens, Safety Means Life Behind an Iron Curtain

SERIES: Occasional

BYLINE: Serge F. Kovalski, Washington Post Staff Writer

BODY:

Inside the eight-foot-tall black, wrought iron fence that surrounds the Potomac Gardens public housing development, James West sits on a bench sipping coffee and waxing philosophical about freedom in a time of drug dealing, drive-by shootings and stray bullets.

"It's because of this fence that I can come down here and enjoy a spring day and a cup of coffee -- things we should never take for granted in life -- and not worry about dope addicts or drunks or any other scourge," West said while a gaggle of young men outside the fence drank from brown paper bags on a street corner notorious for crack dealing and shootings.

The 71-year-old retiree moved into Potomac Gardens on the eastern edge of Capitol Hill about the time the fence was completed in June 1992. Crime had driven him out of his apartment of two decades in the Trinidad section of Northeast Washington.

"This is freedom," West declared as a cool breeze cut through the courtyard. "But it's a restricted freedom; it's a freedom of the '90s. It's real sad, man, because it's the best we can do."

Local and federal law enforcement authorities once described Potomac Gardens as the largest open-air drug market in the Washington area and estimated that more than \$ 2 million worth of drugs were being sold on the grounds each week. The development, a cluster of 26 beige and gray buildings that span one square block in the 700 block of 13th Street SE, was carved by gangs into two turfs: one where crack was sold and the other for heroin.

Nearly two years ago, the city installed more than a half-mile of prison-grade fencing, added guards and restricted access. Today, the trappings of peaceful living have returned to the 344-unit complex. Children frolic in clean courtyards, on manicured lawns or in the development's recreation center. The pillows and stuffed animals that once sat in apartment windows to slow down stray bullets are gone, replaced in some units by flower boxes.

Families gather at cookouts, and youngsters cool off in the summer months under the spritz of hoses set up on the very grounds that once were littered with discarded syringes, crack vials and shell casings. Too often there were dead bodies.

The Washington Post, May 8, 1994

Corner units, which many tenants refused to rent for fear of being exposed to gunfire on two sides, are occupied. Overall, the number of vacant apartments has dropped from 46 to five.

Within the fence, there is praise for the security it brings and despair for the things it symbolizes.

Some residents decry the fence for creating a prison atmosphere. Teenagers refer to Potomac Gardens as "The Cage" or "Little Lorton." Others say it reminds them of the large number of black men incarcerated or of the danger of living in public housing.

Still others say they are not bothered by the barrier, pointing out that many among the wealthy choose to live in communities that are walled off from the rest of the world. They contend that the fence has created a stronger sense of community within the housing complex. "It's pitiful that we have to be locked in with guards all around us like we are in jail," said Yvonne Blakely, 50, who has lived at the complex for eight years. "But I'd rather be living like this than dead."

In 1991, the year before the fence was built, police made 150 drug-related arrests at Potomac Gardens. That number plunged to seven the year after construction of the barrier. So far in 1994, police have made three arrests for drug offenses at the complex.

The dramatic decline in arrests partly reflects the eviction and removal of drug dealers. It is also the result of a smaller police presence at the development. What little remains of the drug business there has been pushed inside to apartments, police and residents say.

Public housing officials said the drug activity that was rife at Potomac Gardens has shifted to other public housing developments, particularly the East Capitol Dwellings, Lincoln Heights and nearby Hopkins and Kentucky Courts.

Potomac Gardens is one of the few successes in D.C. Mayor Sharon Pratt Kelly's ambitious plans for public housing. Despite the 1990 campaign pledges she made to improve subsidized housing in the District, the system continues to be plagued by high crime and vacancy rates. A congressional hearing on the department's troubles is scheduled for Tuesday.

Turning around Potomac Gardens required transforming it into a virtual urban redoubt that includes 3,200 feet of fencing made from the same grade of wrought-iron used at Lorton Correctional Complex. There are 86 high-beam halogen lights and 17 surveillance cameras perched atop the development's buildings.

Armed security guards patrol round the clock, and four D.C. police officers live in the development as part of a citywide initiative under which they provide additional security in return for reduced rent.

A 1,737-foot inner fencing system divides the complex into quadrants, each of which has its own entrances and exits that are guarded by security officers. Residents must show identification cards to gain access to buildings; guests must be signed in.

The Washington Post, May 8, 1994

By dividing the development into four self-contained sections, the flow of people can be more easily controlled. "This place is under control," said Jacqueline West, president of the Potomac Gardens Residents Council. "It's easy to observe; everything is in one block of quadrants."

Lucy Murray, a spokeswoman for the D.C. Department of Public and Assisted Housing, said that the fencing system along with the surveillance cameras, lights and guard booths cost the agency \$ 871,500. Expenses also included repair work done to the barrier after protesters tried tearing it down during construction.

The fence was one part of a security plan called "Operation Rebound" that Kelly started in 1991. In addition to Potomac Gardens, Greenleaf Gardens in Southwest Washington and the Arthur Capper complex in Southeast Washington were chosen for the program, which also included renovations. The District's public housing department plans to put up fences at the Hopkins and Park Morton developments in Northeast Washington.

The fences at Greenleaf Gardens and Arthur Capper have had less impressive results than those at Potomac Gardens. Police records show that the number of drug-related arrests at Arthur Capper, for instance, fell by only three to 76 in 1993, the year after the construction of fences at two of the family buildings at the development. So far this year, there have been 28 such arrests. Part of the problem, housing officials said, is that there is no surveillance gear set up at Arthur Capper because the security guard booths are too dilapidated to be equipped with monitors.

At Greenleaf Gardens, the number of arrests for drug offenses declined from nine to four the year after the fence was built in 1991. In 1993, there were three arrests. So far this year, there have been three, according to police records.

Police attributed the overall low number of arrests at Greenleaf to the closing several years ago of one of the family buildings where most of the drug dealing occurred. In 1990, it was reopened as a seniors building.

For residents and merchants in neighborhoods around Potomac Gardens, where the poor cross paths with young professionals, there is less fear. "There are fewer people milling around and walking through back alleys," said Brad Johnson, whose law practice is across the street from Potomac Gardens.

But some area residents remain bothered by the fence. "It's as though the children in there are being prepared for incarceration, so when they put them in a real lock-down situation they'll be used to being hemmed in," said Lance Laney, 61, who lives across the street.

Jacqueline West rejected the prison metaphor used to describe her home of 27 years, saying that tenants are free to come and go any time of day through the fence's four entrances, on 12th, 13th, G and I streets SE. "For me, the fence represents growth, security and hope for our children," West said. But she added, "We don't plan for this fence to stay, particularly the inner fencing, because it divides and separates."

GRAPHIC: PHOTO, DAVID DREW PLAYS ON THE FENCE SURROUNDING POTOMAC GARDENS, WHERE HE LIVES. MANY CREDIT THE FENCING WITH MAKING THE D.C. PUBLIC HOUSING

CAPITAL JOURNAL
By GERALD F. SEIB

A Black Thing: Quiet Discontent Over the System

THE ELECTION-YEAR debate over America's social problems seemed to hit its low point a couple of weeks back. That's when the House of Representatives voted to remove weight-lifting equipment from federal prisons, on the theory that weights make inmates stronger and therefore more dangerous when they get out.

That kind of superficiality suggests America's political leaders aren't in the



right frame of mind to grasp complex social problems not given to glib solutions. Maybe that's why nobody is confronting one particularly disturbing phenomenon: the deepening political discontent of a whole generation of black Americans.

There's mounting evidence that blacks, particularly young blacks, see less and less value in working within the current political and social structure and instead favor breaking out of that system. Those sentiments are finding their voice in the growing numbers of African-Americans who favor forming a black political party, and who identify with a rising tide of black nationalism.

These aren't sentiments voiced only by the black underclass or Louis Farrakhan followers, but also by successful black professionals and intellectuals. The political implications of this trend are profound. More important, so are the implications for American society.

The most stark portrait of these sentiments comes from a recently completed survey by Michael Dawson of the University of Chicago and Ronald Brown of Wayne State University. They oversaw in-depth, 45-minute interviews with 1,206 randomly selected African-Americans, and found what Mr. Dawson calls "a more radical black America than existed even five years ago."

FULLY HALF of those surveyed supported the formation of a black political party. By contrast, when Ron Walters of Howard University studied the same issue in the 1980s, he gauged the level of support for a black political party to be only about 25%, meaning support has doubled in a few years' time. Almost eight in 10 blacks in the new survey said the American economic and legal systems are unfair to blacks, and seven in 10 said blacks should control the government and the economy in predominantly black communities. "Half of all blacks characterize their status as that of a nation within a nation," Prof. Dawson wrote in The Polling Report newsletter.

In an interview, Prof. Dawson says he found a surprisingly broad segment of the black population now voices black nationalist sentiments. What's more, he found "the emergence of a generation gap," in which feelings of black nationalism are more pronounced among blacks in their mid-30s or below. Prof. Dawson figures that the gap roughly separates those old enough to have experienced the civil rights movements of the 1960s, who think they've seen at least some progress, and those too young to make that comparison.

In political terms, the consequences of such sentiments could be enormous, particularly for Democrats. Right now blacks still identify closely with the Democratic Party, and they particularly seem to warm to Bill Clinton. Prof. Dawson found that 84% of blacks approve of the job the president is doing.

