

Was Dr. Martin Luther King Jr. A “Black Muslim”?

“Despite being popularly painted as meek and mild, Dr. King's kinship to the ideas of the Hon. Elijah Muhammad and his bold teaching are an aspect of hidden history. We briefly identify and present some of the major connections and similarities between these 2 sons of Georgia.”

14 Hidden History Facts of Dr. King and the Nation of Islam – The Hard Sayings of Dr. King – Mao Tse Tung on Dr. King's Assassination – Historic Coverage of Dr. King by the Nation of Islam

The Messenger Speaks in Chicago, Feb. 26-27!



First Major Address of 1966: Muhammad, King Meet on Eve of Savior's Day

The first meeting between the Honorable Elijah Muhammad, the divinely-guided Messenger of Allah, and the Rev. Dr. Martin Luther King, Jr., Nobel Peace Prize winner, took place here this week on the eve of Muhammad's great Savior's Day Convention in an atmosphere of cordiality and amicability.

point where we can be sure of the success of solving the problems of our people with the help of Allah.

But, of course, we should understand each other's program to determine if we are helping or hurting each other. We must concentrate our energies on a united solution to the problem. We now must know and act according to the time. Our work must correspond with the changing need of times.

The world of white rule over blacks is at an end. America has no peace with any nation. Even our own people. There is growing dissatisfaction and disagreement. Our people want no more licking of the white man's boots.

KING: I know we are in absolute agreement on that. We suffer domestic colonialism like the black people in Southern Rhodesia. We must achieve self-determination.

MUHAMMAD: My followers and I are not going to suffer any longer.

KING: I do hope we can get together again and have a more extensive discussion. There is deep bitterness and despair among the Negroes. I find the struggle of non-violence not always easy.

MUHAMMAD: White people have no respect for us and our religion. I think we should as men love ourselves as brothers, as we are brothers by nature. Regardless to whom, or what, we should love our nation as white people love their nation.

DR. KING, accompanied by his wife and a small entourage, enjoyed the hospitality of the Messenger at his Chicago home and was extended an invitation by Mr. Muhammad to visit him during his Savior's Day appearance at the Coliseum on Sunday.

The long-delayed meeting of the two black leaders stunned and shocked white opponents of black unity and brought into focus the long call issued by Mr. Muhammad to all black leaders in America for the formation of a "united black front" to meet in the interest of freedom, justice and equality for black people.

In their first exchange of views, the two black leaders — both born in the same Southern state (Georgia) — emphasized their areas of agreement, particularly on the condition in which black people find themselves after 400 years in America.

MUHAMMAD: We do not have to do too much getting acquainted as we know each other and each other's program. I am after the root of the poison. We're at the



THE CHICAGO COLISEUM, site of the Great Savior's Day convention where the Honorable Elijah Muhammad, the Messenger of Allah, will deliver an historic address on the only solution to the problems of the

black man in America: "Judgment Now—What Must We Do?" The convention will be held February 26th and 27th. Visitors and newsmen from throughout America will cover the momentous gathering.



FIRST MEETING of The Honorable Elijah Muhammad, the Messenger of Allah and the Rev. Dr. Martin Luther King and his wife on eve of Savior's Day at the Woodlawn Avenue home of Mr. Muhammad. At left is Al Raby,

Chicago civic leader, who accompanied Dr. King. In photo at right, the Messenger of Allah and Dr. King discuss plight of Negroes in Chicago slum.

The Historic First Meeting Between the Most Hon. Elijah Muhammad and the Rev. Dr. Martin Luther King Jr. as covered in the Muhammad Speaks Newspaper on March 4, 1966

1|MLK, a Black Muslim???

14 Important Facts of Hidden History:

On the Unity of The Most Honorable Elijah Muhammad and the Rev. Dr. Martin Luther King Jr.

1. Both Dr. King and Messenger Muhammad are sons of the state of Georgia

Dr. King was born on January 15, 1929, in Atlanta, Georgia. The Hon. Elijah Muhammad was born October 7, 1897 in the community of Deep Step near Sandersville, GA. The state of Georgia is named for King George II of England. He is the grandfather of King George III, who was the King of England during the American War for Independence. Thus, the name of the state of Georgia is connected to a history of the struggle for freedom and independence. This is an intriguing anecdote of history to consider that in a state that shares the name of the king who oppressed the early colonists, 2 of the Black Nation's greatest freedom fighters were born to ultimately fight against the oppressive forces inside America.

