ACIM

AMERICAN COMMITTEE ON ITALIAN MIGRATION

American Committee on Italian Migration

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JUDGE JUVENAL MARCHISIO
National Chairman

REV. CAESAR DONANZAN, P.S.S.C.
Executive Secretary

Dear Friend,

This report is not a souvenir; it is a workbook.

Our Symposium speakers outlined the immigration problem and gave us blueprints for the future. As he indicated to ACIM delegates, President Kennedy has sent his proposals to Congress.

I am asking you to consider and evaluate carefully the material presented at ACIM's Third National Symposium. As a delegate, as an expert in immigration, help us achieve our goal. Use this report and your own personal resources to aid ACIM and the American people in our common search for justice and equality in immigration laws and the moral imperative -- reunification of families.

While this is still fresh in your mind, please let us hear from you.

With thanks for your already important contributions to our cause, I remain

Sincerely yours,

Juvenal Marchisio

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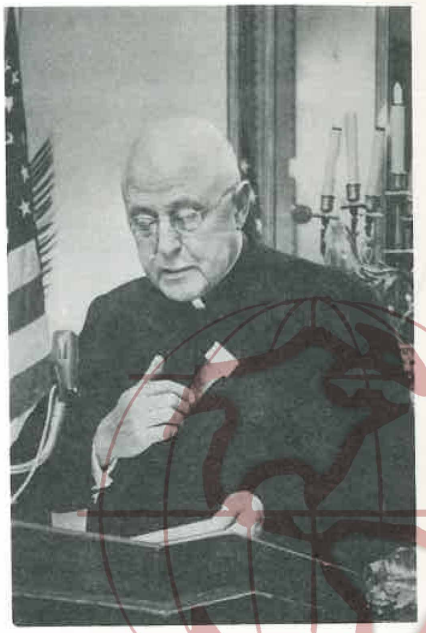
Proceedings of

Third National Symposium

"Italian Immigration and American National Interest"

American Committee on Italian Migration
5 East 35th Street
New York, N.Y.

Hon. Ross J. Di Lorenzo, Presiding



The Rt. Rev. Msgr. Luigi G. Ligutti

Rev. Caesar Donangan welcoming delegates

Monday, June 10, 1963

Presiding: Hon. Ross J. Di Lorenzo
ACIM National Secretary

10:00 a.m.	Invocation The Rt. Rev. Msgr. Luigi G. Ligutti Official Permanent Observer of the Holy See to F.A.O.
10:10 a.m.	Opening Remarks The Rev. Caesar Donanzan, P.S.S.C. ACIM Executive Secretary
10:30 a.m.	"The Italian Contribution to American Culture" The Rev. Theodore E. McCarrick Sociologist, Asst. Vice Rector and Dean of Students Catholic University
11:00 a.m.	Briefing period

Rev. Caesar Donanzan, P.S.S.C.

It is my privilege and pleasure to greet you on behalf of our National Board of Directors and express to you, Delegates and Observers, a most cordial welcome to this Third National Symposium of the American Committee on Italian Migration. To everyone of you, whether you come from near or far, I say: We are happy you are here! Welcome into the ACIM family! Best wishes for the success of the Symposium! May God bless your labors!

For this two-day event, we have enlisted the participation and cooperation of many prominent personalities: The President of the United States, Senators and Congressmen, Officials of Governmental Departments, Prelates of the Church, Sociologists and experts on migration, newspapermen and public relations consultants. The Italian Ambassador will host a reception in your honor tomorrow evening. We cannot adequately express our appreciation to these wonderful people for their valuable contribution to the Symposium. Nevertheless, only you and you alone can make the Symposium a successful one by participating in all its activities as described in the program or as announced by the presiding officer of the day.

My work with ACIM and my visits with officers and members of ACIM throughout the United States have convinced me beyond doubt that a factor of paramount importance inspires you and others to devote the effort and energy that give substance to the ACIM program: Charity. Imbued with the original and sublime precept taught by Christ "Love your neighbor as yourself", you have found it impossible in your conscience to accept and justify principles or practices relating to U. S. Immigration Laws. Hence you have set out and joined forces to correct the inequities and injustices inherent in these laws. Lest our intentions and efforts be misinterpreted, I wish to state that our dedication to the objectives of the American Committee on Italian Migration is motivated principally by conviction and by faith in one central aspect of Christ's teaching—that of the Mystical Body of Christ—which enables us not only to pursue a lifelong individual relationship with God in prayer and moral behavior, but also to discharge our social duties to our neighbor. In the last 75 years, the Popes have emphasized this truth and successfully injected it into the bloodstream of Catholic life. As Catholics we are aware that we are united with other Christians, that we are linked with others as cells are linked with cells in a human body, and that as one with Christ the Head, we all are members of the family of God. It is this awareness that early Christians showed in making love of neighbor as of oneself so real that pagans were forced to observe "See how these Christians love one another". Therefore, not only do we have an individual relationship with "God-in-heaven", but also a social responsibility with "God-on-earth-living-in-a-fellow-man". This principle underlines the teachings of Pope John XXIII of happy memory, which have been hailed across the world as a blue-print for justice, order, freedom and peace. This principle is the mainspring of action for ACIM members.

Today, we are concerned with an economic and sociological instrument devised forty years ago by our Government to regulate a natural and historical phenomenon: the inflow of migrants into the United States. That instrument, however, affects the lives of tens of thousands of people and, therefore, touches upon moral and spiritual problems. No one denies the right of our Government to legislate on the subject. What is questioned are the criteria used in regulating the inflow! Should the selection of entry be made contingent upon the accident of one's place of birth? Should the criteria be based on the theory that people born in one part of the globe are superior to those born in another part? Should they imply that our Government believes that a first class of citizens exists in our country whose kin and co-nationals are welcomed because they are natives of Anglo-Saxon nations? While a second class of citizens is benignly tolerated with their kin and co-nationals kept away from our shores because

they are natives of Latin or Slavic nations? Should they confer privileges and rights on some citizens and deprive others of the same? Should they be so drastic as to cause the separation of families? These are the logical conclusions drawn by any right-thinking person who analyzes the immigration policies of the United States. They do not reflect the principles of equality and justice for all, proclaimed by the Constitution of our country. They do not mirror the eternal teachings of Christ regarding the brotherhood of men under the Fatherhood of God. They stymie the growth of the United States. They are a blot on the conscience of the nation. They are a denial of the ideals most cherished by the majority of Americans, themselves immigrants of yesteryear, who believe that "the harmony of America's origins is what gives America its symphonic vitality".

As you know, thanks to the energetic efforts exerted by ACIM and other organizations, by individuals and members of the U. S. Congress, the immigration law has been somewhat improved at various times during the last decade by up-dating it to meet a few urgent needs, but there could have been more progress. It is up to you of ACIM to bring this about by your actions during this symposium as well as by taking the initiative boldly and zealously in your own communities and your respective Chapters. To obtain adequate immigration provisions beneficial to our country and its allies and advantageous to all, we of ACIM must create a favorable climate. This can be achieved only if ACIM officers and members, out of pride in their heritage and gratitude to their ancestors, become energetic leaders and articulate spokesmen for ACIM in their communities. It is unfortunate that some of the professional, business, political and Church leaders in our communities throughout the country hide the light of their origin under a bushel. Some are self-centered and class conscious and just pay lip service to the ACIM cause. Others fail to lend the prestige of their position or discount the value of their contribution to ACIM. Isn't this regrettable in a country like ours, discovered by an Italian and enriched by Italo-Americans who have always made outstanding contributions in all fields of human endeavor, including the recent astronaut, Walter Schirra.

Among the ones most victimized by the legislation now in effect, which for years has been branded by political, labor and Church leaders as harmful to our economy and foreign policy, we include 170,000 close relatives and members of families of American citizens. 140,000 are Italians. Their admission has been approved in principle by our Government, which as far back as 1954 approved the petitions filed by their kin here. What are the chances of admission and reunion for these, the married sons and daughters, brothers and sisters of U. S. citizens? Almost nil because the low number of visas annually allotted to their country must naturally first go to parents, spouses and unmarried children with the result that there is never a visa left for them. This is all the more anomalous and galling when you pause to consider that while they hopelessly wait for a visa, nationals of Great Britain, Germany and Ireland—countries with large quotas—do not use approximately 50,000 visas which go wasted annually.

Against these abuses and injustices, Pope Pius XII raised his voice in the post war years and appealed to countries to recognize the right of migration. A state, the Pope asserted, does not possess the right to consider its citizens as the sole beneficiaries of the resources of its territory and to reserve their use to them only. In the much praised encyclical "Peace on Earth" issued a few months ago, Pope John XXIII, aware that in many countries the right of migration is not yet recognized, proposed two principles: 1) the right of free movement within and outside of one's political community; 2) The right of assimilation of refugees and migrants in new political communities. The following quotations from the encyclical supply food for our thoughts: "It is not true that some human beings are by nature superior and others inferior. All men are equal in their dignity. Consequently there are no political communities which are superior by nature and none which are inferior by nature ... "Every human being has the right to freedom of movement and of residence within the confines of his own country; and, when there are just reasons for it, the right to migrate to other countries and take up residence there. The fact that one is a citizen of a particular state does not detract in any way from his membership of the human family as a whole nor from his citizenship of the world community".

In conclusion I urge you in the name of God to be persevering in your work on behalf of the migrants to be animated by charity, a virtue which is the hallmark of the American Committee on Italian Migration. Emulate the Good Samaritan described by Christ. We don't even know his name, but history has always called him the Good Samaritan. Travelling by horseback from Jerusalem to Jericho suddenly, there in the bushes beside the road he saw a groaning Jew, beaten up, bleeding, robbed by bandits, helpless and pitiful. According to the story told by Christ, a priest of the old law and a Levite had travelled that way, had seen the bleeding man and passed by. Not the Samaritan. He saw a man in trouble. He did something immediately. He did it personally, he did it effectively. And furthermore, he did it for someone who meant nothing to him. The Jew was not only a stranger, but because of political circumstances he was also an enemy. But the Good Samaratan never thought of this. All he knew was that there in trouble was his brother in the great family of humanity, his brother because they were both children of God, so like a brother he helped him. Without minding time, cost, inconvenience, he bandaged up the poor fellow, lifted him on his horse, and himself trekked all the way to the inn, where he entrusted him to the innkeeper prepaying the expenses. And that is the last we heard of the Samaritan. But who can forget him?

