



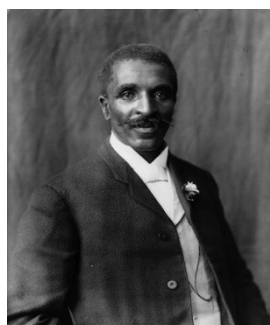
# **FIVE BLACK MEN**

## **What Do They Have In Common?**

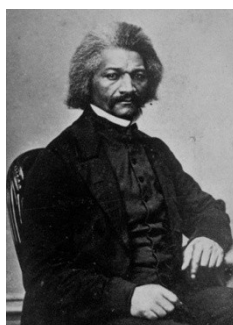
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**Booker T.  
Washington**  
1856-1915



**George  
Washington Carver**  
1864-1943



**Frederic  
Douglass**  
1818-1895



**W.E.B.  
DuBois**  
1868-1963



**Martin  
Luther King, Jr.**  
1929-1968

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. They Are All Black Men</li> <li>2. Four Were Born Slaves</li> <li>3. They Were All Well Educated</li> <li>4. Two were PhD's</li> </ol> | <ol style="list-style-type: none"> <li>5. All Were Involved Advocates for the Black Race</li> <li>6. Four Were Strong Christians</li> <li>7. One Was An Active Communist</li> </ol> |
|--|---|

Booker T. Washington was a Black American educator, writer, publisher and reformer, founded the Tuskegee Institute & recruited George Washington Carver as a professor. Pg 2

George Washington Carver, was an Black American chemist of international fame in the field of agriculture. Pg 4

Frederick Douglass (born Frederick Augustus Washington Bailey, circa 1818 –1895 was an American social reformer, orator, writer and statesman. After escaping from slavery, he became a leader of the abolitionist movement. Pg 5

W. E. B. Du Bois was a well-known American civil rights activist, sociologist, historian and militant activist. He joined the Communist party and moved to Africa. Pg 7

Dr. Martin Luther King, Jr. was a Baptist minister and a prominent black American civil rights leader. He is widely considered the most influential leader of the American civil rights movement. Pg 9

## **“Knowledge Increases Power”**

### **Proverbs 24:5b**

#### ***Educated People Will Not Be Bound By Oppression and Slavery***

It is true that after the Civil War and the freeing of slaves Government became more and more involved in the Westward expansion and the Indian problem. Time and money was taken away from seeing that Blacks were properly educated and trained to merge into American society.

However, many Black former slaves had educated themselves or were helped by some other Americans who saw the desperate need to educate them. Among these are Booker T. Washington, George Washington Carver, Fredrick Douglass and many more. Read about these great Americans in this chapter. You will see how many others incorporated socialism/progressivism and outright communism to force people into a welfare state dependent on the government for their existence with entitlements that are more rampart today than ever.

America’s great experiment the “Great Society” Welfare Entitlements through socialism FAILED Miserably while spending over \$40 TRILLION DOLLARS to educate and improve the lives of lower & middle class Americans.

Compare the lives and approach of four of these great Americans to many of the charlatans and race baiters of today. The same old liberal solution “pour more money to the problem” and that will fix it; “Been There Done That”. **Fortunately there are true reformers in the Black Community that are rising up and bring real solutions with them; “Education Education Education” and a fair market system for all.**

### **Booker T. Washington**

**"There Is A Class Of Colored People Who Make A Business Of Keeping The Troubles, The Wrongs, And The Hardships Of The Negro Race Before The Public. Some Of These People Do Not Want The Negro To Lose His Grievances, Because They Do Not Want To Lose Their Jobs. There Is A Certain Class Of Race-Problem Solvers Who Don't Want The Patient To Get Well."**

**Booker T. Washington, 1911**



**Washington, Booker Taliaferro** (April 5, 1856–November 14, 1915), was a Black American educator, writer and reformer. Born a slave, he taught at Malden, West Virginia, and at the Hampton Institute. He founded the Tuskegee Institute and recruited George Washington Carver as a professor. He wrote *Up From Slavery*, 1901; and *The Future of the American Negro*, 1899. He was the first Black to have his picture on a U.S. postage stamp, 1940; the first Black elected to the Hall of Fame, 1945; and the first Black to have his image on a U.S. coin, 1946.