2. Both Dr. King and Messenger Muhammad are the sons of Baptist preachers

Dr. King was born the son of the Rev. Martin Luther King Sr. The Hon. Elijah Muhammad was born the son of the Rev. William Poole Sr.

3. Both Dr. King and Messenger Muhammad were viewed by J. Edgar Hoover of candidates for the position of "Black Messiah"

From a March 4, 1968 FBI document, we read: Prevent the RISE OF A "MESSIAH" who could unify, and electrify, the militant black nationalist movement. Malcolm X might have been such a "messiah;" he is the martyr of the movement today. Martin Luther King, Stokely Carmichael and Elijah Muhammed all aspire to this position. Elijah Muhammed is less of a threat because of his age. King could be a very real contender for this position should he abandon his supposed "obedience" to "white, liberal doctrines" (nonviolence) and embrace black nationalism. Carmichael has the necessary charisma to be a real threat in this way.

4. Both Dr. King and Messenger Muhammad were spied on by Jewish groups like the ADL

Henry Schwartzschild waited a long time to go public with his personal horror story about the Anti-Defamation League of B'nai B'rith. Today an employee of the American Civil Liberties Union (ACLU), he resigned from a high-ranking position in the ADL's publicity office in the mid-1960s when he discovered, to his shock, that the ADL was spying on Rev. Martin Luther King, Jr. on behalf of J. Edgar Hoover and the FBI. It was not until the spring of 1993-nearly 30 years after he quit the ADL-that Schwartzschild came forward and told about the League's

efforts against Dr. King. In an April 28, 1993 interview, Schwartzschild told San Francisco Weekly: "They [ADL] thought King was sort of a loose cannon. He was a Baptist preacher and nobody could be quite sure what he would do next. The ADL was very anxious about having an unguided missile out there."

-ADL Caught in Spy Scandal of the Decade by Jeffrey Steinberg

In 1942: A secret ADL of B'nai Brith file entitled "Temple of Islam Infiltration" states that a "Negro employed by us" prove "quite instrumental" in an FBI raid on the Chicago mosque resulting in 82 arrests.

In 1959 The American Jewish Committee sent Black spies from the Urban League to Mr. Muhammad's Newark, New Jersey, appearance.

-The Secret Relationship Between Blacks and Jews Vol.2



ADL Spying to Silence Black Political Dissent in the 1940s leads to the arrest of 80 Black Patriots

5. Both Dr. King and Messenger Muhammad took anti-war stances against the U.S. Government

"Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America who are paying the double price of smashed hopes at home, and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours. A true revolution of values will lay hands on the world order and say of war, 'This way of settling differences is not just.' This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged, cannot be reconciled with wisdom, justice, and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death."

-A Time to Break Silence, Speech by Rev. Dr. Martin Luther King Jr. April 4, 1967

“In the year 1942-43, according to reports, there were nearly a hundred of my followers sentenced to prison terms of from 1 to 5 years for refusing to take part in the war between America, Japan and Germany because of our peaceful stand and the principle belief and practice in Islam, which is peace. The very dominant idea in Islam is the making of peace and not war; our refusing to go armed is our proof that we want peace. We felt that we had no right to take part in a war with nonbelievers of Islam who have always denied us justice and equal rights; and if we were going to be examples of peace and righteousness (as Allah has chosen us to be), we felt we had no right to join hands with the murderers of people or to help murder those who have done us no wrong.”

-Message To The Blackman in America, by the Most Hon. Elijah Muhammad

6. Both Messenger Muhammad and Dr. King were arrested and imprisoned for their bold activism



The Most Hon. Elijah Muhammad was arrested on May 8 and September 21, 1942



Dr. King Arrested April 12, 1963

7. Both Messenger Muhammad and Dr. King believed in the power of developing Black economics and the use of economic withdrawal and boycotting of white businesses who refuse to give justice to Black consumers

“There is no need for us, millions through the country, spending our money for the joy and happiness of others. As a result, as soon as they throw us out of a job we are back at their doors begging for bread and soup. How many clothing shops do we operate in the country? Very few! Yet, all of us wear clothes. Who made our clothes for us? Who sold them to us? We have thousands of grocery stores, but what about our naked bodies? Should we not have

more stores to sell our people clothes? Should we not sell our people everything they want or need? But no, we give all the money out of our pockets to the slave-master. We are satisfied in doing so. There are millions of us. We do not have enough factories to weave clothes for our people here in America. Think over that. Where is our shoe factory? Where are our cattle that we are skinning to make shoes for our people? These are small things, but we want equality with a nation that is doing these things.”

