

DETROIT POLICE DEPARTMENT

INTER-OFFICE MEMORANDUM

Date August 20, 1966

To: [REDACTED], Special Investigation Bureau

Subject: Information on Meeting Held at Central Methodist Church, 23 East Adams, at 7:30 P.M. on Friday, August 19, 1966, by Citizens for Fair Law Enforcement (CFLE)

On August 18, 1966, a paid advertisement by Citizens for Fair Law Enforcement appeared in the Detroit Free Press. The ad indicated that the Detroit Police Dept. was the real instigator of the recent trouble on the east side. The ad further urged the citizens of Detroit to find out the "real" truth by attending and supporting CFLE.

This information was assigned to Det. [REDACTED] and Det. [REDACTED], Special Investigation Bureau, for investigation and report.

Citizens for Fair Law Enforcement is a recently-formed organization, very closely associated with the Detroit Committee to End the War in Vietnam (DCEWV), 1101 W. Warren. The acting chairman is Rev. Roger Warren Barney, 50/M/W, 1355 Joliet, Lansing, Mich., formerly of 7380 Teahen Road, Brighton, Mich. Rev. Barney is listed as being assistant director of Parishfield Episcopal Retreat, 422 McKorchy Bldg., Woodward and Sproat. No further information is available on Rev. Barney.

The purpose of CFLE is: (1) to provide bail bonds for the innocent victims of the recent east side incident; (2) to pay for newspaper advertisement of August 17, 1966 (cost - \$900.00); (3) to establish a legal defense fund (attorney fees, transcripts, etc.).

From reliable sources, the following information was obtained on the meeting.

The meeting started at approximately 7:40 PM. About 300-400 people were in attendance. The first speaker was Frank Joyce, 25/W/M, 670 Prentis, DPD Ident. #246841. Joyce has been very active in the Civil Rights demonstrations in and about Detroit since 1963 when he was one of the principal leaders in the First Federal Savings & Loan Association sit-in. Joyce led the introductions and gave a short address of how the Detroit police operate in Detroit -- "the main function of the Detroit Police Dept. is to harass the Negroes and control them, etc."

The second speaker was Wilbert Gene McClendon, 26/N/M, 11314 Kercheval, Apt. 14, DPD Ident. #167796, past chairman of Adult Community Movement for Equality (ACME). McClendon is now under bond to Recorder's Court, Case A-131508, for inciting a riot and resisting arrest. On August 9, 1966, McClendon was one of the principal parties that started the east side incident. McClendon stated that his arrest was planned by the Detroit police to destroy his organization (ACME) because he is too militant in his ideas.

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The third speaker was Rufus Griffin, 25/N/M, 2981 Monterey, DPD Ident. #263955, arrested on 8-10-66 for CCW and awaiting examination (A-131519) on August 22, 1966. Griffin attempted to explain his arrest on 8-10-66, but was stopped by persons in the audience and Wilbert McClendon.

The fourth speaker was Alvin Harrison, Jr., 26/N/M, 2167 Pennsylvania, Apt. 3, DPD Ident. #253048. Harrison is the past chairman of ACME. He is now listed as chairman and advisor for the Afro-American Youth Movement (AAYM), with office at 9211 Kercheval. Harrison is now out on a \$2,000.00 bond (A-131586), awaiting examination on 8-23-66. Harrison has been very active in Detroit in anti-police demonstrations since July, 1965. Harrison explained "black power." Past speeches as to Harrison's version of "black power" enjoin Negroes to go and take what belongs to them — even if they have to use force.

The fifth speaker was William Strickland, N/M, associated with the Northern Student Movement (NSM), out of New York, N.Y. Strickland is a known close associate of Alvin Harrison. Strickland gave a brief address on "black power."

The last speaker was Rev. Albert Buford Cleage, 55/N/M, 2042 Calvert, minister of Central Congregation Church, who ran for Governor of Michigan in 1964 on the "Freedom Now" party. Rev. Cleage supported Harrison and his organization. He denounced Negro leaders as "Uncle Toms," etc. Rev. Cleage was also in charge of contributions and stated the total collection for the night was \$714.03.

The meeting adjourned at approximately 10:10 PM. It was announced that other meetings would be called in the future.


Det. 
Special Investigation Bureau

Det. McGraw:feb

READ AND APPROVED:


Det. 

