

Older
Southern Work
by
Ellen G. White

OUT OF THE TRASH CAME TRUTH:

**THE 1962 CHALLENGE
OF THE PEOPLE, BY THE PEOPLE,
AND FOR THE PEOPLE AGAINST RACISM
IN THE SEVENTH-DAY ADVENTIST CHURCH**

By
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Copyright February 20, 2007
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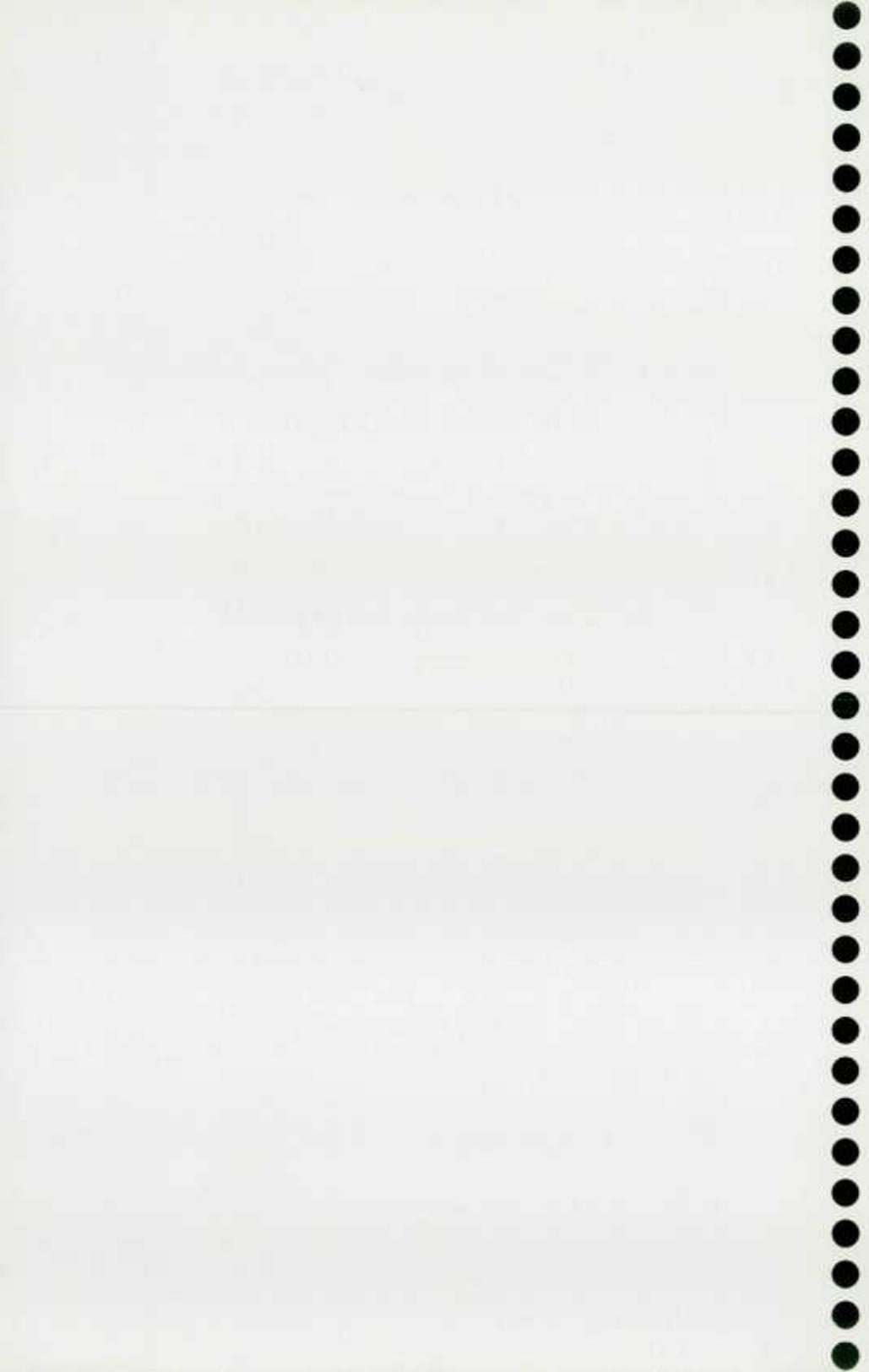
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First printing: April 2007

Dedication

*Dedicated to those Red, Yellow, Brown, Black and
White Seventh-Day Adventists
who...*

*Will never stop marching until racism is conquered within the
church and until the entire surface of the world body bares
the triumphant footprints of freedom.*





OUT OF THE TRASH
CAME TRUTH:

The 45th anniversary of
the 1962 challenge
of the people, by the people,
and for the people against racism
in the Seventh-day Adventist Church

By

Frank W. Hale, Jr., Ph.D, D.Hum

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A Protest That Matters

I will never forget that day. It was the day in 1959 when I was walking across the Oakwood College campus and picked up a little book, The Southern Work, off of a trash pile whose contents had just been removed during the renovation of the old library. I had never read the book or even heard about it. I was intrigued by what its author, Ellen G. White, said about race. So captivated by her unambiguous forthrightness on the subject, it gave me a new vision of where our church should have been in terms of human relationships. My spirit was so charged that I studied and imbibed its pages over and over again. I knew from a historical perspective that to be successful in executing change, it would take a talented and committed team like W.E. Dubois advocated, broad based involvement that Martin Luther King demonstrated, and the tenacious solidarity that Malcolm X emboldened in his life.

Based on that assumption, I knew it was time, past time, to mount a concerted and concentrated effort to address the race issue within the Seventh-day Adventist (SDA) denomination head on. Ellen White dealt with the subject more compellingly and more directly than any other white SDA I had heard up until that moment. The Southern Work was a wonderful testimony of truth that came, as it were, from outer space. Its illuminating passages came directly to the point concerning the unchristian practices of racism within the church:

“All are one in Christ. Birth, station, nationality, or color cannot elevate or degrade men. The character makes the man. If a red man, a Chinaman, or an African gives his heart to God, in obedience and faith, Jesus loves him none the less for his color.” (SW page 8)

“The same price was paid for the salvation of the colored man as for that of the white man, and the slights put upon the colored people by many who claim to be redeemed by the blood of the Lamb... misrepresent Jesus. Those who slight a brother because of his color are slighting Jesus.” (SW, page 9)

“If a colored brother sits by their side, they will not be offended or despise him. They are journeying to the same heaven, and will be seated at the same table to eat bread in the kingdom of God.” SW, page 10. (See page 66)

This booklet is addressed to all those who seek to know and gain a limited reflection of the black struggle for equality and justice within the Seventh-day Adventist Church during the early 1960's. I emphasize the 60's because I was a part of that team of Black lay professionals who dared to challenge a system, as others either remained silent or advocated a kind of invisible gradualism that was out of step with what the Christian community espoused. Some Black thinkers decided to meet the contradictions unabashedly. It all came to head at the Annual General Conference Session in 1962 in San Francisco, where there was a mass protest against the racial bar within the denomination. As a result, there was wide newspaper coverage on a national level. Several thousand Black Seventh-day Adventists supported the Laymen's Leadership Conference (LLC) before, and after the General Conference Session. More than 1,000 dedicated and committed allies

attended the rally against racism in the Jack Tar Hotel ballroom. 3,000 copies of the Southern Work sold like hot cakes.

Those who shape policy and who have the monopoly of power and precedent to prescribe and enforce it, seldom ever take the initiative to change it. Some of us thought that it was about time for us to challenge a denominational ethic that supported and tolerated racial injustices. Of course, our efforts were not well received or even reported within official church periodicals. It was as if our committed efforts had never happened or even made a difference in the towers of power.

I make no apology for the fact that this odyssey is an effort to tell the story of a team of dedicated laypersons who were moved by a new vision of social justice based on the writings of Ellen G. White. It remains a fact that no official organ of the Seventh-day Adventist Church has ever admitted that there was a remarkable connection between the concerted courageous and committed efforts that the Layman's Leadership Conference (LLC) made and the positive changes which subsequently followed as a result of their voices from the top down.

Neglect and/or omission of one's history is memory's most burning deficit. Some of us know that it is past time for us to tell our story, to remind ourselves and tell others of the hidden truth. Those who were on the battlefield for truth and justice will not forget, nor will we allow our history to be consciously or unconsciously shaped or revised by some to rationalize their actions of the past, rather than to face the legacy of institutional and cultural interests above the tenets of our faith.

This is the 45th Anniversary of a momentous and historic event that took place at the General Conference Session in San Francisco, California in 1962. It was at that time that LLC made its initial public protest against denominational racism. Black Seventh-day Adventists in the United States had been smarting for decades over the oppressive conditions and the man made racist obstacles that had thwarted their efforts for spiritual growth and opportunities for advancement within the church organization. As a layman, I along with many others, did not want to admit that there was deep and unfeeling prejudice and the callous calculus of self-interests among some of our church leaders. There were opportunities to sow seeds of peace, justice and equality, while on the other hand, some sowed seeds of intensifying racial disharmonies that promoted the chronic disease of emotional sickness among the oppressed and the oppressors.

It had become difficult for Black Seventh-day Adventists to find dignity, meaning, challenge, and satisfaction in the face of churches that would prevent Blacks from entering, of discrimination where Black church leaders had to face the plague of color line at church headquarters, of not treating Blacks in denominational sanitariums, and hospitals, of regulations that excluded Black professionals from educational and other denominational institutions, of banning interracial dating and creating segregated tables at schools and colleges. It was in the shadows of these adopted segregationist policies that undoubtedly strengthened the resolve of a handful of Black laymen to expose and to oppose a system which we detested. It gave us the impetus to break through the menacing wall of our plight, and we were encouraged and found sympathy and interest in unexpected places.

In early 1961, we expressed our concerns to the church hierarchy, but soon learned that those who control a situation we wish to change are likely to see us as a threat. Adventist church leadership, churches, clergy, and church goers were in complicity with the secular racism that pervaded our culture. The question arose in the minds of some of us, how can we best challenge a system in which there has been provocation, oppression, exploitation and neglect? What should we do to forestall such imbalances and inequalities? What has been done or not done to create the situation in which we found ourselves? What available steps can and should we take to remedy our condition, and at the same time, protect us from the historical ravages of angst, guilt and impotence?

Thus, the Laymen's Leadership Conference (LLC) was born, destined to leave a mighty imprint on the world as a result of our revolutionary, spiritual and democratic experiment. It was a refreshing liberating idea and ideal whose time had come. It was a Black struggle and a magnificent opportunity for a great denomination to live up to its eternal canons of faith, hope and charity.

From an unflinching Black perspective, I share this manuscript so that young and old will have some understanding of one of the movements that has helped to shape the history of the Seventh-day Adventist Church in its relation to the struggles of Blacks within the church. I hasten to add that the Laymen's Leadership Conference was never alone in its efforts. Black clergy, regional conferences, and pioneer leaders over the years have been supportive in raising the denomination's general level of awareness. Thank God, the church has taken many, many positive actions since 1962 to be more readily inclusive, loving and unselfishly supportive in its diverse relationships throughout the country. Even before the General Conference Session had concluded in 1962, the world organization had elected Elder Frank L. Peterson as the first African American Vice President in the history of the denomination. In short order, and within months, schools, hospitals, publishing houses, once closed, segregated, or quota focused, began to open their doors that had been so tightly closed prior to that time.

It is refreshing to know that the corporate church has begun to understand that people who come from different cultures and different experiences and backgrounds, do indeed, look at issues from very different perspectives, and as a consequence, have a great deal to offer each other that is both rich and invaluable. In recent years, the church has conducted seminars, workshops, and conferences on the importance of embracing diversity. Such actions have helped to elevate diversity, in some areas, to the short list of denominational priorities. Committed institutions within the church are hiring Blacks, Hispanics, American Indians and Asian-Americans personnel. When there has been sincere and well-organized efforts, Blacks, with solid credentials, have been placed in key administrative positions in conferences and in educational and medical institutions. Likewise educational institutions have become more aggressive in recruiting students of color.

The denomination could not have imagined or had a desire to promote such practices a few decades ago. Affirmative foresight, with all of its clumsy complexity, still has giant strides to make that will showcase a people who recognize that prejudice and discrimination are not relics of the past but there are still remnants of that history. However, as never before, we still need people who are willing to make conscious choices and sustained efforts to keep the truth out of the trash. It is a challenge that calls for unmistakable commitment from everyone.

Thus, it is in recognition of the 45th Anniversary of The Laymen's Leadership Conference's protest in 1962, that I share with you a reprint of the chapter which I wrote in my autobiography, Angels Watching Over Me.

The Laymen's Leadership Conference (LLC)

The vision of the need for an organization to combat racial prejudice, racial segregation, and racial discrimination within the Seventh-day Adventist Church came dramatically into my consciousness as a result of a tragic confrontation which I had with the dean of girls at Adelphian Academy in Holly, Michigan, on Sabbath afternoon, April 30, 1960. I had been sent as a representative of Central State College to attend a conference for human rights in the North which was being held at the University of Michigan at Ann Arbor, April 28-May 2. The work of the conference focused on problems of housing, education and employment. The conference faculty included such notables as Morton J. Sobel of the Anti-Defamation League of B'nai B'rith; James Farmer, program director of the NAACP; Frances Levinson, director of the National Committee Against Discrimination in Housing; Frances R. Cousins, research director of the Michigan Fair Employment Practices Committee; James McCain, field secretary of CORE; and Richard Plaut, president of the National Scholarship Service and Fund for Negro Students.

The discussions were powerfully instructive. Throughout the conference, the interplay of economic and social factors, the lack of a fully developed body of anti-discrimination legislation, prejudice, and institutional interests in perpetuating discrimination were examined in the areas of housing, education, and employment discrimination. Each panel addressed facts on the extent of the problem, the history and current sources of the problem, and the different avenues of approach to solutions. Hundreds of persons were gathered, exhibiting an outflow of intense and enthusiastic participation for the pure joy of wanting to make a positive difference on matters of race in our society.

I did not attend the Saturday sessions, but instead attended the small Adventist church in Ann Arbor. Up until that time, I had never visited any of our denominational schools other than Oakwood College. Buoyed by the proceedings of the conference which I had attended during the previous two days, I decided to visit Adelphian Academy on Sabbath afternoon. Anticipating that my daughter, Ruth, would be ready to attend one of our academies within a year or two, I ventured on campus to gain some idea relative to the physical plant, campus layout, dormitory conditions, as well as student and staff attitudes. Aware that the offices would be closed on Sabbath, I had someone direct me to the girls' dormitory so that I might speak to the dean. I spoke with a student receptionist and told her of my desire to speak with the dean.

Within moments a middle-aged lady approached from her apartment quarters. A semi-squint was on her face as she looked into mine. Attempting to set a conciliatory tone, I admired the beauty of the campus and its physical plant after giving her my name. Her short, abrupt manner was my signal to unburden my inquiry with dispatch. I indicated to her that I had a daughter who would soon be of academy age and that I was interested in viewing and getting information about the academy. She hastily informed me that there were only three Negroes enrolled on the campus among nearly three hundred students. She then told me that she had never had more than three Negro girls in her dormitory at one time. I then asked her if that was the quota or limit on black students, to which she replied in the affirmative. She then made mention that a certain doctor had a child enrolled in the academy and that Elder Louis Reynolds had enrolled his two daughters there. About this time, my

throat was parched and my blood pressure was running high. My only response was a dramatic pause and a sigh of disgust, whereupon she inquired of my location and the nature of my work. I advised her of my primary mission in the area at the time, that of participating in a national conference on race relations at the University of Michigan. Then I indicated my title and position as a department chairman in one of Ohio's state colleges. In a sudden shift of attitude, she gathered her best Christian bearing, forced a smile, and then said, "Oh, doctor, perhaps you can pick up an application from the principal who lives..." and she pointed in the direction of his domain, but the die was already cast. Once again, I had felt the biting sting of galvanized racism and ruthlessness.

I refused to become disillusioned because of her final gesture of personal flattery. What she had indicated in essence was that the academy had a rigid quota on the number of black students who would be allowed to attend the institution and that even those had to come from among families with professional status. I am certain that no such limitations were placed on white students, the bulk of whom I discovered were quite average in ability and socioeconomic status at the Adventist institution where I attended. This experience was compounded by the fact that I later discovered that a number of the white academies were following similar procedures. The bodies of far too many black youth and adults fill the Adventist highways of racism because of the wretched experiences that had befallen them at the hands of so-called Christians. Many had been turned away from white Adventist schools, white Adventist churches, and white Adventist hospitals. While the denomination was quick to champion dress reform, health reform, temperance reform, and Sabbath reform, it dragged its feet unmercifully on those matters of social reform that promoted racial understanding and equality of opportunity.

Perhaps, even more disconcerting was the fact that far too few black leaders had taken a strong position to eradicate the problem of racism. There were notable exceptions, of course, but there were many who were caught in the uncomfortable predicament of taking a strong stand against denominational injustices and, as a consequence, jeopardized their positions as well as their advancement within the organization. Nevertheless, anyone wishing to identify and index a catalog of those who were relentless and dignified in both the pursuit and perseverance in seeking advancement for black people had only to examine the crusading records of certain giants who had taken the painful journey to make a difference. Dr. Owen A. Troy, a model of enlightened vision and scholarship and our most highly lettered minister at the time, was a gadfly, a pioneer, and he was the first black to hold a Union position (as secretary of the Sabbath School Department in the Pacific Union) in North America. Elder H. J. Wagner was a refreshing, stinging man of courage who was seasoned and visionary enough to command the respect of his peers who also served as regional conference presidents. It always seemed that he was the point man among an auspicious circle that included men like H. D. Singleton, H. W. Kibble, N. D. Simons, W. A. Thompson, A. V. Pinkney, L. B. Reynolds, F. L. Bland, D. B. Simons, R. T. Hudson, J. L. Moran, E. W. Dunbar, E. E. Cleveland, C. E. Moseley, F. Jones, E. P. Dorsey, W. M. Starks, J. Justiss, P. Cantrell, L. H. Davis, W. L. Cheatham, and W. S. Lee. Wagner was able to move with ease between black and white leadership; yet, he was outspoken and advanced the struggle, but he did not do it by eating humble pie. His leadership was dynamic because of his administrative and human relations skills and because he was not consumed by trivialities,

the allurements of favor among his white counterparts, or strategies that were out of date or self-serving. Each of the men in that circle, in one way or another, performed a highly valuable service to the denomination.

Yet, even a cursory examination of the state of race relations within the Seventh-day Adventist Church would reveal gross injustices and demonstrate a monolithic unreadiness by the church fathers to make any monumental efforts to erase those excessive practices that for so long had made unnecessary and unchristian distinctions between its black and white congregations.

As a child, I had been disturbed by that attitude of many of our white and black brethren on the subject of race. Whites acted as if racial segregation and discrimination were a way of life and that blacks should be contented with their lot. Many blacks seemed to accept their subordinate position as God's will in some instances, while others assumed that the walls of segregation and discrimination would eventually fall on their own. Some relied on the quotation that "the walls would, in fact, fall when men's hearts are changed." They viewed the issue on the basis of inevitability, as if men's hearts would be changed without external promptings. Of course, the denomination, took a more proactive stance when dealing with dietary, health, temperance and Sabbath issues. These issues, too, required that people have a change of heart if they were to become good Seventh-day Adventist Christians. The difference is that we emphasized our stand on these issues loud and clear. In fact, they are among the reforms that we have not left to chance or individual determination. We had exerted strong initiatives to underscore the denomination's point of view and policies in these areas. However, it was beginning to appear that the denomination was engaged in a conspiracy of silence, and it was not difficult to see the effect of that silence in promoting the ill consequences of racism and reducing the opportunities for change and progress. While there had been some discussion at some levels within the church, and even some very positive efforts by certain regional brethren, the impact was minimal in terms of the work in the North American Division. Deserving of kudos for their courage, commitment and creative efforts were men like Elder W. S. Lee, secretary of the Regional Department of the Pacific Union, who had conducted interracial workshops in large conferences throughout the Union. No one could ever doubt the commitment of such stalwarts as E. E. Cleveland, G. E. Peters, and W. W. Fordham, particularly when it came to addressing issues related to the race question, but I don't know how to soften the fact that there was a lack of individual initiative on the part of many of our regional leaders and laypersons when it came to organizing and unifying the constituency of black laypersons and black leaders to establish a national conscience and to create a national strategy for the achievement of racial equality within the church.