-Message To The Blackman in America by the Most Hon. Elijah Muhammad

The other economic lever available to the Negro is as a consumer. As long ago as 1932, in his book *Moral Man and Immoral Society*, Reinhold Niebuhr pointed out that “boycotts against banks which discriminate against Negroes in quantity credit, against stores which refuse to employ Negroes while serving Negro trade, and against public service corporations which practice racial discrimination, would undoubtedly be crowned with some measure of success.... Along with requesting new job opportunities, we are now requesting that businesses with stores in the ghetto deposit the income for those establishments in Negro-owned banks, and that Negro-owned products be placed on the counters of all their stores. In this way we seek to stop the drain of resources out of the ghetto with nothing remaining there for its rehabilitation.

-Where Do We Go From Here, Dr. Martin Luther King Jr.

8. Both Messenger Muhammad and Dr. King condemned Christmas as a pagan holiday

Dr. King writes “It is well-nigh impossible to grasp Christianity through and through without knowledge of these cults. That there were striking similarities between the developing church and these religions cannot be denied. Even Christian apologist had to admit that fact. In Dr. King’s discussion of the specific mystery religion known as Mithraism he documents that Mithra was believed to be the “genius of celestial light,” one who “goes through the heaven with a team of white horses...he was the god of wide pastures and the giver of gifts. “What Dr. King documents is that the modern Christmas tradition of light decorations and Santa Claus with reindeer originates in an entirely different religion and has nothing at all to do with Jesus the Christ!

-King and Muhammad Agree Christmas is Rich Man’s Pagan Hoiday, Demetric Muhammad

So you go out and spend your hard earned money to worship with white people. They force you under disguise and defraud you into worshipping the birthday of that wicked old Nimrod on December. And if you knew the truth of him, you would not dare to worship it... Nimrod gets a great ovation on the 25th day of December; one of the most wicked leaders that ever lived....

The great false worship of December 25 is a lie. The worship of Jesus’ birthday, which they claim is on the 25th of December, is one of the most open lies against the truth. And the

authors of their religion, Christianity, know that they are wrong in trying to tell the world that that is the day Jesus was born on....

God taught me that the 25th day of December is the day of the birth of Nimrod, and that the scientists know that that is Nimrod's birthday. Nimrod was a leader, born as an opponent of Moses' teachings.

-Our Saviour Has Arrived, Most Hon. Elijah Muhammad

9. Both Messenger Muhammad and Dr. King met and developed a private friendship

"But of course, Dr. Martin Luther King and him (grew to) become secret friends. And I really think a lot that caused his killing – I think the government was in back of it, maybe not, but someone was in back of it – (there) was two things (to consider) : 1)he spoke out against the war (Vietnam), and 2) he and the Messenger were pretty close. Because he (The Honorable Elijah Muhammad) told me that with the two of them working together, they could take it. So you see there is a lot that the average person thinks they know that they don't know Brother."

-Min. Lucius Bey' Muhammad, 103-year-old Dean of the Ministers of the Most Hon. Elijah Muhammad, interview by Cedric Muhammad, 2004

10. Both Messenger Muhammad and Dr. King partnered to work on the problem of poverty in Chicago and America's inner-city.



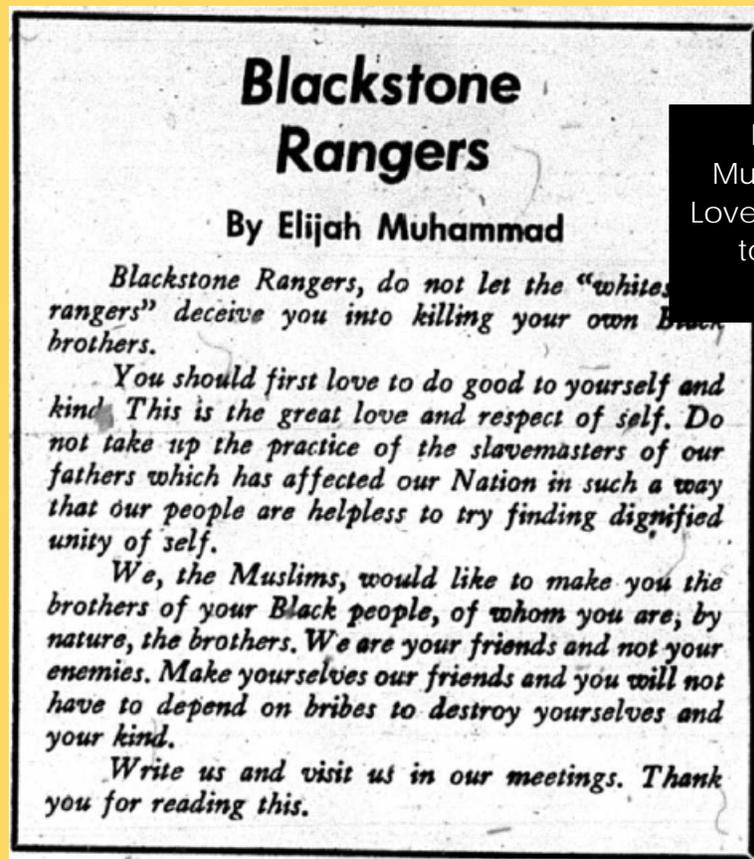
Sons of Georgia become Brothers of the Struggle together pledging to work for the benefit of Blacks of the poor