CONFIDENTIAL

CONFIDENTIAL

DETROIT POLICE DEPARTMENT

INTER-OFFICE MEMORANDUM
Criminal Intelligence Bureau

Date August 24, 1966

To: [REDACTED], Criminal Intelligence Bureau

Subject: MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT.

Covered by [REDACTED] and [REDACTED]
[REDACTED] of the Criminal Intelligence Bureau.

At 7:30 p.m., Friday, August 19, 1966, the Citizens for Fair Law Enforcement held a meeting at the Central Methodist Church, Woodward and Adams, Detroit, Michigan. This affair was attended by 250 persons and was billed as the "Anatomy of the Kercheval Incidents" which was in reference to the recent disorders in the Fifth Precinct. At the termination of this meeting a collection was taken and \$714.03 was realized.

The Citizens for Fair Law Enforcement is a new organization which was founded primarily to raise funds to combat the expenses incurred to fight the legal battle as a result of the arrests made during last week's disturbances. An ad was recently placed in the Detroit Free Press by this organization giving their version of what happened on Kercheval and also seeking funds to aid in their fight. The ad asked the contributions be sent to the Citizens for Fair Law Enforcement giving their address as 1101 West Warren. This address is also the headquarters for the Detroit Committee to End the War in Vietnam and Students for Democratic Society both considered left wing groups made up of primarily persons of college age.

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MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

There were several leaflets passed out at the entrance of the church by other organizations which included pamphlets entitled "The Look at the Detroit Police" which was distributed by members of the Socialists Workers Party (Trotskyites), "Strike Back at HUAC" (House Un-American Activities Committee) which was passed out by Detroit Citizens for Civil Liberties and the final leaflet referred to as "People Against Racism" and gave its address as 1101 W. Warren. See attached copies.

The chairman and first speaker for this meeting was Frank Howard Joyce of 670 Prentis, Detroit, Michigan. Joyce was born 5-27-41 in Jackson, Michigan, and is described as M/W, 5'9, 136 lbs., blue eyes, brown hair and slim. Subject is chairman of the Northern Student Movement, an organization which is closely aligned with the Adult Community Movement for Equality and the Afro-American Youth Movement and members have participated in almost all types of civil rights and anti-police demonstrations.

The second speaker was the Reverend Albert B. Cleage of 2042 Calvert. Reverend Cleage was born 6-13-11 and is described as M/N, 5'10, 168 lbs., brown hair, blue eyes and wears glasses. Subject is the pastor of the Central Congregational Church, 7625 Linwood, as well as being state chairman of the Freedom Now Party which is very active in both Negro politics and the civil rights movement.

The third speaker was Alvin Harrison of 1351 East Grand Boulevard. Harrison was born 8-3-41 in Birmingham, Alabama, and is

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

described as M/N, 5'9, 165 lbs., medium brown skin, black hair and brown eyes. Harrison came here from New York City in 1965 as a field secretary for the Northern Student Movement and immediately associated himself with the Adult Community Movement for Equality, a group which is now known as the Afro-American Youth Movement of which he is now chairman.

The fourth speaker was Wilbert McClendon, 23/M/N, of 11314 Kercheval. McClendon is co-chairman of the Adult Community Movement for Equality as well as being a staff member of the Northern Student Movement. Subject has been active in many picket lines and demonstrations and has a record of several arrests.

There were several others who spoke extemporaneously from the floor and gave their views of the Kercheval incident as well as any other complaints they may have had against the police department both recent and in the past.

The entire gist of this meeting was of an anti-police nature and appeared to be set upon absolving those who were arrested during the disturbance. This meeting commenced at approximately 7:45 p.m. but better than half of those in attendance did not arrive until after 8:30 p.m. There were no disturbances at the scene of the church nor were there any opposition groups.

The following is a resume of the speaking portion of this meeting covered by confidential informant [REDACTED]

Chairman Joyce began the program by calling attention to what he stated were "suggestions" on his part regarding the

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

type of thing that has happened. That the main concern of the police department was to wipe out-all opposition to its power and that this could only be done with certain rules, laws and regulations that could be used on possible technical grounds against the Negro community. He described his youth in the area of Royal Oak and knew of the attitudes of the police in that community and how they are interested in protecting the people of that area and others like it from any possible difficulties from among those elements of the inner city. Those people who were arrested by the police and accused of provoking people to riot had the least motivation for doing such a thing. The police themselves had the motivation to incite a riot. There is one thing that must be remembered when it comes to a riot or a play of power. That is to realize who has the guns. Those with the guns have the most power. The police have the guns and the laws protect them in their use of the guns and they can use them discreetly against any person at any time they choose. Many times they can say the use of their guns is in self-defense. The little people have no way to protect themselves, except perhaps by the throwing of a brick every now and then. He then called on McClendon to take the floor and did.