I personally prayed and agonized about what measures were to be taken to challenge the status quo. Most black Seventh-day Adventists, like blacks throughout the nation, had a vision of what they would have liked in terms of equal opportunities within the denomination. The problem was that of translating the vision into reality.

It was on January 7, 1961, when I was invited to be the guest speaker at an annual alumni banquet sponsored by the Chicago Oakwood Alumni Association, that I attempted to burst the mythical bubble, that is, that we (black people) should not concern ourselves (the whites and some blacks told us) with the color problem,

lest we lose our way. I had come to believe that this concept was a shoddy umbrella that oppressors had held over our heads for too many years. It had served to shield them of the many indecencies which they have perpetuated upon us, while at the same time we have been the ones to suffer from the downpour of their stormy injustices.

Believing that some constructive efforts should be made for relieving the racial inequities which existed within the denomination, I recommended the following to the hundreds of Lake Region Conference banquet guests: (1) An organization should be established on a network basis that will tie the black laymen together all over the field to combat injustices wherever they are discovered and, more positively, to create situations where fellowship can be practiced between blacks and whites. (2) Such an organization should be concerned first with obvious inconsistencies within local areas by encouraging integration in such areas as local church schools and vacation Bible schools. (3) The organization should also concern itself with certain key targets in the national framework, such as the Voice of Prophecy, the Review and Herald Publishing Association, General Conference Headquarters, and our medical and educational institutions. Our concern here, I asserted, should be to insist and to agitate for equal employment opportunities and for our young people to be admitted into our educational institutions inasmuch as our hard earned dollars are helping to support these institutions.

The response to my speech was overwhelmingly positive, even though there were a few who thought that my remarks were too censorious of our black leadership. While my comments were not mean-spirited or intended to upbraid individuals, I felt compelled to be a square shooter and a tough advocate without having to kowtow to tradition or authority for the sake of peace. Even a blind man could see where that approach had led us.

Later on in the month, I contacted a number of laypersons and professionals and informed them of what I was thinking, and I invited them to attend a meeting which I was convening at the Neighborhood House in Columbus, Ohio, on February 26, 1961. Located as I was in Wilberforce, Ohio, I pulled together a number of persons from Ohio as a nucleus for future expansion. The group included Mrs. Estelle Barnett and Mrs. Viola Boyer of Columbus; Mr. and Mrs. Wilbur Latson and Mrs. Anne Valles of Springfield; Mr. and Mrs. Burrell Scott of Oberlin; Mrs. Mae Justiss of Cincinnati; Mr. Mylas Martin of Cleveland; and Dr. Frank W. Hale, Jr. of Wilberforce. After the opening prayer, I began the discussion with these words: "People without a voice and without an organization have a hard time preserving their other God-given rights." I focused the attention of the group on a three-page outline which I had prepared entitled "Why Not Now?"* The introductory statement defined the problems: "The present climate of Negro-white relations among Seventh-day Adventists affects the denomination's program and image adversely and is contrary to principles of Christian doctrine and conduct." The outline was distributed among those present, and a full discussion followed with a detailed elaboration of *problems, causes, and solutions* in the area of race relations. It was noted that, in the *problem* area, our educational and employment policies and practices were discriminatory and that our policy of racial segregation within our churches characterized us as insincere in our testimony and application of Christianity. In underlining the *causes* of our problems, I pinpointed four specific reasons: (1) We have failed to follow through on the writings of Mrs.

E. G. White as underscored in *The Southern Work*; (2) We have failed to develop any sound or consistent communication forum between Negroes and whites that would tend to harmonize the actions of the whole; (3) We have bypassed opportunities to establish race relations institutes for the purpose of discovering the grievances which seem responsible for our disunity; and (4) We have sacrificed the principle of love upon the altars of *bread and butter*, fearing that we might lose some prejudiced dollars from among certain ultra-conservative elements within our denomination. The group then proceeded to discuss and ultimately set down proposed solutions as listed below:

As a denomination, we need to adopt a positive stand on social and race reform as we have on Sabbath reform, temperance reform, health reform, dress reform, etc.

We need to discontinue *closed* admissions policies that deny admission to Negro students and to discontinue the quota system as practiced in numerous of our educational institutions.

We need to open the doors of our institutions and our doors of employment to all qualified teachers and people of all fields.

We need to welcome and to open the doors of all churches to all visiting persons and to all bona fide Seventh-day Adventists who seek membership irrespective of race or color.

We need to operate interracial youth camps and activities in order to encourage mutual trusts and respect among our young people.

We need to give ear to and promote the teachings of the Bible and Sister White in encouraging Christian principles on matters of race.

We need to foster race relations institutes which will serve as centers of instruction for developing techniques and strategies that will improve race relations among Seventh-day Adventists.

We need to move with all deliberate speed on the solutions herein mentioned.

I then invited each participant to frankly express his/her views concerning the feasibility of organizing a nationwide laymen's movement to combat racial discrimination and racial segregation among Seventh-day Adventists. Each person agreed that the need for such an organization was great. It was further agreed that the group would empower itself to lay the foundation for such an organization; whereupon each person pledged his/her physical, mental, financial, and spiritual resources to the advancement of such a program.

The group paid a special tribute to Mrs. J. Estelle Barnett, the founder of the Christian Benevolent Association, "for the noble and untiring work which she had carried on through the years as a freedom fighter and as a valiant soldier in the struggle for equality of opportunity for Negro Seventh-day Adventists."

Oberlin, Ohio, became the unanimous choice for the national headquarters because of its historical record and positive image in the field of race relations and because it was the home of Bonnie Scott, the board secretary.

Earlier it was agreed that the name of the proposed organization would be the Laymen's Leadership Conference (LLC). Taking a pragmatic outlook on the tasks ahead, the group wanted its membership to include persons who were strong Seventh-day Adventist Christians, who had attained some degree of visibility and respect in their communities, and who were sufficiently secure to withstand any pressures that might be hurled against them. Consequently, the group made a conscious decision not to invite denominational workers to join the organization, lest they would become vulnerable and/or victimized because of any position which they might take which would be contrary to their superiors.

Frank W. Hale, Jr., and Mylas Martin IV were elected co-chairmen; Bonnie W. Scott, executive secretary-treasurer; and Hazel Latson, corresponding secretary. The meeting adjourned at 5:00 P.M., but not before we had united our hands and hearts in prayer for God's blessings and guidance in the work of the LLC.

At our second meeting, held on March 26, 1961, at the same location, we were able to review a draft of a new brochure which Mylas Martin and I had jointly prepared to be widely distributed. It included a fact sheet, noting the history, purpose, policy, programs, scope, the constitution, how to form an LLC chapter, and a substantial bank of quotations from the pen of Sister White entitled, "Mrs. Ellen G. White Speaks in *The Southern Work*." The Board agreed on the substance, style and format of the brochure and commended Hale and Martin for their creative efforts.

It was during this board session that the following persons were added to the board, based on their willingness to participate: Vertis M. Barnes, Jr., San Diego, California; Helen W. Beckett, Dallas, Texas; Michael A. Blanchard, Chicago, Illinois; Bessie Carter, Oberlin, Ohio; F Douglas Chandler, Detroit, Michigan; Willie A. Dodson, Washington, D.C.; Dr. John Richard Ford, San Diego, California; Myrtle G. Murphy, Washington, D. C.; A. Samuel Rashford, New York, New York; and Helen R. Sugland, Washington, D.C.

In a very short period of time what began as a fledgling initiative by a handful of dedicated laymen mushroomed into an active movement that gained monumental support from laymen throughout the country. There were detractors, however, who viewed our efforts as another unwelcomed attempt to flagrantly disregard church structure and certainly saw us as out of harmony with mainstream ecclesiastical opinion.

We received hearty support from most of those who sent us letters during the earliest stages of our development. A registry of their comments is as follows.

I am solidly behind this project.-An *academy teacher*

... I will cooperate with you 500 percent!-A *prominent musician*

You represent the type of leadership of which I've always dreamed.-A *general contractor*

This is what we need.-A *juvenile probation officer* I am for you.-A *public school principal*

I feel confident that God is using you at this time to bring about a social reform in this denomination.-A *college professor*

The time is now.-A *newspaper reporter*

It's just what we need.-A *Regional Conference president*

Certainly in this day our church needs to take a firmer stand on many matters which are vital and important to minority members. A *social worker*

I was very happy to hear of the Movement. It is something that we have long needed. You can depend on my whole-hearted support. A *licensed real estate and insurance broker*

I am happy to know that you are associated with such a great cause. A *minister*

It is the prayer of many that LLC will be the catalyst to speed up the growth and development of Christian Brotherhood between the races within our denomination.-A *veteran minister*

We have waited too long for this kind of action, but it's still not too late.-A *church school teacher*

I received the brochure of the Laymen's Leadership Conference. I think the approach is positive and very fine.-A *Union Conference executive*

I give you my whole-hearted support in your endeavors.-A *leading physician and surgeon*

May the Lord continue to spur you on in the direction that you are going and that He will open the eyes of those who have been sleep over the problem for many years.-A *businessman*

Congratulations to you, Mylas and the LLC!-An *overseas missionary*

I am pushing and supporting you with an invisible stick.-A *Regional Conference president*

When the time is ripe, we will join in the grand chorus to support you.-An *African-American youth*

There were those, however, who had grave misgivings concerning the organization. Among the responses that we received in this vein are the following quotes:

The cause of Christ is not served by an exposé of her sins to the world.-A *church school teacher*

I am in violent disagreement with Machiavelli's philosophy that the end justifies the means.-A *leading evangelist*

Do not resort to use the world's methods to effect a reformation in the Church of Jesus Christ.-A *General Conference officer*

Have you set up an organization in conflict with, and in opposition to, the designated channels of administration and lines of communication for Church government in the Seventh-day Adventist denomination?-A *Union Conference president*

From our earliest beginnings as an organization, we were forced to remain vigilant in our examination of racist practices within the denomination. It was not necessary for us to crisscross the country to discover evidence of racial discrimination and segregation. Our phones began to ring and a volume of letters flooded our mailboxes, apprising us of the toll of accumulated humiliating and embarrassing racial incidents within the church politic that were well imprinted in the minds of those who contacted us after learning of the existence of LLC. What we heard and read were reports of black students being denied admission to *white only* SDA schools, of blacks being ordered away from white churches that they had chosen to visit or seek membership therein, of observing the church's role as a full partner in the system of racial exclusiveness, of listening to white leaders and pastors who enlarged the biblical story of Noah's curse on Canaan to justify their attitude and treatment of blacks-giving them a shaky reason to believe something they could not explain, and of blacks not being able to work or hold any position of significance in denominational institutions that were being supported, at least to some degree, by their tithes and offerings, and of using the Spirit of Prophecy to endorse and buttress the whole treacherous system of racial injustice.

As an organization established out of bounds, as it were, outside of the boundaries of the mainstream denominational framework, the LLC leadership was aware that it would be assailed by certain critics-white and black-for not playing by the rules. Some voices accused us of being a movement in a *confederacy* against God's Church. However, I learned early in life that if people can define you, they can confine you, and God helping us, we were not going to let anyone get away with that designation of us. The laymen's movement was not an anti-church movement; it was an antidiscrimination and anti-segregation movement. Once again, there were those who would distort the issue and the truth by magnifying process instead of principle and effects instead of causes. The Laymen's Leadership Conference was established in the first place because of its profound dissatisfaction with the snail pace of equality of opportunities for black people within the denomination. We not only had misgivings about white leadership, we lamented the fact that too many of those among black leaders, who were supposed to be representing the interests of black people, were irresolute, accommodating, acquiescent, and shilly-shallying on critical issues that made even the discussion of them an absurdity. This certainly does not discount the contributions of a valiant few who with conviction and dedication were clear-cut in their articulate efforts to carry the struggle to the highest levels within the church. We knew of the establishment of the Race Relations Committee in the General Conference at the Fall Conference of 1960, and that, prior to our activities, no word had been mentioned of it, nor had the committee met. Once our organization was formed and the word of our agenda began to spread, certain members of the committee informed us that the white brethren felt the urgency to make a public announcement immediately even though the Race Relations Committee had been inactive, not having met, even once, since

its inception nearly six months earlier. While we supported the need for such a committee, we were further convinced that history should have reminded us against any over-reliance on those traditional approaches that have proved futile to our progress and liberation as a people. And so, with the fever of righteous indignation, we kept on pushing ahead.

From the very onset, it was important for the leadership of LLC to come to a clear understanding of roles. On February 21, 1961, I had received a missive from Mylas Martin, who served as co-chair along with me, suggesting that we divide our responsibilities. He suggested that our areas of assignment would be as follows:

I'd feel a bit more comfortable, please, if you would take the active leadership. Rallying public support, on planning to go here and there, smoothing matters over, making speeches-all-This is not my forte. You do it well. I? I'd rather sit, think, plan and scheme and hurl monkey wrenches at our "enemies." This is my forte. HALE FOR ACTION. MARTIN FOR PLANNING. Why not?

While I knew that task we had taken on would begin a dynamic and living laboratory where our successes would be determined by God's direction and by teamwork, I had no intention of becoming circumscribed as a tool to anyone's singular thinking or direction. I also knew that, when Mylas got something into his head, he was not easy to convince otherwise. I also knew that by the sheer weight and creative activity of my own mind, as well as my enormous drive and purpose, that I of necessity would be significantly wired into both the vision and implementation of our efforts. My position was not one of arrogance or an unwillingness to be a team player. I knew full well, based on my experiences as a department chairman at two different institutions, that it is essential that a leader be able to transform his dreams into significant actions. As a pragmatic idealist and visionary, and as the one who conceived of the need to institute a national organization of laymen in order to carry the dialogue and struggle for equal opportunity to a new national level within the denomination, I was not prepared to confine myself into a box of another's musings so as to be subservient or subordinate to directions which I found incompatible with where I thought we should be heading. I think my instincts were right because the onus of the organization's success was largely on me because of the expansive, widespread campaigning I had done by letter, by telephone, and by speaking in formal and informal settings. While I had no problem in giving others the opportunity to share their vision, and to offer plans and strategies for implementing those plans, I simply found it inconceivable that I would shortchange and deprive myself of having an active role in the core of what I had spent endless amounts of energy and creativity to get off the ground in the first place. Martin had a mind ideally contoured for caustic and vindictive rhetoric as a man of scarcely veiled hostility toward those whites he found to be denigrating in their attitudes and behavior. He had little patience with what he considered hassling *over the obvious*. I felt more comfortable using his provocative skills as a journalist, rather than one whose magisterial impatience might be counterproductive were he to be given the imperative right to be in charge of planning *carte blanche*.

So I continued to plan and set the agenda for LLC meetings, always conferring and consulting with Martin, as well as other board members, relative to plans and

proceedings. Among the plans which I offered and the board sustained were the following:

Creating a national laymen's organization to serve as a catalyst to promote equality or opportunity for black Seventh-day Adventists within the denomination.

Publishing three thousand copies of *The Southern Work*.

Targeting those institutions (educational, medical, publishing, churches, conferences, etc.) that had policies and practices that were discriminatory.

Planning an itinerary that would enable LLC representatives to carry their message to the major metropolitan regional churches east of the Mississippi River prior to General Conference.

Insisting that LLC representatives be given the opportunity to meet with General Conference and Union representatives at the Autumn Council in Washington, D.C., prior to the 1992 General Conference.

So from the start, while Martin would have preferred a division of labor that would have designated Martin for planning and Hale for action, it was a questionable strategy that was unworkable. The historical moment was such an auspicious one that we-Martin and I-were perpetually involved in thinking, planning, writing and putting our best strategies together in partnership as we exhausted every opportunity we had to deal with the high-handed treatment that had been accorded black Seventhday Adventists over the years. Mylas Martin was a delightful colleague to have in such a struggle. Sharp in perception and with clarity of thought, he, no doubt, could have commanded a formidable career in law. Possessing a retentive brain, fluid phraseology, and a dogged determination to investigate any detail that would expose even the slightest weakness in the armor of the opposition, he was refreshed by the joy of mind to mind combat over simple as well as provocative issues.

We never really dealt with the issue of who was going to do *what* and *when* after that. Because of his journalistic background, Martin had a way of running press conferences, and because of my background in communication, I had a way of holding and commanding the attention of audiences. Martin, skilled as an indefatigable publicist, moved in and out of the white Adventist hierarchy with some ease, primarily because some were intimidated by the potency of what his poison pen as a journalist could do. I had earned a reputation as a scholar of high training, as a defender of the underdog, forceful, pugnacious with a passion when humanitarian issues are placed on the table, and grasping the dynamics of what it takes to win in a struggle of truth over perilous traditions. We were a *terrible* team-young enough to be bold and creative, yet seasoned enough to even command the respect of those who challenged our point of view.

Our initial strength as an organization came from the seasoned members who had agreed to become members of our board. Our standing grew and gained because of the evident sincerity and consistency of our board advocates. Even black members of the church who had for years had many misgivings concerning the

denomination's racial policies and practices began to offer us encouragement. Their influence was useful and effective in keeping our new organizational experiment on center stage with the kind of momentum that would bring the church hierarchy to understand that our mission was a most serious one, and that we would not disappear or be dissuaded until there was a satisfactory resolution of our concerns.

Our office was showered with testimonies of frustration over racial incidents that were uncharacteristic of born-again Christians. One member wrote us of an incident which occurred at the Central Huntsville (Alabama) Seventh-day Adventist Church on April 14, 1961. Several Oakwood College students went to the church because the Southern Missionary College Choir was there to perform a concert. When the students arrived, they went in and sat where there were vacant seats. Just before the concert began, it is reported that the pastor, Elder Leggett, got up and said, "Our church is not fully integrated; therefore, we are asking that students from Oakwood College go to the balcony." Humiliated and shocked, the students got up, left the church and returned to Oakwood.

In an encouraging letter sent to us by Paster David Hughes, he stated, "Permit me to take this opportunity to congratulate you and your colleagues for the bold and forthright attack made on the unfortunate racial issues existing in our denomination. I am personally convinced that the Forty-ninth General Conference World Session of SDA's will prove to be the turning point for the long ignored racial issues. I'm sure that it is the prayer of many that the LLC will be the catalyst to speed up the growth and development of Christian Brotherhood between the races within our denomination."

Our files are pregnant with letters from faithful black Seventh-day Adventists who have been confronted with racially embarrassing circumstances and who wanted to share their experiences with LLC, hoping that we could help to remedy an excruciatingly painful experience that has plagued our denomination for years on end. Such testimonies came from such church stalwarts as Mrs. Bonnie Stewart (Oberlin, Ohio), Mrs. Lena Cole (Delaware, Ohio), Mr. and Mrs. J. R. Duckworth (Michigan), Mr. Marion White (Chicago), Mr. Ronald Huggins (Washington, D.C.), Dr. J. Lewis (Huntsville, Alabama), Dr. Elaine Giddings (Berrien Springs, Michigan), Dr. Fred Metz (Denver), Mr. Eugene Garel, Sr. (Detroit), Mrs. Evelyn Gibson (New York), Mr. Robert Taylor (student, Andrews University), Mr. E. J. Specht (Huntsville, Alabama), and Mr. J. Paul Monk (student, Andrews University). They represent only a few of the many who contacted us with their concerns relative to problems which they, members of their family, or church friends had experienced.

