

Mr. GARDNER. They never seemed to go to the heart of the problem.

Chairman PERKINS. I think I have been very patient sitting here—

Mr. GOODELL. I think you have, too.

Chairman PERKINS. We are not getting anywhere at this stage of the game.

Mr. HAWKINS. I have been listening to this dialog, but you never seem to get around to this side.

Chairman PERKINS. It has been open here. Go ahead, Mr. Hawkins.

Mr. HAWKINS. I think you should at least look down this side of the aisle.

Chairman PERKINS. I will make a public apology to you off the record. [Laughter.]

Mr. HAWKINS. Thank you.

I would like to make a comment, because I don't know who started this hearing, but I would like to go on record as saying that I think the hearing has been a waste of time. I think that if we were going to have a hearing that both sides should have been heard from.

I think this has been a waste of time because some names have been abused today, Mr. Harry Wheeler, for example—I have read through this statement several times, and I think I made statements more militant this afternoon on the record than Mr. Wheeler made, merely suggesting that something might happen if things did not occur.

I don't know Mr. Harry Wheeler, and I don't know what he was advocating, but it seems to me this goes to the issue of whether or not individuals who in good conscience and honesty make statements about improving conditions of their neighborhoods are to be considered anarchists and Communists, I assume, also, and are not to be heard from at all.

It seems to me what we are listening to is a profile of what is wrong in many American cities, that they are not responding to the needs of the people, and it seems to me that we have heard nothing but a lot of testimony to the effect that people who are poor must be more honest than anyone else, more honest than public officials who are elected and paid, and they must be more moral than anyone else, I think the expression "like Caesar's wife" was used. "The poor must be above suspicion."

If people who are poor must not express themselves on public questions, about their schools, for example or if they have a dirty street, they are not supposed to do anything about it, or if they walk up and down this street and see the garbage in the street, they should say nothing, and if the poverty program awakens them out of their lethargy and indifference to what is going on so that they try to become self-sustaining and take care of themselves that is bad, then there is something wrong about what some of us consider the program to be.

It seems to me that what we are saying here is that poor people must just climb in a cave or get in a ditch and go to sleep, and I would suggest that if this is what the poverty program is all about, I think we should be honest and tell the people, but I don't think that we should sit by and wonder why people are engaging in disorders. I don't think that we should assume that, because some people in some of the cities engage in conduct that certainly we don't condone, and we certainly don't like, that merely our expressing ourselves as being