Didn't Our Lord say: "Whatsoever you do to the least of My brethren, you do it to Me?" There is the difficulty: to recognize God behind the mask of men. But we have to do it! Because when He appeals to us for help, He will not send a special Star pointing its finger to the spot where we are to do our bit of good. Our Blessed Lord will always stand in the shadows, under the guise of some poor creature, be he indigent or needy, be he a social outcast or an immigrant, be he near or far. Like the Samaritan, those who help are unknown and strangers to us. It does not matter, as in helping them we serve Christ, the Son of God. The body we help may be anybody's, but the soul we save will be our own.

Rev. Theodore E. McCarrick

Monday, June 10, 1963

12:15 p.m. Luncheon –

Grace: Very Rev. Msgr. Francesco Colasuonno
Secretary at the Apostolic Delegation to the
United States

Introduction –

The Hon. Angelo J. Gagliardo
Member, ACIM National Board of Directors
Chairman, Cleveland Chapter

Address— "The Moral Aspect of Immigration"
Senator Kenneth B. Keating (Rep., N. Y.)

Sen. Kenneth B. Keating

Philadelphia delegates

Sen. Javits and constituents

Symposium panel

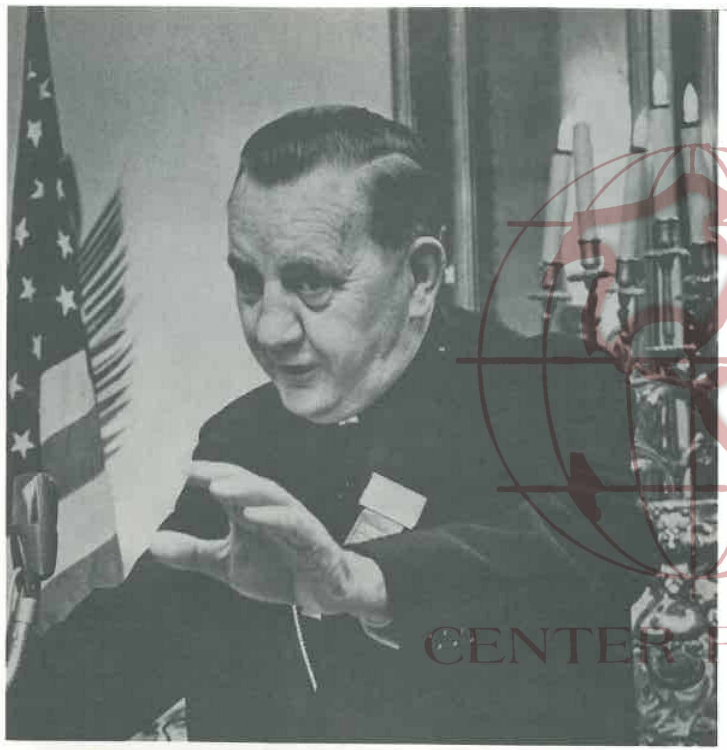
Hon. Juvenal Marchisio

Monday, June 10, 1963

2:30 p.m. The Immigration Question - Viewpoints:
H.E. The Most Rev. Edward E. Swanstrom
Auxiliary Bishop of New York
Executive Director, Catholic Relief Services
The Hon. George L. Warren
Special Assistant to the Administrator
Bureau of Security and Consular Affairs
U.S. Dept. of State
The Hon. Robert E. Manifold
Office of Manpower, Automation and Training
U.S. Dept. of Labor
Senator Jacob K. Javits, (Rep., N.Y.)

3:30 p.m. Open Forum Discussion
Speakers and Delegates

4:30 p.m. Summation
Judge Juvenal Marchisio
ACIM National Chairman



H. E. Most Rev. Edward E. Swanstrom

Monday, June 10, 1963

6:30 p.m. Cocktail Reception -

7:15 p.m. Dinner -
Presiding
The Most Rev. Patrick A. O'Boyle
Archbishop of Washington

Introduction
Judge Juvenal Marchisio

Address— "A new Immigration Policy to further America's Economic Growth"
Senator Philip A. Hart (Dem., Mich.)

Senator Philip A. Hart

We must attack the problem of unemployment and underemployment in this nation. This is a high priority in President Kennedy's program. The solutions lie—at least in part—in training the unskilled, in removing racial bars to equal employment opportunities, and in expanding the economy through sound tax reform and fiscal policies designed to stimulate economic growth.

It is in these ways that we must attack this situation where far too many Americans cannot fully use their talents and contribute to their own and the nation's wellbeing.

It serves no useful purpose to make immigration the scapegoat for the problem of unemployment. Such reasoning only generates confusion, perpetuates our problems, creates a false issue, gives cause for doubt among our friends, and ammunition to our enemies on the claimed vitality of our democratic society.

We have a great cause in reforming the Immigration and Nationality Act of 1952. We seek a law free from injustice, and from offense to those races and peoples who under the policy of existing law have been declared less desirable members of the human family. This is a good cause and a practical one—consistent with our democratic ideals and our efforts to build a stronger America. All of you here can be proud of what you are doing to help.

If we are to achieve our goals you, the friends and supporters of basic immigration reform, must continue to stand together as we proceed along the difficult legislative road ahead.

There will be times when it will seem easier to settle for half a loaf—when it may seem practical to have again only a temporary bill to admit a few thousand from the backlogged quota of a particular nation.

It is my sincere hope that the united suppport which has so successfully developed in the drafting of S. 747 will stand together as we work in the Congress for acceptance of this bill.

We have here the framework within which significant and fundamental changes can be made in our immigration policy. We can compromise and adjust within this framework. But the eyes of all of us must remain together on the goal—a goal each of us believes is right.

We seek an immigration policy for America which speaks a welcome to all peoples in the spirit of brotherhood and justice.

Bishop Swanstrom and Cong. John J, Rooney

Sen. Hart and Father Mcarrick exchange views

Tuesday, June 11, 1963

Presiding: Mario F. Tagliagambe, M.D.
Member, ACIM National Board of Directors

10:00 a.m. The White House

Greetings: The President of the United States

H.E. Patrick A. O'Boyle,
Archbishop of Washington

Sen. Hart, James J. Norris, and Cong. Peter Rodino

President John F. Kennedy

I want to express a warm welcome to all of you. As your Chairman has said ...this has been a matter of great interest to me through 14 years of Congress. I am sure that there are some members of your families who are here as a result of legislation which we were able to pass in the fifties, even though there is a good deal of unfinished business still left before us to correct the inequities in American immigration laws.

Next week, we will send to the Congress of the United States our proposals for improving and modernizing the laws which govern the admission of immigrants into this country. There are still a good many brothers and sisters of American citizens who are unable to get here, who may have preferences as members of families but because of the maldistribution of quotas in the European area we have this situation which has become nearly intolerable, where you have thousands of unused quotas in some countries while you have members of families, close members of families, in other countries who are desirous of coming to this country, who can become useful citizens, whose skills are needed, who are unable to come because of the inequity and maldistribution of the quota numbers.

This is a problem with which you have lived; it is a problem, which, I think, most Americans are unaware. You have countries which have a population, for example, of 1/25 or 1/20 of that of Italy which have an immigration quota to the United States greater than Italy and which use only half of the available quota and, of course, the Italian quota is oversubscribed.

We hope the Congress of the United States will accept these recommendations and that before this year is over we will have what we have needed for a good many years, which is the recognition that all people can make equally good citizens, and that what this country needs and wants are those who wish to come here to build their families here and contribute to the life of our country.

In the meanwhile, I congratulate you on the work you are doing. All the progress that has been made in this field, all the progress that has been made in any field of national life has been due to the dedicated efforts of citizens such as yourselves. I am glad you came here.

I hope to go to Italy within the next two weeks and have a chance to see where it is from whence you came and to say hello to those members of your families who are still waiting at the docks. Thank you.

Judge Marchisio, James Hennessey, and Howard E. Molisani

Howard E. Molisani

Our national immigration policy is an incredible story of frustration. It has produced an immense unrecorded epic of broken lives, divided families, case after case of anguish and despair.

With unhappy accuracy, it opens our national doors wide for many people who do not care to come in, and slams them in the faces of people who would cherish the opportunity to be U.S. citizens.

Like most spite walls, it is as harrassing to those within as those without. It is so offensive to fair-minded Americans, whom it is presumably designed to "protect," that it has produced a flood of back-door finagling and occasional circumvention by Congress itself.

Each week scores of families stream into Congressional offices to appeal for help. Private immigration bills make up a major portion of our Federal legislation. And yet immigration reform today is largely a dormant issue.

It has been a decade sincer our immigration wall was perpetuated by the Immigration and Nationality Act of 1952, better known as the McCarran-Walter Act. Time and experience have more than dramatized the fact that, as its opponents contended 11 years ago, it is perhaps as unique a law as we have on our statute books.

But these eleven years have also produced an atmosphere of political helplessness to exasperate even the most determined immigration reformers, so that today most are resigned to the now annual practice of settling for piecemeal revisions or temporary relief rather than an effective overhaul of our entire policy of immigration.

The backdoor methods Congress has used to cover up deficiencies in the basic law is the greatest proof of the law's inadequacies. Since the McCarran-Walter Act was enacted, Congress has passed special, short term immigration and refugee legislation which has had the cumulative effect of admitting into the U.S. more than twice as many persons as permitted under the basic McCarran-Walter Act.

But even this piecemeal legislation has represented no relief to the thousands of American families within countries with heavily mortgaged and oversubscribed immigration quotas.

I need not have to point out to this audience how scandalously low the annual Italian quota is despite the great demand for immigration from that country. Great Britain has an annual quota of 65,721; Germany has 25,957 and Ireland, 17,853 —none of them fully used. Yet Italy's quota is only 5,666—with 143,478 Italians on the waiting lists, with their petitions already approved for second, third and fourth preference—meaning that the intending immigrants are parents of U.S. citizens, unmarried sons and daughters of U.S. citizens, husbands and wives of permanent U.S. residents, and brothers and sisters of U.S. citizens. In addition, there are another 122,706 non-preference Italians, whose dream of coming to the U.S. is virtually hopeless.

This tragic situation is the result of that section of the McCarran-Walter Act which is admittedly based on national and racial discrimination—the national origins quota system, which remains today as the core of our immigration policy, creating ill will abroad, furnishing a target for Communist propaganda and making our effort to win over the uncommitted nations more difficult.

It is based on the rejected racist assumption that people of one ethnic origin are superior, socially and culturally to those of another. It was designed and is administered not to admit as many immigrants as we can readily absorb, but to exclude as many as possible.

Throughout his Congressional career, President Kennedy was a dedicated foe of the McCarran-Walter Act, called in in 1955 the "most blatant piece of discrimination" in history. During his 1960 campaign, he called for the abolition of the

national origins quota system and pledged to give the Democratic platform promises on immigration reform "high priority." The President came into office, backed by a stirring Democratic platform plank on immigration, and with reasonable assurances of support for immigration reform from Republicans, who adopted an equally strong immigration plank. The President had every reason to press forward.