But if blacks begin to come unhinged from the two-party system, Democrats stand to lose their hold on a core constituency. In 1992, for instance, blacks provided half of President Clinton's votes in Louisiana and 40% in Georgia, two Southern states he won, notes David Bositis, a political analyst at the Joint Center for Political and Economic Studies. An early indicator that blacks are drifting away from the system would be low voter turnout, and there are disquieting signs on that front. In last year's New Jersey governor's race, the black vote fell 25% from its level four years earlier, and the black vote was down in the Virginia governor's race as well. Democrats lost both races.

BUT THE POTENTIAL social consequences of today's mood are even more grave. There is a real question of how a society can progress if any significant segment concludes it is better off separating from the mainstream. Things haven't reached that point yet. Prof. Walters of Howard University argues that he considers himself a black nationalist, but has a vision of nationalism in which blacks are "part of the mainstream at the same time."

That's possible, as long as the rest of America pays some attention now to the restive mood of blacks. America's goal should remain togetherness rather than separateness. If not, the president has warned what can happen otherwise. "There is no room in this country for hyphenated Americanism," the president said. "The one absolutely certain way of bringing this nation to ruin, of preventing all possibility of its continuing to be a nation at all, would be to permit it to become a tangle of squabbling nationalities."

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To Don Barr

THE PRESIDENT HAS SEEN
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THE ^{ti}PUBLIC PAPERS
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ROOSEVELT

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AND EXPLANATORY NOTES BY
SAMUEL I. ROSENMAN



1944-45 Volume

VICTORY AND THE THRESHOLD OF PEACE

HARPER & BROTHERS PUBLISHERS
NEW YORK

100. *Campaign Address at Chicago*

I am in the middle of a war. And so are you. We are all in it. We are going to win it, if we keep on with the same splendid co-operation that we have had in the past. It is quite a job, but I am perfectly able to take it, and you are too, until we win.

And so let me tell you that I am glad to see you, and I hope to come back once more in the next four years — as President of the United States. And as I said before, you will find me just the same, and I'll wear the same sized hat.

100 ¶ “We Are Not Going to Turn the Clock Back” — Campaign Address at Soldiers' Field, Chicago, Illinois. October 28, 1944

THE American people are now engaged in the greatest war of all history — and we are also engaged in a political campaign.

We are fighting this war and we are holding this election — both for the same essential reason: because we have faith in democracy.

And there is no force and there is no combination of forces powerful enough to shake that faith.

As you know, I have had some experience in war — and I have also had a certain amount of previous experience in political campaigning.

But I must confess to you that this is the strangest campaign I have ever seen.

I have listened to the various Republican orators who are urging the people to throw the present Administration out and put them in. And what do they say?

Well, they say in effect, just this:

“Those incompetent blunderers and bunglers in Washington have passed a lot of excellent laws about social security and labor and farm relief and soil conservation — and many others — and we promise that if elected we will not change any of them.”

And they go on to say, “Those same quarrelsome, tired old

100. Campaign Address at Chicago

Last January, in my message to the Congress on the State of *
the Union, I outlined an Economic Bill of Rights on which "a
new basis of security and prosperity can be established for all."

And I repeat it now:

"The right of a useful and remunerative job in the industries or shops
or farms or mines of the Nation;

"The right to earn enough to provide adequate food and clothing and
recreation;

"The right of every farmer to raise and sell his products at a return
which will give him and his family a decent living;

"The right of every businessman, large and small, to trade in an at-
mosphere of freedom from unfair competition and domination by mo-
nopolies at home or abroad;

"The right of every family to a decent home;

"The right to adequate medical care and the opportunity to achieve
and enjoy good health;

"The right to adequate protection from the economic fears of old age,
sickness, accident, and unemployment;

"The right to a good education."

Now, what do those rights mean? They "spell security. And
after this war is won we must be prepared to move forward,
in the implementation of these rights, to new goals of human
happiness and well-being."

Some people — I need not name them — have sneered at these
ideals as well as at the ideals of the Atlantic Charter, the ideals
of the Four Freedoms. They have said that they were the dreams
of starry-eyed New Dealers — that it is silly to talk of them be-
cause we cannot attain these ideals tomorrow or the next day.

The American people have greater faith than that. I know
that they agree with these objectives — that they demand them —
that they are determined to get them — and that they are *going*
to get them.

The American people have a good habit — the habit of going
right ahead and accomplishing the impossible.

We know that, and other people know it. Today, there are
those that know it best of all: the Nazis and the Japs.

Now, this Economic Bill of Rights is the recognition of the

**NEW YORK URBAN LEAGUE'S
75TH ANNIVERSARY
AND
29TH ANNUAL FREDERICK DOUGLASS AWARDS DINNER**

**NEW YORK, NEW YORK
THURSDAY, MAY 5, 1994**

**VERNON E. JORDAN, JR.
SENIOR PARTNER
AKIN, GUMP, STRAUSS, HAUER & FELD, LLP**

IT'S GOOD TO BE HOME AGAIN, IN NEW YORK CITY, AT AN URBAN LEAGUE DINNER WITH VOLUNTEERS, STAFF AND FRIENDS OF EQUAL OPPORTUNITY. I AM ESPECIALLY HONORED TO BE HERE AT THE NEW YORK URBAN LEAGUE FREDERICK DOUGLASS DINNER.

IN THE DOZEN YEARS SINCE I LEFT THE PRESIDENCY OF THE NATIONAL URBAN LEAGUE, I HAVE MISSED YOU, YOUR DEDICATION AND SERVICE, THE ADVOCACY, THE AFFILIATE DINNERS. QUITE HONESTLY, I HAVE ALSO MISSED THE APPLAUSE OF URBAN LEAGUE AUDIENCES AND IT'S WONDERFUL TO HEAR IT AGAIN.

I CONGRATULATE YOU FOR RECOGNIZING THE COMMUNITY ACHIEVEMENTS OF EUGENE McCABE, A WORTHY AND DESERVING RECIPIENT OF THE FREDERICK DOUGLASS AWARD. BUT I AM ESPECIALLY HAPPY THAT TONITE YOU HONOR JACK BARRETT, AN "URBAN LEAGUER" IN THE TRUEST SENSE OF THE TERM.

JACK BARRETT HAS GIVEN UNSTINTING AND UNSELFISH SERVICE TO THE NEW YORK URBAN LEAGUE FOR MANY YEARS. AT AGE 90, HE IS STILL BEARING THE TORCH OF EQUAL OPPORTUNITY. HE HAS STUCK WITH THIS AFFILIATE THROUGH THICK AND THIN, THROUGH GOOD TIMES AND BAD TIMES, THROUGH TRIUMPH AND TRAGEDY AND THROUGH THEM ALL HE NEVER WAVERED. JACK BARRETT HAS, FOR THE NEW YORK URBAN LEAGUE, GONE WITH IT, STOOD BY IT AND PROPPED IT UP ON EVERY WEAK AND LEANING SIDE. AND WE ALL OWE HIM OUR GRATITUDE.

EUGENE McCABE AND JACK BARRETT ARE SPECIAL PEOPLE AND THIS A SPECIAL EVENING -- THE 75TH ANNIVERSARY OF THE URBAN LEAGUE AFFILIATE THAT SERVES THE CAPITAL OF THE WORLD.

THAT'S WHAT NEW YORK IS. WITH ALL OF ITS PROBLEMS ... WITH ALL OF ITS CHALLENGES, IT REMAINS THE WORLD'S CAPITAL.

AND IT WILL CONTINUE TO BE A CITY OF GREATNESS IF IT SUSTAINS ITS HISTORIC ROLE AS A CENTER OF OPPORTUNITY FOR ALL OF ITS PEOPLE.

OPPORTUNITY WAS AT THE CENTER OF THE VISION OF THE FOUNDERS OF THE NEW YORK URBAN LEAGUE. THREE QUARTERS OF A CENTURY AGO THEY CAME TOGETHER -- BLACK AND WHITE -- TO CREATE AN INSTITUTION COMMITTED TO BLACK PROGRESS AND RACIAL UNDERSTANDING.

THAT IS STILL OUR TASK AS WE APPROACH THE 21ST CENTURY.

- 2 -

THE NEW YORK URBAN LEAGUE IS CHARGED WITH THE DUTY TO DO WHAT NEEDS TO BE DONE TO CREATE A BETTER FUTURE FOR BLACK NEW YORKERS AND FOR ALL OF THIS CITY'S CITIZENS.

SEVENTY-FIVE YEARS AGO, THIS URBAN LEAGUE HELPED BLACK MIGRANTS FROM A SEGREGATED SOUTH LEARN NEW SKILLS IN AN URBAN ENVIRONMENT.

TODAY, IT MUST HELP PEOPLE MASTER EVEN HIGHER SKILLS, ACHIEVE ACADEMIC EXCELLENCE, DEVELOP THE COMMUNITY'S ECONOMIC BASE AND ENCOURAGE ENTREPRENEURIAL ENTERPRISES.

BUT WHILE THE IMMEDIATE TASKS HAVE CHANGED, THE PRINCIPLES THAT SUSTAIN THE URBAN LEAGUE MOVEMENT CONTINUE.