By the spring of 1961, we were well aware that the task of overcoming and reversing the accumulated racial inequities of generations of church life and practice and of eliminating the segregated boundaries which accompanied and helped to perpetuate them was a major undertaking. We knew that delay would be suicidal. To eliminate discrimination and segregation within the church called for a comprehensive approach involving a broad range of black members from major metropolitan areas. We knew that our work needed to be carried forward within a framework of Christian and democratic ethos. All we needed was the will and the courage to move beyond appeals based exclusively on persuasion and to alert the powers that be that we were not going to let them escape the responsibilities of their past misdeeds. Our search for solutions adopted persuasion as a strategy rather

than coercion. Underpinning our strategy was our hope that the church fathers would have learned something from the reactions of black people who were confronted with stalemates in Montgomery, Greensboro, and other centers of racial unrest throughout the country.

We knew that the shifts of black attitudes towards racial injustice had moved them to a more active stance in their resistance to discriminatory practices. We knew that in order to be really effective that we needed to stir genuine concern among black Seventh-day Adventists. Historically, the issue of race and the discussion thereof had rested almost entirely upon the black clergy. Because legions of black members had struggled with the denomination's approach on racial problems over the years, we had little doubt about our efforts to achieve grassroots support for our actions. We carried our message to a number of major metropolitan churches, including Shiloh in Chicago; City Temple in Detroit; Berean in Baltimore; DuPont Park in Washington, D.C.; and Ephesus in New York City. We generally worked through the offices of the Missionary Volunteer Society or a member who was on our board and who was also a member of the local congregation. There was little doubt that our campaign was appreciated as hundreds attended each of the afternoon sessions we conducted to foster greater acceptance of our goals and the strategies for reaching those goals. We were aware that as a race of people we had to face an all-out battle against racism, one of the most protracted and fundamental domestic problems in American life and culture. While the secular world and even a number of denominations had begun to deal with this intense problem, confrontation was long overdue on the problem of segregation and discrimination within the Seventh-day Adventist Church. The church had already paid a heavy price for the practice of racial segregation and discrimination and their concomitant efforts. Serious defections had taken place as individuals and congregations had departed from the church over the years. Those who left as victims of racism were generally rebuked and chastised as being unfaithful. These denunciations tended to overshadow the unjust, unsalutary, and enormously responsible role that the church had played in their exodus.

Though progress had been painfully slow, we were cheered by the fact that at least a generation of black Americans had moved forward from an almost complete lack of lay direction relative to issues of civil rights, to the point where there was recognition of the serious dangers that continued widespread social and racial inequities would pose to the stability and credibility of the church.

As our efforts began to snowball with increasing support from black SDA's in the pews, certain key figures among the black clergy began to admonish us concerning our mission as well as our methods. They challenged both our judgment and the value of our *modus operandi*. Elder E. Earl Cleveland, then associate secretary of the Ministerial Association of the General Conference, attempted to provide some balance to his chastisement of our efforts by stating that our "aims and objectives are solid and founded on Bible principles" in a letter that he sent to me; however, he went on to state that "I am in violent disagreement with Machiavelli's philosophy that the end justifies the means. And nor can I go along with those who feel that the method must be of the same evil against which it is aimed." Scarcely less troubling was a communication which I received from Elder Frank L. Peterson, also an associate secretary of the General Conference.

Elder Peterson was the most impressive and effective professional preacher and educator that I had known. It was because of him that I had begun my teaching career at Oakwood College, and it was because of him that I had become the first Oakwood faculty member to earn the Ph.D. while at Oakwood. Dr. Eva B. Dykes had come to Oakwood from Howard University with the coveted doctorate already in her possession. It was because of Elder Peterson's motivation and support that I had become the second person to hold the Ph.D. as a member of the faculty. The relationship between Elder Peterson and myself had been long, warm, and mutually supportive. While we were close and our goals for Oakwood meshed, we were miles apart on how to deal with the issue of racism within the Seventh-day Adventist Church.

Though generally tempered, gracious, and dignified, Peterson was a hard-crust Adventist organization man. Yet, he was a gentle man and absolutely fair once you saw what he was up to. He had risen far outside of the racist habitat and harbor of his upbringing in southern Florida. Through sheer grit, he had been able to hammer his way up through a system that was rigid and revolting, but which at the same time, added to his front-line experience of dealing with white people. In many ways he had conquered the odds because of the driving purposefulness of his own faith, commitment, and creative energies. Though his avowed aim was to eliminate racial differences, he considered the approach of the LLC as painfully disgraceful and counterproductive.

In a letter dated April 27, 1961, he literally took me to the woodshed: "I want you to know that when I heard that a man of your caliber in the church would head up such a movement, I was deeply wounded..." He continued his strong attack on LLC efforts by stating, "To organize against the church because of any wrongs that may be seen in the church is neither a Godly or Godlike act. To seek to nullify the work of the Seventh-day Adventist Church because of racial reasons will produce only chaos... The race to suffer the most damage will be the race that made the disorderly attack. Please, Dr. Hale, do not let it be chalked against you that you would confederate against God's Church because of racial prejudices." Interspersed with Elder Peterson's strong admonitions and warnings were substantial renderings from Scripture and the Spirit of Prophecy. So here was a three-pronged weapon that had more than a little impact in terms of its sincerity, its persuasiveness, and its personal appeal. The letter was a remarkable document for its frankness and forthrightness; it was an appeal from a church father to a church son; and yet after serious study, prayer and deep consideration of its contents, I felt that Elder Peterson had restricted himself to rather narrow and obscure arguments.

There was no need for me to dwell on the matter indefinitely, so I responded to his queries and appeals in good faith on May 3, 1961. I did not seek to debate the issue point by point raised in his letter. I just wanted Elder Peterson to see and sense the limitations of his own conservative strategy which, for the most part, had left the issues of racial justice sputtering, because the establishment took its time on such matters when it was aware that there was no real or concerted effort throughout the black constituency to rock the boat.

I gingerly ventured an answer to his warning, "Do not enter into any confederacy against the Church of God." I argued that "the laymen's movement is not an anti-church movement; it is an anti-segregation and anti-discrimination movement." I continued, "Are all Seventh-day Adventists members to be forever

found to hear but one side, and that side being the side of the oppressors? Elder, it is a most unfortunate thing when those who sit in the seats of justice are bound in deciding racial issues, to listen to the most conservative viewpoints... I speak of many of its (the Church's) most eloquent leaders who have shamelessly given the sanction of the Bible and the Spirit of Prophecy to endorse the whole treacherous system."

Elder Peterson compounded my gloom upon reading his letter especially when he warned, "Please do not use your influence to bring the church into disrepute before the world." Unflinchingly I responded by stating that "nothing could be farther from our imagination... The implication suggests that any laymen's movement designed to improve race relations will be met on the threshold by the church and its leaders to do battle against it. I have never entertained the thought of such a struggle. We want to give whole-hearted support to the newly established Race Relations Committee of the General Conference." Space is not sufficient to detail the full exchange of comments in our letters to each other; nevertheless, I attempted to conclude my response on a conciliatory note when I wrote:

We want to serve as one channel for assisting the General Conference in pinpointing certain areas of sensitivity among us (Adventist blacks). We want to assume that our leaders will appreciate and solicit a "grass roots" reaction from among those who make helpful and constructive suggestions in the area of race relations. If there are leaders who would suppress such actions by challenging the efforts of those who would snatch truth from the dust, how our brethren could conceive of such men as being stalwart representatives of Jesus Christ is a mystery which I leave all of us to penetrate.

While communicating with Elder Peterson as friend to friend, my missive was also something of a rebuttal as a means of reminding him that there was no easy way to deal a hard blow to ingrained racist contentions and practices. I placed the ball of progress squarely in the court of church leaders when I concluded with this poignant comment:

I maintain that there is no circle in the church that could sustain segregation and discrimination for one moment, if it were not sustained in the circle of leadership. If the General Conference, the Union Conferences, the Local Conferences, the publishing houses, the evangelists, the ministers, the missionaries, and the educational and medical institutions would all combine their powers to eradicate the smudge of racial segregation and discrimination among us, the whole system would crack and crumble overnight. Such a challenge is for us the living! I have no other plans but to accept that challenge.

During the months of March, April, and May of 1961, Mylas Martin and I proceeded to work diligently in the preparation of a flyer for mass distribution. We sent a mass mailing of the completed flyers to regional constituents with an accompanying letter on June 22, 1961. The same letter and flyer were sent to the General Conference officers, Union Conference officers, Regional Conference officers, and Regional Conference pastors. The letter made a powerful connection between what the Laymen Leadership Conference (LLC) considered as race reform and certain

other reforms that the church had no hesitation in promoting as a part of its central tenets. The letter stated in part:

Seventh-day Adventists are champions of numerous reforms in the areas of diet and health, amusements, music, dress, religious liberty, stewardship, and, of course, the Sabbath. We accept at face value the teachings of the Bible and the Spirit of Prophecy to support our position. We do not hesitate or apologize for the stunning effort which these truths, when presented in a straight-forward manner, may have upon the hearers. We adhere to the principal that righteous standards are uncompromising; therefore, we are resolute and forthright in our presentation of these teachers.

It seems, too, that one of the roles of the church should be to teach the fatherhood of God and the brotherhood of man that cuts across nation and race, culture and class. We either accept God as the Father of all men ("God hath made of one blood all nations of man"-Acts 17:26), or we deny his fatherhood to all men.

Ours was a forceful argument that went beyond anything which had been attempted by any laymen's group on a nationwide basis in the history of the church. It was a bare-bones challenge to the morality of segregation and discrimination as practiced by the denomination. The LLC was making a frontal assault, which was infused with new vigor, on grievances that the church had been cautious in handling. In fact, it would not be unfair to state that historical evidence points to the complicity of the denomination's hierarchy, churches, and church members in the racism that has pervaded American culture.

Not unmindful of some of the savage injustices which many black Adventists had experienced during the first half of the twentieth century, LLC unashamedly threw down the gauntlet by challenging the church's racial policies and practices in this scathing paragraph of the June 22, 1961, communication:

For decades we as Negroes have ADJUSTED! We have adjusted to segregated churches. We have adjusted to quota systems in our schools, our colleges, our professional schools. We have adjusted to the philosophy of "White Teachers Only" in most of our institutions of higher learning. We have adjusted to the philosophy and practice of "Menial Tasks Only" for what few Negroes who have served us in certain of our publishing houses, sanitariums, and other centers. We have adjusted and adjusted. Now is the time to readjust. Communication is a two-way street. Too long has the information been funneling down; now is the time for the reaction and information (of those who have been affected by racism) to start bubbling up. This organization (LLC) is dedicated to the abolition of racial segregation and discrimination within the organizational pattern and framework of the Seventh-day Adventist denomination.

As the summer months began to roll by, the members of the executive committee of the LLC were up to their ears in mailing out new brochures, in responding to correspondence and requests for copies of *The Southern Work* which

had become a hot item as a compelling statement of Ellen G. White's sensitivity on racial matters. There were some blacks who were distressed by the militant language of our LLC flyer. On the other hand, there were clergy who openly—at least when speaking to us—supported our endeavors. Martin reported that while on the Lake Region Campgrounds during August of 1961, he encountered Elder Clinton Warren and gave him a flyer. Martin indicated that Elder Warren handed the flyer back to him, stating, "I've already got one. And I think its marvelous." He smiled. "You folks are to be commended for your soundness of approach. I'm behind you one hundred percent."

Martin cited another example of ministerial support in an August 24, 1961, memo that he sent to me on his stationery from *The Cleveland Press*. He mentioned that as he was running across the Lake Region campgrounds, a voice called out, "Brother Martin, come here a minute... I want to chat with you." It was President-elect Elder Charles Bradford. He himself was rushing to get into work clothing to help take down the tents, but he insisted that Martin come to his cabin while he switched into overalls. "I got your Laymen's Leadership pamphlet," he said. "It came in the mail. I've read it word for word and line by line..." Martin indicated that he mumbled an apology for its seeming harshness in some spots. "Man, it's not too harsh," Bradford insisted. "It's just what we need..." He told Martin that, in line with his presidency, he had come into a seat on the new General Conference Race Relations Committee which was slated to meet that fall. Bradford, according to Martin, indicated that he wanted to convey to LLC his personal intention of backing the organization to the hilt.

What Martin found ironic was that Douglas Chandler felt that the LLC flyer was too militant in tone and not spiritual enough. It was an obvious contrast to the all-out, whole-hearted, unqualified approval that had been offered by Elders Warren and Bradford.

A momentum throughout the country began to build for the initiatives that LLC had taken; LLC board members were understandably cheered as our message spread from coast to coast. We continued to meet in some of the major regional churches in order to gain support for our cause by promoting the validity of our challenge. On October 21, 1961, the LLC board conducted a rally at the Shiloh Seventh-day Adventist Church in Chicago. Mr. Michael Blanchard, a board member, had made arrangements for LLC to make a progress report to area black members affiliated with the Seventh-day Adventist Church. Hundreds gathered for the afternoon meeting, and it was obvious from the very beginning that those in attendance were strongly behind the all-out assault that LLC had taken on segregation and discrimination within the church. There was unanimity among them against any flimsy, anemic or weakkneed approach to the issues that were before us.

When those who were gathered there became aware that LLC representatives had been invited to meet with General Conference and Union officials that coming Monday, they took up an offering to purchase airplane tickets for Mylas Martin, Burrell Scott, and myself. Among the local persons attending the meeting and showing enthusiasm for our efforts were Werner Lightner, James Calloway, Marion White, Pat Burns, Samuel Bond, Michael Blanchard, and Howard McHenry. There was no doubt that black Seventh-day Adventists were fed up with the humiliation which they had borne over the years. The days of waiting for those who sat in the citadels of power to determine what was best for black people was over. Our dissent

was controlled, analytical, intelligent, and filled with data and resources to document our case. We made no bones about our desire to meet with Elder Figuhr and to gain certain commitments from him prior to the World Conference scheduled for August of 1962.

The LLC board convened on Sunday morning of October 22, 1961, at the home of Mr. and Mrs. Michael Blanchard in Chicago. It was at that time that I read two telegrams from Elder L. E. Lenheim, president of the Columbia Union Conference. One telegram was dated October 18, 1961, and it read:

General Conference advises you have interview with Columbia Union representatives and North American officers just as soon as some of the individuals return to City. I shall contact them and endeavor to arrange an appointment. Will advise you later as to time and place.

The second telegram from Elder Lenheim, dated October 20, 1961, nailed down our appointment as follows:

Sunday schedule completely filled. Suggest appointment Monday night, October 23 at 7:00 in Union Office.

Contemplating what effect the meeting might have on race relations within the church in the future, the board officially voted to send Frank W Hale, Jr., Mylas Martin IV, and Burrell Scott as representatives of LLC to the meeting which would be held the next evening at the Columbia Union Conference office in Takoma Park, Maryland. In a gush of hastily determined actions, the board voted that each Board member would recruit at least ten persons by telephone from their respective areas of the country and ask each person contacted to send Elder Figuhr a telegram, before our meeting the next day, to register their support in behalf of LLC.

So as not to become disconnected from our philosophy and our mission, the board voted to strongly present the following recommendations to the General Conference officers and the North American officers for their consideration:

1. That the General Conference make a public statement and the earliest possible opportunity that will encourage all Seventh-day Adventists to take a new and positive look at the concept of love, brotherhood, and racial understanding;
2. That all pastors of our nation be urged to make explicit in their sermons the mind of Christ and the Spirit of Prophecy on the problems of race;
3. That we will provide our pastors every support with speakers, materials, and organizational help, to assist them in the reinforcement of a positive approach to race relations;
4. That as an end to material harmony and understanding between the races, we will organize Race Relations Councils and Institutes in every Union in North America;

5. That all Seventh-day Adventist institutions have an obligation to remove racial barriers in employment;
6. That we condemn the existence of segregation and discrimination in medical education, hospital and nursing training programs, patient admittance, and care within hospitals, hospital staff appointments, and hospital personnel policies;
7. That we discontinue the quota system in our educational institutions;
8. That we establish the principle of open membership in our churches, and declare any attempt to insulate a church or church-related institution against racial change as unchristian.
9. That a new treatise be prepared and published, reinterpreting our position on race relations in light of the twentieth century, the Bible, The Spirit of Prophecy, and most specifically, *The Southern Work*. It was also suggested that a new book be compiled and published from the writings of Ellen G. White, entitled *Counsels on Race Relations*.

Before the meeting was adjourned, those present had no difficulty in acknowledging how remarkable the Lord had been in giving impetus to the movement in such a short period of time. We challenged each other to hold fast the profession of our faith through the help of the Holy Spirit before repeating the Mizpah. Board members in attendance were Michael Blanchard, Bessie Carter, Frederick Chandler, Frank W. Hale, Jr., Hazel Latson, Wilbur Latson, Myrtle Murphy, Bonnie Scott, and Burrell Scott.

While it was by no means certain that our presence at the meeting on the next day with Union and General Conference officers would be sufficient to give the denominational leaders a reason to take a strong and historic stand in behalf of equality of opportunity, we nevertheless felt that God was using our organization (LLC) to share with our denominational leaders the depth of frustration and bewilderment that black Seventh-day Adventists felt about the gap of opportunities between themselves and their white counterparts within the church.

It was a time of broiling racial tensions throughout the country, and up until that moment in history, the denomination shrank from pursuing any straightforward position in promoting integration. As a consequence, many black Adventists felt abandoned by policies and practices which let human dynamics operate by themselves. And it was in that setting and environment that six General Conference and Union men and one Regional Conference president met with six Laymen Leadership Council (LLC) personnel in a precedent-shattering conference held in the Columbia Union Conference office on Monday, October 23, 1961, at 7:00 P.M.

Present for the General Conference were Elder W. B. Ochs, vice president; Elder W. P. Bradley and F L. Peterson, associate secretaries; Elder L. E. Lenheim, president, Columbia Union; Elder T. R. Gardner, Columbia Union secretary-treasurer; Elder Neal Wilson, religious liberty secretary, Columbia Union; and Elder W. L. Cheatham, president, Allegheny Conference.

LLC spokesmen present were Dr. Frank W. Hale, Jr., Mr. Mylas Martin, Mr. Burrell Scott, Mrs. Bonnie Scott, Mrs. Willie Dodson, and Mrs. John Richard Ford.

There is no written record of how broadly pleased LLC representatives were at having the opportunity to underscore our concerns which had been rather widely circulated even prior to that time. The historical evidence of those denominational deficiencies that relegated black Adventists into the position of being second-class Adventists was preponderant. From the LLC perspective, we were simply there to contemplate and recommend remedies. We were quite encouraged.

“A lot of people in the General Conference are awaiting the outcome of this discussion tonight,” said Elder Lenheim during the four-hour discussion. He must also have known that thousands of LLC supporters were also awaiting the outcome of the meeting. According to Elder Lenheim, on the day prior to the meeting, October 22, Elder Reuben R. Figuhr, president of the General Conference, had come to his office and talked with him “for an hour about the LLC.” He requested that an exact report of the meeting be given him.

During the intensive session, I was struck by the contradictory nature and role of those LLC representatives who sat around the table. There was a conservative thread among us that really believed that the blackwhite situation in the church would change. While we believed in the American dream, we wanted to believe that, no matter how tragically flawed the system was within the church on issues of race, conscientious Christians would seek and institute change. We truly believed in the doctrines and teachings of the Seventh-day Adventist Church. We were not rebels. We simply wanted black Adventists to share in the blessings and opportunities that white Adventists enjoyed by virtue of their racial status. This meeting with the Adventist hierarchy gave us an opportunity to put the establishment on notice that we rejected the conventional school of thinking that the Jim Crow caste system within the church would somehow dissipate on its own over time. It was a rationalized approach to the problem that we simply found unacceptable.

Martin was uneasy and almost unforgiving in his manner from the beginning. He had already informed me before the meeting, “We’re just wasting our time. Those men are not going to turn their backs on their white supporters. They aren’t going to do anything anyhow.” No one would have ever accused Martin of being profoundly naive. After all, his confidence in the church fathers had been eroded by decades of unbearable political and economic pressures that had produced a very unbalanced social order within the church that was both unsettling and unfair to black parishioners. Mylas had really intimidated that he might not even attend the meeting. With careful and delicate sincerity and flattery, I insisted that his help was needed. By touching his commitment and loyalty to the cause to the quick, he capitulated and came.