But those who expected, at long last, fighting leadership in this field were jolted—first, by President Kennedy's failure even to mention immigration in three State of Union messages; second, by the failure to send an immigration message to Congress, although the President has sent messages to Congress on almost every other major national issue; and third, by the failure to break new ground in the administration of the Immigration Service.

This is not to say that my own party has an auspicious record on immigration. Although President Eisenhower did call upon Congress several times to revise our immigration policy, Republican Congressional leadership has not given it the priority, the interest or the push which it deserves.

What is needed now is vigorous Presidential and Congressional leadership and direction. I do not accept the theory that there is no point in asking for laws which Congress will not give the President. We cannot fail, unless we try; and we must try. Moreover, active White House leadership could have an important effect on the administration of the Immigration Service. We have had no innovations in immigration enforcement—and are not likely to have any so long as it is generally accepted that immigration policy is answerable to McCarran-Walter Act thinking—and not to President Kennedy's campaign and platform planks.

At the very least, we have a right to expect the President to stimulate a more humane administration of the law—to bring, as the New York Times has said, "new wisdom and breadth of vision into immigration enforcement."

There is no reason, also, why the Immigration Service should not be in the forefront of those recommending and fighting for better immigration laws. But such a bold initiative will not come unless the President provides the leadership and establishes the guidelines.

Those who contend that general overhaul of the immigration laws is an unrealistic objective may be correct. But, we also have a right to expect this Administration at the very least to get behind the bill introduced by Senator Philip A. Hart, in which I and 24 other Senators have joined. This bill permits 250,000 quota visas per year and broadens the non-quota category to include parents of U.S. citizens, immigrants whose services are determined to be urgently needed in the United States, and the spouse and children of such immigrants. The opportunities should be the best since 1952, as the opposition to change in the McCarran-Walter Act is considerably lessened under the new committee line-up in the Congress.

Indeed, there may be debate as to whether this bill goes far enough in representing an enlightened U.S. immigration policy, and I am presently preparing an updated omnibus bill which takes it a few steps forward. But I have no illusions about enactment of any bill unless real convicion and interest is evident from the White House. There is a critical need for these much-needed reforms which could represent historic steps in a basic overhaul of our national immigration policy.

I wish, first, to present the apologies of may superior, Mr. Abba Schwartz, the Administrator of the Bureau on Consular Affairs, who regrets very much he cannot be with you this afternoon.

As I understand it, it is my function to discuss immigration, the trend in immigration as that trend may be related to the foreign policy of the United States government. If we look back to our basic immigration and naturalization law, which was passed in 1952, we realize that was, in effect, a codification of previous laws on immigration and naturalization, simply the immigration law of 1924 and the law on naturalization in 1940.

If the basic law of 1924 is basic to our later basic law, then I don't believe that we can identify any foreign policy interest connected with the immigration and naturalization act of 1952, because you will remember in 1924, after World War I, and after the United States had been the uncritical recipient of 20 millions of immigrants, beleagured and coming from distress in all parts of Europe and fearing in its own interest the aftermath of a world war, I think the fact that the Congress was interested in restricting immigrants and immigration in its own national interest was pretty well understood and accepted and did not raise any particular questions of foreign policy for our government.

Of course, we know that that general approach was supported by economic developments within a few years, because the 1924 law really went into effect in 1929, and that was followed by the depression of the thirties, during which years more people, more immigrants, more men of foreign birth, left the United States to return to their home countries than came in.

Consequently, I think that up to 1952, we cannot distinguish what you might call any particular foreign policy of the United States that was reflected in our immigration legislation.

Since then, however, I think the story has been quite different. And in trying to analyze that story, I think we should first analyze what we have been trying to accomplish in our immigration legislation.

Well, among other things, we greatly need skilled people, skilled men and women in all the professions, and in all the technical positions, posts and jobs, and that is why, whereas in the 1924 act we are more interested in skilled farmers at the time, because all of our farmers were going to the cities in 1924, in the 1952 act we put as the first preference in the law the reception of skilled professional people. Now, I don't want to impinge upon the area of our speaker from the Department of Labor, who probably knows much more about the immigration of skilled and professional people than I do. It is, however, pertinent to point out that our effort to attract skilled people by giving skilled and professional people first preference under our law has not on the face of it been overly successful because I understand that the number of skilled and professional people who have come under the code provisions, the first preference of the law, constitute something like 3 to 5 per cent of our total quota of immigration.

Now, that may be discouraging or a frustrating situation, which may be corrected possibly by legislation. However, it may not be quite as bad as it seems to be on the surface, because as a matter of fact, I think we can assume with some assurance that a number of skilled and professional people have come to us under the non-preference section of the quota law.

And, incidentally, it must be remembered that our non-quota immigration is now substantially exceeding our quota immigration and that we are getting many more professional and technical people under our non-quota provisions of the law than under our quota provisions coming from Canada, Mexico, and the South American countries.

As a matter of fact, I read only recently in the NEW YORK TIMES that because of the economic difficulties in the Argentine, the number of skilled and professional people applying for non-quota immigration to the United States is increasing substantially. But to get back to the skilled people under the quota provisions of the law, we must realize that 80 per cent, roughly, of our quota immigration is from the non-preference group. That is a surprising statistic that develops from an analysis of the immigration statistics of the last ten years.

You realize that under the first preference, a skilled person must have not only a quota number, but an application from an employer requesting his admission as a skilled person, and a favorable decision by the Department of Labor that he is a necessary person.

When you combine these procedural difficulties with the problem of the quota number in oversubscribed areas, you naturally have a very limited result. The results may also be due to the fact that it is true that our employers throughout the country, may not be sufficiently informed concerning the possibility under the first preference section of the law, but getting back to the foreign policy aspects, you must realize that our immigration legislation, which affects so many people all over the world, cannot be static and, in fact, has not been static since 1952. Therefore, I believe there have been some 80 different pieces of legislation admitting refugees totaling some over a million since World War II.

Now, these pieces of legislation have been in response to what might be considered foreign policy interests. The United States in its unsought position of leadership in the world has naturally been concerned to marshal the forces of all interested and concerned governments to deal with the problems of refugees. In order to induce other governments to do their share, the United States government naturally had to do its share and in doing that share, through some eighty pieces of legislation and different laws, we have provided hospitality for over a million refugees.

And those pieces of legislation were certainly definitely in response to foreign policy interests of this government, because it was to the interest of this government to maintain peace and order in the troubled spots of the world and the sooner refugees could be provided for, resettled, the sooner our interests were served. One of those pieces of legislation is still in effect and some 6,000 refugees a year are being received under the current law, it is true under parole, but, nevertheless, they are being admitted even though the numbers of refugees in Europe particularly have been greatly reduced.

Bishop Swanstrom set the tone of this discussion by giving us the moral precepts that lie behind them. Those moral considerations are, above all, the concern of the voluntary agencies, and they must know about them. They must advocate them and they must press for their application, and I can say from the point of view of my experience as a government official, that the voluntary agencies, such as your, have played a very substantial role in giving guidance to government agencies and particularly the international agencies with which I have been more intimately associated.

The International Refugee Organization of 17 governments have developed new levels, new standards, new techniques of collaboration with the voluntary agencies, among which the Catholic agencies, and particularly the American Catholic agencies have made such an important contribution, and played such an important role.

The International Refugee Organization moved a million four hundred thousand people to different countries of immigration. That was succeeded by the Intergovernmental Committee for European Migration, which, as of this year, has moved an additional million two hundred thousand people to countries of resettlement. Again, the Intergovernmental Committee has had the same close relationship with voluntary agencies in carrying out these moral objectives, which, of course, are always great in implementation by the selfish sovereign interests of governments which need encouragement in reaching questions of conscious sharing of their resources of the immigrant who needs them.

I have already exhausted my time, but I can only suggest, Mr. Chairman, that what I have tried to present are rather literally the foreign policy aspects of our immigration. I could go on, but I am advised that you are already pretty well advised and informed about the special pieces of legislation which have benefitted the nationalities of other countries as distinguished from refugees. Those pieces of legislation have pursued our other main area of interest and that is the reunion and the preservation of family.

It is a fact of experience that I believe there has not been a single session of Congress since the '52 legislation was passed in which there was not a piece of legislation amending or developing the basic acts and chiefly in the interest of reuniting families of immigrants who have already come to the United States. That process is a continuing one. The problem is not one that has been completely resolved, and that problem of what is to be done specifically in coming legislation lies before us and the leadership, as I suggested before, can often come from the voluntary agencies of which this organization is one of the outstanding.

Hon. Robert E. Manifold

INTRODUCTION

I'd like first to express my pleasure at being asked to address the Third National Symposium of the ACIM on "Italian Immigration and American National Interest". The effect of immigration on this Nation's manpower resources since the passage of the Manpower Development and Training Act in 1962 has been of increasing interest to the U. S. Department of Labor because of its responsibility under this Act in the area of manpower needs and utilization.

I'd like to point out that national interest in the wellbeing of our most crucial economic resource, human beings, the ofttimes forgotten core and purpose of our economic system, is at an all-time high. Our newspapers, paperbacks, TV and learned journals provide a constant source of discussion and analysis of our manpower problems. People from all walks of life literally write, wire and come in to the Department of Labor to offer their comments, views and solutions, a number of which have found their way into national programs.

This same spirit has been reflected in Congressional enactment of the Area Redevelopment Act of 1961, whose purpose is to help economically distressed areas and their residents help themselves, and the Manpower Development and Training Act, passed in 1962, whose basic purpose is to train or retrain unemployed workers so that they may again become productive members of society. Within the Department of Labor the position of Manpower Administrator at the Under Secretary level has been newly established for the purpose of developing national manpower policy and bringing to a focus the various manpower programs and efforts of the Department.

The average American worker can feel confident that his problems of work, employment, unemployment and security have never before received such attention and that the probability of constructive solutions is greater than at any other time in our history.

I believe that any contribution I can make today might best take the form of providing you with a brief overview of our national manpower needs and trends and the vital role that immigration plays in supplementing these needs. These trends are important to each of us because of their effect on the world of work that both our citizens here and our immigrants from abroad will face.

PAST MANPOWER TRENDS

I'd like to enumerate five major changes in our economy that have occurred in the recent past.

FIRST There has been a slowdown in the last five years in the rate of economic growth of our total output of goods and services. This slowdown must be stopped and reversed if we are to provide the jobs needed for workers who will be coming into our labor force in this decade and the next.

SECOND Employment opportunity in the goods producing segment of our economy

AT THE WHITE HOUSE

(agriculture, mining, manufacturing and construction) has declined since 1947. However, employment has expanded in the service sector in activities such as trade, finance, state and local government and other services.