WHETHER IN NEW YORK CITY OR IN PEORIA, ALL URBAN LEAGUES HAVE THREE BROAD PILLARS ON WHICH THEY ARE BUILT:

ADVOCACY -- TO SPEAK OUT FEARLESSLY FOR WISE PUBLIC AND PRIVATE POLICIES THAT FOSTER EQUAL OPPORTUNITY.

SERVICE -- TO ASSIST PEOPLE TO GET THE JOBS, HOUSING, HEALTH CARE AND EDUCATION THEY NEED TO TAKE THEIR PLACE IN SOCIETY'S MAINSTREAM.

AND, FINALLY, DIVERSITY -- TO BRING PEOPLE OF ALL RACES, RELIGIONS AND ETHNIC BACKGROUNDS TOGETHER TO WORK FOR AN OPEN, PLURALISTIC, INTEGRATED SOCIETY.

ALL THREE OF THESE BASIC PRINCIPLES ARE CENTRAL TO THE URBAN LEAGUE AND ITS MISSION ... ALL THREE ARE NEEDED MORE THAN EVER IN TODAY'S WORLD.

FOR WE LIVE IN A NATION AND CITY THAT MUST BE REMINDED BY FORCEFUL ADVOCACY THAT THE NEEDS OF THE POOREST AMONG US ARE NEGLECTED ...

... A NATION AND CITY THAT MUST RELY ON COMMUNITY BASED INSTITUTIONS LIKE THE URBAN LEAGUE TO DELIVER THE SOCIAL SERVICES AND HELP PEOPLE IN NEED ...

... A NATION AND CITY TORN BY RACIAL AND ETHNIC DIVISIONS THAT MUST BE HEALED BY PEOPLE COMING TOGETHER TO WORK FOR A JUST SOCIETY.

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BECAUSE OF THESE PRINCIPLES, PRESIDENT CLINTON STOOD BEFORE THE NATIONAL URBAN LEAGUE'S ANNUAL CONFERENCE LAST YEAR AND SAID, "AMERICA NEEDS THE URBAN LEAGUE."

SO DOES NEW YORK CITY.

NEW YORK IS UNIQUE, BUT IN SOME VERY IMPORTANT WAYS, IT IS NO DIFFERENT FROM ANY PLACE ELSE IN AMERICA.

IT HAS DISCRIMINATION AND RACIAL STEREOTYPING.

IT HAS OVER A MILLION POOR FAMILIES.

IT HAS A POPULATION THAT IS DIVIDED ALONG RACIAL AND ETHNIC FAULT LINES.

AND NEW YORK IS LEARNING, LIKE THE REST OF AMERICA, THAT IT WILL NOT BE A BELOVED COMMUNITY UNTIL SUCH TIME AS IT CONFRONTS THESE PROBLEMS AND OVERCOMES THEM.

RACISM AND ETHNIC FRICTIONS PERMEATE EVERY AREA OF OUR LIVES. THERE IS NO HIDING PLACE. GREAT WEALTH AND PRIVILEGE CANNOT ESCAPE THEM ... NOR CAN POVERTY AND DISADVANTAGE.

WE MUST -- ALL OF US -- COME TOGETHER TO DEAL WITH THESE PROBLEMS.

FOR THEY ARE NOT BLACK PROBLEMS OR WHITE PROBLEMS -- THEY ARE PEOPLE PROBLEMS.

LET US RECALL THAT THE FIRST SYMBOL OF THE URBAN LEAGUE WAS TWO HANDS GRIPPED IN A FIRM HANDSHAKE -- ONE BLACK, ONE WHITE.

THAT IS STILL A SYMBOL THAT SHOULD HAVE POWER AND MEANING TODAY -- BUT SOME BLACKS AND SOME WHITES WANT TO CHANGE THE OPEN HANDSHAKE OF FRIENDSHIP INTO THE CLOSED FIST OF ENMITY.

IT IS ONLY BY WORKING TOGETHER THAT WE CAN GO FORWARD TOGETHER ... IT IS ONLY BY OVERCOMING WHAT DIVIDES US THAT WE CAN DEAL WITH WHAT UNITES US.

RACE WAS AND IS, AND, UNFORTUNATELY, WILL CONTINUE TO BE, AN ISSUE.

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THAT IS AN INTOLERABLE SITUATION, AND WE MUST NEVER ACCEPT IT.

AT THE SAME TIME, THE WAY TO BREAK DOWN THE WALLS OF RACISM AND STEREOTYPING IS TO WORK TOGETHER ON OUR COMMON PROBLEMS.

GETTING THE SCHOOLS TO EDUCATE ALL OF OUR CHILDREN -- THAT'S EVERYBODY'S PROBLEM.

GETTING THE TRAINS AND BUSES TO TAKE US TO WORK ON TIME -- THAT'S EVERYBODY'S PROBLEM.

MAKING OUR NEIGHBORHOODS CRIME-FREE AND DRUG-FREE -- THAT'S EVERYBODY'S PROBLEM.

FIXING POTHOLES ... GETTING RID OF CORRUPT COPS ... CREATING JOBS - THESE ARE EVERYBODY'S PROBLEMS.

HISTORICALLY, THESE ARE PROBLEMS NEW YORK HAS BEEN GOOD AT SOLVING BECAUSE IT HAS ALWAYS BEEN AT THE CUTTING EDGE OF SOCIAL CHANGE.

NEW YORK NEEDS TO STAY IN THE FOREFRONT OF CREATIVE CHANGE THAT HELPS PEOPLE -- WHETHER THE GOVERNOR IS NELSON ROCKEFELLER OR MARIO CUOMO ... WHETHER THE MAYOR IS DAVID DINKINS OR RUDY GUILIANI.

I HAVE LIVED IN NEW YORK. I AM A BENEFICIARY OF ITS OPPORTUNITIES, SO I KNOW FIRST-HAND THAT BEHIND THE TOUGH EXTERIOR ... BEHIND THE CONFRONTATIONS AND FRICTIONS -- WHEN IT REALLY GETS DOWN TO IT, CONFLICTING NEIGHBORHOODS AND GROUPS SING TOGETHER LOUD AND CLEAR, "I LOVE NEW YORK."

WE MAY NOT HAVE TO LOVE EACH OTHER, BUT WE DO HAVE TO RESPECT EACH OTHER ... COOPERATE WITH EACH OTHER ... LIVE TOGETHER IN PEACE AND HARMONY.

THAT MEANS WE MUST PRACTICE UNDERSTANDING.

WE MUST ALSO BE INTOLERANT OF THOSE WHO PREACH HATE ... WHO FAN THE FLAMES OF BIGOTRY ... WHO THINK PRIDE IN THEIR OWN HERITAGE COMES FROM DEFAMING THE HERITAGE OF OTHERS.

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I HAVE READ SOME OF THE STATEMENTS MADE IN RECENT MONTHS BY SELF-APPOINTED REPRESENTATIVES OF THE BLACK COMMUNITY PREACHING MESSAGES OF HATE AGAINST JEWISH PEOPLE.

AND WHEN I HAVE READ THOSE STATEMENTS, I HAVE PRACTICED A VERY SIMPLE EXERCISE.

WHEREVER THOSE STATEMENTS MENTION THE WORDS JEW OR JEWISH ... I MENTALLY SUBSTITUTE THE WORDS BLACK OR BLACKS.

THAT SIMPLE EXERCISE MAKES IT VERY CLEAR THAT SUCH STATEMENTS ARE AS VILE AND AS RACIST AS ANY MADE BY A GROUP OF WHITE SUPREMACISTS.

THE URBAN LEAGUE HAS ALWAYS BEEN COMMITTED TO BI-RACIAL COOPERATION AND TO BRINGING PEOPLE TOGETHER.

IT HAS ALWAYS REJECTED RACISM IN ANY OF ITS FORMS, WHETHER ANTI-BLACK OR ANTI-SEMITIC.

THE URBAN LEAGUE HAS NEVER CATERED TO EXTREMISTS WHO ENCOURAGE US TO HATE ONE ANOTHER.

THERE ARE NO EXCUSES OR MITIGATING CIRCUMSTANCES. IF SUCH PERSONS ALSO DO GOOD DEEDS, WE CAN WELCOME THOSE DEEDS WHILE CONTINUING TO CONDEMN THEIR MESSAGE OF HATE.

ONE DOES NOT EXCUSE THE OTHER. SOME WHITE RACIST GROUPS ALSO PROVIDE SERVICES AND ASSISTANCE TO THEIR MEMBERS, BUT THAT DOESN'T EXCUSE THEIR RACISM, CROSS-BURNINGS AND LYNCHINGS.

WE MUST ALSO ASK WHY THE MEDIA RUSHES TO COVER ANY EXPRESSION OF HATE WHILE IT IGNORES EXPRESSIONS OF BROTHERHOOD AND TOLERANCE.

SCREAM OBSCENITIES AGAINST WHITE PEOPLE AND JEWISH PEOPLE, AND THE TELEVISION CAMERAS FLOCK TO COVER YOU. WORK QUIETLY TOGETHER TO IMPROVE RELATIONS AMONG PEOPLES, AND THE CAMERAS DISAPPEAR.