The LLC representatives were candid. We put the devastating facts on the table. We could tell from the comments that were made from the other side of the table that behind the scenes there had been a flurry of activity. It was as if the General Conference and Union brethren were aware that momentum was gaining rapidly for something to be done to address the racial inequities within the church immediately. We sensed, too, that they wanted to capture the platform and the initiatives before the leadership and direction of questions on race were channeled into other hands. I could sense that their mood was hectic, anxious and driving. We knew from their probing questions that we were making history. While previously these arguments had been scanty or unconvincing, they invoked a spirit of humanitarianism, racial equalitarianism, and agreement in a curiously accommo-

dating approach that we had not observed before in speaking with any of them individually or in smaller settings prior to that time. They were so accommodating and considerate in a kind of unintentionally patronizing way, I began to feel that they might be rigging the whole situation and taking the initiative, so as to deprive the LLC of the leadership that it had exerted with considerable influence over the past year.

Nevertheless, our presentations were forceful, eloquent, and at times, bare-knuckled, as we had a real zest for stripping the denomination of those racial practices that were degrading and demoralizing to its black constituents in North America.

LLC representatives presented its list of nine recommendations to the General Conference and Union representatives and requested an audience with Elder Figuhr, the General Conference president, calling for his response to the nine recommendations.

Four days later, in a historic move on Friday, October 27, 1961, the Fall Council voted a statement of policy which included the assertions: "The religion of the Bible recognizes no caste or color... God recognizes men as men." For the first time in its two-year history, the leaders of the Seventh-day Adventist Church had taken a public stand on the matter of racial prejudice and racial bias. The two-page document entitled "Resolution on Racial Matters" was released the same night to UPI, AP, and other news services for publication in newspapers across the country. The Fall Council had adopted it unanimously.

A reproduction of a portion of the release as it came over UPI was as follows:

WASHINGTON, OCT 28 (UPI) The Seventh Day Adventist Church yesterday "strongly reiterated" its conviction that racial segregation is incompatible with the Christian faith. A statement adopted by the Annual Autumn Council of the Denomination, said "No distinction on account of nationality, race, or caste, is recognized by God."

The Church, which claims members in 196 countries, said this truth is "clearly enunciated" in the Bible.

"Any denial of this universal brotherhood of men would eat the heart out of a Christian church," the statement said.

Adventist leaders announced the denomination will "continue to encourage the employment of workers" in Adventist institutions solely on the basis of merit, "without regard to race, color or national origin."

They said efforts will also be made to provide "expanded opportunities for overseas mission service on a non-racial basis." Many U.S. Negro Church workers are already serving in overseas missions, they said.

LLC co-chairmen Frank W Hale, Jr., and Mylas Martin IV, made a telltale joint statement, expressing their gratitude as result of the decision:

We're extremely grateful to God. This forthright public stand indicates that our leaders intend to correct the evils of SDA segregated schools and quota systems; the hostility of many white SDA congregations to their Negro brethren, and numerous racial ills among us. The resolution is great step forward.

Apparently, Martin changed his opinion about how successful our efforts had been in our October 23 meeting, because later in a letter he sent to Elder Charles D. Brooks dated January 18, 1965, in referring to that meeting he declared, "It was not a fruitful session. Nor were any subsequent efforts of Dr. Hale successful." I was more than a bit stunned when a copy of Martin's letter to Elder Brooks was shared with me several years ago. While I never quite understood why Martin felt it necessary to prop himself up at the expense of another, I always sensed an undertone of rivalry that I simply ignored because I was aware of my own intellectual strength, my disciplined eloquence, and the role that I had engineered in the first place in what had become a fascinating human drama with all of its dimensions in bucking the white power structure of the Seventh-day Adventist Church. The ground-swell for fair treatment by black men, women, and children had finally struck a resonating chord that led inexorably and relentlessly to the General Conference and its decision to put the matter on the table for public scrutiny. If nothing else had been achieved up to that point, we were at least able to detail a panoramic account of what the struggle for human dignity within the denomination had been all about.

Martin was brilliant enough in his own right, though sometimes reckless and rash in his tactics. He possessed an unflinching stand in his unequivocal stance against bigotry. He was quite capable of spraying distractive and diversionary rhetoric with cold-blooded venom at the slightest impulse, sometimes not knowing where to draw the line with his fervor. His skill as a journalist armed him with skills that were sometimes more suited to polemics than to logic. Nevertheless, Martin was an invaluable asset to LLC because of his ready willingness to take on the tumultuous. I turned to him constantly for his advice on various matters, and he was not bashful in supplying it. His strategic usefulness to LLC can never be underestimated.

Following the October 23 meeting and the historic announcement which came four days later, the LLC set out to engage in a significant watch dog activity, starting a Parents' Drive on November 21, 1961, to enroll SDA children and youth into every consciously-segregated Adventist school, from elementary school to college. We urged black Adventists to have their children to apply to local church schools, boarding academies, and SDA institutions of higher education.

In the meanwhile, while we were pleased that the Autumn Council had adopted a strong "Resolution on Racial Matters," our cold-eyed assessment of the situation made us aware that the church was certainly not in the vanguard of promoting racial harmony and understanding. A brief chronology of written pronouncements by other national church bodies underscored the fact that the Seventh-day Adventist Church was in the rearward of those denominations taking a bold and public stand on the side of racial justice. It is no secret that after years of defiance and intractability the church finally came kicking and screaming into the civil rights fold of religious organizations. By late 1961, the Adventist Church

had been preceded in its first public statement by the following major church organizations:

WHAT OTHER CHURCHES HAD SAID

AMERICAN UNITARIAN ASSOCIATION

...THEREFORE BE IT RESOLVED: That the American Unitarian Association urges all people of good will to work unremittingly in all phases of local, state, and national life towards... eliminating racial restrictions on membership in churches...

May 28, 1957

AMERICAN BAPTIST CONVENTION

Our Convention has spoken out against segregation and has repeatedly urged church leaders to work as unceasingly for a nonsegregated church as for a integrated society.

We rejoice that integration is progressing in the churches of our American Baptist Convention.

June 22, 1956

... We dedicate ourselves to the following objectives:

THAT membership in each Baptist church shall be open to all people of its community regardless of their race or national origin.

THAT each church shall choose its minister on the basis of character and ability without regard to racial background...

THAT each Baptist organization, school, home, and hospital shall follow practices that are consistent with clear policies of racial non-discrimination...

May 31, 1957

CHURCH OF THE BRETHREN

We reaffirm our belief that discrimination owing to color is out of keeping with the teachings of the New Testament and with the stated position of the Church of the Brethren.

*Annual Conference
June 12-17, 1956*

DISCIPLES OF CHRIST

WHEREAS other churches, confronted with the same challenge are endeavoring to let the church be the Church-letting it be known that their church is open to any and all people, regardless of race of ethnic origin... we urge and encourage all ministers and churches of our communion to be willing to bear any cross or persecution or reprisal brought upon them by their fearless witness to the rights of all people, regardless of race or ethnic origin...

*International Convention
October 11-16, 1957*

EVANGELICAL UNITED BRETHREN

We believe that discrimination in employment based on race is unChristian. Therefore, we urge all Evangelical United Brethren General Departments and Institutions as well as each local church to take immediate steps to end any such discriminatory practices now obtaining...

General Conference December 8-9, 1956

... We suggest that we take the following specific actions to better human relationships between the races:

1. Promote a Christian ministry in our communities without regard to race. This means welcoming all races in all phases of church life.
2. Appoint ministers of other races as well as white ministers in our churches that are multi-racial in character, as has been done in several of our churches.

General Conference October 9-17, 1958

LUTHERAN CHURCH-MISSOURI SYNOD

RESOLVED, that since Christians are constrained to do justice and love mercy, we acknowledge our responsibility as a church to provide guidance for our members to work in the capacity of Christian citizens for the elimination of discrimination, wherever it may exist, in community, city, state, nation and world.

June 20-29, 1956

THE METHODIST CHURCH

There must be no place in The Methodist Church for racial discrimination or enforced segregation.

In this spirit, we recommend the following: ... That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination on the basis of race, color, or national origin.

General Conference, 1956

UNITED CHURCH OF CHRIST

Congregational Christian Churches

We commend the National Association for the Advancement of Colored People and other organizations that have employed the judicial processes... to define and enlarge the scope of human rights for all our citizens.

General Conference, 1956

PRESBYTERIAN CHURCH, U.S.A.

We call for the launching of 'operation desegregation' in our churches and church-related institutions... General Assembly, 1956

THE CATHOLIC CHURCH

It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity and housing. Flowing from these areas of neglect and discrimination are... (a) sordid train of evils... “

Statement of the Catholic Bishops of the U.S., 1958

UNION OF AMERICAN HEBREW CONGREGATIONS, 1959

Because of our profound commitment to the equality of all men under God, the Union of American Hebrew Congregations has consistently opposed every form of discrimination.

Out of this conviction, we have supported the decision of the U.S. Supreme Court in the school segregation cases and have pledged to do all within our power to make this decision meaningful in our respective communities. We here rededicate ourselves to achieving an harmonious and peaceful implementation of this decision.

... In this holy task, we pledge our cooperation to all those forward-looking religious, racial, and civic groups who share our concern in realizing the goal of equality which is basic to the democratic heritage and the Judeo-Christian tradition.

45th General Assembly, 1959

Even though LLC was pleased that the church had taken a more aggressive position in its stand on racial harmony, we had been in the fight too long to reduce our efforts. We felt that God's leanings had brought us to this point, and we believed that the full weight of Scripture, the Spirit of Prophecy, and the Holy Spirit's leading would enable us to accomplish our goals. While optimistic, we were hopeful that the church would not be guilty of hedging its bet by refusing to take a strong stand in facilitating and promoting the cause which had been at the heart of its public pronouncement.

Soon after Fall Council, letters and petitions of support began arriving at our Oberlin office. We also enjoyed the advantage of letters from parents who were discouraged because their sons and daughters were being routinely told that their applications were being placed on hold until the institutions had reviewed the applications of students from their local conferences. Quite often, too, black students were referred to Pine Forge Academy as an alternative. For example, if a black student who lived in Columbus, Ohio, applied to Mt. Vernon Academy, approximately fifty miles away, that student could only be considered after students from the Ohio Conference had been reviewed. Black students were, as members of the Allegheny Conference, expected to apply to Pine Forge Academy which was over five hundred miles away. The Conference boundaries were obviously racial as well as geographical. It was an arrangement that was counterproductive to a slowly flowering civil rights movement within the denomination. Both Burrell Scott and myself had experienced such discrimination firsthand as our daughters, Erica Scott and Ruth Hale, had become victims of such an arrangement when they had applied for admission into Mt. Vernon Academy. Both of them had received such

communications after Fall Council. My daughter received such a missive from Principal J. R. Shull on December 15, 1961. We received communications from parents who had had similar experiences with Broadview Academy, Indiana Academy, and Cedar Lake Academy.

Zorita Duckworth of Niles, Michigan, had received a communication from Principal Carl W. Jorgensen of Broadview Academy on April 25, 1961, urging her to come to the campus by May 29 for assurance of summer work. Once she arrived on campus on May 30, several tactics were used to discourage her from remaining on campus. She was told such things as, "Since you didn't send a room deposit, I don't know whether the dean will take you now." Additionally, she was told, "We must take care of our own conference first, and we just never have room enough."

After waiting for four hours, Zorita's parents, Mr. and Mrs. J. R. Duckworth, were permitted to leave her at the school with the understanding that no conclusion had been reached whether she could remain more than four weeks. It was on August 23, 1961, that Principal Jorgensen sent a letter to Zorita stating, "We have not written to you because we have been uncertain as to whether we would have an opening." How was it that Principal Jorgensen could invite Zorita to the campus in his communication of April 25 to work for her school expenses for the approaching academic year, and then summarily reverse his decision by being indefinite as to whether there was an opening for her or not in his August 23 communication? It was this kind of duplicity that continued to mount as we received numerous complaints from black Adventists from around the field.

Eudora Mitchell of Delaware, Ohio, had attended the Adventist Church on North Sandusky Street for four years and had been taking her children regularly to Sabbath school. When it was announced that there would be a baptismal service, she advised Elder Yakush of her desire to be baptized. He advised her, "I will come by to see you." The following week, he came by to see her and, after an exchange of greetings, he rebuffed her desire for baptism by saying, "You create a problem because you are colored, and there are separate conferences, and they have agreed that white elders baptize white people and the colored elders baptize the colored people." Mrs. Mitchell, embarrassed and discouraged remained home with her children for two Sabbaths until she was encouraged by another sympathetic member to return to the church anyway. She and her children continued to attend the church until Elder Judson P. Habenicht, a new pastor, came to her house and told her that she and her children should attend the colored church where they were needed. He also advised her that she could not hold an office in his church. When she inquired of him, "Why aren't we welcomed at this church," he responded that, "Integration creates a problem because of interracial marriages as a result of associations between white and colored people."

It was this encounter with one of our Christian pastors that resulted in Mrs. Mitchell's not attending the white Adventist church any more. There were scores of similar instances that came to our attention as imposing reminders of just how entrenched racist practices were embedded in the fabric of the Seventh-day Adventist Church. We knew that these occurrences were not just isolated instances or farfetched singular examples of racist behavior. They were, in fact, a part of a towering expression of racial tyranny that had been tolerated over the years. It was a practice that had for far too long found ready soil in the Adventist Church. It was this rising evidence of such moral ambiguity on matters of race by church members

that rallied LLC members and supporters to bring relief to black Adventists by challenging those institutions and individuals that were guilty of unmistakable acts of discrimination and segregation.

It was on Sunday, June 24, 1962, at 10:00 A.M. that the National Board of the Laymen's Leadership Council met in the conference room of the Y.M.C.A. at 515 South Center in Springfield, Ohio. The meeting was opened with prayer by one senior board member, Mrs. Estelle Barnett. Everyone knew how important this meeting was to be. After all, the General Conference Session in San Francisco was scarcely a month away. As board members, we were a close-knit family, and some of us had been very close friends over the years, long before the birth of LLC. There was Mrs. J. Estelle Barnett, a stately woman of regal bearing, who had spent a great deal of her own time and money for racial justice. She had discovered the face of racial fanaticism in her direct dealings with the Ku Klux Klan in Zanesville, Ohio, when she challenged the city fathers to improve conditions in the black community. In 1945, she established the Christian Benefit Association, a burial society to meet the needs of black Adventists. Burrell Scott, who during the 1960s had been president of the Western States Youth Federation, was a very successful building contractor in Oberlin, Ohio, where he was a member of the City Planning Commission. Bonnie Scott, Burrell's wife, had served the organization most efficiently from its early beginning as the executive secretary. Bessie Carter had been on a one-woman crusade for years supporting youth in their ambition to pursue higher education goals. She and her husband operated the Washington Hill Convalescent Home of Philadelphia and the Carter Rest Home in Oberlin. The Michael Blanchards of Chicago were well-established in a lucrative large renovating construction company in Chicago. Vertis Barnes, Jr., was the senior counselor at Morse High School in San Diego, California. Anne Valles, the daughter of Elder Coopwood, was a lady who was a strong defender of humanitarian values. She was passionately dedicated to our mission, and she was so well-read that, when she spoke in her soft and sophisticated manner, people listened because of the infinitely rich substance of what she had to say. Wilbur and Hazel Latson were remarkable for their devotion to the work of LLC. They eagerly gave of their time and energies to the organization. Hazel displayed uncommon efficiency in her duties as corresponding secretary. Wilbur, when not involved in LLC projects, served as a mathematician-computer programmer for the Wright-Patterson Air Force Base in Ohio. Dr. John Richard Ford, another member of the board, was a prominent San Diego surgeon who had challenged the American Medical Association to deny affiliation to any county or state society that continued to practice racial discrimination. Myrtle Murphy, A. Samuel Rashford, Helen R. Sugland, Helen Beckett, Viola Boyer, Willie Dodson, and Douglas Chandler were thoroughly self-assured Oakwood College alumni whose influence was expansive from coast to coast.

Although Mylas Martin had taken great pains to secure the permission of the Ellen O. White Estate Trustees to reprint *The Southern Work*, their response to the request was delayed to the point that LLC took the initiative to have the booklet republished at its own expense. The organization was aware that *The Southern Work* had become public domain and was no longer subject to the protection of the United States copyright law. Thus, as the first item on the agenda, it was voted that three thousand copies of *The Southern Work* be printed for distribution at various camp meetings at the cost of \$1.00 each. The total cost of the printing of the publication amounted to \$675.22.

I then shared with the board an interesting and eye-opening telephone conversation that I had had with a Mr. McCready of the Continental Can Company in Mt. Vernon, Ohio. McCready, in addition to being a supplier of cans for the SDA-owned health food companies, was a Seventh-day Adventist also associated with Mt. Vernon Academy as a board member. He informed me that he was sympathetic to our cause and would help us in any way that he could because he had observed the injustices displayed concerning admitting Negro students into Mt. Vernon Academy. During the meeting, I shared with the board a twenty-seven minute telephone conversation that I had had with Elder Neal Wilson, the religious liberty secretary of the Columbia Union, on Friday, June 22. As an emissary of Elder Figuhr, Elder Wilson indicated that Elder Figuhr was concerned with what the LLC was going to do at the General Conference, whether we were going to demonstrate, picket, have sit-ins, etc. I told Elder Wilson that LLC had not decided or concluded what its tactics would be. Elder Wilson suggested that we have a meeting with the North American and World Council officials. I indicated to him that the meeting should be held early in the week so that progress can be evaluated before the end of the General Conference session. I also insisted that a letter or telegram should be sent to confirm this invitation. It was quite apparent then that there was a tug of war going on. I could tell from Elder Wilson's inquiries that there was something of a black scare among the General Conference brethren. The possibility of LLC being publicly critical about its own church organization was more than a little unnerving to them.

I indicated to the board the extent to which the church hierarchy had gone to neutralize our effectiveness in San Francisco. I brought to their knowledge the fact that I had contacted the Whitcome Hotel in San Francisco for a place to set up LLC headquarters during the General Conference sessions. I was informed that we could have the space, and that confirmation was to be sent mail. Later, I was informed by phone that the General Conference, in the meanwhile, had engaged all of the available space, and as a consequence the hotel backed off of its original commitment to us and then gave me a negative response. Nevertheless, the limits notwithstanding, I proceeded to contact Brother Walter Kisack of the San Francisco area, and requested that he find office space for LLC, preferably at the Jack Tar Hotel, and close to the Cow Palace where the major meetings would be held. Kisack agreed to make the arrangements in exchange for my agreement to speak at an Oakwood Alumni Association meeting which Kisack was also scheduling.

As the board meeting continued, we discussed the need for LLC to be sensitive to the concerns of people of color worldwide. I had received a letter from Dr. Warren Harrison of the West African Union in which he stated that the West African Union wanted to be taken out of the Northern European Division because of the many racial injustices encountered by members of the West African Union. He also pointed out that Newbold College in England would not accept black male students unless they were married. The policy came about as the result of a mixed marriage some years earlier.

Burrell Scott indicated that he had recently talked with Elder Neal Wilson who informed him that men of color from other countries would be interested in LLC activities, and he suggested that we meet with them at General Conference time to inform them of what we are trying to accomplish, not only in North America, but all over the world field.

The following recommendations were voted upon and unanimously accepted:

That the General Conference officers be informed that the LLC officers accept the invitation of the GC Conference President Elder R. R. Figuhr to meet in San Francisco with him and his group of GC officers to discuss the race problem within the denomination.

Note: It was pointed out that the invitation to meet with GC officers was subject to a written request from them.

That LLC requests Elder Figuhr to let LLC officers know the exact day, time, and site of such a meeting by Tuesday, July 10, so that every LLC Board member across the nation may be duly notified and attend.

That Frank W. Hale, Jr., be empowered to answer the query of the General conference officers regarding our coming activities at the General Conference in the following way:

LLC desires to say that we believe in order and decorum and that we approach the coming session and conference in a spirit of prayer.

That we, the LLC Board members meeting here today, formally and fully commit ourselves to a policy of conservative publicity regarding poor racial situations within the denomination; that in each and every instance such publicity take the form of open petitions to the General Conference.