11. Both Messenger Muhammad and Dr. King worked with youth street gangs

More than a hundred members of Chicago's most notorious street gangs convened in a downtown hotel on a June afternoon. The Black P. Stone Rangers, the Gangster Disciples, the Vice Lords -- all were represented. In the ornate glamor of a Sheraton ballroom -- "an atmosphere of carpeting and candelabra," one reporter called it -- gang heads sat alongside clerics and activists, lawyers and community organizers.

Martin Luther King, Jr. sat with them. His Southern Christian Leadership Conference had sponsored the meeting. The year was 1966. King and his allies in the Chicago community hoped to mobilize the gangs toward nonviolent direct action in service of the Chicago Freedom Movement. And they hoped to turn them away from the fratricidal violence that had recently begun tearing through the city's black neighborhoods, where gunfire had become a soundtrack to the daily lives of many residents. 395 people had been murdered the previous year -- many of them in gang wars, almost all of them with guns.

-MLK's Forgotten Plan to End Gun Violence in Chicago by Simon E. Balto



Most Hon. Elijah
Muhammad Fatherly
Love and Sound Advice
to the Blackstone
Rangers

12. Both Messenger Muhammad and Dr. King were targets of assassination

Dedicated to Freedom, Justice and Equality for the so-called Negro. The Earth belongs to Allah.

Muhammad Speaks

VOL. 4—No. 48 AUGUST 18, 1967 15¢ — OUTSIDE ILLINOIS — 20¢

Death Plan Exposed!

PLOT TO MURDER MUHAMMAD!

The Hon. Elijah Muhammad

See page 3



Assassination attempt on Most Hon. Elijah Muhammad foiled, cover story of Muhammad Speaks August 18, 1967

TO: The Family of Dr. Martin Luther King



I extend my deepest sympathy and condolences on the loss of Dr. Martin Luther King. A great and courageous black man who died in the effort to get for his people that which belonged to them — **FREEDOM**

Signed
Elijah Muhammad
Messenger of Allah

April 12, 1968—Published Condolences from the Most Hon. Elijah Muhammad after Dr. King was assassinated

13. Minister Farrakhan and the SCLC

Despite Dr. King's association with the NAACP, it was the SCLC-Southern Christian Leadership Conference- that was actually founded by Dr. King. In modern times the SCLC fell into near obsolescence until the Rev. Dr. Charles Steele became its president. Rev. Steele would later reveal that it was the Nation of Islam under the direct guidance of the Hon. Min. Louis Farrakhan that gave to Dr. King a gift of funding that allowed the SCLC to keep its door open and ultimately rebuild its coffers and associated activism on behalf of poor and impoverished communities throughout America.

According to Rev. Steele:

I looked at the Minister, I said, "Minister let me just be honest with you. I'm broke. SCLC is broke. We don't have no money. But if you just help me and loan me a few dollars. In terms of my plight of SCLC. I promise you that I will multiply it and I will pay you back."

And the Minister looked at me and he said "My brother, you got my attention." He said, "Just one thing that I want you to realize. I'm going to give you the money that you asked for because I know you mean well and you are going to do what is right to uplift the organization." He said, "You must realize you can't pay me back. You just go and be successful with Dr. King's organization and make it work for our people and I will be proud and I will commend the fact that you had enough motivation to come all the way to Chicago and to share with me your vision and your strategy. I encourage you to continue and this is what I will do to help you. But. I repeat you can't pay me back."