In the spring of 1896, Booker T. Washington wrote a letter to George W. Carver, who had just received his Masters Degree from Iowa State Agricultural Institute:

“Tuskegee Institute seeks to provide education—a means for survival to those who attend. Our students are poor, often starving. They travel miles of torn roads, across years of poverty. We teach them to read and write, but words cannot fill stomachs. They need to learn how to plant and harvest crops. ...

I cannot offer you money, position or fame. The first two you have. The last, from the place you now occupy, you will no doubt achieve. These things I now ask you to give up. I offer you in their place—work—hard, hard work—the challenge of bringing people from degradation, poverty and waste to full manhood.” Booker T. Washington<sup>2909</sup>

George W. Carver responded to Booker T. Washington May 16, 1896

“My dear Sir,

I am just in receipt of yours of the 13th inst., and hasten to reply.

I am looking forward to a very busy, pleasant and profitable time at your college and shall be glad to cooperate with you in doing all I can through Christ who strengtheneth me to better the condition of our people.

Some months ago I read your stirring address delivered at Chicago and I said amen to all you said, furthermore you have the correct solution to the “race problem”. ...

Providence permitting, I will be there in Nov.

God bless you and your work,”

Geo. W. Carver <sup>2910</sup>

**At his death, the school had 1,500 students and a faculty of 200 teaching 38 trades.**

The first African American to have his image on a U.S. coin and postage stamp, Booker T. Washington wrote in *Up From Slavery*, 1901:

“If no other consideration had convinced me of the value of the Christian life, the Christlike work which the Church of all denominations in America has done during the last 35 years for the elevation of the black man would have made me a Christian.”

Of his speech in Atlanta, 1895, Booker T. Washington wrote:

“The afternoon papers had forecasts of the next days’ proceedings in flaring headlines...

I did not sleep much that night...The next morning...I also kneeled down and asked God’s blessing...

I make it a rule never to go before an audience...without asking the blessing of God upon what I want to say.”

**BOOKER TALIAFERRO WASHINGTON** (c. 1859 -), American negro teacher and reformer, was born on a plantation near Hale's Ford, Franklin county, Virginia. Soon after the Civil War he went to Malden, West Virginia, where he worked in a salt furnace and then in a coal mine. He obtained an elementary education at night school, and worked as a house servant in a family where his ambition for knowledge was encouraged.

In 1872 "by walking, begging rides both in wagons, and in the cars" he travelled 500 m. to the Hampton (Virginia) Normal and Agricultural Institute, where he remained three years, working as janitor for his board and education, and graduated in 1875. For two years he taught at Malden, West Virginia, and studied for eight months (1878-1879) at the Wayland Seminary in Washington, D.C. In 1879 he became instructor at the Hampton Institute, where he trained about seventy-five American Indians with whom General S. C. Armstrong was carrying on an educational experiment, and he developed the night school, which became one of the most important features of the institution.

In 1881 he was appointed organizer and principal of a Negro normal school at Tuskegee, Alabama, for which the state legislature had made an annual salary appropriation of \$2000. Opened in July 1881 in a little shanty and church, the Tuskegee Normal and Industrial Institute became, under Washington's presidency, the foremost exponent of industrial education for the negro.