THEY DON'T COVER THE DAY-TO-DAY RELATIONSHIPS AMONG THE RACES AND THE ETHNIC GROUPS -- PEOPLE WORKING TOGETHER, GOING TO SCHOOL TOGETHER, SHARING IDEALS AND GOALS AND JOINING IN A COMMON CAUSE.

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I KNOW THAT IT IS THE MEDIA'S JOB TO WRITE THE NEWS, AND, THANKFULLY, AS A RESULT OF THE GOOD WORKS OF THE URBAN LEAGUE AND OTHERS, HARMONY BETWEEN BLACKS AND JEWS ISN'T THOUGHT OF AS NEWS ANYMORE. IT IS THOUGHT OF AS NORMAL, AS ROUTINE, AS UNEVENTFUL AS EVERY AIRPLANE LANDING SAFELY TODAY AT JFK.

BUT THE MEDIA HAS TO UNDERSTAND THAT PERPETRATORS OF HATE FEED OFF THAT NORMALCY. THEY KNOW THAT THE EASIEST WAY TO GET INTO THE NEWSPAPER IS TO EXPRESS THE MOST EXTREME, ABNORMAL SENTIMENTS. I AM NOT SAYING THAT THEY SHOULD BE IGNORED. THEY CANNOT BE, AND THEY SHOULD NOT BE. BUT THEY MUST BE PUT IN A BROADER CONTEXT. REPORTERS AND EDITORS MUST ALWAYS ASK, "WHO IS SAYING THESE THINGS? WHAT FOLLOWING DO THEY REALLY HAVE? ARE WE BALANCING THEIR REMARKS BY ALSO REPORTING THE VERY REALITY OF HARMONY THEY ARE TRYING TO DISRUPT? ARE WE BEING USED?"

THE MEDIA'S SINGLE-MINDED OBSESSION WITH INTER-GROUP FRICTIONS AT THE EXPENSE OF INTER-GROUP HARMONY IS A PRESCRIPTION FOR INCREASING THE MISTRUST THAT KEEPS US FROM WORKING TOGETHER ON OUR COMMON PROBLEMS.

AND LET ME BE CLEAR. I AM NOT HERE TO HAMMER THE MEDIA. THEY ARE ONLY A SMALL PART OF THIS STORY. THERE ARE REAL PROBLEMS, REAL ISSUES AT STAKE THAT ARE FUELING SOME OF THE TENSIONS WE ARE SEEING TODAY, CREATING A FERTILE GROUND IN SOME QUARTERS FOR THIS SORT OF HATE SPEECH. EVEN IF THERE WERE NO NEWSPAPERS, THE HATE-MONGERS WOULD BE OUT THERE SOWING THEIR SEEDS. THE BEST WAY TO DEFEAT THEM -- THE ONLY WAY TO DEFEAT THEM -- IS BY ADDRESSING THE PROBLEMS THAT EXTREMISTS WANT TO SOLVE THROUGH HATE AND SOLVING THEM INSTEAD WITH MORE HARMONY, MORE COOPERATION. WE CAN NEVER OUT TALK THEM. WE CAN NEVER OUT SHOUT THEM. BUT WE CAN OUT WORK THEM, IF WE WORK TOGETHER.

THOSE PROBLEMS ARE TOO BIG FOR US TO WASTE OUR ENERGIES IN COMPARING ATROCITIES AND ARGUING OVER WHO HAS SUFFERED MOST. BOTH ROOTS AND SCHINDLER'S LIST ARE TALES OF THE TROUBLES THAT AFFLICTED BLACKS AND JEWS. BOTH HAVE MESSAGES FOR BLACKS AND JEWS AND THE NATION.

WE CANNOT GET INTO THE FRUITLESS BUSINESS OF COMPARING SLAVERY WITH THE HOLOCAUST. INSTEAD, WE MUST DRAW THE INEVITABLE LESSONS FROM BOTH -- THAT RACISM AND ANTI-SEMITISM LEAD TO UNSPEAKABLE HORRORS ... AND THAT BOTH MUST BE REJECTED WITHOUT COMPROMISE.

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AT THIS DINNER HONORING THE MEMORY OF FREDERICK DOUGLASS, WE SHOULD REMEMBER THAT THIS NOBLE LEADER, WHO ESCAPED FROM BITTER SLAVERY AND HAD EVERY REASON TO HATE THE RACE THAT OPPRESSED HIM, ONCE SAID:

"I KNOW OF NO RIGHTS OF RACE SUPERIOR TO THE RIGHTS OF HUMANITY."

"THE RIGHTS OF HUMANITY" ... THAT IS WHAT ALL OF US, BLACK AND WHITE, CHRISTIAN, MUSLIM AND JEW, MALE AND FEMALE ... MUST STRIVE TO ACHIEVE.

LAST WEEK THE RIGHTS OF HUMANITY TOOK A GIANT LEAP FORWARD.

SOUTH AFRICA, THE LAND OF APARTHEID, THE PLACE WHERE A SMALL WHITE MINORITY DEPRIVED THE LARGE BLACK MAJORITY OF THE RIGHTS OF HUMANITY, HELD ITS FIRST FREE ELECTIONS.

NEXT WEEK, NELSON MANDELA, WHO WAS IMPRISONED FOR 27 YEARS, WILL BECOME THE PRESIDENT OF A FREE SOUTH AFRICA.

WHEN NELSON MANDELA WAS ONCE ASKED HOW HE SURVIVED 27 YEARS IN PRISON, HE ANSWERED THAT HE SPENT HIS LIFE IN PRISON BEFORE BEING FORMALLY JAILED.

APARTHEID IMPRISONED ALL OF SOUTH AFRICA'S BLACK PEOPLE. SOUTH AFRICA IS NOW THEIR LAND TOO. IT IS NOW A MULTIRACIAL REPUBLIC. IT IS NOW A FREE COUNTRY.

SOUTH AFRICA'S WHITE MINORITY IS IN FOR A SURPRISE. TODAY, IT IS FEARFUL, WONDERING WHETHER IT HAS A FUTURE IN A MULTIRACIAL NATION.

IT SHOULD LOOK TO THE AMERICAN SOUTH, WHOSE WHITE PEOPLE WERE LIBERATED BY THE CIVIL RIGHTS MOVEMENT AS MUCH AS ITS BLACK PEOPLE WERE.

FOR A CENTURY AFTER THE CIVIL WAR, WHITE SOUTHERNERS EXPENDED THEIR FORTUNES AND THEIR ENERGIES IN KEEPING BLACK PEOPLE DOWN.

ONCE THE SYSTEM OF SEGREGATION WAS DESTROYED, THE SOUTH REJOINED THE NATION. ITS ECONOMY FLOURISHED. FREEDOM CAME FOR WHITES AS WELL AS BLACKS. NOW PEOPLE OF BOTH RACES CAN SPEAK FREELY, THINK FREELY, ACT FREELY.

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I REMEMBER GOING TO SOUTH AFRICA IN 1976 WITH FRANK THOMAS ON A FACT FINDING MISSION. WHEN WE WERE CLEARING CUSTOMS, THE OFFICER ASKED AN INCREDIBLE QUESTION.

HE DIDN'T ASK IF WE WERE CARRYING GUNS. HE DIDN'T ASK IF WE WERE CARRYING BOMBS. HE DIDN'T ASK IF WE WERE CARRYING DRUGS.

HE ASKED WHAT BOOKS WERE IN OUR POSSESSION. WHAT BOOKS?

IN A WAY, HE WAS RIGHT. BECAUSE GUNS, BOMBS AND DRUGS DO NOT ENDANGER A POLICE STATE -- IDEAS DO.

APARTHEID HAS BEEN OVERTHROWN BY THE IDEA OF DEMOCRACY. RACIAL SUPREMACY HAS BEEN OVERTHROWN BY THE IDEA OF A MULTIRACIAL NATION.

SUCH IS THE POWER OF IDEAS.

"GREATER THAN THE TREAD OF MIGHTY ARMIES IS AN IDEA WHOSE TIME HAS COME." VICTOR HUGO, 1852.

TODAY, IN AMERICA, WE TOO MUST ASSERT THE POWER OF IDEAS.

WE MUST ASSERT THE POWER OF OUR DEMOCRATIC IDEALS SO THAT ALL OF OUR PEOPLE HAVE THE TOOLS WITH WHICH TO BECOME INFORMED, ACTIVE CITIZENS PARTICIPATING IN THE POLITICAL LIFE OF THE NATION.

WE MUST ASSERT THE IDEALS OF EQUAL OPPORTUNITY SO THAT ALL OF OUR PEOPLE HAVE THE EDUCATION AND THE SKILLS TO BECOME PRODUCTIVE, CITIZENS PARTICIPATING IN THE ECONOMIC LIFE OF OUR NATION.

THOSE IDEAS MUST BE PUT INTO PRACTICE IN EVERY STATE, CITY AND TOWNSHIP IN AMERICA. URBAN LEAGUES, COMMUNITY ORGANIZATIONS, BUSINESS AND LABOR, AND POLITICAL LEADERS MUST WORK TOGETHER TO IMPLEMENT THOSE IDEAS.

AND THAT HOLDS TRUE ON THE NATIONAL LEVEL.