14. Minister Farrakhan as the heir to Dr. King's legacy

Former Chicago Tribune Editorial page editor Don Wycliff boldly declared that of all the national leaders in the Black community, it is Nation of Islam's Minister Louis Farrakhan who is the true heir of Dr. King's legacy of function as the most magnetic, most spiritually rooted and the most dynamic orator anywhere to be found in Black America.

According to Don Wycliff:

"Not since the death of Martin Luther King, Jr., in 1968, has black leadership spoken in a genuine, effective way to the souls of black folk. Not, that is, until October 16 and the Million Man March. The genius of the event—which is to say the genius of Louis Farrakhan, who conceived it—was to couch its purpose in religious terms: atonement, reconciliation, recommitment to God, women, family, and community. In so doing, he spoke to the souls of black folk in a way that not even Jesse Jackson had managed to in the twenty-seven years since Dr. King's death. In so doing, he transformed the Million Man March into an occasion for re-fusing a severed cord, for reconnecting with the hopeful, faith-filled religious tradition that King represented and that seemed to fall into decay after his murder."

Chinese Leader's View on the American Black People's Struggle

The white American press seldom publishes in full the statements of foreign leaders—especially those from 700 million mainland China—on the American Black man's struggle for meaningful freedom, justice and equal opportunity. In keeping with the continuing policy of this newspaper, MUHAMMAD SPEAKS presents here the full statement of Chinese leader Mao Tse-tung, on the recent assassination of Dr. Martin Luther King.

"Some days ago, Martin Luther King, the Afro-American clergyman, was suddenly assassinated by the U.S. imperialists. Martin Luther King was an exponent of non-violence. Nevertheless, the U.S. imperialists did not on that account show any tolerance to-



Mao Tse-tung

wards him, but used counter-revolutionary violence and killed him in cold blood.

"THIS HAS taught the broad masses of the Black people in the United States a profound lesson. It has touched off a new storm in their struggle against violence, a storm which has swept well over a hundred cities in the United States such as has never taken place before in the history of that country.

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It shows that an extremely powerful revolutionary force is latent in the more than 20 million Black Americans.

"The storm of Afro-American struggle taking place within the United States is a striking manifestation of the comprehensive political and economic crises now gripping U.S. imperialism. It is dealing a telling blow to U.S. imperialism, which is beset with difficulties at home and abroad.

"THE Afro-American struggle is not only a struggle waged by the exploited and oppressed Black people for freedom and emancipation, it is also a new clarion call to all the exploited and oppressed people of the United States to fight against the barbarous rule of the monopoly capitalist class.

"It is a tremendous aid and inspiration to the struggle of the people throughout the world against U.S. imperialism and to the struggle of the Vietnamese people against U.S. imperialism.

"On behalf of the Chinese people, I hereby express resolute support for the just struggle of the Black people in the U.S.

"Racial discrimination in the U.S. is a product of the colonialist and imperialist system. The contradiction between the Black masses in the U.S. and the U.S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U.S. monopoly capitalist class and destroying the colonialist and imperialist system can the Black people of the U.S. win complete emancipation.

"THE BLACK masses and the masses of white working people in the U.S. have common interests and common objectives to struggle for. Therefore, the Afro-American struggle is winning

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May 3, 1968 Muhammad Speaks publishes words of solidarity of Chinese Revolutionary leader Mao Tse Tung on the occasion of Dr. King's Assassination



"What Did I Hear You Say About Dear Old 'Home Sweet Home'?"

sympathy and support from increasing numbers of white working people and progressives in the U.S.

"The struggle of the Black people in the U.S. is bound to merge with the American workers' movement and eventually end the criminal rule of the U.S. monopoly capitalist class.

"In 1963, in the Statement Supporting the Afro-Americans in their Just Struggle against Racial Discrimination by U.S. Imperialism, I said the evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the

trade in Negroes, and it will surely come to its end with the complete emancipation of the Black people."

"I STILL maintain this view. "At present, the world revolution has entered a great new era. The struggle of the Black people in the U.S. for emancipation is a component part of the general struggle of all the people of the world against U.S. imperialism, a component part of the contemporary world revolution.

"I call on the workers, peasants and revolutionary intellectuals of all countries and all the

people who are willing to fight against U.S. imperialism to take action and extend strong support to the struggle of the Black people in the United States!

"PEOPLE OF THE whole world, unite still more closely and launch a sustained and vigorous offensive against our common enemy, U.S. imperialism and its accomplices!

"It can be said with certainty that the complete collapse of colonialism, imperialism and all systems of exploitation and the complete emancipation of the oppressed people and nations of the world are not far off."