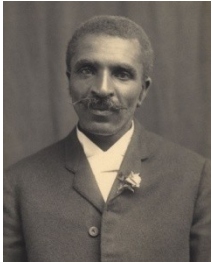
**To promote its interests. and to establish better understanding between whites and blacks, Washington delivered many addresses throughout the United States, notably a speech in 1895 at the opening of the Atlanta Cotton States and International Exposition. In 1900 at Boston, Massachusetts, he organized the National Negro Business League. Harvard conferred upon him the honorary degree of A.M. in 1896, and Dartmouth that of LL.D. in 1901.**

Among his publications are a remarkable autobiography, *Up from Slavery* (1901), *The Future of the American Negro* (1899), *Sowing and Reaping* (1900), *Character Building* (1902),

*Working with the Hands* (1904), *Tuskegee and its People* (1905), *Putting the most into Life* (1906), *Life of Frederick Douglass* (1907), *The Negro in Business* (1907) and *The Story of the Negro* (1909). (Source: Encyclopedia Britannica 1911)



## **George Washington Carver “Education Is The Key To Unlock The Golden Door Of Freedom” George Washington Carver**



**Carver, George Washington** (c.1864–January 5, 1943), was an African American chemist of international fame in the field of agriculture. He introduced hundreds of uses for the peanut, soybean, pecan and sweet potato, thereby creating a market for these products. This not only revolutionized the economy of the South, but these crops replenished the soil, which had been depleted through years of cotton growth.

George was born a slave just prior to the end of the Civil War. Within a few weeks, his father, who belonged to the next farm over, was killed in a log hauling accident. Shortly after the War, while still an infant, George Carver, along with his mother and sister were kidnapped by bushwhackers. Moses Carver sent friends to track down the thieves and trade his best horse to retrieve them. The thieves took the horse and only left George, who was sick with the whooping cough. George never saw his mother or sister again.

In January 21, 1921, at the request of the United Peanut Growers Association, George Washington Carver addressed the U.S. House Ways and Means Committee in Washington, D.C., regarding a proposed tariff on imported peanuts. George expounded the many potential uses of the peanut to improve the economy of the South. Initially given only ten minutes to speak, the committee became so enthralled that the Chairman said,

**“Go ahead Brother. *Your time is unlimited!*”**

**George Washington Carver spoke for one hour and forty-five minutes. In his explanation of the many food products derived from the peanut, Carver stated:**

**“If you go to the first chapter of Genesis, we can interpret very clearly, I think, what God intended when he said “Behold, I have given you every herb that bears seed. To you it shall be meat.” (Genesis 1:29) This is what He means about it. It shall be meat. There is everything there to strengthen and nourish and keep the body alive and healthy.”<sup>3079</sup>**

**At the end of his address, the Chairman of the Committee asked:**

**“Dr. Carver, how did you learn all of these things?”**

**Carver answered:**

**“From an old book”; “What book?” asked the Chairman.**

**Carver replied, “The Bible.”**

**The Chairman inquired, “Does the Bible tell about peanuts?”**

**“No, Sir” Dr. Carver replied,**

**“But it tells about the God who made the peanut. I asked Him to show me what to do with the peanut, and He did.”<sup>3080</sup>**

### **Eight Cardinal Virtues of George Washington Carver**

**On January 9, 1922, George W. Carver wrote a thank you note to one of his students who had given him a Christmas present:**

Mr. L. Robinson,

I wish to express through you to each member of the Senior class my deep appreciation for the fountain pen you so kindly and thoughtfully gave me Christmas.

This gift, like all the others, is characterized by simplicity and thoughtfulness, which I hope each member will make the slogan of their lives.

As your father, it is needless for me to keep saying, I hope, except for emphasis, that each one of my children will rise to the full height of your possibilities, which means the possession of these eight cardinal virtues which constitutes a lady or gentleman.

**1<sup>st</sup>. Be clean both inside and outside.**

**2<sup>nd</sup>. Who neither looks up to the rich or down on the poor.**

**3<sup>rd</sup>. Who loses, if needs be, without squealing.**

**4<sup>th</sup>. Who wins without bragging.**

**5<sup>th</sup>. Who is always considerate of women, children and old people.**

**6<sup>th</sup>. Who is too brave to lie.**

**7<sup>th</sup>. Who is too generous to cheat.**

**8<sup>th</sup>. Who takes his share of the world and lets other people have theirs.**

May God help you to carry out these eight cardinal virtues and peace and prosperity be yours through life.