THIRD Employment opportunity has contined to decrease in agriculture, largely due to mechanization. On the other hand, it has increased in the non-agricultural area.

FOURTH In 1956, for the first time in many years, employment in white collar jobs exceeded that in blue collar jobs. This trend has continued.

FIFTH Rapid technological change has resulted in a shift away from unskilled jobs towards jobs requiring longer education and more intensive training such as professional and technical jobs.

These are major changes in the near past whose effects are with us today—but what are the major forces at work that will affect our manpower future?

FUTURE MANPOWER TRENDS

Of primary importance, there will be an unprecedented growth in the labor force in the U. S. during the 1960's. Based on our projections it will be 50% greater than in the 50's, rising to 87 million workers in 1970. This is not due to any accelerated growth of our total population but rather to the increased rate of growth of certain age groups of men and women who will enter the labor force, primarily young people. While this means the U. S. will have the numbers of workers needed for more rapid economic growth, it also means enough jobs must be created to provide employment for the increasing number of available workers.

Consider the entry of young people into the labor market. Children born in the postwar baby boom have already begun to flow into the labor force and the 14 to 24 age group will increase by over 6 million in the sixties compared with less than 400,000 in the fifties. I direct your attention to a recent report of the Department of Labor called "Young Workers, Their Special Training Needs." This report makes the point that more than 5 1/2 million new young workers will not be going to college but will be looking for work in 1963, 1964 and 1965. Unless jobs are found for these young people, this may become a grievous problem in our society. The increase of new young workers means a greater competition for the kinds of jobs young people take and a compelling necessity for better educational and occupational preparation of our youth in order that they may be prepared for the world of work that they will face.

Of equal importance, there will be a drop off in the strategic age group 35 to 44 during the sixties, due to the decreased birth rate during the Depression. This age group is strategic because it contains the professionals, skilled workers, executives, blue-collar workers with specialized skills, and other experienced workers who will possible be in short supply at a time of large increases in the supply of young workers. The immigrant has an important role to play here.

A larger proportion of women will move from the home to paid employment during the sixties. This is particularly true of more mature women. By 1970, it is estimated that except for teenagers and women over 65, 2 out of every 5 women will be in the labor force.

These are some of the broad trends and forces shaping present and future job prospects in our country.

IMMIGRATION AND UNEMPLOYMENT

Keeping in mind the broad framework of manpower trends I have just presented, I should now like to discuss immigration and unemployment.

Let me first attempt to lay to rest the ghost of one popular argument that is frequently brought against immigration. The argument is this: Many people complain that in view of our currently high unemployment rate (5.9% for last month), immigration should be discouraged because immigrants may take jobs away from our unemployed citizens.

You must consider first that total immigration in any recent year constitutes an extremely small addition in numbers of people to either our total population or our labor force. In fiscal year 1962, for example, about 284,000 immigrants came to our shores; this added a little more than 1/8 of 1% to our total civilian resident population. Assuming about half of these immigrants entered the total civilian labor force (because the other half consisted of housewives, children and students), this only increased our labor force by about 0.2 of 1%. It seems fair to conclude that the annual number of immigrants coming to the U. S. in recent years, relative to either our total civilian resident population or our total civilian labor force, in "order of magnitude" can not be considered very significant.

Furthermore, if we compare some of the characteristics of immigrant workers with those of the unemployed in our own labor force it becomes clear that these are, in general, two different groups of people. Let us for a moment compare these two groups.

First off, unemployment, while existing throughout our labor force, is most prevalent among certain groups, namely younger workers, older workers, non-white workers, and workers with little or no skills. It is among these groups that many of our most serious, persistent and intractable unemployment problems occur.

Now, in terms of age, immigrants are for the most part, concentrated in the prime working age group, 25 to 44, the group with the lowest unemployment rate in the labor force. Of even greater significance is the fact that immigrant workers in this age group can help make up the anticipated shortage which we expect during the next decade among U. S. workers in the age group 35-44.

Finally, we are learning from our program under the Manpower Development and Training Act that illiteracy ranks as one of the most serious obstacles to

the successful training, retraining, and reemployment of the unemployed. In our own labor force, we have approximately 3.1 million persons who have been characterized as functionally illiterate, that is, having less than 5 years of schooling. However, due to U. S. immigration requirements concerning educational attainment, less than 1 percent of the immigrants coming to our shores are illiterate.

ITALIAN IMMIGRATION

Next I would like to profile Italian immigration during fiscal year 1962. Of the 283,763 immigrants who entered the U. S. last year, 21,442 or 7.6% were from Italy. In each of the fiscal years 1958 through 1962 Italy regularly used up all of its allotted annual quota of approximately, 5,660 immigrants.

Further, of all quota immigrants admitted in fiscal year 1962 from Europe, Italians entering under the 'first preference' (established for highly skilled persons whose skills are urgently needed in the U. S.)—led those of all other countries and comprised 45.6% of all European immigrants in this category.

In 1962, 51.6% of Italian immigrants were men. Of these 11,074 men, 6,414 were in the working age group of 20-50 years old.

Of the 10,115 Italian immigrants who came to this country with occupations, 5.2% were professionals, 32.7% had craftsman and related skills and 13.5% were semiskilled workers. The remaining 48.6% were in such occupational categories as managers; clerical, sales and service; farmers and laborers.

Italian immigrants flowed to nearly every state, territory and possession of the U. S. Favorite states of intended future residence where 1,000 or more expected to settle were Connecticut, Illinois, Massachusetts, New Jersey, New York and Pennsylvania. Over 75% of all Italian immigrants settled in the northeastern part of the country. About a third of all Italian immigrants settled in New York City.

IMMIGRANTS FILL U. S. MANPOWER NEEDS

It is important to remember that on balance, the benefits of immigration to this country far outweigh any possible disadvantages. How else but through Italian immigration specifically, could our society have been enriched by the contributions of physics Nobel Prize winners—Enrico Fermi and Emilio Segre—by the works of Gian-Carlo Menotti, Arturo Toscanini and the present Secretary of Health, Education and Welfare, Mr. Anthony Celebrezze, as well as many others?

The occupational training and skills of our immigrants are at the heart of the relationship between manpower and immigration. Each year the flow of immigrants to our shores provides us with many of the very occupational skills that are in short supply within our own labor force. In 1962, approximately 18% of U. S. immigrants with an occupation were professional or technical workers. In our own country, only about 12% of our labor force were similarly employed. Furthermore, during the period from 1947 to 1961, over a quarter of a million immigrants brought professional and technical skills to our country. On the average, since 1947, about one of every three immigrant workers has reported his occupation as being in the professional, technical or skilled categories.

The President himself observed in his Manpower Report of 1963 that "....shortages of qualified workers are particularly widespread in scientific, engineering, teaching, health and other professional and technical fields...."

Our skilled labor force has also been augmented by the contributions of immigrants. Approximately one out of six immigrants during the post war period who has entered the country has come as a skilled worker.

It is worth restating the important fact that our manpower projections indicate the number of male workers age 35-44 in 1970 will be less than 1960 due to the reduced birth rate during the Depression Years. Immigrants could do much to reduce the anticipated shortage in this strategic age group.

It is very important for all of us interested in the immigration question to bear in mind the significant economic investment which the education and training of workers represents both to individuals and to countries. On this point, this country has realized a dividend as a result of the immigrants with high levels of educational attainment and work experience who have come to our shores in recent years. More than 30,000 immigrants with engineering training helped to fill this country's needs in this field during the 1952-1961 period. This immigrant group was almost equivalent to the total number of engineers graduating in the U. S. in 1961. During this period there were other fields in which we realized important gains in our manpower resources from immigration: 14,000 physicians and surgeons, 28,000 nurses, 4,900 chemists, 1,100 physicists, and 12,000 technicians came to the U. S.

To emphisize the economic importance of educational attainment as it contributes to our manpower wealth represents no disregard for human values or the dignity of the individual. An estimate has been made that it costs about $35,000 to rear a child and provide him with a college education. Assuming the validity of this estimate, this country has gained 1 1/4 billion dollars as represented in the human capital of immigrant scientists and engineers coming here since 1952. This amount when added to the 2 1/4 billion dollars representing other highly trained personnel, has provided this nation with a net addition of human capital of about 3 1/2 billion dollars.

Finally, in a world of diminishing size, where Western nations, of necessity, are growing more interdependent both economically, politically and in terms of defense, there is perhaps a deeper and more profound value to this country from immigration than can be calculated in money terms. There seem to be the beginnings of vision and understanding by the citizens of this country that reach beyond our own shores to the peoples of other lands, an outlook that is no longer impaired by the fear of those whose habits, customs, and way of life are different from our own. Immigration can teach every one of us in a very direct manner that our foreign neighbors are not really very different from ourselves and that their fears, anxieties, hopes, goals and aspirations are not really different from our own. We must not forget this lesson and must in the future continue to utilize the intellectual, cultural and economic benefits of immigration.

Sen. Jacob K. Javits

There is no doubt that the teachings of both Pope John XXIII and his predecessor, Pope Pius XII, have emphasized to the Christian conscience the need for this moral approach to the problem of migration. In this short talk, naturally, I have had time to make only the briefest kind of reference to the basic principles upon which it is based. Its full development is outlined in the Apostolic Constitution, "Exul Familia." In conclusion, I might recommend its careful study to you.

Hon. George L. Warren

May I begin by thanking our Chairman for his most gracious introduction. Indeed it is I who am honored by the invitation to speak to so distinguished a group as this. I have read your program with a certain amount of awe, and am more than humbled to find myself listed with so eminent a group of speakers. I share your concern for the grave problems of immigration to the United States, and both as a priest and a sociologist, I am proud to subscribe to the principles of the American Committee on Italian Migration.

I am looking forward to meeting many of you personally and to chatting with you in the days ahead, for I am sure that sharing the same ideals and the same concerns we shall be good friends. Conscious as I am that, according to some historians, St. Patrick himself may have been an Italian, I feel at home very much.

I do not know Italy well. The extent of my knowledge comes from a two week visit made during the Holy Year of 1950 when I made my pilgrimage from Switzerland where I had been studying. But no man visits Italy without awakening in himself the desire to go back and to stay longer, and I look forward to the time when I shall be a reverse migrant and find myself in Italy once again.

It is customary for a speaker, no matter how academic his background, to offer one or two funny stories at the beginning of his talk, and I am not bold enough to fight against this laudable custom. When you hear my stories, however, you may think that my boldness is in the other direction.

What I hope to do this morning is to point out some of the real contributions that the Italian immigrant has made to the United States. You might call this a sociological justification for the program of the American Committee for Italian migration, for I hope to point out clearly that this nation has gained in many ways from the coming of the Italian migrant group and that this gain can be multiplied by an increase of this migration.