MR. MUHAMMAD'S NATIONWIDE RADIO SCHEDULE

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(TIMES LISTED ARE LOCAL)

AREA	STATION	DIAL	KC	DAY	TIME
AKRON, OHIO	WCUE	1150	SUN.		8 P.M.
ATLANTA—GRIFFIN, GA.	WERD	860	SUN.		5:00 P.M.
ATLANTIC CITY—VINELAND, N. J.	WDVL	1270	SUN.		3:00 P.M.
BALTIMORE, MD.	WSD	1010	SUN.		12:30 P.M.
BIRMINGHAM, ALA.	XERF	1570	SUN.		7:30 P.M.
BOSTON, MASS.	WILD	1990	SAT.		2 P.M.
BOSTON, MASS.	WILD	1070	SUN.		4 P.M.
BUFFALO, N.Y.	WUFO	1080	SUN.		10:30 A.M.
CHICAGO, ILL.	WJOB	1230	SUN.		5:30 P.M.
CHICAGO, ILL.	WYLO	540	SUN.		2:00 P.M.
CLEVELAND, OHIO	WABO	1540	SUN.		7:30 A.M.
DALLAS, TEXAS	XERF	1570	SUN.		6:30 P.M.
DETROIT, MICH.	WDRB-FM	107.5	SUN.		12:00 NOON
DETROIT, MICH.	WCRB	1440	SUN.		6:30 P.M.
DURHAM, N.C.	WSCR	1410	SUN.		10:00 A.M.
GARY, IND.	WJOB	1230	SUN.		5:30 P.M.
HAMMOND, IND.	WJOB	1230	SUN.		5:30 P.M.
HARVEY, ILL.	WJOB	1230	SUN.		5:30 P.M.
HOUSTON, TEXAS	WJOB	1230	SUN.		5:30 P.M.
JACKSON, MISS.	XERF	1570	SUN.		6:30 P.M.
KANSAS CITY, MO.	XERF	1570	SUN.		6:30 P.M.
LITTLE ROCK, ARK.	XERF	1570	SUN.		6:30 P.M.
LOS ANGELES, CALIF.	KTYM-FM	103.9	MON.		10:00 P.M.
LOS ANGELES, CALIF.	KTYM-FM	103.9	TUES.		10:00 P.M.
LOS ANGELES, CALIF.	KTYM-FM	103.9	WED.		10:00 P.M.
LOS ANGELES, CALIF.	KTYM-FM	103.9	THURS.		10:00 P.M.
LOS ANGELES, CALIF.	KTYM-FM	103.9	FRI.		10:00 P.M.
MEMPHIS, TENN.	KTYM-FM	103.9	SUN.		7:30 P.M.
MIAMI—FT. LAUDERDALE, FLA.	KWAM	990	SUN.		3:30 P.M.
MILWAUKEE, WIS.	WFAA	970	SUN.		5:30 A.M.
MILWAUKEE, WIS.	WAWA	102FM	SUN.		8:00 P.M.
MINNEAPOLIS, MINN.	WYLO	540	SUN.		2:00 P.M.
MONROE, LA.	KUXL	1570	SUN.		6:00 P.M.
NASHVILLE, TENN.	XERF	1570	SUN.		6:30 P.M.
NEW ORLEANS, LA.	XERF	1570	SUN.		6:30 P.M.
NEW YORK, N.Y.—NEWARK, N.J.	WBNK	1380	SUN.		6:30 P.M.
OKLAHOMA CITY, OKLA.	WHEH	1400	SUN.		12:00 P.M.
PITTSBURGH, PA.	XERF	1570	SUN.		7:30 P.M.
PROVIDENCE, R.I.	WAMO-FM	106	SUN.		7:00 P.M.
RICHMOND—PETERSBURG, VA.	WILD	1090	SUN.		6:45 A.M.
SAN ANTONIO, TEXAS	WANT	990	SUN.		1:00 P.M.
SAN FRANCISCO—OAKLAND, CALIF.	XERF	1570	SUN.		6:30 P.M.
ST. LOUIS, MO.	KMPX-FM	107	SUN.		11:00 P.M.
TUSCALOOSA, ALA.	XERF	1570	SUN.		4:30 P.M.
TYLER, TEXAS	XERF	1570	SUN.		4:30 P.M.
WASHINGTON, D.C.	XERF	1570	SUN.		6:30 P.M.
	WQOK	1340	SUN.		12:30 P.M.