IN MANY WAYS THE CLINTON ADMINISTRATION IS SETTING AN EXAMPLE FOR LOCAL GOVERNMENTS.

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FOR THE FIRST TIME IN OVER A DOZEN YEARS, WE NOW HAVE LEADERSHIP IN WASHINGTON THAT IS COMMITTED TO HELPING TO BUILD AN OPEN, PLURALISTIC, INTEGRATED SOCIETY.

IT HAS REACHED OUT TO BLACKS, HISPANICS, JEWS, WOMEN, GAYS, AND OTHER GROUPS TO CONSTRUCT AN ADMINISTRATION THAT LOOKS LIKE THE NATION IT LEADS.

IT HAS TAKEN ON THE REALLY TOUGH PROBLEMS THAT FACE US ALL -- PROBLEMS LIKE HEALTH CARE, WELFARE, EDUCATION, CRIME, JOBS.

AND PRESIDENT CLINTON HAS TALKED NOT ONLY OF THE NEED FOR PEOPLE TO HAVE OPPORTUNITIES, BUT ALSO OF THE NEED FOR PEOPLE TO ACCEPT RESPONSIBILITIES.

THAT IS OF SPECIAL IMPORTANCE TO BLACK AMERICANS.

FOR AS FREDERICK DOUGLASS SAID, "MEN MAY NOT GET ALL THEY PAY FOR IN THIS WORLD, BUT THEY MUST CERTAINLY PAY FOR ALL THEY GET."

IN THE CONTEXT OF TODAY'S WORLD, THAT MEANS WE CANNOT EXPECT CRIME-FREE COMMUNITIES WITHOUT WORKING TO RESTORE THE VALUES AND ATTITUDES THAT HELPED US OVERCOME THE BITTER PAST.

IT MEANS THAT WE CANNOT EXPECT TO ACHIEVE EQUAL OPPORTUNITIES UNLESS WE WORK TO GET THE TRAINING AND SKILLS THAT QUALIFY US FOR THOSE OPPORTUNITIES.

IT MEANS THAT WE CANNOT EXPECT OUR CHILDREN TO SUCCEED IN THE WORLD OF THE TWENTY-FIRST CENTURY UNLESS WE NURTURE HEALTHY FAMILY LIFE AND HELP THEM DEVELOP INTO PROUD, PRODUCTIVE CITIZENS.

IT MEANS WE HAVE TO LOOK TO THE WHITE HOUSE, THE STATE HOUSE, AND CITY HALL FOR POLICIES THAT CREATE OPPORTUNITIES.

WHILE AT THE SAME TIME, WE HAVE TO FIGHT FOR THOSE POLICIES ... WE HAVE TO BE INVOLVED IN THE ELECTORAL PROCESS ... WE HAVE TO EDUCATE OURSELVES ABOUT THE ISSUES AND VOTE TO ADVANCE OUR STRATEGIC INTERESTS.

FREDERICK DOUGLASS' TIMELESS WORDS ALSO CARRY AN IMPORTANT MESSAGE FOR WHITE AMERICANS.

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IF AMERICA WANTS DOMESTIC PEACE, IT MUST PAY FOR IT BY JUDGING ALL OF ITS PEOPLE BY THE CONTENT OF THEIR CHARACTER AND NOT BY THE COLOR OF THEIR SKIN.

IF AMERICA WANTS A THRIVING ECONOMY AND RISING LIVING STANDARDS, AMERICA MUST PAY FOR IT BY EDUCATING AND TRAINING ALL AMERICANS, ESPECIALLY THE BLACK AND MINORITY POOR.

IF AMERICA WANTS TO MAINTAIN ITS WORLD LEADERSHIP ROLE, AMERICA MUST PAY FOR IT BY BECOMING AN OPEN PLURALISTIC, INTEGRATED SOCIETY IN WHICH ALL OF ITS DIVERSE PEOPLES ENJOY EQUAL OPPORTUNITIES.

FOR TODAY WE LIVE IN A SHRINKING WORLD .. A WORLD IN WHICH EVENTS IN FAR-AWAY PLACES DETERMINE OUR FUTURES .. A WORLD OF BILLIONS OF PEOPLE, THE VAST MAJORITY OF WHOM ARE NOT WHITE.

GIVEN THE GREAT CHALLENGES WE FACE TODAY, IT IS CLEAR THAT AMERICA IS AT A CRITICAL MOMENT IN OUR HISTORY -- A DEFINING MOMENT THAT WILL SHAPE OUR FUTURE.

RECALL THE WORDS OF SHAKESPEARE:

"THERE IS A TIDE IN THE AFFAIRS OF MEN,
WHICH, TAKEN AT THE FLOOD, LEADS ON TO FORTUNE;
OMITTED, ALL THE VOYAGE OF THEIR LIFE
IS BOUND IN SHALLOWS AND MISERIES.
ON SUCH A FULL SEA ARE WE NOW AFLOAT;
AND WE MUST TAKE THE CURRENT WHEN IT SERVES,
OR LOSE OUR VENTURES."

TO SAIL ON TO A BRIGHTER FUTURE, WE NEED EVERY SINGLE AMERICAN TO KEEP OUR SHIP OF STATE MOVING FORWARD.

EVERY CHILD THAT GROWS UP HUNGRY OR HOMELESS OR UNEDUCATED; EVERY YOUNG ADULT DENIED TRAINING AND JOB OPPORTUNITIES; EVERY FAMILY DENIED ACCESS TO QUALITY HEALTH CARE, REPRESENTS PRECIOUS HUMAN RESOURCES AMERICA CANNOT AFFORD TO LOSE.

AMERICA AND NEW YORK HAVE REPEATEDLY PROVED THAT THEY ARE HAVENS OF FREEDOM AND OPPORTUNITY.

TO CONTINUE TO BE SO, THEY MUST BECOME MORE INCLUSIVE, MORE EFFECTIVE, MORE POSITIVE, FORCES IN THE WORLD.

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THEY HAVE NEVER DEVELOPED ON A STRAIGHT, UPWARD TRAJECTORY. THIS NATION AND THIS CITY HAVE ALWAYS MOVED AHEAD, SLIPPED BACKWARD, AND MOVED ON AGAIN.

TODAY, THEY ARE GATHERING THEMSELVES FOR ANOTHER SURGE FORWARD. THEY ARE TAPPING THE LIMITLESS RESOURCES OF THE HUMAN SPIRIT AND HOPE FOR THE FUTURE TO ENTER A NEW TIME OF CHANGE AND PROGRESS.

IT IS OUR ROLE TO HELP SPEED THAT EVOLUTION ALONG, TO BRING THE PROMISE OF EQUALITY TO ALL AMERICANS.

FOR AMERICA AND NEW YORK TODAY ARE NO LONGER BOUND TO A PAST LIMITED BY RACE.

TODAY THEY ARE FREED BY THE DIVERSITY OF THEIR PEOPLE .. BY THE WONDERFUL MOSAIC OF COLORS AND BACKGROUNDS THAT ENLIVEN AND ENRICH OUR SOCIETY.

LAST MONTH WE WERE ALL SADDENED BY THE PASSING OF THE GREAT NOVELIST RALPH ELLISON, WHO WROTE:

"AMERICA IS WOVEN OF MANY STRANDS. I WOULD RECOGNIZE THEM AND LET IT SO REMAIN .. OUR FATE IS TO BECOME ONE, AND YET MANY -- THIS IS NOT PROPHECY, BUT DESCRIPTION."

RALPH ELLISON WAS RIGHT. OURS IS A NATION AND A CITY OF MANY PEOPLES ... MANY CULTURES ... MANY TRADITIONS.

OUT OF THE GLORIOUS DIVERSITY WE MUST ACHIEVE A SOCIETY THAT RECOGNIZES THE NECESSITY OF BOTH PLURALISM AND INTEGRATION ... A SOCIETY THAT CELEBRATES DIVERSITY WHILE BRINGING PEOPLE TOGETHER TOWARD COMMON OBJECTIVES.

THAT IS WHAT THE URBAN LEAGUE HAS ALWAYS STRUGGLED TO ACHIEVE.

THAT IS WHAT AMERICA MUST ACHIEVE.

TO THAT END, LET US NEITHER STUMBLE NOR FALTER, LET US MOUNT UP WITH WINGS AS EAGLES, LET US RUN AND NOT BE WEARY, LET US WALK AND NOT BE FAINT.

VQR

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NOT BY LAW ALONE:
BROWN IN RETROSPECT

BY LESLIE W. DUNBAR

Brown v. Board of Education was 40 tumultuous years ago. It had come 40 years after the start of World War I, which seemed then as it does now a darkly ancient time, whereas 1954 feels, at least to me, hardly more than the day before yesterday. Our own years gallop by like thoroughbreds. A lot, in truth a lot that is awful, has happened these 40 years; much too that can be cherished.

For the world and for the United States, less though than in that previous 40 years. Not so for the South. Neither measured by data nor by memories had it changed essentially in its culture and politics during those two generations. Cars had replaced buggies, and there were fewer, though still many, blacks, and cotton was no longer king. But the feel of being a Southerner had not changed a lot, the region's politics had scarcely been budged, nor the South's ways of going about its daily life. The South had stayed pretty much what it was throughout years of national and world-wide transformation, through two World Wars, the frenetic 1920's, the beleaguered and also nationally rejuvenating 1930's, the European "isms," the Chinese revolution, the collapse of

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colonialism, the atomic bomb, Korean War, Joe McCarthy and all that, the onset of the Cold War, even the stirrings of the Negro rising through the policies of the Courts and Mr. Truman.