That Frank W. Hale, Jr., and Bonnie Scott be responsible for the arrangement and ordering of the LLC convention set-up, details, discussion groups, press conferences, television-radio interviews, mass meetings, banquets, etc.

That the entire LLC Board be prepared to endorse LLC pre-statements and that objections be registered only by withholding signatures from controversial statements.

That Mylas Martin IV be responsible for the written copy of the prepared pre-statements and all press releases.

That positively no prepared press releases or printed public statements shall be issued under any circumstances by anyone other than the chairman (Hale) and the executive secretary (Bonnie Scott), or without the signed written approval of both.

Following the board's unanimous support of the recommendations above, a heated discussion ensued on whether or not specific instances of racial discrimination by the denomination should be released to the San Francisco press by LLC before LLC was to meet with General Conference representatives. Mylas Martin moved to release such specifics prior to the meeting, and his motion was seconded by Bessie Carter. It was Martin's contention that this tactic was the only way that General Conference officials would know that we meant business. I challenged that

approach immediately because I did not want to short-circuit any opportunity which we might have had to meet with General Conference officials. I was aware of just how sensitive these brethren were. There was the unwritten rule that had always forbidden explicit criticism of top leadership. Policies and practices were always the prerogative of the inner sanctum—who, like Caesar's wife, were beyond suspicion. I thought that we should be as discreet as possible so that no criticism could be made regarding any premature move of the LLC, thereby leaving the door open for negotiations with the brethren. It was my opinion that, should the General Conference not live up to our expectations of having the meeting or of inviting us to a meeting that was unproductive, then at that time we would be free to open up our hearts, our files, and specific instances of racial injustices to the press. Instead of going to the press with our grievances before a meeting with GC representatives, I suggested that we place an announcement in the San Francisco papers, stating that LLC was in town with some background of the organization, listing the office address where LLC representatives could be contacted. This latter statement was generally agreed upon, and Ms. Carter withdrew her second to Martin's motion which died for lack of a second. Martin, however, went on record as being opposed to the decision of the LLC Board not to publish the specifics of racial discrimination before our meeting with GC officials.

When the board concluded this discussion, we then proceeded to discuss our *modus operandi* once we arrived in San Francisco. We determined that we should plan to arrive in the city by Thursday, July 26, in time to establish and set up our headquarters and be available for the public on Friday, July 27. It was apparent to me that we were on the water's edge, and it was now time for us to be prepared to step in and face the challenges head-on.

I had prepared a tentative calendar, agenda, and chronology of events for us to discuss in some detail in anticipation of our arrival in San Francisco. It would have been wonderful if we could have planned to be in the city three or four days prior to the opening of the conference, but there were limits imposed by our limited financial resources as an organization. Nevertheless, I suggested an array of activities that needed to engage us on Friday, July 27. They were as follows:

- Having a strategy conference with LLC Board members.
- Setting up LLC office headquarters.
- Enlisting volunteers for office and field service.
- Informing as many regional persons as possible of the location of LLC headquarters by distributing printed flyers.
- Getting *The Southern Work* from the Railway Express office.
- Distributing information concerning the sale of *The Southern Work*.
- Having a sign made to identify LLC headquarters.
- Contacting Walter Kisack concerning the alumni meeting.
- Preparing newspaper stories for release at the appropriate time.
- Organizing a solid program for a news meeting to be held at the Jack Tar Hotel on Sunday, July 29.

Once the office headquarters were set up, we agreed that those involved with office assignments should perform the following duties:

- Explaining procedures for organizing an LLC chapter.
- Arranging for LLC appointments in other places.
- Distributing LLC literature.
- Getting signatures or pledges from blacks.
- Selling copies of *The Southern Work*.
- Making daily bank deposits.
- Keeping accurate financial records on sales and contributions.
- Informing visitors of LLC activities during the GC sessions.
- Recruiting new members.
- Inviting people to the Sunday afternoon rally in the Jack Tar Hotel ballroom.

Bessie Carter, Wilbur Latson, Bonnie Scott and Frank W. Hale, Jr., were voted trustees for LLC incorporation, and Burrell Scott was voted to be the agent.

Following this action, Mylas Martin IV resigned as co-chairman of LLC for health reasons. The board voted to accept his resignation with regret and with a note of thanks for his untiring efforts in the growth and development of LLC.

It was also noted that the transportation expenses of board members be submitted after their return from General Conference. The meeting was adjourned as board members joined hands and with each member offering a brief petition to God in behalf of our efforts in San Francisco.

At the close of this historic board meeting, I could almost hear my heart booming in my ears. There was so much to do and so little time. I assumed that tensions were mounting on both sides—with General Conference officers and with LLC officers. I had received information from various quarters suggesting that there were those among the denomination's top brass that wanted to sit down with LLC representatives, and that there were others, including certain regional men, who were opposed to any overture which they felt would give credibility to our organization. Nor was there any single unequivocating opinion among black Adventists. It is very difficult for those who have been carefully taught, and who have been denied the opportunity of free movement and expression, to organize and mobilize their thoughts and efforts toward any intrusion into the deeply held convictions of those who have been in command of the outward circumstances of their lives. However deep and passionate were the individual convictions among many black Adventists, validated by personal experiences that the relations between white and black Adventists were less than desirable, it was common to discover those who were not strongly committed to any action of resistance to rectify the situation. Their restraint was based on changes which they assumed would be wrought by time, and not by rocking the boat. It had been my observation that those in power often rely and capitalize upon the differing opinions of those victimized as to the desirable scope and pace of the integration process.

In order to ease my lingering anxiety relative to whether or not there was to be, in fact, a meeting between GC and LLC officers, I sent a letter to Elder Neat Wilson, our go-between, on June 29, 1962, indicating that I hoped to have heard from him or Elder Figuhr by that time. In precise terms, I indicated that the LLC Board had had a very productive meeting five days earlier, and that "we are making very definite plans to 'carry the ball' to GC in the area of our discussion last week." I also made it clear that we were prepared to do whatever was necessary and appropriate to pursue our goals in these challenging remarks:

I have every reason to believe that if the brethren will accept this suggestion in good faith, something can be worked out as a positive means of satisfying the desires and needs of minority members within the denomination. As I mentioned to you in our telephone conversation, we consider ourselves a conservative group; however, there is a point of no return-when deliberate speed has failed-when only appeasement becomes the order of the day, and when those who seek the truth are labeled as ones possessing "hysteria."

I have every confidence in your sincerity and concern for right, and I strongly appeal to you to make every effort to effect the conference mentioned above.

What part Wilson played will never be known in the negative decision which the GC officers made in deciding not to meet with us once we were to arrive in San Francisco. Elder Wilson communicated that decision to me by telephone on Monday, July 2, 1962. I lost no time in informing the LLC executive officers of that decision. The die was cast. I knew now that it would be necessary to go directly to the press in order for any meaningful dialogue to occur between LLC officers and the president of the General Conference, Elder R. R. Figuhr. His final slap in the face was glaringly unacceptable.

After contacting the LLC officers, I made reservations to fly to San Francisco, leaving the morning of Thursday, July 26. Mylas, Burrell, and Bonnie assured me that they would join me there no later than Thursday evening. Needing to have volunteer assistance immediately available upon our arrival, I contacted two of my former student secretaries who lived in the Bay area, soliciting their help. Both Helen Hill and Carol Moore responded positively and enthusiastically to my invitation. Each of them were brilliant stars as receptionists, typists, and in any other capacity where they were needed.

It didn't take long for us to get the LLC office headquarters in good shape. We had been accorded lovely facilities that provided for adequate secretarial and clerical space, a lounge area to accommodate visitors, a work area for compiling and collating materials, and a conference area where we could have committee sessions and press conferences.

Given the magnitude of what we wanted to accomplish, we decided that the initial challenge to the General Conference officers would not come from the LLC as an organization, but from Bonnie and Burrell Scott as parents whose daughter had been denied admission into Mt. Vernon Academy in Ohio. On his arrival at the Jack Tar Hotel, Mylas Martin immediately went into action. We, he and I, agreed to call a press conference immediately with the Scotts as principals, outlining the

nature of their case and that of similar cases with a prior history. It was also divulged at the time that my daughter, Ruth, had received a similar denial on December 18, 1961, from the same institution. School officials indicated that their applications were deferred, rather than denied, until the academy gave preference to members of their conference from Ohio and West Virginia. O. C. Sowler, the school's registrar, in his response advised, "I trust you have given due consideration to the excellent school for your people at Pine Forge, Pennsylvania," which is more than five hundred miles from the Scott and Hale homes. It took no real genius or vision to understand that the boundaries were primarily racial rather than geographical.

It was not difficult for us to anticipate the questions of the media. In his opening address, Elder Figuhr had stated that, "Christ laid the foundation for religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood recognized as equal in the sight of God." His message in and of itself conceded the validity of what he had anticipated our efforts would be. Citing other cases of racial segregation within the Adventist Church, Scott declared, "Our fathers were willing to take it. But I don't want to take it." Quoting Scott again, July 28, 1962, edition of the *San Francisco Chronicle* wrote, "Some of our ministers believe there's a separate white heaven and a colored heaven." It was at this first press conference that the Laymen's Leadership Conference (LLC) was identified as an organization of Seventh-day Adventist Negro laymen who had come to the World General Conference to make an appeal to church officers to end discrimination which purportedly existed in Adventist churches, medical institutions, publishing houses, and educational institutions.

It was not at all difficult to measure the impact of that opening press conference as daily papers carried major headlines citing LLC contentions. * Typical were these:

"Adventists Challenged to End Racial Segregation"

San Francisco Chronicle July 28, 1962

"Church Academy Hit in Racial Issue"

Oakland Tribune July 28, 1962

"Adventist Sabbath Rites Draw 25,000 at Parley: Charges of Racial Prejudice Denied"

San Francisco Times July 29, 1962

"Adventist Head Asks Patience of the Church's Racial Critics"

New York Times-August 1, 1962

"Adventist Head Denies Race Bias"

Oakland Tribune July 28, 1962

"Lower the Church Bars"

San Francisco Call-Bulletin July 30, 1962

"Adventist Elect Negro Executive... After Group Demands Full Integration"

The San Francisco Examiner

Newsweek, *Time*, *Jet* and other national publications carried similar stories, and LLC headquarters were flooded with telephone calls and telegrams of support.

Unfortunately, the hierarchy designated Elder Frank L. Peterson as the official spokesperson to respond to our challenges. Even more unfortunately, he permitted himself to be used in that capacity to minimize the impact of our efforts by stating that "this great organization and its colored constituents are moving forward and we are working amicably together." Some of his comments even left the impression that blacks were satisfied with their status.

At no time in my professional life had I ever felt more dismayed, because I considered Elder Peterson my father in higher education. After all, it was he who, as president of Oakwood College, lured me to the institution to begin my professional career. He had also provided me the opportunity to take leave of the institution to pursue and complete the doctorate. The feeling of love and respect was mutual between us. Peterson was one man that I had always looked up to as an exemplar of his race because of his priestly bearing, his ready wit, and his deferential charm that made him highly respected among all circles within the church. On the other hand, I was aware that he was an *organization man*, and that his precociously ascendant advancement within the structure of the church was an unmistakable portent of his genius in championing popular and unpopular causes.

Nevertheless, while it was not an auspicious moment for a small band of LLC officers to tackle the church fathers, who had the advantage of stating their case before the nearly twenty thousand members who had gathered in the Cow Palace for their major meeting, LLC called for a rally of its supporters on Sunday, July 24, at 3:00 P.M. at the Jack Tar Hotel. Hotel personnel estimated the standing room crowd to be in excess of one thousand in the hotel's largest ballroom. The ballroom was peppered by a swirl of electric energy, joyous anticipation, and a frenzy of excitement and racial pride, as those gathered there could not overlook the fact that black Adventists were redefining due process beyond any intentions that traditional decision makers either anticipated or could endorse.

Howard B. Weeks, director of public relations for the 49th World Conference, and Shirley Burton of his department were seated on the front row. They made no attempt to hide the fact that they were there to record what the LLC was going to do. Nothing could have pleased Mylas Martin more than this bold step that LLC had taken in having its own meeting and breaching the established calendar that had already been put in place by the church regulatory body. All of us knew that our actions would be considered an unjustified intrusion on the General Conference schedule of activities. It was Martin's earliest intention, even before Elder Figuhr had refused to meet with LLC officers in San Francisco, to use the tactic of exposing the church and force it into meaningful dialogue by using the public, mass communications media. Having given the GC officers an opportunity to meet with us and their having refused our gesture, all LLC officers subsequently agreed to using the leverage of publicity to tell our story.

Brains were no recent arrival in Martin's head; he stood calmly before the crowd demanding equality to the undelivered promises of the General Conference. Smart as a whip and calculatingly focused, his smooth tranquilizing tenor tones arrested the attention of an audience whose very presence testified to their pride and hope for changes and circumstances that had eluded previous generations of black Adventists. He referred to the patterns of prejudice, discrimination, and segregation

within the church as “appalling” and demanded that the church “get its house in order” before “all the king’s horses and all the king’s men would find any such attempt futile” if their lack of assertiveness was too long delayed. Mylas had a clarity of thought and elegance of phraseology, a retentive brain, a doggedness for the jugular, and a determined drive within him that very few could rival. His speech was interspersed with and interrupted by spontaneous applause from the audience. It provided an enormous boost as an opening statement.

Bonnie and Burrell Scott had accomplished wonders by just being bold enough to tell their story at the opening press conference conducted by LLC. It became Bonnie’s turn to stand before the assembled crowd, and she seized the moment with grace and courage. She was so systematic in the circumstances that had prompted her decision to unfold the story of her daughter’s being denied admission into a white Adventist academy that it appeared that the audience was hanging on every word of her testimony. She made the point that she and her husband were not rebels, as they had been Seventh-day Adventists all of their lives. Her well-balanced presentation concluded with this powerful challenge: “We simply want to be treated fairly.”

There was not a person in the crowd who could have anticipated the dramatic impact that Mrs. J. Estelle Barnett was going to have on the packed ballroom. Lightning appeared to dazzle from her eyes and an allpervading burst of energy flowed from her regal presence as she mesmerized the crowd with her frontal attack on those white people in the denomination “who have been convinced, but haven’t gotten within a breath of being converted,” she snapped. The seventy-five year old stalwart and former probation officer and social worker from Columbus, Ohio, refused to bow to the allegations made against LLC in a spiritually militant response according to the *San Francisco Call-Bulletin*: “We are not heretics, as has been said, nor a left wing group, but Christians. The time has come when, as Christians, we must stand up like men and women and be counted.” Remarkably buoyant and feisty, the veteran silver-haired lady held the assemblage spellbound as she pounded away, making point after point with her high-pitched voice and commandingly intense manner. The throng was on its feet at her conclusion.

The occasion was a living laboratory of how to use teamwork to deal with a structure permeated by racism. It was extreme dissatisfaction with the plight of blacks within the denomination that had driven the LLC to that point and that had ignited an avalanche of support against those who scoffed at our efforts and/or our methods to achieve equality.

The executive officers had asked me to give the keynote address at the rally. It was my assignment to drive home to the denominational leaders that a major policy overhaul was needed to free blacks from the political and social isolation which black Adventists experienced within the church. Consequently, my paper was entitled “Human Values and Denominational Policy: An Open Letter to General Conference Officers and All Seventh-day Adventists.” I went to the platform with some degree of trepidation on one hand because I knew that such a forum was unacceptable to the *powers that be* and that our future usefulness was subject to the whims of those who were in control of the levers of influence within the organization. However, I also knew that the scales of justice tilted in our favor because the inherent fallacies of segregation had already been scuttled, at least on the secular front, in *Brown v. Topeka*.

As I looked out across an expectant audience, alive with the hope of unbridled freedom, I offered a silent prayer, and in a moment, I felt light, resilient, and spiritually confident. It was as if I was an educator-turned minister. I felt no need to pussyfoot, bow, scrape, or to condescend in any manner. Such behavior, without qualification, had never been a part of my demeanor in the first place. So from the very beginning of my presentation, I chided the General Conference officers for pursuing policies that were designed to promote tranquility at the expense of people of color. I asserted that "...pastors, school administrators, medical directors, and a number of other denominational officials have dared to embarrass, to intimidate, and to exclude people of color from their institutions for the sole social purpose of preserving the regional character of our organization and maintaining the peace. The human rights which are being violated and the human damage being done are the incalculable moral costs which are sacrificed in the process." I made it clear that such an approach was both treacherous and cowardly: "We don't know of anyone who is satisfied with gradualism or 'freedom on the installment plan' when their rights are being squashed."

There were those who challenged our proactive stance when dealing with the issue of race. They maintained that the church could not afford to take a partisan position on the political and social issues of the day. They argued that such matters were not compatible with the gospel commission. I retorted that it was clear to me that:

There are men who would exploit the principles of freedom and justice for their personal and selfish ends, but the fact is that freedom for the Negro within the church could have no great meaning if were not associated with the biblical injunction of the Golden Rule as well as with the social and political life of the community. It must be the church that sets the standard with the community following, not the other way around.

I insisted on making the point that we have permitted the social scientists and political scientists to snatch our religion from us if we say that the concern for racial harmony is their responsibility.

The San Francisco Chronicle of July 30, 1962, carried the headlines, "Open Letter on Adventist Racial Bars." In its opening paragraph, staff writer Donovan Bess stated that "The Seventh-day Adventist Church hierarchy was accused of flagrant and extensive discrimination against 50,000 American Negro members of the denomination." The article went on to indicate that "the letter was written by Dr. Frank W Hale, Jr., Chairman of the English Department of Ohio Central State College. Hale is a prominent Adventist lay leader who last year helped to organize other Adventist Negro laymen into a dissident group formed to demand 'full citizenship' for Negro Adventists."

While acknowledging and praising the church leadership's extraordinary successes in building a vigorous worldwide missions program, and being aggressive in promoting diet, temperance, and dress reforms, I asserted that the church had been less assertive in its approach to racial equality. In fact, I pointed out unflinchingly that "the higher echelons of the church have been guilty of the most flagrant hypocrisy in race relations and a contemptuous indifference to the Golden Rule laid down by Jesus."

Responding to and denying statements made by church officials that Negro members were divided on the issues of racial equality, I declared, "We are not divided. We are using this form of public protest because this is our only sounding board. At least we now know that they (the church officers) will respond to us through the press." My statements were made amid vigorous and loud applause to the local newspapers. The *Oakland Tribune* of July 30 covered the occasion by stating that:

"Total integration of the Seventh-day Adventist Church must happen now," Dr. Frank W Hale, Jr, leader of a Negro Adventist integration drive declared yesterday because "there aren't two Gods-a white God for the whites and a black God for the blacks." Hale, founder and head of the Laymen's Leadership Conference said, "The day of reckoning has come. The world is now too small, too crowded, too perilous, and too rapidly changing to permit further temporizing with bigotry and discrimination."

The letter urged the General Conference officers to set up a program to:

- Organize race relations institutes.
- Remove racial bars in employment.
- Condemn and discontinue segregation and discrimination in medical education, hospital and nursing training programs, patient admittance and care within hospitals, hospital staff appointments, and hospital personnel policies.
- Discontinue the quota system in educational institutions.
- Establish the principle of open membership in churches, and censure attempts to insulate the church against racial change.

The impact of this mass meeting was immediate and extensive. The media carried headlines from coast to coast. The August 1, 1962, edition of *The New York Times* carried a two-column eight-inch story by Laurence E. Davies, quoting Elder R. R. Figuhr's response to my presentation, as well as my own in response. Nearly one hundred black ministers, led by Elder Charles Bradford, president of the Lake Region Conference of Seventh-day Adventists, met to back an attack on segregation within the Seventh-day Adventist Church. They appeared to want to repudiate any suggestion that blacks enjoyed their segregated status. Bradford declared, "The Negro ministry of this body are not satisfied with any form of segregation." Elder R. B. Hairston of the South Atlantic Conference asserted: "At least ninety percent of the ministers are behind the objectives of this (lay) organization, and believe these men are on the right track." J. L. Reaves, a pastor who served Adventist churches in Virginia and Maryland admitted that "the laymen had to get this integration crusade rolling because we Negro ministers were too afraid."