Lovingly yours,  
G.W. Carver<sup>3082</sup>

**“I shall allow no man to belittle my soul by making me hate him.”** <sup>2911</sup>

**“No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem.”** <sup>2912</sup>

**“I have always had the greatest respect for the work of The Salvation Army, especially because I have noted that draws no color line in religion.”** <sup>2913 i</sup>

George W. Carver



## **Fredrick Douglas**

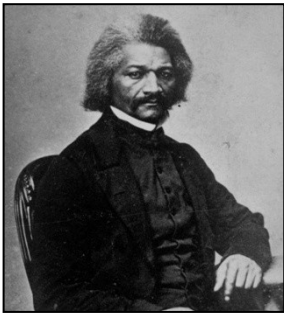
**“Everybody has asked the question. . .**

***‘What shall we do with the Negro?’***

**I have had but one answer from the beginning. Do nothing with us! Your doing with us has already played the mischief with us. Do nothing with us! If the apples will not remain on the tree of their own strength, if they are wormeaten at the core, if they are early ripe and disposed to fall, let them fall! I am not for tying or fastening them on the tree in any way, except by nature's plan, and if they will not stay there, let them fall. And if the Negro cannot stand on his own legs, let him fall also.**

***All I ask is, give him a chance to stand on his own legs! Let him alone!*** (emphasis added)

**Frederick Douglass**



**Frederick Douglass is often misquoted and mainly quoted from his early life as an escaped slave and abolitionist.**

Revisionist and others commit "sins of omission" as he searches and reads for himself and finds his own truth. This is a great example on what happens when you rely on the beliefs and teaching of others only.

**Born 1818 Frederick Augustus Washington Bailey, a slave, in Tuckahoe, Talbot County, Maryland. Mother is a slave, Harriet Bailey, and father is a white man, rumored to be his master, Aaron Anthony. He had three older siblings, Perry, Sarah, and Eliza.**

**Frederick Douglass** (born **Frederick Augustus Washington Bailey**, circa 1818 – February 20, 1895) was an American social reformer, orator, writer and statesman. After escaping from slavery, he became a leader of the abolitionist movement, gaining renown for his dazzling oratory and incisive antislavery writing. Douglass also actively supported women's suffrage. Following the Civil War, he worked on behalf of equal rights for freedmen, and held multiple public offices.

His classic autobiography, *Life and Times of Frederick Douglass*, is one of the best known accounts of American slavery.

Douglass was a firm believer in the equality of all people, whether black, female, Native American, or recent immigrant. He was fond of saying,

"I would unite with anybody to do right and with nobody to do wrong."

In his own words; comments from " *Life and Times of Frederick Douglass, Written by Himself*"  
Regarding the Constitution, the Declaration of Independence and the Founders themselves.

From motives of peace, instead of issuing my paper in Boston, among New England friends, I went to Rochester, N. Y., among strangers, where the local circulation of my paper --"THE NORTH STAR"-- would not interfere with that of the *Liberator* or the *Anti-Slavery Standard*, for I was then a faithful disciple of William Lloyd Garrison, and fully committed to his doctrine touching the pro-slavery character of the Constitution of the United States, also the *non-voting principle* of which he was the known and distinguished advocate. With him, I held it to be the first duty of the non-slaveholding States to dissolve the union with the slaveholding States, and hence my cry, like his, was "No union with slaveholders." With these views I came into western New York, and during the first four years of my labors here I advocated them with pen and tongue, to the best of my ability.