Not so during these past 40. That the end of cultural isolation was drawing nigh had been foretold in 1948, when the unthinkable had occurred: a Democrat won the presidency without the solid South. That same election, while demonstrating that astonishing possibility, was to mean that not again in our time, if ever, would there be a solid South; not a Democratic one, in any event.

Since 1954, the South has thrown in its lot with the rest of the country, and *Brown v. Board of Education* was the opening act of the drama. What led to the abandonment of the old sectionalism and what had kept the South bound into it before was the same: the primacy of race. The earlier felt necessity of subordinating everything to the maintenance of white supremacy was to be presently succeeded by relaxation, in some respects relinquishment, of the old effort. Yet another "new South" was born.

Release from the old self-imposed burden has brought many benefits to the region, ones that go beyond its having, as it were, joined the Union. More to be savored and valued are ones that simply reflect the rightness of the surrender, for such it was. The seven-year-old child who in 1960 desegregated the Raleigh public schools and for the next five years was the only black pupil in his school was in 1993 elected mayor of Atlanta, his brother having in 1992 become state auditor in North Carolina, the first black to win there a statewide election in this century. They are direct progenies of *Brown v. Board of Education*. Histories like this, of which there are a wonderful many, are the sweetest fruits of democracy and a vindication of faith in it. To those once active in the civil rights movement such stories are thrilling.

The opportunities for individual talents to flourish, the end of organized terror against blacks, a more democratic politics, the end of segregation in public places, the freeing of women

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and men to love whom they will, such have been rewards that a triumphant civil rights movement brought to the South.

Nothing, though, comes without a price. What have we paid? A discerning reader can begin to estimate it by noting what is not mentioned above. We would be foolish as well as inaccurate to claim that the black population *as a whole* is economically better-off and more secure, that criminal behavior in which blacks disproportionately participate has not increased, that blacks and whites generally are friendlier toward each other, that our youth of either race are better educated or trained. In perception—of blacks as well as of whites—there has been retrogression in all those areas, notwithstanding a scattering of contrary data. It is fair to say that neither in data nor perceptions have the high-bounding expectations of the mid-Sixties come close to realization. It is, of course, entirely another question as to whether these dire conditions, or any of them, are attributable to the new civil rights. It is also possible that without those, things would be as bad, or worse.

Possibly all of those bitter developments could be analyzed and explained in class rather than racial terms. An odd thing it is, that Marxists for long shunned giving any independent weight at all to racial and ethnic factors, while on the other side "free marketeers" are equally reluctant to speak of "class," though by now comfortable with the categories of race and ethnicity. The historic American experience has been permeated by race; but so has it been by class, whether or not we easily acknowledge that.

Those theoretical issues are ones we need here only to nod at. Moreover, fashioning a distinction between race and class when so many of the non-white races are of one economic class—i.e., poor—is intellectual acrobatics. What is important for us to ponder is the likelihood that black poverty, black criminality, black and white distancing from each other, and above all the ill-education—in and out of schools—of white and black youth may be outcomes of American society as it

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has evolved through the century, and not solely the behavioral attributes of the poor.

Again, theoretical questions are best bypassed. Whether the economic structure determines culture and politics or vice versa does not really diminish or exalt its central importance. The economy supports us all, whether well or not so well. Whatever is right or wrong today in American society gets its start and shaping there. When the economy fails the general needs of society, some people are damaged badly. The great legal victories of the 1940's and beyond, typified by *Brown v. Board of Education*, did little to prevent that. Nor should we expect further civil rights litigation to do so. We may be angry over the Lani Guinier affair. At the same time, we should recognize that who is or who is not head of the Civil Rights Division is largely irrelevant to the welfare of the minority poor.

The American economy has, first and foremost, failed to provide enough work. Thus it does not serve all. It does not provide for, has not room within itself, for all our people. Except in wartimes, it *never has had*. There are too many of us, and that is not simply a demographic proposition. At any realistically conceivable level of population, a substantial number of us will be unneeded for satisfying the demands of the rest of us, and economists know this even if they do not declare it. There is, however, novelty of a kind that questions not only whether change is progress but whether "progress" is not the enemy. This present economy most especially has far too little room for the young. Young males with strong backs could in the past, except during great depressions, find work somewhere, and here in the United States usually work that would support a family; not clearly so any longer. Young trained men and women could look forward to doing very well, better than their parents; doubtfully so any longer.

Full employment in the United States is not possible (which the economists slyly concede by changing their definition, so that they have gone from 2 percent or 3 percent unemployment to 6 percent or 7 percent as the criterion of a

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fully employed "work force"—and those latter two words also get their own redefining). There is no precedent or other reason to believe that full employment is possible within our present "free market" structure. Its attainability is similarly beyond belief for the masses of poor living in the so-called "Third World."

Perhaps it is not within any alternative. The globe's economic business, once most of its parts have stepped out of subsistence production, may not by any means need all the globe's people.

When the South in our time joined the Union, it threw millions of peasants—not all of whom were black but most were—into situations they could not master, and within which a growing number—growing because biology cannot be denied—find no hope. People without hope commit crimes. People without hope don't much like other people. Youth without hope don't make good students.

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Is our America a better place than it was in 1954? Are we Americans a better people than we (or our forebears) were then? Any one person's answers would be presumptuous. Give the questions to pollsters, perhaps. On the other hand, unless we *are* better people, the pollsters' answers would be intellectually suspect.

I think I'll leave these questions here. There is, still, of course, the lingering question: just as blacks must often have had to ask themselves why the society white people have made is worth integrating with, so the South, from deep within its own historical swamp of moral slothfulness, might wonder about the gains of union. The South is a violent place. It learned to be so long ago, perhaps because a culture organized to serve white supremacy required it to be. In the same way, surely, the violence that dwarfs our region's civility (and the nation's) is substantially learned from a culture organized to serve our national military supremacy.

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James Baldwin once wrote, "I cannot accept the proposition that the four-hundred-year travail of the American Negro should result merely in his attainment of the present level of the American civilization." Integration, of black and white, of South and non-South, is to be valued, at least by those not party to it, only if humanity itself thereby takes a step forward.

We *knew*, in that dawn of the civil rights movement, that it would, that integration meant progress for the nation, for humanity entire. Such were the hopes, the bright and beloved hopes! Even before the "Movement" days, when all things seemed possible—black and white together, we shall overcome—Myrdal had told us that we essentially could *will* an end to the national pain, by resolving the tension between ideals and conduct, by practicing the "American creed." In law, in countless public rituals, in popular entertainments, in all these many ways we have since declared the historic contradiction overcome. Its harshest edges have actually been. What we found in the aftermath was that the "American dilemma" has taken new form. The dilemma which today cripples our nation is not a moral one—as it had seemed to Myrdal—but basically political and economic.

I know how overlapping all those terms are, and how indeed they circle about and turn into each other. Nevertheless, the basic issues today—and this is so both objectively and as felt or believed by probably most people—are material ones. They are related to hard matters such as the definition of national interests and purposes; to the use of military and economic power; to the tensions between the claims of national security and claims of individual freedom; *and* to the distribution of power, benefits, and costs within the republic.

Now all those matters may be, one supposes, reducible by analysts to morality, but that is contested ground. No "creed" is there for guidance. Even were one postulated, moral decisions could not settle such issues. Moreover, a nation which has learned well to absolve itself, reflexively, from the consequences of its foreign villainies—such as today's crush-

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ing poverty in Nicaragua—is not in its present mood to be looked to for moral direction. This means that the era in which the great events and persons of the 1950's or 1960's began is ended. It was an era within which satisfying change could be accomplished with but a single disturbance of the national structure. That one change was to rid our national law and ideology of "white supremacy," and later, by a natural progression, "male supremacy." That work is done, not perfectly or finally, but done as well as any change gets done and well enough so that the finishing work can be carried forward. The remnant problems and hardships are, however, not likely to be remedied in better than surface ways without deep changes, beginning with a national commitment to a full employment economy. That is unlikely, and of all regions of the country the South may be the most resistant to it. There is, consequently, no principled (i.e., truth-respecting) reason for optimism regarding the next 40 years.

III

The South's politics has become more democratic, but that has too often, and too generally, demonstrated the impotence of democracy for governing in the interest of the "least among us." As in other sections, black political leaders of the South have been able scarcely to make an impress on poverty, poor schooling, civic disorder, and crime. Black mayors have become—and this is a consequence of reformed law—commonplace throughout the region, but they've inherited cities where problems overwhelm resources. As long as the South continues to send to Washington such congressmen as it still typically does, it is pointless to pass the blame for that to the national government. It is, moreover, somewhat non-scholarly (i.e., non-objective) to speak, in the hovering presence of these people, of Southern progress.

The underlying force in Southern politics has not changed. It is, as it has been, conservative and centripetal, and the

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"natural position" is to be somewhere right of center. Too far to the right, and we have the disgrace of "massive resistance"; to be to the left of center is almost unthinkable. The South sits so implacably right of center that bona fide centrists—a Ralph McGill in the 1950's, a Bill Clinton today—get labeled whatever the time's fashionably had name is: today, it is "liberal."