The Hard Sayings of Dr. King

[In 1983 author F.F. Bruce penned the book entitled the Hard Sayings of Jesus. That book was devoted to the sayings of Jesus that lift him from the popular portrayal as a meek and mild self-sacrificial lamb-like figure to the more realistic revolutionary figure whose bold teachings challenged not only the common man and woman toward moral reforms, but also were like arrows from the bow of truth piercing the egos of the “puffed up” political powers of his day. As Mr. Muhammad and Dr. King were both looked at by J. Edgar Hoover’s FBI as potential Black “messiahs” of their people, we also identify some of Dr. King’s “hard sayings” that debunk the popular opinion of him as a “polyanna” type, “kum bah yah” singing, “go along to get along” leader.]

Dr. King asked, **“Why does white America delude itself, and how does it rationalize the evil it retains?”** He said white people’s belief in the fairness of America **“is a fantasy of self-deception and comfortable vanity....There aren’t enough white persons in our country who are willing to cherish democratic principles over privilege.”**

-“Where Do We Go From Here?” by Rev. Dr. Martin Luther King Jr

“White Americans left the Negro on the ground and in devastating numbers walked off with the aggressor. It appeared that the white segregationist and the ordinary white citizen had more in common with one another than either had with the Negro.”

-“Where Do We Go From Here?” by Rev. Dr. Martin Luther King Jr.

To his friend Harry Belafonte, he said: **“I’ve come to the realization that I think we may be integrating into a burning house.”**

-Restoring Hope: Conversations on the Future of Black America By Cornel West, Kelvin Shawn Sealey

King’s critique of Jewish behavior in the ghetto was stinging: **“We were living in a slum apartment owned by a Jew and a number of others, and we had to have a rent strike. We were paying \$94 for four run-down, shabby rooms, and we would go out on our open housing marches on Gage Park and other places and we discovered that whites with five sanitary, nice, new rooms, apartments with five rooms, were paying only \$78 a month. We were paying 20 percent tax. The Negro ends up paying a color tax, and this has happened in instances where Negroes actually confronted Jews as the landlord or the storekeeper.”**

-The Autobiography of Dr. Martin Luther King Jr. edited by Clayborne Carson

If you thought King had faith in the “political process”: **“Throughout our history, laws affirming Negro rights have consistently been circumvented by ingenious evasions which render them void in practice. Laws that affect the whole population—draft laws, income-tax laws, traffic laws—manage to work even though they may be**

unpopular: but laws passed for the Negro's benefit are so widely unenforced that it is a mockery to call them laws."

-“Where Do We Go From Here?” by Rev. Dr. Martin Luther King Jr.

King's systems analysis could only frighten the American elite: **“The trouble is that we live in a failed system. Capitalism does not permit an even flow of economic resources. With this system, a small privileged few are rich beyond conscience and almost all others are doomed to be poor at some level....That's the way the system works. And since we know that the system will not change the rules, we're going to have to change the system.”**

-My Song: A Memoir By Harry Belafonte, Michael Shnayerson

Even Dr. Martin Luther King, Jr., conceded, **“there are points at which I see the necessity for temporary separation as a temporary way-station to a truly integrated society.”**

-The Autobiography of Dr. Martin Luther King Jr. edited by Clayborne Carson

"If the soul is left in darkness, sins will be committed. The guilty one is not he who commits the sin but he who causes the darkness." "The policymakers of the White society have caused the darkness. They created discrimination. They created slums. They perpetuate unemployment, ignorance and poverty. It is incontestable and deplorable that Negroes have committed crimes, but they are derivative crimes. They are born of the greater crimes of the White society. When we ask Negroes to abide by the law, let us also declare that the White man does not abide by law in the ghettos."

-Dr. Martin Luther King Jr.: The Crisis in America's Cities: An Analysis of Social Disorder and a Plan of Action Against Poverty, Discrimination and Racism in Urban America., 1967



Chicago civil rights leader Al Raby (l) and Mrs. King accompany Dr. King as he and Muhammad exchange greetings.



CIVIL RIGHTS crusader, Dr. Martin Luther King (seated left) and the Rev. Abernathy (left) and another aide during session in Albany, Ga., in the struggle to combat segregation. King's comment's on cause of so-called Northern Negro "riots," point up the results of segregation and oppression.