The title of this talk may have been somewhat misleading. I do not hope in a short half-hour even to scratch the surface of the many contributions that Italy has made to the United States. To do this one would have to span the centuries and seek the very foundations of our civilization whose noble pillars were laid in Rome, or trace back the golden history of art and letters and speak of Florence and its genius, or page the books of history and commerce and read the entries dated Florence and Genoa, Milano and Napoli. It will be enough—perhaps even here I am too bold—to consider the contribution made by the Italian immigrant of the past hundred years to this country which he chose as his own. This is the tale I have to tell, and if it is somehow an ordinary tale, it is in reality very wonderful indeed, because it is the story of your parents and grandparents, and of you, yourselves.

I shall not speak of it as a historian, although it would make an interesting recital of facts and events which have made their way into the historical record of this country. I should like to speak of it as a sociologist, as one whose task it is to study society as a system of inter-acting agents, of groups that influence each other, dynamically in the process of social life.

Thus our spotlight is on the migration of several million people of a different culture and the influence this migration had, on the land to which they came, an on the culture of those who were there before them. The mingling of cultures is something like the blending of coffees. Each type of coffee grain has its own specific flavor, its own consistency, its own particular richness and aroma. Some blendings can be made easily. They seem, as the coffee advertisements say, to be made for each other. Others must be ground still more finely until a proper tasteful blending is complete. So it is with peoples. Some cultures blend well, others require an immense amount of give and take, of adjustment and accommodation before they can be made into a harmonious society.

But perhaps I am getting ahead of my story. I should be a good teacher and define my terms first. What is culture? And what is different in one culture or another? We can call culture the sum total of all the thought and action patterns of a group or of a people as a whole. It takes in everything from our table manners to our deepest value system, from the way we dress to the way we talk, to the way we think about important things. It is enforced by pressures from those around us and builds up inside us, giving us patterns of acting and patterns of thinking. A popular New York radio program used to insist that "We are what we eat" and in a certain sense this is true. It is also true in a very real way, that we are what our cultures pressure us into being. Not that culture ever takes away free will, but that it can make it easier for us to do certain things that to do others.

May I give you an example. It is not original with me, and so you may be already familiar with it. If a young Irish lad—red hair, dimples and that winsome Irish smile—were adopted by a Chinese family when he was just a few days old, what would he be like as a young man of twenty-one? Let me confuse the story a little more. How would he compare with a Chinese young man of twenty-one, who had been raised since infancy in Ireland? The cultural influences working on each of these lads would have made the red headed Irishman a perfect Chinese and the yellow-skinned youngster a 100 percent Irishman. No only would they speak their adopted language with the accent or brogue of a native, but the redhead would think as a Chinese, would react as a Chinese, and would find a typically Irish pattern of concepts absolutely foreign to him. This is what I mean by culture, and it enters into our own lives in a million little conditioned cultural reflexes that mark us as belonging to a certain group of people.

Now if this culture is never challenged by having to come into contact with new ideas and new ways of looking at life, it can become stagnant and lose its vitality. Imagine how boring it would be to live in a land where every single person looked exactly alike, and acted exactly alike. There is a parallel, and it is found in a land where everybody thinks the same way as if they were turned out by the same limited machine. Now you appreciate that I am making these examples rather extreme to make my point more clearly. What I want to illustrate is that a nation needs the challenge of new cultures and new ideas in order to stay alive and vital in the world. This is still true today; it was even more the case at the beginning of this century when the Italians came to the United States while it was still in the wraps of its initial isolationism.

The migration was such an inter-cultural contact. To an Anglo-Saxon, Protestant-oriented America, there came this wonderfully different Mediterranean people. The Catholic Irish were hard enough for the native American to understand, but they still spoke the same tongue. The Germans, even though their language was different, were at least a cousin civilization, but the Italian was something else again, and this newcomer presented a different outlook on the world.

What brought this new group to the United States? What were the causes of their migration? John Foster Carr, writing in 1906, described it this way: "The poor in Italy are everywhere crushed by heavy taxes...But more serious than the exactions of the tax gatherers is the long-continued agricultural depression that has reduced a large part of the south to poverty." Carr notes that the excess of births over deaths in one year amounted to 350,000 people, the population of a whole province. "Through whole districts in this over-crowded land," he goes on, "Italians have to choose between emigration and starvation." They are driven "by a definite economic cause and not at all by any vague migratory instinct."

Oscar Handlin in his excellent study of Immigration as a factor in American history notes that by 1950, more than 4,776,000 Italians had come to the United States, the peak year of the migration being 1907. The latest census information released by the Department of Commerce shows that the young of Italian stock is the largest among all the foreign stock populations in the United States, counting for more than 13 percent of the total, and being a full half percentage point above the Germans, who rank second. More than one out of every eight persons of foreign birth or parentage in this country is of Italian stock!

What kind of people were they, these millions who crossed the great Atlantic—these immigrants who braved the ocean crossing to come in such multitudes at the turn of this century? Oh, surely, many were unlettered and unlearned, poor in their education, and poor in their possession of material goods, without schooling and often without skills; they were indeed little people who sought to find a meager place in this great but strange new land; this, all this, is true, yet culturally they were giants.

Not one but knew by heart the lilting melodies of the world's great music, not one but carried a memory of time-honored proverbs and snatches of overwhelming verse. They were the heirs of a culture whose noble traditions had become part of the air around them and they brought to the new world the sunshine and the newness of this ancient heritage.

I do not say they all were heroes, far from this. But let us merely let it be said that there are good and bad in every race and nation, and look at the vast majority who are numbered among the good. These are the folk who gave themselves to build up this nation; because in giving it diversity, they gave it greatness!

The Italians who came to the United States in the 1890's and afterwards were not a drain on the resources or the wealth of the new world. They enriched it and they bestowed great gifts on it. Before I talk at some length of their cultural contribution lest we forget that there were many others— let us consider the economic blessings they brought to America, their influence on the historical institutions of their adopted country, and their impressive role in the development of social and welfare thinking.

Economically they filled an important gap in the needs of the labor market of the United States. Listen to Carr writing in 1906 again: "The Italian comes because this country has the greatest need of unskilled labor. They come by the hundred thousand yet their great numbers are quickly absorbed without disturbing either the public peace or the labor market. In spite of the enormous immigration of Italians in 1903 and 1904, the United States Labor Bulletin shows that the average daily wage of the laborer in the North Atlantic states—the congested area at the very gates of Ellis Island—had increased by about four percent. And 1904 was not a particularly prosperous year. Equally significant, in view of the unprecedented Italian immigration of the first six months of this year (he is talking of 1906), is the announcement in the last number of the Bulletin of the New York State Department of Labor that the improvement in the conditions of employment has been so marked, and the "proportion of idle wage earners has diminished so rapidly, that the second quarter of 1905 surpasses that of 1902, which was the record year up to that time."

And the Italian was willing to work. "We who have no education," one of them used to say, "must have good sense in our hands."

And little by little, a bit more slowly than might have been expected, they have begun to take their proper place in American history, they have begun to enter the key posts in the institutions of this nation. Now they are numbered among the senators and the governors of great states, their names appear in the high tribunals of justice and in the high ranks of the military, they have entered the hierarchy of the American church, and in our day even to the Cabinet of the President of the United States—and this is but the beginning.

More than this, no history of social welfare in the United States can be written without the story of one little Italian woman, who found that she really could do all things in the power of the Lord, and who made her work for the poor and needy Italian immigrant the model and pattern of much of the social charity of our time. With so much fittingness did Pius XII call her the mother of the immigrant and their celestial patron: Frances Cabrini of whom Theodore Maynard truly wrote that for her this was too small a world.

In the area of cultural contributions, let me name five of the greatest of these and then say a word about each in turn. The very presence of the Italian immigrants—as we have mentioned before and as is, of course, true of every newcomer group—their very presence focused attention on the pluralistice base of our American society. It gave the older American the chance to reflect on himself and his way of life, an opportunity to adjust outmoded patterns of social activity in line with values now seen more clearly. The Italian brought also a spirit of independence that renewed the democratic fervor of revolutionary America. Besides this, he brought with him a sense of values that was more spiritual and more open than the dry materialism that threatened to hold so grave an influence in this country's past. Fourthly, there was a certain richness to his life, a certain fullness and joy. He enjoyed life and the bittersweet ache of living, enjoyed it and embraced it with an ardor that was both attractive and catching. Finally, he brought as a corollary to this depth of feeling, a tendency to the habitual practice of that most rare of gifts, the virtue of magnificence.

Every newcoming group, in as much as it forces the old inhabitants to reflect upon themselves thereby performs a great service to society. This is true of the Spanish-speaking in the United States today, and it was true of the Italians at the beginning of the 1900's. They prevented America from becoming the kind of nation in which everybody is slave to a single hard and fast rule of culture. They brought variety—in thinking, in acting, in the values of social life.

Next, their spirit of independence was a refreshing change on the American scene. They wanted to go into business for themselves as soon as they could. If they had a specialty—some of the finest stone cutters were Italians, and some of the best florists—they would not be satisfied unless they were doing what they liked to do and what they could do best.

Unlike the Irish, they did not enter the occupations where the individual must form part of an organized team. It is only recently that we find a good number of Italians on the police force, for example. They were independent, anxious to take care of themselves. Insurance appealed to them, because the commission system gave them the chance to work for themselves. This emphasis is an important one in their outlook on life, and it has been important in American society.

Thirdly, the Italian culture was steeped in a long tradition of Catholicism. All of them did not practice their religion, indeed many of the immigrants were strongly anti-clerical with all the ugly points of view that accompany such an attitude. But whatever he thought of God and the Church, he thought of it deeply, and he was never unaffected by the profoundly spiritual part of his nature. Angelo Pellegrini in his book of biographical sketches "American by Choice" describes his own mother in a sentence that subtly reveals this side of the Italian character. He writes, "She had a peasant's love for early autumn, and she was wise enought to see in the yellow leaf a reminder of her own mortality." The Italian may not be by nature a poet, but he becomes a poet more easily than the citizen of a less passionate people.

There was a joy in living that the Italian brought with him wherever he went. No matter how hard the labor of the week might be, no matter how many the troubles or how grave, he was always ready to put them aside for a fiesta or a party or a few hours of song. Psychologists today have many a name for this indispensable aid to mental health, but to the Italian it came naturally, and he brought it with him to the businesslike hurly burly of newly industrial America.