McClendon stated that he had been warned by legal counsel as to what he should say in order that he may prejudice his case in the courts, but that he could give a detailed description as to his idea what happened at the time of the incidents with the police. He stated that he was standing on

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

a street corner discussing a football game with friends when the Big Four came up and told them to move on or they would get a ticket. He asked, "What for?", and then the cruiser made a U-turn and came out and started to push them around. The only thing that I am guilty of is standing on the corner talking to friends. I had not been active in over a year in any organizational activity. When they got me to the station house the arresting officer said that they got the biggest black panther himself for causing a disturbance and they should not put a scratch on Mr. McClendon whatsoever. I told them, as I tell you now, I don't know anything about any riots. As far as I am personally concerned, there were no riots of any kind. Somebody told me that a rock was thrown through the DeLuxe Drug Store window but I don't know who did it. They tell me about fire bombs being thrown but I don't know anything about that. They say in the papers that I am guilty of plotting this riot as far back as six months ago. Believe me, if I had plotted a thing that long it would have come off a lot better than it did the other night, if it was a riot. He then took questions from the audiences and most turned out to be statements against the policies of the department.

McClendon in answer to a question about rumors circulating around the city about riots stated that the police he saw at the headquarters, precinct where he was taken, had shotguns, helmets and other riot equipment. They must have been practicing

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

for this day for a long time. They knew just the right time to start this riot and they had their army of policemen ready to stamp out anyone who tried to stop them.

A Negro woman named Lucille Blake took up a good deal of time with regard to statements that she made with regard to the treatment that her seventeen year old son had received at the hands of the police when he was picked up for just walking along the street by himself, having done nothing. She spent a great deal of time in the court as a result of that. Also, her same son, with another son home on furlough from military service, had parked their car on Gratiot and had bumped the bumper of the car in front of them when they were parking, and a group of white men came out and attacked them, beat them up, the police came, arrested her two sons, not a single white man and again she had to spend long hours in court, leaving the house at 7 a.m. and getting home after 6 p.m. and not a single white man in that fracas was lectured by the judge. She also told how she had gotten the names of the detectives in the precinct who told her that they are still investigating certain incidents affecting this, or another case and that this investigation has been going on since last December. She is willing to put these statements in writing. During her speech considerable applause rang out from the audience in an effort to encourage her to talk.

In response to a question put to McClendon regarding his past difficulties with the police, he stated that he was always fighting the police in some way. He detailed some of these

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

experiences, such as how he has witnessed every day for three years the varied incidents where Negroes, male and female, were insulted by the police officers and forced to take off shoes, socks, shirts in search of something or other. Until he got so tired of this that he helped to organize the community into the organization of ACME and to teach them how they should do things as responsible citizens of the community and to stand up for their rights under the constitution and to teach them what the police can and cannot do to them at any time. He described how he had gone to the police station to help people out and always had arguments with officers on duty, etc. He was and is well known to the police mainly because they have considered him to be a thorn in their sides.

Cleage was given the job of making the speech to take up the collection. He said that the one thing that Harrison and McClendon are guilty of is teaching Negroes to get up off their knees and be full fledged human beings. Their job is to lock anybody up that gets in their way of keeping the Negro a second class citizen. They, the police, would have liked to lock up some more citizens who show a sense of responsibility to their community. They would have especially liked to lock up one more, "but I didn't go down to that neighborhood at all - I didn't even go out of my house to get a haircut the next day after the arrests." We have to pay for freedom - we have to help those who are helping the Negro to gain his freedom. The

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

white man has a great plan. Every time that a Negro leader gets a little out of hand and just doesn't do right by the will of the white man, he buys him off - gives him a good job in a poverty program or leadership program of some kind where he dare not open his mouth once he gets used to the comfortable living situation. "Don't worry Al, you're in for a promotion now that you have been arrested," he yelled out to Harrison in the rear of the auditorium. He then made the pitch for sums from \$50.00 on down to the change.