On the heels of the public appeal and protests of the Laymen's Leadership Conference, the church elected Elder Frank L. Peterson, aged sixty-nine, as one of its four general vice presidents at its business session on the same day as the LLC rally. This was a most interesting development, especially after it was rumored that Peterson had been turned down for the same appointment earlier in the week because of his age. Nevertheless, his election was a small victory, but a mighty

precedent to remind us that our efforts had not been futile. The concluding footnote to punctuate our pioneering venture is the fact that we sold more than 2,800 copies of *The Southern Work* in a period of four days. That effort alone shattered the invisibility of this significant document and set the stage for its republication by the General Conference in a few months thereafter.

The ink had hardly gotten dry from the San Francisco headlines and less than sixty days had passed when Elder Raymond F Cottrell, the associate editor of *The Review and Herald*, wrote an editorial entitled "Rendering to Caesar What Belongs to God," in which Cottrell quoted David Lawrence, the editor of the *U.S. News and World Report*. Choosing to ally himself with Lawrence, Cottrell took issue with those church groups that participated in the historic civil rights March on Washington on August 23, 1963, to influence the passage of civil rights laws. My response to Elder Cottrell's editorial was immediate. While Cottrell attempted to underscore the point of our traditional stand on the separation of church and state, he, on the other hand, ignored the legislative support that we had sought to influence relative to our position on matters of temperance, health reform, and Sunday laws. Just daring to sleep in the same bed with a person noted for his anti-black sentiment was enough to drain the last drop of our credibility among our Christian colleagues. My response to Elder Cottrell was as follows:

"A Response to an Editorial of October 17, 1963,
in *The Review and Herald*"

Elder Raymond F Cottrell
Review and Herald Publishing Association
Takoma Park, Washington 12, D.C.

Dear Elder Cottrell:

In an editorial ("Rendering to Caesar What Belongs to God") of October 17, you justify the Seventh-day Adventist position for not supporting the "March on Washington" by citing as support an editorial in the *U.S. News and World Report*.

My brother, I cannot abandon my conscience by not recording my protest against what appears to be a subtle, yet cynical, disregard for the principle of human freedom as it affects the Negro in particular.

For years the American Negro has smarted under a continuous train of almost unprecedented abuse and venomous prejudice at the hands of David Lawrence. More recently, his editorials of June 10, June 17, July 1, August 5, August 19, September 9, September 16 in addition to his comment of September 23 to which you referred firmly expose all the impertinencies of which Lawrence is capable in order to keep the Negro at "arms length" and beyond the circle of human brotherhood.

How shall we ever convince the world of our sincere concern for human equality, while we openly join hands and ally ourselves with those who make their livelihood by generating and fertilizing the prejudices of men?

You indicate that the church should not "enforce its opinion" in legislative matters. But do not Adventists seek legislative support and

influence public opinion for their position in the areas of temperance, Sunday laws, and health reform?

Furthermore, the "March on Washington" was far more than an appeal for favorable legislation in the area of civil rights. It was a symbol of the involvement of men "in all walks of life" who were expressing their discontent over the plight of the dispossessed. It was a uniting of men and organizations-with the church strongly included-who were responding to the incredible patience that the Negro's discipline of non-violence has exhibited.

The redemptive role of the church discovers its challenge in eliminating those barriers which frustrate, thwart, and degrade life. Racial exclusiveness is one of those barriers which has diluted the concept of the Christian ethic because it alienates man from man as well as man from God. If the church is not prepared to bridge this gap, to whom shall we turn for the promulgation of the Great Commandment?

Sincerely yours,
Frank W Hale, Jr., Ph.D., Chairman
Layman's Leadership Conference

After the March on Washington, a great wave of enthusiasm rippled across black America in the wake of its impact with a glowing sense of expectations as projected in the civil rights anthem, "We Shall Overcome." Those of us who were heavily involved in the activities of the LLC considered that the church's attitude had been lagging behind that of the worlds of sports and politics. Yet, difficult as it was, we had tried to understand the conservative stance that the church had taken. It had believed that pace could not be forced, nor that integration could be imposed by legislation. While the church's position was that there must be a process of education to address the tensions and solve the problems of race, it had been less than assertive and enthusiastic in its efforts to convert the unconverted on racial matters. It appeared to be weak and faltering in making any dramatic changes to promote racial harmony. Its concessions seemed to have come only after the proddings of those who had felt the sting of ugly racial incidents. It was the Civil Rights Act of 1964 that technically and legally liberated black people from much of the bondage that they had experienced during the first half of the twentieth century. Even in the church, segregation and discrimination seemed to have had God's seal of approval up until the dramatic civil rights crusades of the 1960s.

As conflicting opinions among Seventh-day Adventist Churchmen began to surface on how best to solve racial tensions, several black leaders not only began to speak out, some began to pursue their line of discussion with pen and ink. In a crisply worded document, "Seventh-day Adventists and the Social Revolution," Elder W. W. Fordham, president of the Central States Conference, scored a significant point in these words, "...the Negro's bid for freedom in the land of the free must be placed in proper perspective by Seventh-day Adventists." In responding to those who feared the rejoinders of reactionaries if the church were to take a strong position relative to the evils of racism he retorted, "We do not hesitate to speak out against the evils of tobacco, though we make enemies of the powerful tobacco interests. We are raising our voices to the damaging efforts of alcohol, and become the enemy of the liquor interests. We take public issue relative to Sunday laws, and

become the enemies of the majority.” His paper was presented at a number of regional camp meetings and was read by Elder R. R. Figuhr and Elder W R. Beach.

It appeared that Elder Figuhr still had not relaxed his rigid position on the race question in early 1964. In the January 2, 1964, edition of *The Review and Herald*, he addressed the topic in “A Letter from Our President.” He reverted to the Testimonies Volume 9, 1904-1909 era as a frame of reference. He simply brushed the issue aside by stating that “the subject is too charged with emotionalism” for the church to take a position. It sounded as if the General Conference president was reversing himself and the church’s position as so boldly stated in the Fall Council Resolution of 1961. Elder Charles Bradford, disturbed by Figuhr’s letter, responded in his poignant and provocative manner:

We have with great courage and in no uncertain terms handled issues charged with emotionalism, e.g., the Sabbath question and healthful living. From a human standpoint such controversial issues would have made it impossible for the movement to grow and prosper. But God honored the faith of his witnesses. And when we with pen and voice and loving example condemn every practice that smacks of prejudice and racial superiority the world will have a demonstration here and now (not by and by in the Kingdom of Heaven) that the third angel’s message breaks down every barrier and creates the new man in Christ who is neither Jew nor Greek, black nor white. It is our power as leaders of the flock to not only look forward to but hasten that day.

J. Paul Monk, a seminary student at Andrews University, wrote me a letter on February 26, 1964, expressing his concern and that of other black students at Andrews University who had listened and suffered under a lecture that had been given on race by a Dr. Leif Kr. Tobiassen of Norway. It was his thesis that it should not be the function of the church to attempt to change the sociological structure in which it finds itself—that the church should take its shape from the environment in which it finds itself. The group of black seminarians were inviting me to come to Andrews to tell the other side of the issue. When Paul Monk approached President Richard Hammill, requesting that I be invited to the campus, Hammill’s curt reply came in a letter dated April 7, 1964.

I am sorry I cannot concur in your suggestion that Dr. Frank Hale be brought to campus to discuss the matter of race relations. I think the discussion of race relations is a good thing. I would suppose that if you had one recent discussion of this that it might be a good thing to let people think about it for a while before adding another right on to it so soon thereafter.

It was obvious from the tone of Hammill’s letter that a single unequivocal opinion—the one that he espoused—was quite enough. The issue was too important to him to welcome dissent.

Of course, the subject of race did not disappear on the Andrews University campus. Bruce Moyer, a seminary student at Andrews University, proceeded to circulate a questionnaire on June 16, 1964, dealing with the subject of the “Adventist Pastor and the Civil Rights Movement.”

It was on June 25, 1964, that Robert D. Taylor, Jr., sent me one of the most encouraging letters that I have ever received from a former pupil and friend. To begin with, he declared, "I'm now completing my study here at Andrews University, and while in residence here, I have been appalled and disturbed by the poor social climate which exists on campus, primarily as a result of the conservative, illogical, obstructionist position which certain administrative and personnel hold regarding the questions of human dignity and race relations." He went on to indicate that when I was not invited to address the student body, a panel discussion on the topic of integration was substituted and held on May 21, 1964, and was quite profitable.

While members of the university administration had curbed their tongues in discussing the problems of race on campus, God intervened in a spectacular way when on June 13, 1964, Dr. Sakae Kubo gave the eleven o'clock sermon at Pioneer Memorial Church on the Andrews University campus. His subject was race relations. Taylor commented, "Much weight was added to the presentation of this sermon by the fact that it was presented by one who was neither Caucasian nor Negroid; it was given by a respected seminary professor and New Testament scholar." Taylor was also encouraged by the fact that the entire service appeared tailored to squarely face the issue. The Scripture reading, the special music ("The Pharisee and the Publican"), and the closing hymn ("In Christ There is no East nor West") all indicated planning for a decided effect. Dr. Kubo's sermon was favorably received, "even from members of the staff and administration."

In ruminating a bit on the state of racism within the church, Taylor offered this courageous reflection and comment:

I personally appreciate what you have to do relative to the problem of race relations in the SDA Church, and I hope you will find encouragement in the fact that others are becoming aware of the problem which the church now faces. It is most unfortunate that the Negro ministry has been reticent about speaking out on this issue; however, some of us who are now entering the work feel somewhat differently about the role we should play in encouraging progress toward true fellowship and brotherhood among all members of our faith. You may consider me a friend of the cause you have fought for, and whatever I may do to help strengthen God's work and bring this denomination closer to a more Bible-centered position on this subject, I am more than willing to do.

Taylor's letter was a remarkable testimony from a young seminarian who was yet to graduate, but who, nevertheless, was prepared to serve faithfully, forthrightly, and with courage once he was fresh out of the seminary.

Throughout the years of 1964 and 1965, several racial incidents occurred that flew in the face of the General Conference's earlier declaration on brotherhood. Elder S. K. Lenhoff, pastor of the Hinsdale (Illinois) SDA Church refused to baptize Cynthia Cathcart who was an employee of the Hinsdale Sanitarian and who had been attending evangelistic meetings conducted by Elders Detamore and Bentenger. They insisted that she attend Shiloh SDA Church, a black congregation which was located thirty miles from her domicile. Ms. Cathcart sorrowfully reported this insulting situation to Samuel Bond and Werner Lightner who relayed the information to my attention in a missive dated November 6, 1964.

On November 7, 1964, Jannith Lewis, the head librarian at Oakwood College, and Irene Meredith, a mathematics professor, went to visit the Central Seventh-day Adventist Church in Huntsville, Alabama. The church is located about five miles from the college campus. They were stopped at the front door by a Mr. Tripple, the head deacon, who admonished them that they could not enter the church. After some urging, the deacon opened the door and the ladies were seated. Elder Roy, the minister who was speaking at the time, interrupted his sermon and stated that the church was not integrated and, based on the Testimonies, Volume 9, he would like for them to leave the church. Dr. Coberly, an elder of the church and a member of the Oakwood faculty was seated on the platform, and he urged the pastor to continue the service. Dr. Korgan, the first elder of the church, and also an Oakwood faculty member, urged the pastor to continue the service. The church was split on the issue as some members approached them personally and asked them to leave. One member chided the pastor, reminding him that the Bible stated we should not judge. Another member stated that the church should follow the law of the land, and that was integration. The pastor said he had a letter which stated that such a situation was a local matter. He had prayer and dismissed the congregation. Some of the women left the church crying and asked Ms. Lewis and Ms. Meredith to forgive them.

Such embarrassing confrontations only served to underscore the primitive state of race relations within the church. The incalculable negative consequences of any protracted deliberations on the part of the church hierarchy to steer clear of any decision that would collide with the conservative and irresistible forces within the church would signal its abandonment of the Christian principles it has vowed to uphold.

This situation as reported to me by Ms. Lewis was corroborated in a letter which I received from Dr. Korgan on November 25, 1964. He stated, "Needless to say we are deeply disturbed... but I am not going to rest until men in authority meet this situation as Christ taught."

Isolated instances notwithstanding, the church began to take a number of actions that, at least, began to spell out those basic principles that promote racial harmony. The Spring Council (April 13-15 of 1965) focused on the need to implement policies relative to open church membership, removal of barriers to employment, and to equal and equitable treatment in hospitals as patients and as professionals. The Atlantic and Pacific Unions exerted strong leadership in declaring full integration. The boards of Southern Missionary College and Southwestern Union College voted to admit students without regard to race. Several Southern Union academies began to open their doors and the Florida Sanitarium and Hospital was being fully integrated in the nursing staff and in receiving patients. These actions certainly represented a positive beginning, but my common sense instincts alerted me to the reality that what is written on paper is only as good as its implementation. As the resolutions began to pyramid, I discovered a vast repertoire of vague and undefined resolutions that would only be as effective as the good faith aims and efforts of our leaders.

By early 1966, the Columbia Union Conference, had begun to conduct human relations workshops throughout the Columbia Union. The agenda for these meetings generally included discussions on the denomination's public image and public relations, cooperative endeavors, employment in Adventist institutions,

consolidated schools, youth activities, evangelism, exchange of pulpits, transfer of members, and other minority groups. Those participating were General, Union, and local conference representatives. Elder Neat C. Wilson, president of the Union, and Elder Charles D. Brooks, field secretary of the Union, played key roles in each of the meetings.

One of the workshops was held on Sunday, January 30, 1966. It gave evidence that the denomination was beginning to dig its heels in on an issue that had brought mostly skull-wracking frustration up until that time. I was more than pleased, and I shot off a letter to Elder Neal Wilson on February 3, 1966, with sincere and unmeasured compliments:

The Human Relations Workshop in Columbus on Sunday gave convincing evidence that our denomination is making constructive efforts toward the betterment of race relations among its members... It was refreshing to be a part of such an experience that was marked with such warmth, sincerity and orderly direction.

I sent a similar communication to Elder W. R. Beach, secretary of the General Conference, who had shared with us his vision of the importance of a "New Creation" in his opening introduction at the workshop.

In the meanwhile, Mylas Martin started bugging me about wanting me to run for Congress from my base in Ohio. He sent me an extensive and spirited rationale for such a campaign on February 2, 1966. As motivated as I was for the economic, social, and political advancement of my people, Martin would have needed a whip and a scourge to have driven me into that horror of horrors with all of its mudslinging, unethical and win-at-any-cost tactics.

As a journalist, Mylas had a grip on the political climate in Cleveland and northern Ohio, and he was a friend of many of the editors of local newspapers. He knew Louis Saltzer, the undisputed king-maker of candidates running for office, and he wanted to introduce me to Tom Boardman, the editor of *The Cleveland Press*. My reaction-flattered, yes. My response-unequivocally no! Mylas, too, had spent time with Robert Kennedy and Orin Lehman, the latter of whom had been campaigning for John Lindsay's old seat in the 17th Congressional District in New York. He had followed them around as they went stumping-pumping hands, slapping backs, and kissing babies as a prelude to either conquest or defeat. I found no way of justifying in my own mind the appropriateness of what I thought bordered on insanity. While Mylas was steadfast in pushing the point and I so much respected his artistic and elite expertise in this realm, I was firm and matter of fact in my decision.

It was about this time that Elder F. D. Nichol, editor of *The Review and Herald*, was preparing to issue a six-part series of articles on the subject of race in one extract from E. G. White and five historical narratives by her grandson, Arthur White. This series of articles originally appeared in *The Review and Herald* beginning in the March 24, 1966, issue and continuing through the April 21, 1966, issue. In harmony with an action of the 1965 Autumn Council, this series of articles was republished as a twelve-page reprint and was widely circulated throughout the World Church.

I remember my feeling of elation and relief when I first read the copy of *The Southern Work* that I had retrieved from the trash pile outside of the old library at Oakwood College. Up until that time, everything that I had ever read and had interpreted for me from Volume 9 of the Testimonies had inflicted pain upon my ego as a black person. I was not immune from the outrageous consequences of slavery. I had always reacted with outrage when all that was said and written appeared to condemn my people for the ruinous state in which many found themselves. Mrs. White made no bones about the deplorable conditions of black people—the immorality, the depravity and the ignorance. But she did not stop there. She placed the blame squarely on the shoulders of those responsible, and she was bold in her castigation of them on pages 11-12 in *The Southern Work*.

Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relations, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up?

Ellen White was solid on two points: Who was responsible for the condition of black people, and what should be done to rectify—"lift them up" the situation. Degradation was the problem; restitution was the solution.

Elder Nichol's office had sent me preliminary drafts of the series of articles which he planned to publish. On February 25, 1966, I sent a response to my reading of Nichol's original draft. My most pointed reaction to the draft was summed up in the following statement:

Perhaps the most perplexing part of this series is the question who was responsible for the Negro's sub-human existence and behavior that made him unacceptable to society for so long. One wonders, for instance about the statement, "Great changes have since taken place in the status of colored people. The depiction of degradation, squalor, and ignorance does not represent the conditions as they are today."

To leave the quotation in this fashion reminds us only of the grim facts of the Negro victim without reference to the mountain of indignities which created his plight. Such an isolated statement would once again place the incubus out of reach of "resourceful bigots and respectful God-fearing men" onto the backs of the oppressed.

It seems Christian and proper that it be firmly established that the Negro has been spiritually, socially, and culturally impoverished in such a disproportionate ratio, only because he has been brought face to face with conditions which exploited him in a most inhuman way at the hands of those he was expected to emulate.

I received a response to my four or five suggestions from Elder H. D. Singleton, secretary of the Regional Department, who was collaborating with Elder Nichol in

the publication of the series. In his letter of March 9, 1966, he stated, "Certain of your suggestions I tried to incorporate in the articles as I could. I would not say that your batting average was 100 percent, but it was quite high, at least 75 percent."

He continued on to say, "You may be interested to know that the White Estate board has voted to recommend the publishing of *The Southern Work* in its entirety, thus making it available to any who wish to have it."

It was on March 29, 1966, that Elder W R. Beach, secretary of the General Conference, responded to a letter that I had sent him on February 23, 1966, suggesting that a human relations workshop be held at the time of the General Conference session which was to be held in Detroit. He indicated that, "the brethren have agreed to look with favor on having the Regional Department arrange for a General Conference pre-session meeting with regional workers on June 13, at which time the North American Union president would be given the opportunity to talk about the progress that has been made in the field of human relations in their fields."

He also pointed out the General Conference was making plans to include an insertion "in the *Church Manual* of a proper selection from the *Spirit of Prophecy* on the human relations stand of the church."

I was beginning to feel deep down in my heart that the denomination was beginning to employ its spiritual ethos, its intelligence and its energy to affect the psyche of the membership in positive ways relative to the role of the Christian on matters of race. I had no illusions about how far we had to go, but I felt secure in the fact that now we had begun to question our position and our condition in terms of human relations. Now that the questions were on the table, we could begin a serious quest for humanhood, as the uncompromising challenge to the imperative which Jesus left us: "By this shall men know that ye are my disciples, if ye have love one for another."

I was now ready for my newest challenge, the monumental challenge of assuming the presidency of Oakwood College.

New York Times

Adventist Head Asks Patience Of the Church's Racial Critics

By LAWRENCE E. DAVIES

Special to The New York Times

SAN FRANCISCO, Aug. 1.—The world president of the Seventh-Day Adventist Church today declared the children's quadrennial world conference here to be the wrong forum for a drive for racial integration.

Reuben E. Figuhr of Washington took note of attacks since last week-end by a laymen's group within the church against segregation in Seventh-Day Adventist Schools.

At a news conference in which eight denominational leaders participated, Mr. Figuhr described those involved in the campaign as "in all probability honest and sincere." He said however, that they somehow had "lost their perspective" and were "misguided."