I have referred above to the virtue of magnificence and I should like to treat this as the final one of the great characteristics of the Italian contribution. It is a hard virtue to define; perhaps I may oversimplify it by saying that it is the virtue by which we are enabled to do things in a big way. I have found—and this is a very personal experience—that God has given this gift to many Italians. It does not make any difference if they are rich or poor, learned or without education, they have a knack for seeing things in a large light and doing them in a big way. May I illustrate with one story. Last month in New York, one of the greatest and most beloved of the Italian pastors came to the end of an amazingly full and zealous life. Death came to Monsignor Bonaventure Fillitti just as he—one of the great builders of the Archdiocese—was planning to erect a great new church in the Bronx.

The story of this church goes back several years to a pilgrimage that Mons. Filitti made to Lourdes. It was a time of great grace and one in which the inspiration comes to make great resolves and great promises. Mons. Filitti loved this central shrine of Our Lady, and at this pilgrimage he made her a promise. He promised to build a fine new church at Our Lady of Grace, his parish. So far the story is inspiring but not necessarily unusual. What adds the touch of magnificence is this. That Our Lady might know that he was not just speaking lightly, he added a sanction to his promise: He told her that he would not come back to Lourdes until the Church was completed. He will never go back to Lourdes now, and other hands will finish the work he began, but the Mother of God will surely smile on him with a gesture of her own magnificence when this wonderful Italian-American priest stands with his great heart before her throne.

The Italian personality, fused into the melting pot that is the American way of life, can only enrich it and make it more appealing. There is no mystery to the fact—and yet it is still an astounding fact—that the world's two most beloved and revered men of this generation have both been Italian: One of them the tall Roman nobleman who shook the modern world with the depth of his vision of the mystical body of Christ, and the other, the great old man of Sotto il Monte, whose passing still leaves us with a catch in our throats, and whose unforgettable name, we may pray, may even in our time be raised to the honors of the altar.

The Italians in the United States have made their contribution to the greatness of this nation. They have nothing to apologize for, for their contribution has been a substantial one. To work the hardship of separation of families on this group, as our present legislation provides, offends against the gratitude of this nation and the laws of Christian charity.

Pope John XXIII in his very first encyclical turned his attention to this and commenting on measures recently taken to ease the migration of peoples he wrote: "We trust that these measures will make it possible for emigrants to enter those lands in greater numbers and with greater ease, but we are even more concerned that they provide for the happy reunion of parents and children as a family unit." Thus your goals are approved and promoted in the words of the man who so well deserved to be called "the common father of all".

His Eminence Cardinal Confalonieri, when he spoke to you in May 1961, in a few sentences summed up the whole message of this long talk on the cultural contribution of the immigrant, when he said, "Just as you are a vital and integral part of your wonderful nation ... so now the new emigrants integrating little by little within the new structure, will also bring good elements of civilization, goodness, history, faith, technology, dedication—towards the mutual perfection and the concrete realization of the true universal brotherhood of the people."

This task the migrants of the past have begun, may God grant that the migrants of tomorrow—in fitting numbers and with families joined together—may continue to write the bright page of this history.

Hon. Angelo Gagliardo

Very Rev Msgr. Francesco Colasuonno

Sen. Keating and Westchester delegates

Sen. Keating and constituents

Mr. Chairman, distinguished officers and members of the American Committee on Italian Migration, honored guest, I am pleased to be with you at this most meaningful gathering.

There is an ancient custom Mr. President, that has almost attained the status of protocol—and that is for a speaker to open his remarks with a little story. I am usually punctilious in this regard, and let today be no exception. I heard not long ago of a Latvian family, newly arrived in America. The entire family was deeply and favorably impressed with their wonderful new land and particularly was this true of the 8-year old daughter, Trudi. Indeed Trudi rapidly acquired the patriotic view that everything American was not only perfect but unique. One day she announced to her mother that their neighbor, Mrs. Smith, had a new baby that morning. The mother, not knowing the other family's plans to adopt a child, told Trudi she was mistaken. "I saw Mrs. Smith only yesterday, and she is not going to have a baby."

Trudi insisted. Her mother decided this was the time to explain the facts of life. Trudi listened intently, until her mother gave the information that it took a baby nine months to arrive. "Oh, but mother," Trudi protested indignantly. "This is America."

Your organization has been in existence 11 years, and throughout that time has waged a consistent war on the unfair, unjust, and unnecessarily discriminatory provisions of our present immigration laws.

Those who proclaim that the image of the United States is not harmed by our present immigration laws are like the ostrich: they will not face facts. The security of our commitment to freedom and justice is bound to be questioned as long as discriminatory immigration laws bar entry into the United States on the basis of race or national origin.

More importantly, obedience to our own tradition requires that we eliminate these discriminatory provisions from our laws. All of us here know only too well that our present laws are not at all in harmony with the great philosophy of our culture.

In recognition of these conditions, a number of Senators from both parties have joined together in proposing legislation which would completely overhaul our immigration laws. I am extremely gratified to be able to report that this legislation is co-sponsored by one of the largest bi-partisan groups ever to join in legislation of this type in the Senate.

Opponents of revision constantly argue that this measure will authorize a veritable flood of immigration into the United States. This is not so. What it would accomplish is the refueling of the American Cultural and economic engine with peoples from diverse backgrounds with diverse aptitudes and abilities, of the sort who have historically given America its unique and distinctive way of life.

We are living today in an era of advanced technology, an era that requires the best that is in us. We are shortchanging ourselves by laws which bar from our land men and women whose genius and skills can help America meet the challenges of the future just as they helped us meet the trials of the past. America has become great through the genius and industry of immigrants of every nationality and from every corner of the world—their minds and muscles have built the foundation of the nation we live in today. No nation can ever have a surplus of brains and skills, and no nation can prosper and grow if it cuts off the nourishment it receives from dedicated men and women throughout the world searching for a better life.

Fundamentally, we are dealing here with a great moral problem. We cannot turn our backs on families separated by obsolete quota lists. We cannot refuse to do our share in relieving the misery and hoplessness of those who still seek a home in which they can live out the remainder of their lives rather than a camp in which they can exist until death. Our American heritage demands an immigration law inspired by a humanitarian spirit.

One of the most important goals of the legislation we are sponsoring is to facilitate the reunion of families now separated because of inequities in the present law. Can anyone seriously argue against the fact that this is consistent with American ideals and heritage? Thousands of American citizens today find that at best it is difficult, and at worst impossible, to bring close members of their families to the United States. Is this humane? I say no, and I say that we must do whatever is necessary to relieve the anguish of those who seek only to be reunited with their loved ones.

If tomorrow southern Italy were fully industrialized, and the Common Market brought prosperity and employment to levels far beyond those of this very moment, the work of organizations such as this Committee would not be over. Economics alone cannot change what is our moral duty: to reunite people who wait with eternal hope that they may once again be with their families. This heartache cannot be justified or relieved by statistics.

All of us who share the belief that the immigration quota system is sorely in need of revision deeply appreciate the efforts of private organizations who have toiled so tirelessly in this field. We must forge a rational immigration policy that is attuned to national needs and ideas for the future and which will again light the beacon of opportunity for freedom-loving men in all nations.

America can and must capture the heart and imagination of the population of the world by again setting the example which has made our nation a hopeful symbol of the oppressed ever since our colonial days. The world is crying out for moral leadership, and we can help provide it by adopting a more enlightened and sensible immigration policy.

There was no lack of attention to these problems during the last campaign and both parties expressed support for broad immigration reform. In between campaigns, however, this becomes one of the most neglected areas of governmental concern.

Certainly the time has come to redeem these pledges and to give serious attention to this problem. If the Executive branch does not provide leadership on immigration reform, then let Congress move ahead on its own. Each day's delay produces more cases of human tragedy and hardship. Perhaps a demonstration by Congress that it is determined to deal with this subject, will spur the Executive branch to action and provide the impetus needed to achieve results.

Since nothing has been forthcoming from the Executive branch to date, I am today urging that the Senate Immigration Subcommittee—of which I am a member—schedule hearings on the pending bill without waiting any longer for the Departmental reports. I hope that the House Committee on the Judiciary can also be induced to move ahead. Certainly Congress has its own responsibilities in this area and it is time we began exercising them.

I have full confidence that your dynamic and purposeful organization—representing as it does the spirit of man's humanity to man—will play a vital role in these proceedings.

May the unfolding years continue—as I know they will—to mark an even greater and richer fulfillment of the sacred human cause to which so many of you have given so much of your time, of your energy, of your devotion and of yourselves.

As the name indicates the American Committee on Italian Migration is dedicated to the modernization of existing immigration laws. This has been its function since its founding in 1952.

It, however, stands to reason that such a function and such a dedication amounts to more than even the most conscientious and the most resourceful efforts to affect legislation, or to effect new legislation.

Our efforts really do not, and certainly should not, begin when we are face to face with law-makers or politicians.

We must come to them with a quiet but solid faith in ourselves and with an attitude that will light our way and that of those whom we would influence.

So let us pursue at least a bit of self-examination. Can it be that all we need to do is to get laws changed?

Perhaps self-examination will show that the main need is to cause some broad-gauged changes in ourselves. That we must be more realistic in setting up our goals and our attitudes. That it is far from enough to do fund-raising and inhabit the lobbies of the Congress and the various legislatures.

Fund-raising and Public Relations, important as they are, are only tactics —the needed routine chores to advance our cause.

Isn't what we must do first is to cause a light to dawn? And remember that no cause or crusade ever received immediate or automatic acceptance just because it was a good cause or a good crusade—or because it was backed by tremendous physical or financial effort.

Actually it is the factor of the spirit—guided by a reasonable realism—that is the greatest driving force, the best stabilizer, and the best stone-crusher. The stones to be crushed are prejudice and indifference.

To bring to our work to its most effective function—to dramatize the human and the spiritual side that is so inescapably included in it—should we not:

1. Realize that what we are selling is Italians.
2. Realize that there are a great many second-generation Italo-Americans who have a tendency to look away from their origins.
3. Realize that we must sell these Italo-Americans on themselves and their origins—and on the need for new Italians to come here.
4. Realize that every foreigner who first came to America—from whatever land—encountered prejudice at the start. It was not his nationality that caused the prejudice. It was simply that he was new here.

The Irish were among the first to encounter it. The deep-dyed Yankees of the U.S. east-coast had no welcome for them at all. And the ancestors of this Yankee element found even less hospitality—from the Indians.

Realize that even the most Americanized individual of Italian descent has no reason whatever to be less than proud of where he came from—and be proud that Italian culture and Italian skills can help the United State of America.

Realize that of all people in all the world who have applied for immigration visas to the United States 82% are Italians. Most of them want to join their families here.

Realize that no other nationality in the world gives the United States such a vote of confidence in the turbulent world of today.