**After a time, a careful reconsideration of the subject convinced me that there was no necessity for dissolving the "union between the northern and southern States;" that to seek this dissolution was no part of my duty as an abolitionist; that to abstain from voting was to refuse to exercise a legitimate and powerful means for abolishing slavery; and that the Constitution of the United States not only contained no guarantees in favor of slavery, but on the contrary, was in its letter and spirit an anti-slavery instrument, demanding the abolition of slavery as a condition of its own existence, as the supreme law of the land.**

**This radical change in my opinions produced a corresponding change in my action. To those with whom I had been in agreement and in sympathy, I came to be in opposition. What they held to be a great and important truth I now looked upon as a dangerous error.**

My first opinions were naturally derived and honestly entertained. Brought directly, when I escaped from slavery, into contact with abolitionists who regarded the Constitution as a slaveholding instrument, and finding their views supported by the united and entire history of every department



of the government, it is not strange that I assumed the Constitution to be just what these friends made it seem to be.

I was bound not only by their superior knowledge to take their opinions in respect to this subject, as the true ones, but also because I **had no means of showing their unsoundness.**

**But for the responsibility of conducting a public journal, and the necessity imposed upon me of meeting opposite views from abolitionists outside of New England, I should in all probability have remained firm in my disunion views. My new circumstances compelled me to re-think the whole subject, and study with some care not only the just and proper rules of legal interpretation, but the origin, design, nature, rights, powers, and duties of civil governments, and also the relations which human beings sustain to it.**

By such a course of thought and reading *I was conducted to the conclusion that the Constitution of the United States-- inaugurated "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty could not well have been designed at the same time to maintain and perpetuate a system of rapine and murder like slavery, especially as not one word can be found in the Constitution to authorize such a belief. Then, again, if the declared purposes of an instrument are to govern the meaning of all its parts and details, as they clearly should, the Constitution of our country is our warrant for the abolition of slavery in every State of the Union.*"(Emphasis added)

#### EDUCATION:

Douglass believed that education was **key** for black Americans to improve their lives. For this reason, he was an early advocate for desegregation of schools.

(See Booker T. Washington founder of Tuskegee Institute and George Washington Carver, inventor, scientist and became a professor at Tuskegee at request of Booker T. Washington. Compare the philosophy of these men to those of W.E.B. DuBois et al that were socialist and members of the Communist Party.)

Frederick Douglass:

**"Their (blacks) poverty kept them ignorant and their ignorance kept them degraded."**

**"by establishing an institution in which colored youth should learn trades as well as to read, write, and count".....**

**Letter to Harriett Beecher Snowe Douglass considered this the most important.**



## W.E.B. DuBois

Quotes by W. E. B. Du Bois

**Regarding Soviet Union**

"the Soviet Union does not allow any church of any kind to interfere with education, and religion is not taught in public schools. It seems to me that this is the greatest gift of the Russian Revolution to the modern world. Most educated modern men no longer believe in religious dogma. If questioned they will usually resort to double-talk before admitting the fact. But who today actually believes that this world is ruled and directed

by a benevolent person of great power who, on humble appeal, will change the course of events at our request? Who believes in miracles? Many folk follow religious ceremonies and services and allow their children to learn fairy tales and so-called religious truth, which in time the children come to recognize as conventional lies told by their parents and teachers for the children's good.

One can hardly exaggerate the moral disaster of the custom. We have to thank the Soviet Union for the courage to stop it.”  
*Autobiography, 1968*

**William Edward Burghardt Du Bois** (February 23, 1868 – August 27, 1963) was a well-known American civil rights activist, sociologist, historian and militant activist. He joined the Communist party and moved to Africa, where he was largely forgotten. DuBois was awarded the Stalin Peace Prize in 1959.