Griffin stood up and asked to be recognized by McClendon. He called attention to the fact that he was in work clothes and that he had not come to make a speech and had not intended to do but that the statements that had been made thus far with regard to the tactics of the police in matters pertaining to the Negroes in the Kercheval community may be doubted by some and that he wished to make a statement about his own personal situation, in that he had been wrongfully attacked and characterized in the papers. At this point, McClendon attempted to stop Griffin but he persisted and McClendon could do nothing more. By this time, Jackie Wilson signalled to Cockrell and he and others went out into the back part of the hall which is set off by the white plastic door and arm waving and frustrated facial expressions emanated from within their group. In the meantime, Griffin stated the following: That what the papers printed was not true. On

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966.

the night he was arrested he was sitting in a bar with Luke Tripp, Tripp's girlfriend and a girl who he knew. He drove everyone home and then went to his own home. It is no secret - everyone knew about it - that he wanted to sell a gun he had, legally, and other weapons. He had a toothache. He needed money real bad because he wanted to have the dental work done - in the meantime, Wilson and Cockrell attempted to quiet him down and McClendon stated that he was getting all sorts of static from up front asking him to warn Griffin about saying anymore - but Griffin persisted. He wrapped up the gun (or guns) in a cloth and paper and left his home in response to a phone call he received in the meantime on his arrival home, from a friend who stated that he had a friend who wished to make the purchase. Thus, the reason he bundled up the gun or guns. He put them in his car and proceeded to his destination - the home of the person who had called him. When he got there, some kind of argument began and the person refused to give him his money. At this point, Wilson and Cockrell grabbed Griffin by the shoulders and a talk fest went on between the three of them, while McClendon held on to the crowd and Griffin sat down without further statements. When he announced his name at the outset there was considerable applause.

Joyce then took over and introduced Harrison. He stated that the papers and the police are guilty of telling some

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

good lies about what happened and transpired at the Afro-American headquarters. I did not come to here to talk of violence. I hate violence. I am not a violent man. I have never preached violence in any form. But let's look at the record. This country was constitutionally formed in violence. It was steeped in violence - it was a country filled with violence. When the white man brought out people to this country they taught us violence. They gave us some good lessons on how to become and to be violent people. They were and have been violent to the Negro since the Negroes were first placed on these shores as slaves. Why should the white man be surprised when violence erupts across the nation everytime the Negro protests his difficult problems and when violence comes out of Watts, Chicago, Harlem, Detroit. It is a nationwide protest against his plight, brought on and given an okay by the white man. The white man sanctioned violence against the Negroes. Now he retaliates. What is wrong with the Negro becoming nationalistic about himself and wanting to learn more about his true historical background. When you teach the Negro about himself you then become subversive. This was the job of the Afro-American etc. The Jews are most nationalistic people on earth. But no one blames them being that way - they are complimented for this trait. They are a proud people. The only thing that we have been asking for is for the Negro to realize his heritage and to become proud of

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

his ancestral background. But this is subversive. You cannot do this. This is why they seek to isolate us - this is the whole plan of "The Man" when they don't want him around and can't control him, they want to isolate him. This is what "the man" tried to do with Stokley when he first made his "black power" pronouncement, they tried to isolate him from the other Negroes. This is the whole plan of the white people among the Negroes, to try to isolate us from other Negroes, one from the other, by plans and programs, of giving them something that appears to pacify whatever the complaint may be at the time, a little here and a little there, put forth by the selected leaders placed there by the white man to lead the Negro astray. But they can't do that to us - Stokley belongs to us. All those who were arrested and persecuted last week on Kercheval Street they are ours, we embrace them they belong to us - we have to come to their defense no matter what happened, regardless of all the intimidation. He referred to the Negro leaders in government who are afraid to make any pronouncements because of retaliation on the part of the white man. If we would have had a good display of black power the other night on Kercheval, what did happen would never have taken place. When those police drove up to those persons minding their own business on a street corner, doing nothing more than talking and the police started to rough up those men, the black power community would have put a stop to that harassment immediately. This is what black power is all about, to give those Negro leaders in government, city,

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

etc. the opportunity to know that the black power is behind them whenever they want to make a statement against police brutality or any other matter affecting the lives of the Negro people. He was interrupted several times by applause, was highly oratorical and seemed to enjoy the situation very much. He ended very dramatically by making an applauded statement, stepping back, pausing, raising his hand and stating - BLACK POWER. Then walked from the platform.