Realize what a great potential asset it would be to the United States to bring this love-warmed faith to these shores.

Let us continue our routines of meetings, dances, dinners, benefits, legislative and political approaches. Let us not believe that we assemble here to seek

favors from this great nation. Let us come to our Symposiums feeling that we can give something to the United States and do something for Italians at the same time.

We are selling Italians. We are selling a quality product.

Let us above all remember that the way in which the Italians and Italo-Americans already here comport themselves and reflect Italy's true nature are the two most powerful basic forces to aid in bringing new Italians here and bring us continuing success in our work.

There is no doubt that one of the most depressing realities of the time of crisis in which we live has been, and still is, that of the migration of great masses of people. It is the natural result of the wars and upheavals that characterize our era, as well as of a need for greater planned migrations because of population pressures on resources. Those who, in the words of Pope Pius XII, predecessor of our late Holy Father, Pope John XXIII, "trudge the roads of all the world in search of work and bread" come from almost every nation under heaven.

To understand and appreciate the attitude of the Church, the Christian attitude toward migration we might call it, we really do not have to go much beyond the statements of our late, beloved Holy Father, whose mortal remains are being solemnly laid to rest even as we discuss these important questions at this Third National Symposium of the American Committee on Italian Migration here in Washington this week.

The Church of Christ, responsive to the needs and anguish of the children of men, has held out compassionate hands to the migrant wherever it could reach him. In his very first Encyclical, "Ad Petri Cathedram"—At the Chair of Peter—the late Holy Father expressed his concern for the fate of so many persons who had to leave their homeland in search of greater opportunities for work.

In his most recent Encyclicals, "Mater et Magistra"—Mother and Teacher—and "Pacem in Terris"—Peace on Earth—which will undoubtedly historically record Pope John XXIII as the greatest social teacher of the age in which he lived, he outlines clearly the philosophy of the Church and the responsibility that men and nations have in this problem of the migrations of people. Probably no papal documents have been more widely read, by Christian and non-Christian alike, and their forthright attack on the problems of our day and their offer of a solution undoubtedly did as much as anything else to enshrine the Pope of the People in the hearts and minds of men and women throughout the world. They are characteristic of the love and concern for the individual that he showed from the very first day that he was enthroned in the Chair of Peter.

In the first of these last two Encyclicals, "Mater et Magistra," Pope John XXIII pointed to the fact that in a number of nations there exists a discrepancy between available agricultural land and the number of rural dwellers. He said: "Some nations experience a shortage of citizens but have rich land resources; others have many citizens but an insufficiency of agricultural land." His solution was that "the solidarity of the human race and the sense of brotherhood which accords with Christian principles, require that some peoples lend other energetic help in many ways." He tells us that "this would not merely result in a freer movement of goods, of capital, and of men, but it would also lessen imbalances between nations."

In the last Encyclical to leave his pen "Pacem in Terris," the late Holy Father, probably in an effort to leave this principle indelibly fixed in the minds of men, again stated: "There are countries with an abundance of arable land and a scarcity of manpower, while in other countries there is no proportion between natural resources and the capital available. This demands that peoples should set up relationships of mutual collaboration, facilitating the circulation from one to the other of goods, capital, and manpower."

Thinking again of the welfare of the individual, the Holy Father qualified his remarks by saying: "We deem it opportune to remark that, whenever possible, the work to be done should be taken to the workers, not vice versa. In this way a possibility of a better future is offered to many persons without being forced to leave their own environment in order to seek residence elsewhere, which almost always entails the heartache of separation and difficult periods of adjustment and social integration."

However, always realistic, Pope John XXIII realized that the migration of many people would be necessary and he impressed upon us the importance of preserving

the family unit in any migration that does take place. He said: "We keenly hope that religious and civil institutions will encourage the reunion of family units, even at the price of heavy sacrifices, and that they will offer them proper accommodation and means of providing for the education of their children by the opening of day nurseries and Catholic schools." He looked upon the provision of services for assistance to immigrants and refugees as one of the principal responsibilities placed upon us by the teachings of the Gospel, and he stated that it must always be one of the highlights of the charitable activity of the Church.

From the first day of its existence the Church has always taught that where men cannot draw sustenance for their families from over-populated areas, there exists the right of migration to areas of the earth's surface where there is less population pressure on resources. In a very special way, those who have been deprived of home and possessions by forcible uprooting have a right to expect planful efforts on their behalf in relation to voluntary migration to permanent homes. Of course, the Church has always emphasized that the right to migrate is not absolute, since sovereign states have the right to limit immigration into their borders for the sake of the common good.

Nowhere can we find this more clearly voiced than in the letter of Pope Pius XII to the Bishops of the United States of America in 1948. Pope Pius said: "You know indeed how preoccupied we have been and with what anxiety we have followed those who have been forced by revolutions in their own countries, or by unemployment or hunger to leave their home and live in foreign lands.

"The natural law itself, no less than devotion to humanity, urges that ways to migration be opened to these people. For the Creator of the universe made all good things primarily for the good of all. If then, in some locality, the land offers the possibility of supporting a large number of people, the sovereignty of the State, although it must be respected, cannot be exaggerated to the point that access to this land is, for inadequate or unjustified reasons, denied to needy and decent people from other nations, provided, of course, that the common good, considered very carefully, does not forbid this."

The inherent right of man to move to parts of the earth where is productive capacities can be put to use stems from the Christian view of property, and of the world as a whole. The duty of sharing in equities of property so that there may be an equality, is part of the message of St. Paul. He reminds us of that happy state, made possible by charity in which: "He that had much, had nothing over; and he that had little, had no want."

This charitable sharing of resources between individuals is only a foreshadowing of the charitable sharing of the earth's resources between the many peoples of the earth. It is not possible to transport enough aid from the "have" countries of high industrial capacity and prodigal resources to the "have-not" countries, densely populated and poor in resources. The charitable and practical course is to allow migration from the over-populated areas so as to make for greater possibilities of production—both agriculturally and industrially—in areas not yet fully developed. This planful migration is charity in action in relation to global needs and global resources.

These Christian attitudes toward migration have been stated and restated by the Father of Christendom so that Christians would interpret them, and not only put tham into action themselves in voluntary associations, but also be the instruments of converting statesmen and nations to these ideals. It seems to me that we have been quite remiss in the educational phase of our responsibility up to this time. I know that here in America even Catholic institutions of higher learning have failed to inculcate in their students a true appreciation of the place of migration in a right ordering of the world.

You are kind to have me at your symposium. You meet in truly historic times. The barriers to equality for all Americans are crumbling. There is a surge for justice in American attitudes and actions. We are in an era when the core of our democratic credo—the dignity of the individual—is making daily headlines from one end of the country to the other.

We're making progress in removing a grotesque blemish from the face of America. And this is as it should be—for the good of America's Negro citizens, the nation as a whole, and the forces of freedom the world over.

Less dramatic, but an equally intolerable blemish, is the nationally discriminatory and racially biased quota system of our basic immigration statute, the Immigration and Nationality Act of 1952.

The Act's well-known restrictive provisions against immigrants from Eastern and Southern Europe, its token quotas for Asian countries, and the racist implications of its Asia-Pacific Triangle clauses should have no place in our public policy of the mid-sixties.

Enactment of S. 747, the reform bill I introduced on behalf of myself and 35 other Senators from both national parties, would remove these purely arbitrary racial and nationality barriers to immigration. The bill substitutes a new formula based on equality and fairplay for people of all races and nations.

The impressive support for S. 747—in the Congress and throughout the country—evidences, I believe, a growing public awareness of the need for reform, and a fast evolving consensus as to the kind of reform that is needed.

I commend all of you here for your vigorous role in producing this consensus. The American Committee on Italian Migration has broadcast far and wide the need for reform. You have helped mightily in alerting us to still another area where we must see that our American creed shapes our national policy.

I am confident that your efforts, and those of like-minded Americans, will produce results in the coming months.

President Kennedy, during his service in the Senate, was a leader in the effort to liberalize our immigration laws. His recent statements that his Administration is working on legislative proposals to change the quota system are most welcome. We must have the President's full and active support.

With such support we will win a major victory. The basic principles of S. 747 will be enacted into law. Discrimination in our immigration policy will once and for all be left for the study of historians.

The discrimination built into the Act of 1952 is reason enough for reform legislation. But in effecting an equitable admissions policy, this bill also accomplishes other important changes.

Parents of American citizens would be admitted to the United States on a non-quota basis.

There would be a flexible provision for the admission of a reasonable number of refugees without the necessity for enacting emergency bills.

Priority would be given to the admission of those with special skills needed in this country.

The lack of these provisions in the Act of 1952 has necessitated many special, temporary, legislative enactments. The list is a long one—from the Refugee Relief Act of 1953, through the act passed in the closing days of the last Congress to allow several thousand skilled persons and relatives of Americans to enter this country.

The latter act cleared the way for a number of distinguished scientists whose special talents are vital to the performance of important defense work. Nearly 50 hospitals, universities and research organizations in all parts of the nation are

benefiting by this special law. Under the quota system of the Act of 1952 these exceptional persons, as well as many relatives of Americans, were inadmissible to our country. S. 747 corrects this situation and brings our basic statute into a creative relation with the needs of the sixties.

Enactment of S. 747 would not flood this country with immigrants, a charge I have heard made. It does not substantially alter the present rate of immigration. Nor does it eliminate the health, literacy, security and financial screening that each prospective immigrant must pass.

It is simply a reasonable and factual approach to the problem and need of determining an equitable and useful immigration policy for America.

Opposition comes from many quarters. Some oppose reform—and immigration generally—because of prejudice, intolerance and a strange belief in long-discredited racial and nationality myths. But the spirit of this age is against them.

Others look upon the immigrant as economic liability—as a competitor for jobs. This is a legitimate concern—even for those of us favorably disposed toward reform.

The economic aspects of immigration of course are complex—I would be the first to say it. But as I pointed out recently in the Senate, S. 747 was introduced only after thoughtful consideration by its sponsors of the economic impact on our complex technological economy. We do believe our bill has economic value. We firmly believe its enactment will stimulate national economic growth. The best data available confirms this.

President Kennedy's words at Yale University over a year ago have a real relevance to the economics of immigration. "Mythology distracts us everywhere," he said. "We must move on from the reassuring repetition of stale phrases to a new difficult essential confrontation with reality."

The presence of racial, economic, social and political myths—in any segment of public policy—can only stifle America's growth and keep us from a broad area of potential achievment.

No responsible citizen will deny that our immigration policies do, indeed, have an impact on our economy. But let's not deal in mythology. Let's be honest with ourselves.