In 1909, Du Bois was a co-founder of the National Association for the Advancement of Colored People (NAACP), which, according to Du Bois, "had a strong socialist element in its leadership in persons like Mary Ovington, William English Walling and Charles Edward Russell."<sup>[1]</sup> In 1911 he joined the Socialist Party, but in the following year's Presidential election endorsed Democrat Woodrow Wilson, who would repay his support by sending Du Bois to the Paris Peace Conference in 1919. Du Bois, however, remained a committed socialist, contributing regularly to the socialist press. Du Bois wrote that he "hailed the Russian Revolution of 1917."<sup>[2]</sup>

In 1927 Du Bois first visited the Soviet Union. He called the Soviet system "the most hopeful vehicle for the world." He spent the next 12 years as a Communist propagandist, trying (and failing) to convert the NAACP into a Communist front. In 1935 he published the book *Black Reconstruction*, a Marxist interpretation of the Reconstruction Era. The following year, Du Bois traveled to Nazi Germany, gushing that Hitler “showed Germany a way out when most Germans saw nothing but impenetrable mist,” explaining,

“They have domestic peace after a generation of wars; they have a nation at work, after a nightmare of unemployment.” The same year, on a speaking tour (sponsored by Imperial Japan) of Manchukou (the Japanese puppet state in Manchuria) and Japan, Du Bois urged China to welcome the Japanese invaders as liberators.

In 1939, during the Hitler-Stalin pact, Du Bois agitated against U.S. aid to the allies; the Roosevelt Justice Department indicted him under the Foreign Agents Registration Act, whereupon the NAACP promptly fired him. When Germany turned on Russia in June 1941, Du Bois reversed course, becoming fanatically pro-war.

In 1942 DuBois signed a statement of the Citizens Committee to Free Earl Browder, general secretary of the Communist Party (and as the Venona transcripts later revealed the leader of a large Soviet espionage ring), who was then serving a four-year term for using false passports;

President Franklin D. Roosevelt released Browder from most of his sentence as a gesture of goodwill to Stalin. DuBois also signed a letter protesting the arrest of Chilean poet and diplomat, Pablo Neruda, a Communist and Soviet agent who was briefly held on charges involving the conspiracy to assassinate Leon Trotsky.

In 1945, Du Bois was appointed associate consultant to the American delegation to the founding conference of the United Nations, under Secretary-General Alger Hiss. In April 1947 Du Bois signed a statement titled "We Negro Americans," which defended the Communist Party. In 1948 he protested the arrest of the twelve top Communist Party leaders. DuBois was also active in such fronts as the American Committee for Protection of the Foreign Born, the American Committee for a Democratic Greece, and the Civil Rights Congress. In addition, he supported Communist Party educational fronts like the Jefferson School of Social Science in New York and the California Labor School in San Francisco.



In 1948 he signed an Appeal to the U.S. Government to End the Cold War and to confer with the Soviet Union; this was precisely at the time when the formation of the North Atlantic Treaty Organization (NATO) was being contemplated as a means of defending against the Soviet occupation of Eastern Europe, which had led to a Communist coup in Czechoslovakia.  
(Source: Conservapedia)



**“If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, “There lived a great people—a black people—who injected new meaning and dignity into the veins of civilization.”**

**Dr. Martin Luther King, Jr.**



**Dr. Martin Luther King, Jr.** (January 15, 1929–April 4, 1968), was a Baptist minister and a prominent black American civil rights leader. He is widely considered the most influential leader of the American civil rights movement. He was a visionary leader who was deeply committed to achieving justice through nonviolent means.

In his address at Montgomery, Alabama, December 31, 1955, Martin Luther King, Jr., declared:

“If you will protest courageously, and yet with dignity and Christian love, when the history books are written in future generations, the historians will have to pause and say, “There lived a great people—a black people—who injected new meaning and dignity into the veins of civilization.”

On April 16, 1963, written from his jail cell in Birmingham, Alabama, Martin Luther King, Jr. stated:

“I have the honor of serving as president of the Southern Christian Leadership Conference, an organization operating in every Southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliate organizations across the South, and one of them is the Alabama Christian Movement for Human Rights....