Are there not unmistakable signs that this Southern drift to the center possesses blacks as well as whites? Blacks have traditionally felt more comfortable in alliance with upper rather than lower income whites, and in local and state politics (if not as yet national) as often as not stand with them.

A phenomenon of post-1960's politics has been the migration of large numbers of the working classes to the party of their bosses. This has happened less in the South than elsewhere because here that was the traditional location. The South's white working class followed its bosses into the Democratic Party in the 19th century and followed them out of it in these later days. Both times, the enticement was racial: at bottom today, even if today a variety of other social concerns drape themselves in its penumbra. The South rose economically as far as it has after 1954 propelled by the black revolt. It was shaped, guided, and to some measure initiated by *Brown v. Board of Education* and the cases descended from it. The revolt freed Southern white business people from the prison of defending a rotten political order and an indefensible caste system. Free at last they got rich; Martin King, the radical SNCC youngsters, and the white liberals did more for the South's wealthy than had an army of chambers of commerce and corporate lawyers. The question is whether the black revolt—if anything is left of it—can now serve the poor.

Why have the poor not organized, found their leaders, become in the Marxist sense a self-conscious class? Martin Luther King was clearly moving toward that cause before he was murdered. George Wiley was attempting it, with some success, before he drowned. Jesse Jackson is a now-and-then

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spokesman for it, among his other causes. The American poor remain a mute, formless, directionless mass. Nor are they likely to receive from court actions the legitimizing stamp that opened the passageway for civil rights. Our law will recognize *race* as a legal "class," *gender* too; but it has not recognized the *poor* as such, and likely will not. To the extent, and it is considerable, that a people's advance in the United States requires a legal definition of its hardships or handicap, the poor can little expect to receive the benefit of a judicial response to their needs. There is a glimmer of contrary expectation in those several school districts now under courts' orders to equalize their schools. Resistance is intense, and nothing like the Warren court stands at the end of what surely will be bitterly fought over terrain. Nor, in an historical age permeated and sometimes led by popular "movements," did the poor ever—except fleetingly—become part of one or had their own: the poor could be black or Latino, but blacks and Latinos could not be *poor* and count on being heard.

We have had so many "movements" that they sometimes seem like another "estate," a fifth, beyond the press. We have had the civil rights movement, ethnic movements, women's movements, various peace movements, ones for environmental sanity, consumers, homosexual persons, anti-abortion, abortion rights, planned parenthood, political correctness and anti-same, the "Christian" right—each, and there are more besides, represents a questioning of the authority of the state and the efficacy of the two-party system to deal with what is held to be important by a large number of persons. Sometimes lost among the good results is what seems to be a fact, that if the force of these movements energizes the political process, their multiplicity renders the concern of any one of them less solvable.

The public mind too (if one can speak of such) becomes gridlocked sometimes. So many, for example, new sexual causes have asked for public approval that it must be that many citizens want relief from the demand that they accom-

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moderate the new, have retired therefore into sometime churlish denial. Abortion, social acceptance of unmarried mothers, cohabitation of unmarrieds, sleep-over privileges for dates in university dormitories, AIDs, condom distribution in high schools, lowering of the definition of pornography, copulation in most movies, social acceptance of homosexuality—all of this coming more or less simultaneously is quite an overload, hard for many to cope with rationally; or to want to.

The old civil rights movement itself, which once had the strength of clarity, and thus gave supporters and friends fairly simple goals, has that no longer. By and large, white supporters had seen it as a crusade for fair treatment and equal opportunities; in short, for reversal of the overt wrongs they, and their ancestors, had imposed on blacks. Blacks were and are for that, but many, perhaps most, saw the goal as equality of *results* as well. Whites have, now and then, given lip service to that but hardly more than that. When the issue is defined as results or outcomes, the whites' tendency is to regard blacks and Latinos and other ethnic groups as only another among competing claims for their attention and support. Even white liberals, the most steadily supportive friends blacks and Latinos have had, are lukewarm to cool about legislative districts gerrymandered for the "result" of electing more minorities. Such gerrymandering is the clearest example I can now think of where "law," with minimal popular endorsement, is establishing a significant minority benefit. With this, perhaps transient, exception we are back to the "dilemma" noted earlier, that of the inadequacy of law to complete the old civil rights cause of jobs and justice, as the Washington march of 1963 proclaimed.

One of the advantages of legal action, such as the great *Brown v. Board of Education* case, is that a decision comes forth; as a veteran civil rights lawyer once put it to me, the courtroom is the only place in American government where you can ask a question that gets an answer. In legislatures and executive offices, issues get tortured more than resolved.

But in actuality, how real is the decisiveness of courts? It

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took another decade and a half for *Brown v. Board of Education* to receive its authoritative meaning, and that only after almost continuous litigation. (The culmination was a series of climactic cases spaced between the Virginia case *Green v. County School Board*, 1968, and the North Carolina case, *Swann v. Charlotte-Mecklenburg Board of Education*, 1971.) Cases were after that adjudicated around the fringes, and still are being brought and tried. Even were the current school-equalization cases to receive a Supreme Court's favorable order, that would in all probability be but a stage in near-endless litigation.

IV

Brown v. Board of Education was historic. It ended a near-century of the law's willful disregard of Constitutional rights. In doing so, it reestablished the moral authority of national law. The opportunity that the great decision offered was that the nation's actual Constitution—in an Aristotelian sense of the ordering of a society's parts into a coherent political order—would be brought into correspondence with the legal Constitution. That opportunity was refused by the state legislatures, governors, school boards, and much of the white populace of the South. *Brown v. Board of Education* had declared a legal right. For its effectuation, legislative and executive leadership was required, and in 1954 and 1955 widely anticipated. It was not given. Implementation was forced onto the courts unaided, and often defied, by the political branches of state governments. No band of politicians in American history is more deserving of infamy than those of the South during the ensuing hard years. Politicians who today roar about the federal courts' interference in public schools' policies and administration should be reminded that the courts a generation ago had to fill responsibilities abandoned by their predecessors. The courts did so, using what remedies they could devise, such as busing, which they turned from what had been its customary function

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of maintaining segregated schools to assisting their desegregation.

What the courts could not do, and cannot, is broad and deep planning for the educational needs of schools when those schools are required to serve equally and inclusively all their children. It need not have happened this way. It was humanly possible for leaders at that time to behave rationally. For long that was hoped for. As late as 1963, nine years after *Brown v. Board of Education*, the Notre Dame Conference on Civil Rights Legislation, comprising a representative number of recognized scholars and lawyers, would focus expectantly on legislation in Congress (in particular, on a by-now forgotten measure known as the Clark-Celler bill) and on local school boards. Not a word on busing was in the conference's report. Similar examples could be noted. The 15 years between 1954 and the Supreme Court's justly impatient decrees of the late 60's and early 70's were years when the South's political failure and irresponsibility ruined the life chances of a multitude of Southern children. They also laid the ground for the South's present-day politics of illiberalism, in succession to its old politics of white supremacy, and the distance between is not much.

One of the reasons for that outcome has been, as had happened a hundred years earlier, the inconstancy of the non-South's attention and commitment. The Southern civil rights movement never transplanted well. Its idealism, its youthfulness of spirit, did not travel without souring. The Watts riot and the civil rights leadership's confused response to it, coming as they did in the euphoria following the passage of the Voting Rights Act of 1965 and ~~the~~ the brilliantly intense emotion of the Selma march, extinguished flames that would be hard to relight.

Our gratitude should grow and deepen, therefore, to those who led the Southern civil rights movement, who gave us the conviction that there *could*, even among us weak-kneed human beings, come to be a "beloved community," who

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taught us to honor non-violence, who said to us that love is more real than fear.

We have made a holiday of King's birthday, which is only partly a blessing. For how can a holiday be built around a prophet? King stands—will always stand unless we smother him with sentimentality and commercialism—as a voice saying, “not good enough.” He was a scourge. All prophets are. He was not dreamy—as the yearly incantations of his Washington march speech want to make him out to be—but hard and demanding. The most important thing about King was that time and again he went to jail. Had he lived many of the same leaders who gush over him now would again surely be putting him behind bars. He was a disturber of the peace. The course of American public life since his murder would not, one feels certain, have led him to lay down his prophet's vocation, to accept things as they have become.

How much different we would be had he lived to continue his work is impossible to say; or had the others struck down in those years. There was a notable quality, not only in King's speeches but in those of the Southern civil rights leaders generally and, just as important, in those of countless preachers and community organizers throughout the black South. Almost invariably, they would give a higher reason for their demands than simply their own needs; they would attach their cause to some other: to the national interest, or the nation's hallowed ideals, or religion, to something besides themselves and their own welfare. This is still so, now and then and here and there, but not so characteristically; more frequently today, meaner reasons are the common coin, as for example the case for better schools is typically made in terms of economic competitiveness. As I've tried to think about this essay, I've reread some pages of James Baldwin. He wrote in that old way, and part of his anger grew out of a fear that blacks, once absorbed into white society, would lose their moral and spiritual edge.

