

THE MOTIVE BEHIND THE MARCHES

As a prelude to the march into the area around Bogan High school, the Rev. James Bevel, an aid to the Rev. Martin Luther King in the "civil rights" campaign in Chicago, contemptuously dismissed the appeal of Archbishop John P. Cody of the Roman Catholic church that there be a moratorium on marches.

Referring also to Mayor Daley, Bevel said, "When there's trouble, Daley sticks up his liberal bishop to say, 'You've gone far enough.' Well, we've got news for the man. If the bishop doesn't have the courage to speak up for Christ, let him join the devil."

No one has been more sympathetic to the Negro cause than Archbishop Cody, but he said that the "rights" leaders were "confronted by a serious moral obligation" if the marches were pressed to the point where they would be productive of "serious injury to many persons and perhaps even the loss of life."

Some result of that nature would already have occurred had it not been that hundreds of Chicago police have been mobilized, often on inadequate notice, to protect the demonstrations demanding "open housing." Yet Bevel had no more thanks for Supt. O. W. Wilson than for anyone else.

He presented an unvarnished preview of his intended tactics in a speech at Northwestern university in April, 1965, when he said that his purpose was to "break up ghetto life in Chicago."

"We're coming up this way to create confusion and disturb the peace," Bevel said. "We're going to close Chicago down, get the rules straight, and then open it up again."

Threats to "create confusion and disturb the peace" and to "close Chicago down" hardly accord with King's description of the marches as "legal and moral" and illustrative of "responsible leadership for the Negro people" of Chicago.

It is neither legal nor moral to disturb the peace. The motive of the marches is civic disruption.