That we continue to need the economic stimulus of immigration, is outlined graphically in recent studies by the Department of Labor. Officials point out that the favorable prognosis for job opportunites over the next decade would not be upset if the current level of immigration is maintained. They even suggest a slight increase in admissions during this period would be a boon—in terms of economic growth—if the skill level and occupational composition of added immigration fell in categories of need. I remind you—this is one of the priorities of S. 747.

Under our present immigration policy we add through immigration—including quota immigration and non-quota immigration from the Western Hemisphere—about 125,000 workers a year to our national labor force. The best estimates are that under the terms of S. 747 this figure would be increased by about 75,000.

When we compare these 75,000 new workers with the number of new workers which will be added to our labor force through population growth each year, then we see the impact of immigration on employment in its proper perspective.

It is estimated that approximately 2.6 million young people will be added to our labor force in each of the next ten years as our population grows. The addition of workers which might come under a revised immigration program is only 2.9 percent of that figure—and it is only .1 percent of our total national labor force today.

Tuesday, June 11, 1963

12:00 a.m. Conference

The "Hows of ACIM"
Closed Session of ACIM Members
to exchange views, ideas, plans

Mr. E. Howard Molisani
Vice President, I.L.G.W.U.; N.Y. State AFL-CIO
Secretary, United Italian-American Labor Council, Inc.

The Labor Movement which I am very proud to represent, has not always looked with favor on immigration because of the fear of many of the workers that new immigration causes a reduction in their working conditions and standards, that the new immigrants debase their earning capacity. Today we do not find such fears in the labor movement; today we note that even the president of the AFL-CIO, Mr. George Meany, has come out strongly for a correction in the immigration laws. We have realized that rather than a hurt to the American labor movement, immigration has been a source of wealth and well being. It is because of the tremendous amount of immigration that we had in this country that we have a country with such wealth and well being for the average citizen, so that labor movement generally today looks with favor on the immigration changes suggested by us and they look with favor because they realize that these changes can bring about improvement generally in the living condition of the average American citizen."

Mr. Salvatore Gambino
Peekskill, New York

"We are not fighting only for immigration that is fair to the Italians; we are fighting for immigration that is fair to all racial groups and the quicker we broaden the base, the more our children who have been taught to be American of Italian extraction will join in the fight for equal justice and equal rights.

We are not only looking for Italian Americans to come to this country. Let's stress the fact that we are associated with the National Catholic Resettlement Bureau. That Bureau does not contain only Italian and Americans. We want the Spanish Americans, Portuguese Americans, all kinds of Americans who believe in equal justice and equity. That is what we want. We broaden the base, and our children will fight, the same as we fight for the rights of Negroes and the rights of other minorities."

The Hon. Angelo J. Gagliardo
Cleveland, Ohio

"We have in a sense arrived, but with the so-called achievement of a certain position in the community and an extension of certain basic rights to the Italo-American comes also increased responsibility to so conduct ourselves at all times in public or in private, alone or in groups, in a way to engender and bring respect upon ourselves as individuals and upon the group which we represent, whether we like it or not, and I happen to like it."

Mrs. Christine Romano
Brooklyn, New York

"I personally think I myself am going to do much more because I have been very inspired by this symposium. I enjoyed meeting the President today. I think it was wonderful that he came to see us in spite of the rain, and I am sure we all enjoyed, we all got a lift whether we were discomforted or not, we don't care. We are not here for the comfort."

Tuesday, June 11, 1963

1:00 p.m. Luncheon

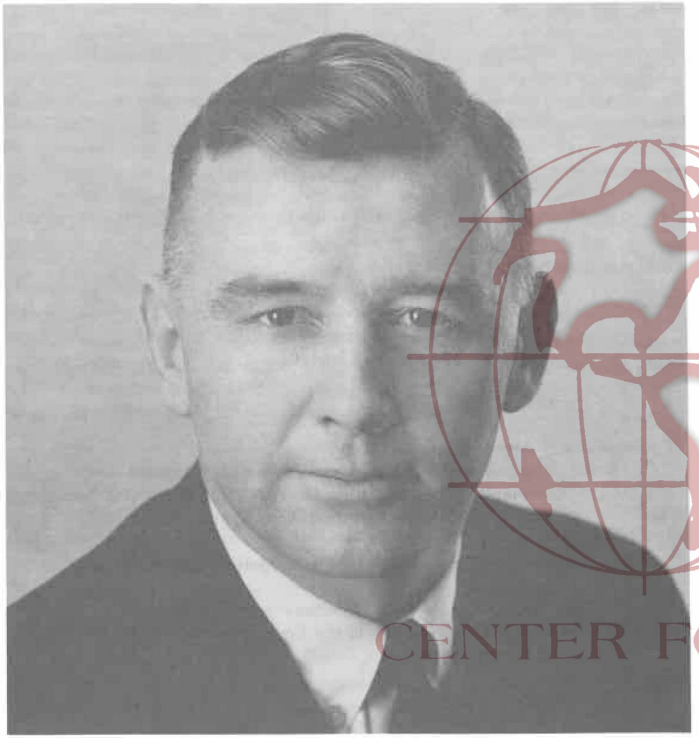
Grace: The Very Rev. Louis Riello, P.S.S.C.
Provincial Superior, Eastern Province
Pious Society of St. Charles

Introduction

Mr. E. Howard Molisani
Manager-Secretary, Local 48, Italian Cloakmakers Union
Vice President, I.L.G.W.U.; N.Y. State AFL-CIO Secretary,
United Italian-American Labor Council, Inc.

Address - "Urgent Problems of Immigration Law and Policy"

The Hon. James J. Hennessey
Executive Assistant to the Commissioner of Immigration and Naturalization



Hon. Norbert A. Schlei

ASSISTANT ATTORNEY GENERAL

Department of Justice
Washington

Judge Juvenal Marchisio
American Committee on Italian Migration
5 East 35th Street
New York 16, New York

Dear Judge Marchisio:

I am writing to tell you again, in more formal fashion, how very sorry I am that I was unable at the last minute to keep my speaking engagement at the Luncheon on Tuesday during the ACIM Convention here in Washington.

As you know, that Tuesday was the day of the confrontation between Governor Wallace and federal forces at the University of Alabama. Tension rose throughout the morning of that day, and, at almost the very moment when I was scheduled to begin speaking, it was necessary for me to provide for the President's signature an order federalizing the National Guard of Alabama. Thereafter, I continued to work with the Attorney General until the situation was resolved.

I can assure you that very few matters could possibly arise that would cause me to miss an opportunity to address the ACIM Convention. This was one of them, and I hope you will understand and accept my apology.

I am grateful for your invitation and hope that another occasion will arise when it will be possible for me to speak to the Committee. Meanwhile, let me thank you for the sound advice and assistance you contributed in the formulation of the Administration's legislative program in the field of immigration, and congratulate you and the Committee upon your highly constructive efforts in this field.

Kindest personal regards.

Sincerely,

Norbert A. Schlei
Assistant Attorney General
Office of Legal Counsel

Hon. James J. Hennessey

I feel like the man immortalized by your great Poet Dante, "all hope abandon ye who enter in" as a substitute for Mr. Schlei. I am sure you feel much like the baseball fans who have trekked out to the baseball stadium to see Mickey Mantle and after you have been sitting awhile are told the Yankees are unable to appear, but they expect to have a very interesting game with Little League teams instead.

Mr. Norbert Schlei, who was to address you, is the Assistant Attorney General in the office of Legal Counsel. A translation of that is that he is the Attorney General's lawyer. He is the advisor to Attorney General and, indirectly, an advisor to the President of the United States.

All of you who have read in the press the problems that confront the President today elsewhere in our own country, can appreciate the need for Mr. Schlei to remain in his office where he will be available for consultation with the Attorney General. He has asked me personally to express his deep and sincere regrets for his inability to be here.

When Mr. Schlei accepted your appointment to speak some two months ago, he had every expectation of expounding on the legislative programs of the Administration in the field of immigration. Some of the problems that have caused Mr. Schlei to be absent have postponed the time table of that legislation. However, as you were assured this morning with a finality and decisiveness that neither Mr. Schlei nor I can make, there will be an Administration program and it will be submitted to the Congress next week.

For many months now, officials of the various departments have at the President's request been studying all facets of this problem. The legitimate concern of various elements of our society and the other and sometimes competing responsibilities of the nation were weighed. At the conclusion it was determined that we could make changes in our basic immigration law. Correction. It was determined that we could not afford not to make such changes.

Until such time as an Executive proposal is submitted to the Legislative Branch, I and others in the Justice Department are precluded from talking about the precise terms of the proposals. However, this much I can say: that the proposals will be in line with those theses that have been advanced and fought for by your Organization for the past decade. These proposals will be introduced with an expectation of passage. They will not be introduced solely for the purpose of giving lip service to a commitment. These proposals will have inherent in them that a man's worth as a member of the American Community will not depend on whether he was born on the shores of the North Sea or the Mediterranean Sea, but will depend on his inherent worth as a unique human being; not on the pigmentation of his skin, the nature of the God he worships or the language he speaks; no longer prevent an individual in one country from joining his family and relatives of the United States because of the quota to which he is charged is exhausted although he knows that available numbers in other places of the world are not being used.

Now that the goal which you have sought is in sight, you cannot afford to rest on your oars. If anything, now is the time to raise your stroke. With the able coxswains that you have, I am sure that you will.

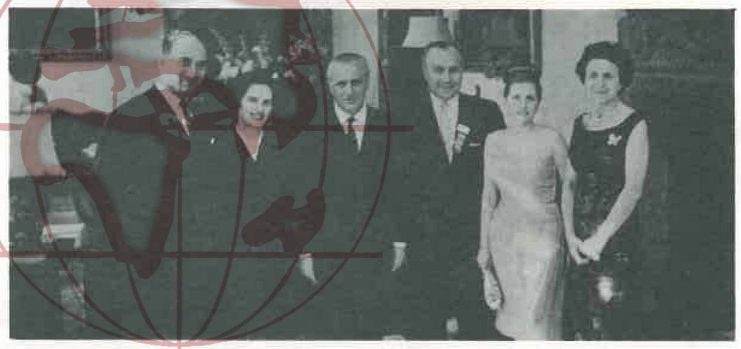
With your help and support; with the bipartisan support that the President's program can expect in view of past platform promises, I am confident that next year we can welcome additional numbers of immigrants from Italy.

I will not speak further now—solely to take up the time. I know many of you have an afternoon that will be occupied by other tasks.... hopefully in enlisting Congressional support of your representatives for these proposals.

Tuesday, June 11, 1963

5:30 p.m. Reception for Delegates at the Italian Embassy

Tendered by His Excellency, Sergio Fenoaltea,
Ambassador of Italy to the United States



Ambassador Sergio Fenoaltea and guests