Black Southerners raised a lot of white people, not just or even most essentially in a housekeeping way but morally.

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The churches of the South may still be (as are those elsewhere) largely segregated, but in those white congregations where the gospel of forgiveness and love is preached, the black presence is there; because it was from it that the white folks learned that religion. Southern white liberals found their values when they came to sense, however imperfectly, the black experience. Change is not always progress, and fewer white youth are today close enough to observe, much less vicariously to feel, that experience.

Brown v. Board of Education was meant to bring us closer. It has not. In that it failed. Law is not sufficient unto itself. Perhaps it was always but a fantasy, to assume that declarations of law could put a bridle on people's prejudices and selfishness, on the Leviathan which is the American corporate economy, on the government's neurotic drive for national power and security. Too much seen today makes us wonder if we were not all drunk with self-deception. The requirements of race relations are essentially that people get along well with each other, and that starts with good manners. Beyond manners are other and greater matters—justice, for example—but courtesy and kindness form the doorway. Blacks and whites are now giving each other too much reason to avoid, to dislike, even to fear, each other; to see each other as undifferentiated types, not as individuals. The stereotypes of Reconstruction days—the black male as rapist, the white male as incurably a would-be “baas” (in the South African term), and women of each race as accomplices or mirror images of their men, are recurring. The one advantage the South used to have was that blacks and whites did at least talk to each other. It is worth everything to hold onto, or recover, that practice.

Cornel West tells us that, “The fundamental crisis in black America is twofold: too much poverty and too little self-love.” This doesn't help greatly—most hardships, almost anything but conscription and taxes, can be swept under the second term—but in whatever measure it may be true of blacks it is equally so of whites, who have their own share of poverty and

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their own struggle to respect, value, and love themselves. Black and white, together still. Public policy can only indirectly help with that struggle, but it can directly act against the disgrace of poverty. In large measure it created it. The poor of the United States stand in relation to the rest of us as do the impoverished countries of Africa and Central America to the wealthy industrial states. We don't know what to do about either, within our present ideologies. The numbers of the world's poor, of our poor, grow; the impotence and indeed disinclination of the governing powers to end their poverty grows too.

So too does the ~~era~~^{era} of judge-made law. The era of social reform through litigation is winding down. The problem is poverty. The wrongs of discrimination that litigation can attempt to resolve are marginal to that basic problem, and their righting will not end it. Statutes can do better, because they can command and distribute money. The problem though will remain: poverty. Law in the past 40 years accomplished what it did by disturbing only one basic element of the established social order: white male supremacy. To go further, the economy's way of distributing its costs and rewards will have to be redirected.

The dreadful 40 years before 1954 did have the blessing of ending in widely shared hope. These 40 since did not. The next 40 will have their chance.

PRESIDENT WILLIAM JEFFERSON CLINTON
RADIO ADDRESS TO THE NATION
MAY 14, 1994

DRAFT

Good morning. This week we are reminded once again that miracles are born of hope. Seven thousand miles from our shores, in a land divided for 300 years by the most pervasive form of racial hatred, blacks and whites participated in free elections that elevated Nelson Mandela to the presidency of South Africa.

Democracy's triumph in that distant land owes much to our own history and our own people. For over two centuries, we have led the world by example, showing how human beings of different complexions, ethnic origins, and religious beliefs can come together under the great umbrella of freedom.

Yet paradoxically, as we hear the call for liberty sound around the world, we find our own freedoms tested here at home. Not by the old enemies of totalitarianism and political oppression, but by the new enemies of intolerance and cynicism.

Today I am speaking to you from Indianapolis, not far from the site where Robert F. Kennedy spoke in 1968, moments after learning that Martin Luther King had been assassinated. On that awful night 26 years ago, Bobby Kennedy beckoned Americans of all races to show compassion and wisdom in the face of violence and lawlessness.

Once again, it is time for us to heed his words. It is time to build up instead of tear down. It is time to renew our faith in freedom and to refurbish our own ideal of democracy.

During the next few weeks, ^{April 1968} we will be reminded of moments in our history -- like that one in Indianapolis -- when Americans joined together to overcome great challenge and great turmoil.

On Tuesday [ck], we will celebrate the 40th anniversary of the Supreme Court's landmark decision known as *Brown v Board*, which broke down racial barriers in our nation's public schools. A few weeks later, I will travel to Europe to celebrate the 50th anniversary of D-Day -- a day on which we thank an entire generation of Americans for risking their lives so that democracy would not fall victim to tyranny and dictatorship.

Celebrating these great occasions is important, but it is not enough. The pride we feel as Americans must inspire us to overcome racial and social divisions that threaten the very freedoms we have worked so hard to secure.

we
We are the most diverse nation on earth -- and also the most free. And today ~~was~~ must ask ourselves: Will our diversity remain a source of strength, as it has been for much of our history? Or will we allow ethnic and racial hatreds to become the instrument of our undoing?

The freedoms we cherish have not come easily. Nor have they always come smoothly. But they have endured because, in the face of challenges, we Americans always have been able to unite around our common goals and concerns.

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Many great accomplishments we will celebrate in the coming weeks -- accomplishments like *Brown v Board* and the 50th anniversary of D-Day -- too often are obscured by destructive forces in our society that threaten to undo the freedoms we have fought so hard to secure.

Instead of building up, we have taken to tearing down. Instead of appreciating our differences, we have taken to belittling those with opposing views and backgrounds.

Today I am speaking to you from Indianapolis, not far from the site where Robert F. Kennedy spoke in 1968, moments after learning that Martin Luther King had been assassinated. On that awful night 26 years ago, Bobby Kennedy beckoned Americans of all races to show compassion and wisdom in the face of violence and lawlessness.

During the next few weeks, we will be reminded of other moments in our history when Americans have joined together to renew our faith in freedom.

On May 17, we will celebrate the 40th anniversary of the Supreme Court's landmark decision known as *Brown v Board*, which broke down racial barriers in our nation's public schools. A few weeks later, I will travel to Europe to celebrate the 50th anniversary of D-Day -- when an entire generation of Americans

risked their lives so that democracy would not fall victim to a tyrannical dictator.

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Today, as our nation becomes more and more diverse, we must ask ourselves a question: Will our diversity remain a source of strength, as it has been for much of our history? Or will we allow ethnic and racial hatreds to divide us so much that diversity becomes our undoing?

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Instead of building up, we have taken to tearing down. Instead of appreciating our differences, we have taken to belittling those with opposing views and backgrounds. Instead of finding our common ground, we have taken to insisting that one side must be right while the other side is wrong.

In the weeks ahead, as we celebrate the 40th anniversary of Brown v Board and the 50th anniversary of D-Day, I will ask all Americans to reflect on the courage, hope, and faith that brought ~~our nation this far~~.

Today, as our nation becomes more and more diverse, we must ask ourselves a question: Will our diversity remain a source of strength, as it has been for much of our history? Or will we allow ethnic and racial hatreds to divide us so much that diversity becomes our undoing?

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DIANNE M. PICHÉ*

MEMORANDUM

TELEPHONE
(202) 659-5565

TO: Melanne Vermeer, Ricki Seidman, David Kusnet
FROM: William L. Taylor *Bill*
RE: 40th Anniversary of Brown v. Board (& 30th of the Civil Rights Act)
DATE: May 11, 1994

This may be a bit tardy, but here are a few thoughts about how the Administration might appropriately observe the anniversary of the Brown decision:

- (1) The dominant theme should be that the Brown decision is living proof that law and government can work to improve the lives of people. Brown ended the formal caste system in the South. It led to the enfranchisement of black people and to great gains in education, occupational status and income – in fact paving the way for the emergence of a significant black middle class.

And it transformed the South to the benefit of all citizens, black and white. Once the shackles of racism were broken, barriers to economic prosperity in the South were lowered. As the President has observed, he and many other white people were the beneficiaries of the civil rights revolution spurred by Brown.
- (2) The success of Thurgood Marshall and the LDF with Brown gave rise to other successful legal movements – for women's rights, for the rights of Hispanic Americans, Asian Americans and other ethnic minorities; for the rights of older people and for the rights of persons with disabilities.
- (3) Although Brown was principally about discrimination – not education -- where the decision has been implemented to end racial isolation it has brought great educational benefits. As Undersecretary of Education Marshall Smith has pointed out, between 1969 and the mid-1980s, half of the deficit in achievement between black and white students was eliminated. This was largely due to the implementation of Brown as well as to Head Start and Title I. Mainstreaming in education works in other areas too – giving disabled students a chance to participate in society.

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All of the above points can be used, albeit in subtle ways, to help promote a positive climate for the Administration's domestic program.

In addition to the speeches that the President, Secretary Riley and other are giving, I think there should be a White House event. It could be anytime between now and the end of June and could jointly celebrate the 40th anniversary of Brown and the 30th anniversary of the Civil Rights Act. This will undoubtedly be the last chance to pay tribute to some of the heroes and heroines of Brown - among them Judges Robert Carver, Constance Motley and Spottswood Robinson, lawyers Oliver Hill, Jack Greenberg, Jim Nabrit and others.

I can't see any downside to all of this. Needless to say, I'd be glad to elaborate on these points and to help.

cc: Drew Days
Paul Dimond
Susan Liss
Judy Winston