Understanding and Patience

"We are sympathetic to the hopes and aspirations of the colored people," he said, "and we regret deeply the problems that have arisen and that exist not only in large areas of our country but in various organizations, including our own. It is the purpose of the church to steadily move forward and with understanding and patience resolve these."

But he said the proper place to handle the racial integration issue in this country was not in a denominational world conference but at "the North American level." He agreed there was "prejudice among some persons" but said it "takes time to get something accomplished."

The church leaders said the denomination traditionally was for racial equality. Eight out of ten Adventist senior colleges in this country now receive Negro

students, they added. They said at least forty of seventy Adventist academies were interracial—a statement challenged at a later session by integrationist leaders.

Dr. Frank W. Hale Jr., who heads the laymen's leadership conference and is an English professor at Ohio Central State College, asserted that Adventist academies had "accepted our [Negro] students on a limited basis."

"At one academy in Michigan," he said, "I was told they took not over three Negro girls a year out of as many as 150 as the total number admitted."

Says Aim Is to Help Church

He declared his group was protesting at this conference "because we wish to preserve the image of the church in the world." Too many instances of segregation, he said, "militate against an evangelistic program."

Dr. Hale and some of his associates looked upon the election of four Negroes to church posts, including a world vice presidency, at the conference as a kind of sop resulting from the laymen's protests.

He accepted it as "a very small victory" and announced the laymen would set out to expose every segregation situation in the Adventist church in every locality of the country if it became necessary. He promised intervention if Adventist Negro pastors fighting for integration suffered "reprisals."

Church leaders said about 45,000 Negroes were among the 340,000 Adventists in this country and Canada.

8-1-62
N.Y. Times

San Francisco Chronicle

100 Pastors Open New Fight on Adventist Bias

(Continued from Page 1)

ing of 1,000 Negro Adventists Sunday with the election the same day of Frank W. Peterson, a 69 year old Negro leader from Washington, D.C., as one of four general vice presidents. He is the first Negro to hold such a high post.

Yesterday morning Peterson defended his church's racial policies at a general convention session devoted mainly to reports on the activities of major Adventist administrative departments.

He said that all Adventist schools but two in the South are integrated despite charges that Negroes have been excluded from one school in Mt. Vernon, Ohio.

He added that the two Southern schools are "thinking about integrating."

MAKING PROGRESS

He said the church is making progress in hiring Negroes for paid church administrative jobs and said "we have church schools being integrated in several of our cities."

Officials said this would be the last official statement replying to Hale's charges and refused to allow reporters to question Peterson.

Peterson earlier had defended maintenance of an Adventist color line in church organization as "the best program for the advancement of our cause among colored people."

This is the statement that triggered the quiet revolt of

the Negro ministers. Doctor Hale replied that "the new Negro appreciates progress in the by and by but he's more eager for it in the now and now."

LONGTIME FRIENDS

The conflict between the two men seemed particularly painful since they have long been friends and Doctor Hale once taught at a college where Peterson was president.

Despite the embargo on questioning Peterson, The Examiner obtained an interview and the Negro leader said he would like to negotiate with

Doctor Hale if his colleagues agreed to it.

"I don't appreciate their spreading the problems of the denomination before the public," he said sadly. "Doctor Hale knows I love him as I love my own son but I think it's a wicked thing they're doing I don't understand it."

Doctor Hale replied that his group plans to continue lobbying for Adventist integration and that a "large number" of Negroes are now arriving here for more protest meetings.

100 Adventist Pastors Fight Bias in Church

Nearly 100 Negro ministers moved quietly yesterday to back an attack on segregation in the Seventh Day Adventist Church, while trying their best to keep the fight "in the family" during the group's world conference here.

The ministers' action was disclosed yesterday as a newly-elected Negro vice president of the organization moved to sidetrack protests that the church could not be "both Christian and segregated."

REPUDIATION

The Negro ministers were reported to have met three times since the segregation storm broke over the week-

end and to have signed a secret protest.

Led by Rev. Charles Bradford, president of the Lakewood, Ohio Adventists Conference, they are reported to have repudiated an official Adventist statement that Negro members order segregated church and schools. The attack on segregation first came from a Negro Laymen's Leadership Conference led by Dr. Frank W. Hale Jr., an Ohio English professor.

MASS MEETING

The world conference moved to smooth over the storm caused by a mass meet-

(Continued on Page 4, Col. 2)

Columbus Dispatch

2A Columbus Dispatch **** MON., JULY 30, 1962

Negro Is Elected Vice President Of Adventist Church

SAN FRANCISCO (AP)—The Seventh-Day Adventist Church has a Negro vice president, and a racial problem as well.

The new executive, Frank L. Peterson, 69, of Washington, was elected as one of the church's four general vice presidents at Sunday's business session of the 49th world conference here.

The action came as a Negro group within the church, the Laymen's Leadership Conference, protested church racial policy at a mass meeting. Church leaders said Peterson's election was not as a result of the demonstration, however.

THE LAYMEN'S Leadership Conference was formed last year to negotiate with the world conference for greater Negro rights within the church.

Its chairman, Frank W. Hale Jr., Negro chairman of the English Department at Central State College, Wilberforce, Ohio, told the mass meeting the church had done almost nothing in the past year toward rooting out segregation and lifting racial bars in employment at church institutions.

He declared the church's "racial plans are patently designed to reduce to the bar-

est minimum the contact between blacks and white.

NEARLY 1000 applauded Hale's plea for a solid front by the 50,000 Negro church members against what he called the church's discriminatory policies. He drew more cheers when he demanded complete integration within the church.

Howard B. Weeks, director of public relations for the conference, said later "Action has been taken and more will be taken, but only within the framework of the church."

"No organization can expect to have total integration immediately," Weeks said.

MR. AND MRS. BURRELL Scott of Oberlin, Ohio, the Negro couple who touched off the segregation controversy Friday with the statement their daughter had been barred from an Ohio Adventist academy, attended the meeting but did not speak.

The dissident group's contentions were answered Saturday by World Adventist President Reuben R. Figuhr of Washington.

"Sometimes a small group creates a situation that is not at all representative of an organization's point of view," he said in a sermon.

"This church believes in the integration of all peoples regardless of race and this has been its stand through the years. . . ."

The San Francisco Examiner

Adventists Elect Negro Executive

Capital Layman Named Vice President
After Group Demands Full Integration

SAN FRANCISCO, July 30—(AP)—The Seventh Day Adventist church has a Negro vice president today and a racial problem as well.

The new executive, Frank L. Peterson, 69, of Washington, D. C., was elected as one of the church's four general vice presidents at yesterday's business session of the 49th World conference at Civic auditorium.

THE ACTION came as a Negro group within the church, the Laymen's Leadership conference, protested church racial policy at a mass meeting at the nearby Jack Tar hotel. Church leaders said Peterson's election was not as a result of the demonstration, however.

The Laymen's Leadership conference was formed last year to negotiate with the World conference for greater Negro rights within the church.

ITS CHAIRMAN, Frank W. Hale Jr., Negro chairman of the English department at Central State college, Wilberforce, O., told the mass meeting yesterday the church had done almost nothing in the past year toward rooting out segregation and lifting racial bars in employment at church institutions.

He declared the church's "racial plans are patently designed to reduce to the barest minimum the contact between blacks and whites."

NEARLY 1,000 at the mass meeting applauded Hale's plea for a solid front by the 50,000 Negro church members against what he called the church's discriminatory policies. He drew more cheers when he demanded complete integration within the church.

Howard B. Weeks, director of public relations for the conference, said later that "action has been taken and more will be taken, but only within the framework of the church."

San Francisco Chronicle

SF Chronicle

A Fervent Plea for Adventist Integration

One thousand Negro Seventh-day Adventists gathered here yesterday to protest racial segregation within their church.

They applauded a speech by Frank W. Hale Jr., Negro chairman of the English Department of Ohio Central State College, calling for complete integration within the sect.

And they applauded Hale's plea for a solid Negro front against ecclesiastical segregationists.

ACTION TAKEN

But it appeared the protest meeting will have no effect on Adventist governing bodies, meeting in a week-long World Conference in Civic Auditorium.

"Action has been taken and will be taken, but only within the framework of the church," declared Howard B. Weeks, director of public relations for the World Conference.

"No organization can expect to have total integration immediately," Weeks said.

Meanwhile, Hale, the chairman of the predominantly Negro Laymen's Leadership Group, accused the church governing body of "contempt-

uous indifference to the Golden Rule"

"Our message must embrace the simple and elementary principles of human conduct and not unwittingly proclaim to the world that we are merchants of external piety, while at the same time, we build an image that causes the world to distrust us because of our attitude and treatment of minorities," Hale told his cheering audience in the ballroom of Jack Tar Hotel.

Hale also presented a nine point program for abolishing

(Continued on Page 1, Col. 1)

San Francisco Chronicle

Negro Adventists Assail Segregation

(Continued from Page 1)

segregation in church schools and places of worship.

The educator, however, declared he had no wish to force integration through channels outside the Adventists' sect.

"It is our hope that it will turn the attention of the parent body to the gravity of the situation without undermining the spirit of denunciation procedure and organization," Hale said.

The audience also applauded when Mrs. Estelle Barnett, a wispy, dignified, 73 year old former Ohio probation officer and social worker, said:

"We are not heretics, as has been said, nor are we a left wing group. We are Christians."

FORCED TO ACT

Hale said he was reluctant to bring the issue into the limelight but the indifference of Adventist leaders forced the move.

"We are using the public press as a sounding board," he admitted. "At least we feel the church leaders will talk to us through the press."

Burrell and Bonnie Scott,



DR. FRANK HALE

... called for integration within sect

the Negro couple who touched off the segregation furor by disclosing their 11-year old daughter had recently been barred from an Ohio Adventist academy, attend the protest meeting but did not speak.

Oakland Tribune

Oakland Tribune
Sunday, July 29

Adventist President Denies Racial Segregation Charges



FRANK W. HALE JR.
Calls for action

Reuben Figuhr, president of the Seventh-day Adventist World Conference, has rebutted charges leveled at the church by minority group members that it still practices racial segregation.

Figuhr took time to discuss the charges Saturday at the Conference's Sabbath service in the Cow Palace.

"Sometimes a small group creates a situation that is not at all representative of an organization's point of view, he said. "Integration in the church is moving ahead deliberately and steadily."

Figuhr's statement referred to claims made Saturday by Mr. and Mrs. Burrell Scott, an Anglo Negro couple, that their year-old daughter had been refused admittance to an academy run by the church.

Frank W. Hale Jr., a Negro professor at Ohio Central State College, also added fuel to the racial row. He charged that Figuhr's statement proclaiming desegregation within the church was merely "bold words producing little action toward segregation."

Howard Weeks, Adventist international public relations director, later charged that "Hale wants total integration right now without regard to other factors."

The 35-year-old Hale said "I want action now. I have a child and I know of others who have been denied admission to an all-white student Adventist school."

He said he plans to make a public appeal to secure an audience with the leaders of the church over the segregation issue at a rally set for 3 p.m. today in the Jack Tar Hotel.

The rally, sponsored jointly by the Laymen's Leadership Conference organized by Hale 18 months ago and the Oakland alumni chapter of Oakland College in Alabama, is expected to draw more than 3,000 of the 6,000 Negroes attending the church world



F. L. PETERSON
Integration speedy'

meeting.

Hale said he had tried, but unsuccessfully, to arrange a meeting with the leaders of his church through proper channels.

Weeks denies that Hale's request has been denied. He said that the executive committee of the Seventh-day Adventist Church invited Hale and his associates in the Laymen's Leadership Conference to Washington last fall for a complete airing of the dispute.

"Hale should first convince the leaders of his race who are members of the executive committee if he's so interested in effecting some new policy for the church," Weeks commented.

Weeks explained that in the mid-40's, at the request of the Negroes in the Adventist Church, six all-Negro conferences were formed. The Scotts and Hale belong to the Allegheny Conference.

Weeks said that Negroes in all areas, including Hale's, have a choice of belonging to either an integrated conference or their own all-Negro Conference. Each conference

administers its own schools and gives priority to enrollees from its own area.

Hale admits that Negroes did request their own organizations and that the request was actually an anti-integration move on the part of the Negroes because the church was completely integrated at that time.

He said it was done because, with the scattering of Negroes throughout eight conferences, Negroes were not having enough voice in church affairs.

Hunter noted that a Negro boy, Robert T. Slaughter, has been tentatively enrolled but that the lad came from an integrated church that belongs to his conference. He explained that the boy was "tentatively admitted" pending receipt of the usual references required of all students.

DECISION LATER

Scott, a well-to-do Oberlin, Ohio, contractor, said the letter from Shull advising them that a decision would be made in August also advised them to seek admittance at the Pine Forge (Pa.) Academy which is a school run by the all-Negro Allegheny Conference.

"But that's 500 miles away and our part of our title goes to support the Mt. Vernon Academy," Mrs. Scott complained.

Hale, after stating that "In many American cities the only segregated school will be the Seventh-day Adventist School," added, "It is ironical that 50,000 Negro Adventists in the United States pay tithes which support 'consciously segregated' schools."

HURLS CHALLENGE

Frank L. Peterson, a Negro and associate general secretary of the Adventist Church, in charge of the Negro conferences, challenged the Scotts and Hale at every point, but especially on the matter of the use of the title.

Peterson said that every cent of title money given to the church goes for missionary expansion. Funds for education are raised by separate campaigns and offerings, he said. Also, money given to support education in one conference is not transferable to another conference, he explained. Whatever Scotts give for Adventist education goes to Pine

Oakland Tribune

Adventist Racial Bias Denied by Negro Aide

A top Negro leader in the Seventh Day Adventist church today brought with a dissonant groan the claim the church was not practicing segregation.

Frank L. Peterson, Negro adviser to the world Adventist president, said he found it "very strange" to "see even" yesterday's demand for "complete integration" by Dr. Frank W. Hale, a Negro and chairman of the English Dept. of Galo Central State College, during a recent meeting of the faculty.

But Peterson said: "THIS GREAT organization and its colored members unite the morning because we are working and pray together."

The statement came in a letter to the world Adventist president, written by Peterson, a general session in C. in Washington.

"The general conference of the church is not asleep. But we are not going to get excited and we are going to work together through appointed leaders," he was told.

Peterson pointed out that all Adventist hospitals, except one in Chicago, and both are in the South, are operated by Negroes and that of the Southern college is situated in Washington.

HE ADDED that three have integrated faculties and that Adventist hospitals and health institutions are helping on a basis of "dignity" and "no of color."

Peterson pointed out that Hale is not a "segregate man" as far as we know, "none in the audience at the protest meeting are delegates, either."

Hale also is chairman of the National's Leadership Conference, organized in 1942, to help "bring" Negroes to "higher" education in the church's World Conference.

HE SAID that he had to "excuse" Hale's reputation had been "damaged" last year, but that the Adventist leadership had done little to lower the racial bias in employment at church institutions. He had accused the church leaders of being a group

of "contradictory influences" to the Golden Rule.

"Our message must embrace the simple and elementary principles of human conduct and not unwittingly proclaim to the world that we are merchants of external piety, while at the same time, we build an image that causes the world to distrust us because of our attitude and treatment of minorities," he told the protesters.

HE OFFERED a "solution" program connected to and segregation in the church's schools and places of worship.

Another speaker at the meeting was Mrs. William H. H. of Columbia, Ohio.

She said that her husband, a doctor and social worker, who said:

"We are not heretics, as has been said, we are left-wing groups, but Christians."

MRS. BARNETT attacked Southern segregation, world Adventist president, and Peterson.

PETerson, 40, from Wash., D. C., minister, and served a year president of the world church organization at a convention session in the City of Washington.

A Negro, he formerly served as an associate world secretary of the church and was also secretary of the church's Regional Department, established in 1939 to look after interests of Negro church members.

During the afternoon international session yesterday, the World Conference said:

REJECTED the following officers:

• Robert H. Peterson of Salisbury, Southern Rhodesia, as president of the Southern African Division of Seventh-Day Adventists.

• Gerald E. Nash of Wash., D. C., as health director.

• J. Ernest Edwards of Wash., D. C., as world home missions director.

• Dr. A. A. Fines, Carl E. Campbell and Edward E. Gorman, all of Wash., D. C., as associate directors of world health missions.

• E. H. Chamberlain, Wash., D. C., as world education director, and T. S. Garvey, George H. Matthews and Dr. Richard Hammett, all associate directors. They also sit from Wash., D. C.

• James H. Wynn, Wash., D. C., as world radio-tele-visual director, and James H. Chan, also of Wash., D. C., as assistant world radio-tele-visual director.

• Rev. Alan Anderson of Wash., D. C., as director of the Ministerial Association Department, and Eyle E. Cleveland and Andrew C. Fearing, both of Wash., D. C., as associate directors.

• E. A. Fenn, Beirut, Lebanon, as treasurer of the Middle East Division.

JAMES R. SPANGLER of Singapore, former missionary and now director of the Far Eastern Division, was named an associate world director of the Ministerial Association.

San Francisco News Call Bulletin

Church School Policy Under Fire

Segregation Splits Adventists

6

S. F. News Call Bulletin

Sat., July 28, 1962



THE BURRELL SCOTTS
They have a protest.

The controversy over segregation in Seventh-Day Adventist schools grew today stirred down and now, as at the church's world conference here.

A college professor joined in protest, addressing World President Reuben H. Fugitt, when he took an allowable "sabbath" and the religion of the Bible sometimes as color.

And the Lorenzo Leadership Conference, a group of Adventist Negroes, planned a mass meeting tomorrow to protest segregation.

PROF. FRANK W. Hale Jr., of Ohio Central State College, was the latest to challenge the church's policy on segregated schools.

In many American cities, Hale said, "the only segregated school will be the Seventh-Day Adventist church school."

He pointed out that Adventists operate one of the largest, parochial school systems in the world, and that it is found that 30,000 Negro Adventists in the U.S. pay tithes to support comparable segregated schools.

HALE, of Wilberforce, Ohio, and his daughter, Ruth, 13, an honor student, was refused admission to Mount Vernon Academy in Mount Vernon, Ohio.

The same school also rejected the 13-year-old daughter of Mr. and Mrs. Burrell Scott, of Oberlin, Ohio. The Scotts raised the segregation issue yesterday.

They said their appeal to church agencies has been a last resort, "we are asking the world conference to

maneuver the argument of World President Reuben H. Fugitt, when he took the religion of the Bible sometimes as color.

SCOTT IS a weld-to-do contractor. Members of his family belong to an all-Negro conference, and not the white conference which includes the Mt. Vernon Academy.

"Our fathers had to take this, but I don't want to take it," Scott commented.

Hale said at least 10 other Negro couples were rebuffed in their efforts to get their children into the academy.

The professor said other families unopposedly will join the Scotts in protesting directly to the church's Human Relations Council.

PRESIDENT Fugitt, elected yesterday as his third one-year term, appointed F. L. Patterson, a Negro, to deliver an official reply to the Scott's charges.

The Rev. Mr. Patterson, associate general secretary of the conference, admitted there is a color line within the church, but insisted Negroes prefer it.

He maintained the general conference cannot force a school to accept students from outside its conference.

San Francisco Times

Adventist Sabbath Rites Draw 25,000 at Parley

Charges of Racial Prejudice Denied as World Conference Continues in S. F.

By H. S. THURAPP, Times Religion Editor

SAN FRANCISCO—The president Seventh-day Adventist assemblies on record gathered for the first adult worship services of their 20th quadrennial World Conference Saturday at the Cow Palace and Civic Auditorium here.

Nearly 25,000 from all over the world assembled in a nightly tribute to their faith. The gathering included people of all races and countries, female night kindergarten hours by a handful of ministers charging social problems in some of the denomination's schools.

The charges were officially denied.

Reiterates Integration

President Hayden R. Pezalla, who delivered the opening session at the Cow Palace, professed his remarks before the nearly 20,000 gathered there with a statement restating the integrated character of Adventism.

"The Gospel," he said, "recognizes no race. It considers all equal. That is our official position."