Other People's Opinions

King Writes of Reasons Triggering Big City Riots

By Martin Luther King, Jr.
(Reprinted from Southern Christian Leadership Conference Newsletter)

Lawlessness, looting and violence cannot be condoned, whether used by the racist or the reckless of any color. We must not advocate the use of immoral means to secure the moral end of racial justice. It is my basic philosophy of faith and history that social change can be achieved and democracy advanced precisely to the degree that we adhere firmly to non-violent action and resistance in pursuing social change and justice.

On the other hand, it is necessary to affirm that the important question confronting our nation and the riot-infested communities is not merely that there be shallow rhetoric condemning lawlessness, but that there be an honest soul-searching analysis and evaluation of the environmental causes which spawned the riots.

Non-violence does not exist in a vacuum. If law and order are to be maintained in any city of our nation, it can only be done when there is an ever-increasing measure of justice and dignity accorded to all persons.

As long as thousands of Negroes in Harlem and all the little Harlems of our nation are hovered up in odorous, rat-infested ghettos; as long as the Negro finds himself smothering in an air-tight cage of poverty in the midst of an affluent society; as long as the Negro feels like an exile in his own land, and sees his plight as a long, desolate corridor with no ex-

it sign; as long as he has to attend woefully sub-standard schools and use grossly inadequate recreational facilities; as long as the Negro is daily victimized with dehumanizing squalor and depressing congestion; as long as the Negro finds his flight toward freedom constantly delayed by strong headwinds of tokenism and small handouts by the white power structure, there will be an ever-present threat of violence and rioting.

In short, it is necessary to be as concerned about getting rid of the environmental conditions that caused the riots as it is to condemn the violence. To deal merely with effects and not with causes will be socially and morally suicidal.

Until the Harlems and racial ghettos of our nation are destroyed and the Negro is brought into the main stream of American life, our beloved nation will be on the verge of being plunged into the abyss of social dis-

ruption. No greater tragedy can befall a nation than to leave millions of people without a feeling that they have no stake in their society.

The time has come for an honest and forthright initiation of a massive program to free the Negro from the long night of economic deprivation and social isolation. Such a massive program will require millions of dollars. It cannot be launched purely on a local basis. The full weight of the Federal government must be employed to grapple with problems of joblessness in this age of automation and cybernetics.

It must be stressed that if such fundamental problems are to be solved, they cannot be solved by the Negro people and government officials alone.

Negroes and whites must band together and work arduously and non-violently to remove the cause of frustration and despair that have led to the tragic outbursts of recent weeks.

New Terror

PHILADELPHIA, Miss.—A number of autos with Alabama license tags containing white men drove by the local civil rights office here in a show of force. Some fifteen to 20 autos drove by the

COFO office, revved their engines, honked their horns and kicked up dust and gravel in an attempt to terrorize the rights workers. Earlier, these same cars were reported to have run two Negro youths off a country road.

Why are Fair-Minded Whites Afraid to Speak Out?

By Liz Kronhne

(Liz Kronhne is a white student who took part in the Mississippi Summer Project)

To describe the deeply tragic nature of the Negro Mississippian's experience is to tell only half the story, however. A wall works in two directions. It shuts out the unpleasant realities of poverty, impropriety and physical and moral ruin. At the same time, it walls in anxiety, guilt, and the stagnation which comes to all parochial value systems.

First of all, the fears of the white moderates I knew were not groundless. I met one man who was forced to retire in consequence of some plain speaking in human relations council meetings about the needs of Mississippi's people, both white and black. I knew of others.

In Mississippi, the white moderate's choice between speech and silence is an either-or decision.

Either one speaks out and faces loss of friends, livelihood, and perhaps physical safety, or one must be content with the make-believe of weekly integrated prayer

meetings... In the real world, the moral compromise... The safety which...

the sense of safety have resulted in such complete political conformity that safety for the dissenter has, indeed, been lost. But even more unfortunate is the fact that people who dare not think lose their ability to do so.

If the well-meaning white moderate could visit his

He could then grow beyond a sense of duty to a sense of commitment and urgency. I say this because what I missed in the talk of the people in my hostess' living room was real insight into their own lack of freedom. I felt a lack of introspection, and thus of personal identification.

In my shuttling between two of the many worlds in Mississippi, I began to see the concrete truth in the truism that no man is free unless all men are free. I saw as well, the inevitable connection between the struggle of each and the struggle of all to be truly free.

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“Let us say boldly that if the total slum violations of law by the white man over the years were calculated and were compared with the lawbreaking of a few days of riots, the hardened criminal would be the white man.”

-Rev. Dr. Martin L. King Jr.

“The Crisis In America’s Cities”

August 15, 1967