I am in Birmingham because injustice exists here. Just as the prophets of the 8th century B.C. left their villages and carried their “thus saith the Lord” far afield, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own hometown. Like Paul, I must constantly respond to the Macedonian call for aid....

We have waited for more than 340 years for our constitutional and God-given rights.... One may well ask, “How can you advocate breaking some laws and obeying others?” The answer lies in the fact that there are two types of laws: just and unjust. I agree with St. Augustine that “an unjust law is no law at all.” ...

On April 16, 1963, King wrote:

"As the Apostle Paul carried the gospel of Jesus Christ...so am I compelled to carry the gospel... I must make two honest confessions to you, my Christian and Jewish brothers... I stand in the middle of two opposing forces...

**One is a force of complacency...**

**The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups...the largest being Elijah Muhammad's Muslim movement.**

Nourished by frustration over racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity and who have concluded that the white man is the incorrigible devil.

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred of the black nationalist. For there is the more excellent way of love."

Martin Luther King concluded:

"I say this as a minister of the Gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen....

One day the South will know that when these disinherited children of God sat down at lunch counters they were standing up for what is best in the American dream and for the most sacred values in our Judeo-Christian heritage."

**Dr. Martin Luther King, Jr. April 16, 1963**

With acknowledgement to [www.AmericanMinute.com](http://www.AmericanMinute.com) [wifederer@gmail.com](mailto:wifederer@gmail.com)

Martin Luther King, Jr. Speech

August 28

At the Civil Rights March in Washington, D.C., AUGUST 28, 1963, Rev. Martin Luther King, Jr., stated:

"I have a dream...where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

This will be the day when all of God's children will be able to sing with new meaning,  
'My country 'tis of thee, sweet land of liberty, of thee I sing.  
Land where my fathers died, land of the Pilgrims' pride,  
from every mountainside, let freedom ring.'"

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual,

**'Free at last! Free at last! Thank God Almighty, we are free at last!'"**

**"A Just Law Is A Man-Made Code That Squares With The Moral Law Or The Law Of God. An Unjust Law Is A Code That Is Out Of Harmony With The Moral Law."**

**Dr. Martin Luther King, Jr.**

**Dr. Martin Luther King was slain by an assassin's bullet:**

On the evening of April 4, 1968, King was fatally shot while standing on the balcony of a motel in Memphis, where he had traveled to support a sanitation workers' strike, President Johnson declared a national day of mourning. James Earl Ray (1928-1998), an escaped convict and known racist, pleaded guilty to the murder and was sentenced to 99 years in prison.

Dr. King was awarded the Nobel Peace Prize in 1964.

In 1983 President Ronald Reagan (1911-2004) signed a bill creating a U.S. federal holiday in honor of King. Observed on the third Monday of January, it was first celebrated in 1986.

[Some of this material is from my book **“Republic Or Democracy Is There A Difference” Chapter15 “Slavery The National Sin”** By Taylor E. Hoynes, Jr. Copyright 2011]



**“United we stand...divided we fall. We're Americans...and that says it all.”**

**John “Duke” Wayne**

**Hard Copies Of This Essay Available On Web Site Below**

***Taylor E. Hoynes, Jr. has written and published “Republic Or Democracy, Is There A Difference?”. This inclusive 700 page collection of history focuses on the founding of America and provides the reader an exhaustive collection of information, quotations and documents.***

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2909 **Washington, Booker Taliaferro.** An 1896 in a letter to George Washington Carver. Dave Collins, *George Washington Carver—Man’s Slave becomes God’s Scientist* (Milford, MI: Mott Media, Inc., 1981), p. 66.

2910 **Carver, George Washington.** May 16, 1896, in a letter to Booker T. Washington, president of Tuskegee Institute, Tuskegee, Alabama. Tuskegee Institute Archives, George Washington Carver Papers, reel 1, frame 0768. Gary R. Kremer, *George Washington Carver—In His Own Words* (Columbia, MO: University of Missouri Press, 1987), pp. 63-64.

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