"We stand for the integration of all people. In carrying out our principle we must use good judgment and it cannot be carried out in all areas equally, but this has been our purpose through all the years."

Flags Continued Action

On the world leadership level there is thorough integration with no regard to race. We move forward in this field deliberately, steadily, patiently, and will continue to do so.

The same action when a Negro woman, Doreen Scott, 26, of Oberlin, O., charged that his daughter, Tracy, 17, had been denied admission to the Mt. Vernon (O.) Academy, an Adventist secondary school. She was referred to him to seek admission to the Pine Forge (Pa.) School, a State institution.

had rejected her application. It was for pending a deadline Aug. 15 for applications from students within its conference area.

After that date other applications, including that from Scott, will be considered as they are received, the statement said.

In his opening President Pezalla, delivered Friday to his many four-year term as head of the World Conference, said that the Adventist Church was "born in acceptance of the diverse human race in Our Lord. The Adventist Church continues to cherish it."

Reveals Growth

He recalled the church's rapid growth—250,000 during the past four years—equals its entire Sixth Avenue membership.

"Do you think it was merely man's adoration and persuasive presents that led these thousands to set aside from the world? It was no human persuasion. It was the moving of God's spirit upon human hearts."

After the subjects ended at midnight, reports were heard from Roger A. Wilcox, pastor, Lehman, president of the Middle East Division of the church, and F. G. Clifford, pastor, president of the Australian Division.

Describes Work

Wilcox described work in an area about the size of the United States, surrounding various parts of Asia, Africa and Europe. "The circumstances of conflict and the needs of religious and political revolution."

He laid of growth in the fields of education, evangelism and recognition of the government involved, and particularly in medical fields.

"The bridge from Islam to Christianity is a long narrow one, and much love and dedication are necessary to guide earnest seekers to the truth," he said.

Adventist Denies Charges

Adventist leaders in San Francisco today rejected charges of racial prejudice against the church's annual conference which runs to the Vermont school. The school only Saturday studied charges against the American Baptist, chairman of its board of trustees, and J. H. Smith, its principal.

The statement said that the Mt. Vernon Academy had expelled Negro students in the past, although for four years it had received no Negro applications.

This year, however, it had accepted one Negro boy and had tentatively accepted an application from a second. It agreed that its mission is to accept applications from boys students of its own Sunday school.

Miss Scott's application, the statement said, had not

Went Through Process

Went through process. Miss Scott's application, the statement said, had not

been received at the time of the meeting of the trustees, because of a clerical error. "The trustees have been notified of this error."

In the New Republic hospital the first patient was a man who a number of years ago attempted to kill the first missionary to visit the island," Clifford said.

San Francisco Chronicle

SF Chronicle
7/28/62

Adventists Challenged to End Racial Segregation

By Donovan Best

The global leaders of the Seventh-day Adventist Church were challenged here yesterday to root out racial segregation in their East Coast, Southern and Middle Western areas.

The challenge was made by Burrell Scott, 36, a lay official of the all-Negro Adventist Church in Oberlin, Ohio.

He and his wife, Bonnie, disclosed that an all-white Adventist school, the Mt. Vernon Academy, 75 miles from their home, had refused to admit their daughter, Erica, 13, but suggested they try to get her into an all-Negro Adventist school 500 miles away.

FAITH

The Scotts said they "were born into the Adventist Church" and want to stay in the faith.

But, citing other cases of Adventist racial segregation, Scott declared: "Our fathers were willing to take it but I don't want to take it."

Their disclosure came only 24 hours after the newly re-elected president of the Adventists' World Conference, R. R. Figuhr, recalled to 11,000 cheering followers in Civic Auditorium a prime tenet of the church saying that:

"Christ laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."

AID

Figuhr was not available last night to comment on the Scotts' complaints. But he designated his No. 1 Negro aide, Frank L. Peterson—a full-time staff official—to speak for the General World Conference, which operates in 196 nations, from Uganda to Japan.

"The general council principle is that all the schools must be open," he said. "Persons must be accepted on the basis of their Christian character."

But, he said, "you just can't force" the lower-echelon Adventist leaders to desegregate.

APPLICATION

G. C. Sowler, the registrar of the Mt. Vernon Academy, wrote a letter to Erica Scott last February rejecting her application to enter the all-white Adventist school.

"I trust you have given due consideration to the ex-



BONNIE AND BURRELL SCOTT
"A separate white heaven and a colored heaven"



FRANK L. PETERSON
"You just can't force"

cellent school for your people at Pine Forge, Pa.," he wrote. "I'm sure you'll have no difficulty in finding entrance there."

He closed by telling the Negro child: "May the Lord bless you as you plan for a Christian education."

Mrs. Scott commented yesterday: "They don't live up to their religion."

LETTER

She then showed reciprocity a letter written to her brother, Robert Shepard, and his wife last August by the Southfield Junior Academy, an Adventist school in the front, in reply to an application for 150 Shepard children to enroll.

The principal, Albert B.

Parker, said the Board of Directors had decided against admitting Negro students.

"Some of our ministers," said Scott bitterly, "believe there's a separate white heaven and a colored heaven."

He said he had appealed Erica's rejection by the Mt. Vernon Academy to all possible church bodies and authorities, with no results—so today he plans to put his case before the World Council's Human Relations Committee.

The Scotts cited other cases of Negro and white Adventist segregation throughout the country, but they said they had no way to get their case before church bodies. They said white opponents throughout the country would not help them.

Oakland Tribune

7-30-62 Oakland Tribune

Negro Adventists Press Integration

By BILL ROSE
Tribune Religion Writer

Total integration of the Seventh-Day Adventist Church must happen now, Dr. Frank W. Hale Jr., leader of a Negro Adventist integration drive, declared yesterday because "there aren't two Gods — a white God for the whites and a black God for the blacks."

Hale, a professor of English at Central State College in Ohio, rocked the 10-day Adventist World Convention being held in San Francisco, with a charge last Friday that Adventist leaders were dragging their feet by being content to move only "steadily and deliberately" towards total integration.

In another action, yesterday, Frank L. Peterson, 69, a Negro of Washington, D.C., was elected as one of the church's four general vice presidents at a business session of the conference.

Peterson has been an adviser recently to world president R. R. Figuhr on racial matters within the church.

Before his election, Peterson was Associate World Secretary of the Adventist Church and was also secretary of the Adventist's regional department, an organization established in 1909 to care for the interests of Negro mem-

bers of the church. He has been a minister and teacher in the church since 1916.

Hale is founder and head of the Laymen's Leadership Conference, a year-old organization formed to negotiate with the world conference for greater Negro rights.

Yesterday Hale cut loose with another blast at the Adventist leadership at a rally of 1,000 Negro Adventists at the Jack Tar Hotel at which he read an "open letter" to the church's hierarchy.

He said, "The racial issue cannot be overlooked or sidestepped, but must be met headon. Token and 'deaf ear' responses are no longer acceptable.

"The day of reckoning has come. The world is now too small, too crowded, too perilous, and too rapidly changing to permit further temporizing with bigotry and discrimination," he said.

He asked Adventist leaders to abandon their "semantic gymnastics" and "brave res-

Continued Page 5, Col. 1

Oakland Tribune



FRANK HALE LAUGHS AT MRS. WHITE, she said, "I've got more wisdom than they have."

Negroes Press Integration Fight at Adventist Meet

Continued from Page 1

olutions" and launch out immediately on a program of complete integration which would be "courageously righteous."

The long-smouldering dispute erupted into a full-blown controversy in the wake of President Fleuhr's keynote address last Thursday evening.

He had said that Adventists that "the religion recognizes no color."

Adventist leaders stated that Hale's group had no right to publicly air their grievance before the executive committee in Washington. He confirmed he had been doing so but charged that it had been done in violation of his requests.

He also asked that employment be given to every Adventist who is an intelligent Christian and who is qualified to do the work.

The general rally was held at the Washington Hotel in Washington, D.C., last night.

The Pasthway alumni of Oak Lane Adventist College in Afton

J. L. Reaves, a Negro pastor who serves Adventist churches in Virginia and Maryland, admitted that "the laymen had to get this integration crusade rolling because we Ne-

gro ministers were too afraid."

Mrs. Ellen G. White, 75, of Columbia, Mo., was called to the podium to consider her views on the matter.

"A lot of people in this denomination have been convinced but haven't been given a breath of being heard," she snapped.

"People with hate in their heart and bias in their conscience have been persecuted."

Authors Note:

Mistaken Identity

Mrs. Estelle Barnett is the speaker in this photograph - NOT Mrs. White

San Francisco Times

Church Academy Hit in Race Issue

Oberlin Negro Claims Adventists' School
Refused Admission to His Daughter

SAN FRANCISCO, July 28—(AP)—An Ohio Negro couple whose daughter was refused admittance to an all-white Ohio academy of the Seventh-Day Adventist church planned today to take their case to the human relations council of the church's world meeting here.



MR. & MRS. BURRELL SCOTT
School Refused Daughter

At a hastily-called news conference last night, Mr. and Mrs. Burrell Scott said the Mt. Vernon academy of Mt. Vernon, O., has turned down their 13-year-old daughter, Erica.

"WE HAVE pursued the matter and have been turned down by the church's Ohio conference and by every other avenue we have pursued," Scott, 35, said.

"Now as a last resort we are asking the world conference itself to implement the keynote address of world president Reuben R. Pochter when he said 'The religion of the Bible recognizes no color.'"

SCOTT IS a well-to-do Oberlin, O., contractor. His family belongs to an all-Negro conference and not the white conference which includes the Mt. Vernon academy, reported to have accepted Negroes before.

Meanwhile, the Laymen's Leadership conference, a group of Seventh-Day Adventist Negroes, planned a mass meeting tomorrow they hope will draw half of the some 6,000 Negroes here for the world meeting.

The one-year-old organization intends to make an appeal to church officers to end discrimination it claims exists in Adventist churches, educational facilities and office staffs.

Frank L. Peterson, the church's associate general secretary, pointed out that Adventist schools are run by the many individual conferences and they thus have a right to admit only those who help pay for them.

S.F. CHRONICLE

The
Southern Work

by
Ellen G. White

Reprinted under the Auspices

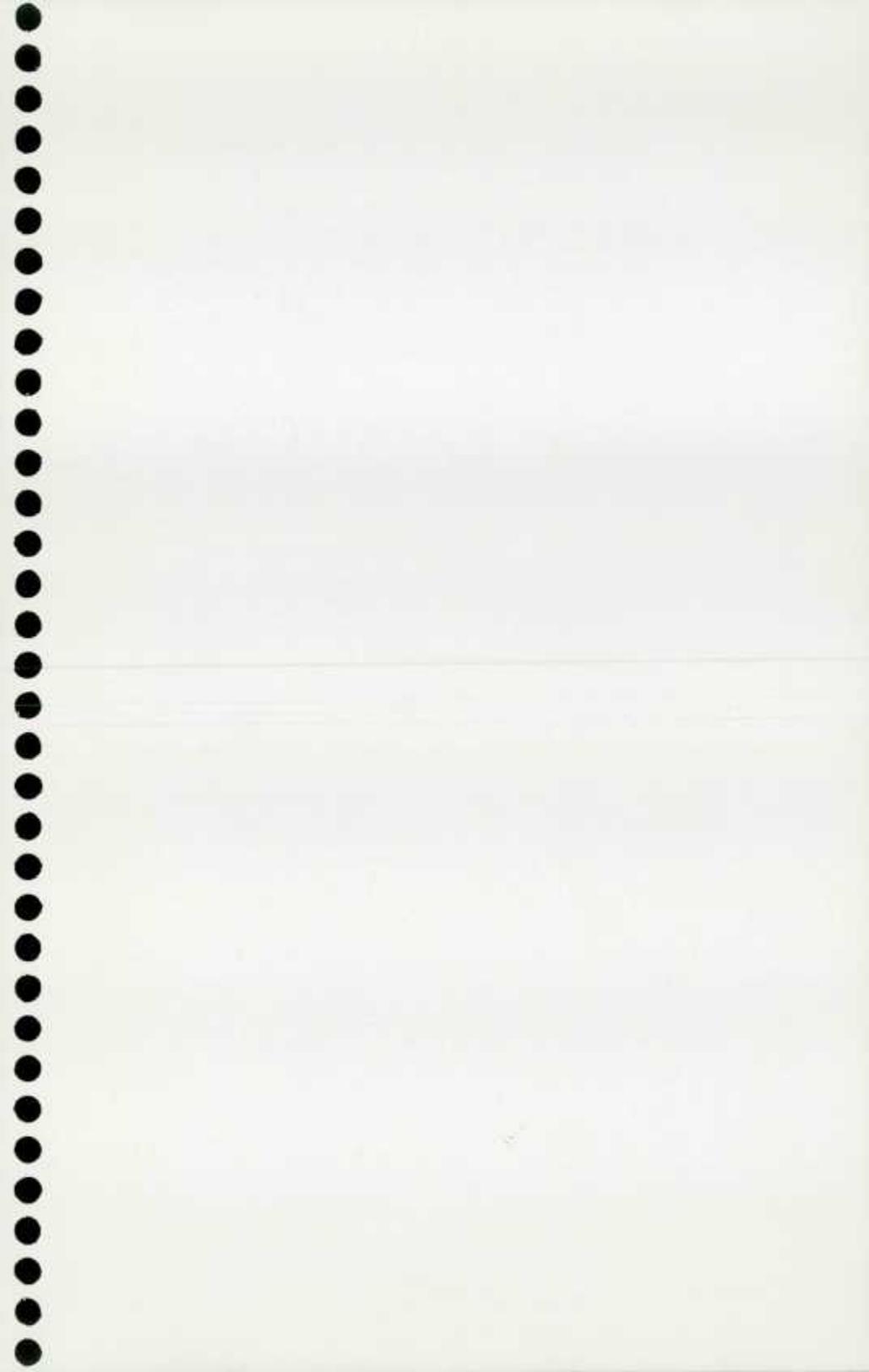
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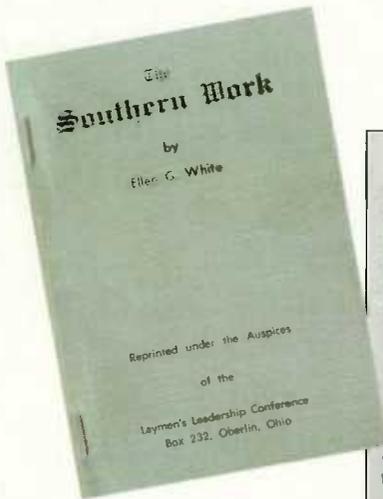
Laymen's Leadership Conference
Box 232, Oberlin, Ohio

... do not lose sight of
... unless you put on Christ, and his
Spirit dwells in you, you are slaves of sin and
Satan. Many who claim to be children of God
are children of the wicked one, and have his pas-
sions, his prejudices, his evil spirit, his unlovely
traits of character. But the soul that is indeed
transformed will not despise any one whom Christ
has purchased with his own blood.

Men may have both hereditary and cultivated
prejudices, but when the love of Jesus fills the
heart, and they become one with Christ, they will
have the same spirit that He had. If a colored
brother sits by their side, they will not be af-
fected or despise him. They are journeying to the
same heaven, and will be seated at the same table
to eat bread in the kingdom of God. If Jesus is
abiding in our hearts we cannot despise the col-
ored man who has the same Saviour abiding in
his heart. When these unchristian prejudices
are broken down, more earnest effort will be put
forth to do missionary work among the colored
race.

When the Hebrew people were suffering cruel
oppression under the hand of their task-masters,
the Lord looked upon them, and He called Israel
his son. He bade Moses go to Pharaoh with the
message, "Israel is my son, even my first born.





And I say unto thee, Let my son go, that he may serve me." The Lord did not wait until his people went forth and stood in triumph on the shores of the Red Sea before he called Israel his son, but while they were under oppression, degraded, down-trodden, suffering all that the power and the invention of the Egyptians could impose to make their lives bitter and to destroy them, then God undertakes their cause and declares to Pharaoh, "Israel is my son, even my first born."

What thoughts and feelings did the message arouse in Pharaoh?—"This people, my slaves, those whom the lowest of my people despise,—the God of such a people I care not for, neither will I let Israel go." But the word of God will not return unto Him void: it will accomplish the thing whereunto it is sent. The Lord speaks in no uncertain manner. He says, "Let my son go, that he may serve me, and if thou refuse to let him go, behold I will slay thy son, even thy first born."

God cares no less for the souls of the African race that may be won to serve Him than He cared for Israel. He requires far more of his people than they have given Him in missionary work among the people of the South of all classes, and especially the colored race. Are we not under even greater obligation to labor for the colored

people than for those who have been more highly favored? Who is it that held these people in servitude? Who kept them in ignorance, and pursued a course to debase and brutalize them, forcing them to disregard the law of marriage, breaking up the family relation, tearing wife from husband, and husband from wife? If the race is degraded, if they are repulsive in habits and manners, who made them so? Is there not much due to them from the white people? After so great a wrong has been done them, should not an earnest effort be made to lift them up? The truth must be carried to them. They have souls to save as well as we.

At the General Conference of 1889, resolutions were presented with reference to the color line. Such action is not called for. Let no man take the place of God, but stand aside in awe, and let God work upon human hearts, both white and black, in his own way. He will adjust all these perplexing questions. We need not prescribe a

“Two words capture the heroic, unceasing struggle of our clergy and laity alike: *loyal insurgency*”

Mylas Martin, IV 2007

San Francisco Chronicle

Monday July 30, 1962

100 Pastors Open New Fight on Adventist Bias

(Continued from Page 1)

ing of 1,000 Negro Adventists Sunday with the election the same day of Frank L. Peterson, a 69 year old Negro leader from Washington, D.C., as one of four general vice presidents. He is the first Negro to hold such a high post.

Yesterday morning Peterson defended his church's racial policies at a general convention session devoted mainly to reports on the activities of major Adventist administrative departments.

He said that all Adventist schools but two in the South are integrated despite charges that Negroes have been excluded from one school in Mt. Vernon, Ohio.

He added that the two Southern schools are "thinking about integrating."

MAKING PROGRESS

He said the church is making progress in hiring Negroes for paid church administrative jobs and said "we have church schools being integrated in several of our cities."

Officials said this would be the last official statement replying to Hale's charges and refused to allow reporters to question Peterson.

Peterson earlier had defended maintenance of an Adventist color line in church organization as "the best program for the advancement of our cause among colored people."

This is the statement that triggered the quiet revolt of

the Negro ministers.

Doctor Hale replied that "the new Negro appreciates progress in the by and by but he's more eager for it in the now and now."

LONGTIME FRIENDS

The conflict between the two men seemed particularly painful since they have long been friends and Doctor Hale once taught at a college where Peterson was president.

Despite the embargo on questioning Peterson, The Examiner obtained an interview and the Negro leader said he would like to negotiate with

Doctor Hale if his colleagues agree to it.

"I don't appreciate their spreading the problems of the denomination before the public," he said sadly. "Doctor Hale knows I love him as I love my own son but I think it's a wicked thing they're doing I don't understand it."

Doctor Hale replied that his group plans to continue lobbying for Adventist integration and that a "large number" of Negroes are now arriving here for more protest meetings.

100 Adventist Pastors Fight Bias in Church

Nearly 100 Negro ministers moved quietly yesterday to back an attack on segregation in the Seventh Day Adventist Church, while trying their best to keep the fight "in the family" during the group's world conference here.

The ministers' action was disclosed yesterday as a newly-elected Negro vice president of the organization moved to sidetrack protests that the church could not be "both Christian and segregated."

REPUDIATION

The Negro ministers were reported to have met three times since the segregation storm broke over the week-

end and to have signed a secret protest.

Led by Rev. Charles Bradford, president of the Lake Region Adventists Conference, they are reported to have repudiated an official Adventists statement that Negro members prefer segregated church and schools. The attack on segregation first came from a Negro Laymen's Leadership Conference led by Dr. Frank W. Hale Jr., an Ohio English professor.

MASS MEETING

The world conference moved to smooth over the storm caused by a mass meet-

(Continued on Page 4, Col. 2)