The following persons were identified as being in attendance at the above meeting, the idents being made by the surveilling officers as well as confidential informant [REDACTED]

KOREN ALLEN	LUCILLE BLAKE	GRACE BOGGS
JAMES BOGGE	RALPH CHAMBERLAIN	KEN COCKRELL
DENA CLAMAGE	REV. ALBERT CLEAGE	CAROL EGAN
TAD ENSIGN	PHYLLIS FERLAND	LORENZO FREEMAN
RUFUS GRIFFIN	JUDY HAGANS	ALVIN HARRISON
HARRIET HIMMEL	FRANK JOYCE	BARRY KALISH
IRVING KIRSCH	CAROL LIPMAN	FRANK LOVELL
JEAN MC COMBS	WILBERT MC CLENDON	DARRICK MORRISON
ERNEST NASSER	DAVID NEIDERHOUSER	TOM OLACHOWSKI
HARVEY ROBB	RON ROESTRI	MAXINE ROSEN
SIDNEY ROSEN	RALPH ROSENFELD	EVELYN SELL
DANIEL SCHECTER	CHARLES SIMMONS	WILLIAM STANDING
KARL STRECH	LUKE TRIPP	NORMAN WATTS

MEETING OF CITIZENS FOR FAIR LAW ENFORCEMENT, AUGUST 19, 1966

PETER WERBE

GEORGE WELLES

JOHN WILLIAMS

JACKIE WILSON

THERE WERE SEVERAL SIGNS WHICH WERE PLACED AGAINST
THE WALL NEAR THE ENTRANCE OF THE CHURCH ALL TAKING A STAND
AGAINST THE (HUAC) HOUSE UN-AMERICAN ACTIVITIES COMMITTEE
READING AS FOLLOWS:

ABOLISH HUAC

HUAC - HOUSE OF RACISM

HUAC - The most Un-American in the U.S.

The following is a list of registrations of vehicles
which were observed parking in the immediate area of the above
church and their occupants were observed entering same:

BB 1005	64 Mig.	PHYLLIS J. FERLAND	679 W. Warren
BC 2004	64 Pont Ch	MAXINE ROSEN	1534 Chateaufort
BD 4067	63 Dod Dart	EVERETT W. & GALE H. FRANCIS	16533 Shaftsbury
BE 3285	64 Dod Ch	WILLIAM L. MUELLER	27274 Lexington Southfield, Mich.
CP 1239	56 Chev Sd	HARRIET & ROBERT HIMMEL	692 W. Forest
EU 6063	66 Chev Conv	JIMMIE A. MEYERS	9068 Burnett

READ AND APPROVED:

[REDACTED]

[REDACTED]

[REDACTED]

Criminal Intelligence Bureau

DETROIT POLICE DEPARTMENT

INTER-OFFICE MEMORANDUM Criminal Intelligence Bureau

Date January 23, 1967

To: [REDACTED], Criminal Intelligence Bureau

Subject: CONFERENCE ON RACISM IN WHITE AMERICA, 23 EAST ADAMS, CENTRAL METHODIST CHURCH, DETROIT, MICHIGAN.

Covered by [REDACTED] and [REDACTED]

[REDACTED] of the Criminal Intelligence Bureau, very loosely and sporadically.

Wednesday, January 18, 1967, 10:30 a.m. to 8 p.m., a conference on "RACISM IN WHITE AMERICA," was held in the auditorium of the Central Methodist Church, 23 East Adams. Leaflets announcing the conference had been sent out during the latter part of December 1966, and were sent through the mail to leading Civil Rights advocates, clergy and laymen. The leaflet describes the meeting as one which will be attended by invitation only, it states in part: "This is a private closed non-transferable yet cordial invitation to a day long inter-denominational CLERGY CONFERENCE on 'RACISM IN WHITE AMERICA' and is sponsored by a group which calls itself AD HOC COMMITTEE for CONFERENCE ON 'RACISM IN WHITE AMERICA,' 2631 Woodward, Detroit, Michigan." (See attached leaflets)

Donations and conference registration fees are to be sent to: PARISHFIELD, c/o REV. JAMES B. GUINAN, Room 422, McKerchey Building, 2631 Woodward Avenue, Detroit, Michigan, 48201, phone 961-1430. This is the local office for Parishfield, the Protestant Retreat House and Conference Center, which is located at 7340 Teahan Road, Brighton, Michigan, phone AC 7-5176. REV. FRANCIS O. AYERS,

2503