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The Political Voice of Conservative Reform



AMERICAN RACISM

TRUTH IN BLACK AND WHITE

PART 1

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“Let us all hope that the dark clouds of racial prejudice will soon pass away, and that in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.”

Dr. Martin Luther King, Jr.



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Welcome to Freedom's Journal Magazine (FJM)

In recent years there have been a number of incidents that have been labeled racist or had racial overtones; Jenna 6, Katrina, and the killing of Sean Bell among others. These incidents coupled along with Senator Obama's historic run for president and his speech on racism has spawned debate in public and in private about America's racist past, present and future. Will white America vote for a black man? Is this black man "mainstream" enough to be president? Can we get past the racial divide that separates this country? Should he be judged by the color of his skin or by the content of his character?

Statements by Rev Jeremiah Wright have exacerbated the problem. His sermons illustrate that, for many, the wounds of racial malfeasance and societal inequities of the past have not healed. In fact, there is a common belief among many minorities that race relations have not change much over the years.

To address these concerns *Freedom's Journal Magazine* (FJM) has committed itself to beginning a conversation of our own. We have answered senator Obama's call to have a conversation about race with this issue and one to come. We begin by examining the root of racism and its connection to elitism, slavery and abortion (genocide). In the July/August edition we will exam racism in politics, education and economics. These conversations are not meant to be exhaustive by any means. It is an attempt to draw others into a debate, conversation, discussion or even argument, if necessary, to begin to foster healing and reconciliation.

It is our belief that reconciliation between races is the only remedy for the healing of the deep wounds and scars of the past. Yet,

reconciliation is only obtainable when we are honest about our feelings and tell the truth about historical and present day events. For far too long certain black leaders and white liberals have continued to incite emotions concerning racial issues even when none are present. They do not desire reconciliation because it would put them out of business or lose a huge constituency.

This is not a new phenomenon. Booker T. Washington saw the same thing in his day, *"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. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs-partly because they want sympathy and partly because it pays. Some of these people do not want the Negro to lose his grievances, because they do not want to lose their jobs."*

It is our belief that the church has been and should continue to be at the forefront of this issue. Reconciliation of man to God and man to man is part of the charge of the church's mission. Many white members of the church paid a great price and even gave their lives fighting to see slavery abolished (Wilberforce, Sumner, the Quakers). They fought for legislation to give African Americans full citizenship and many helped establish the Underground Railroad for blacks to escape Southern plantations. It is time we tell the truth about racism and the atrocities of the past. We need to forgive and forget so we can move on and fulfill the calling of God in our lives as men and women made in His image and designed for His purpose. ■

Eric M. Wallace, PhD
Eric M. Wallace, PhD



Racism

A BRIEF HISTORY

Racism has existed throughout human history. It may be defined as the hatred of one person by another — or the belief that another person is less than human — because of skin color, language, customs, place of birth or any factor that supposedly reveals the basic nature of that person. It has influenced wars, slavery, the formation of nations, and legal codes.

During the past 500-1000 years, racism on the part of Western powers toward non-Westerners has had a far more significant impact on history than any other form of racism (such as racism among Western groups or among Easterners, such as Asians, Africans, and others). The most notorious example of racism by the West has been slavery, particularly the enslavement of Africans in the New World (slavery itself dates back thousands of years). This enslavement was accomplished because of the racist belief that Black Africans were less fully human than white Europeans and their descendants.

This belief was not “automatic”: that is, Africans were not originally considered inferior. When Portuguese sailors first explored Africa in the 15th and 16th centuries, they came upon empires and cities as advanced as their own, and they considered Africans to be serious rivals. Over time, though, as African civilizations failed to match the technological advances of Europe, and the major European powers began to plunder the continent and forcibly remove its inhabitants to work as slave laborers in new colonies across the Atlantic, Africans came to be seen as a deficient “species,” as “savages.” To an important extent, this view was necessary to justify the slave trade at a time when Western culture had begun to promote individual rights and human equality. The willingness of some Africans to sell other Africans to European slave traders also led to claims of savagery, based on the false belief that the “dark people” were all kinsmen, all part of one society - as opposed to many different, sometimes warring nations.

One important feature of racism, especially toward Blacks and immigrant groups, is clear in attitudes regarding slaves and slavery. Jews are usually seen by anti-Semites as subhuman but also superhuman: devilishly cunning, skilled, and powerful. Blacks and others are seen by racists as merely subhuman, more like beasts than men. If the focus of anti-Semitism is evil, the focus of racism is inferiority — directed toward those who have sometimes been considered to lack even the ability to be evil (though in the 20th century, especially, victims of racism are often considered morally degraded).

In the second half of the 19th century, Darwinism, the decline of Christian belief, and growing immigration were all perceived by many white Westerners as a threat to their cultural control. European and, to a lesser degree, American scientists and philosophers devised a false racial “science” to “prove” the supremacy of non-Jewish whites. While the Nazi annihilation of Jews discredited most of these supposedly scientific efforts to elevate one race over another, small numbers of scientists and social scientists have continued throughout the 20th century to argue the inborn shortcomings of certain races, especially Blacks. At the same time, some public figures in the American Black community have championed the supremacy of their own race and the inferiority of whites - using nearly the identical language of white racists.

All of these arguments are based on a false understanding of race; in fact, contemporary scientists are not agreed on whether race is a valid way to classify people. What may seem to be significant “racial” differences to some people - skin color, hair, facial shape - are not of much scientific significance. In fact, genetic differences within a so-called race may be greater than those between races. One philosopher writes: “There are few genetic characteristics to be found in the population of England that are not found in similar proportions in Zaire or in China...those differences that most deeply affect us in our dealings with each other are not to any significant degree biologically determined.”■

Anti-defamation League

Racism, *Elitism* and the Image of God

by Eric M. Wallace, PhD

In recent weeks as Sen. Barack Obama emerges as the likely presidential candidate of the Democratic Party, many have begun to ask, "Is the country ready for a black president"? "Has American gotten beyond its racist past"? With the age-old challenge of the racial divide now clearly before us, Barack's, now, infamous speech on race relations, has become an invitation to talk about a subject, which has plagued our nation for numerous generations.

Dr Martin Luther King Jr. once said:

I look forward confidently to the day when all who work for a living will be one with no thought to their separateness as Negroes, Jews, Italians or any other distinctions. This will be the day when we bring into full realization the American dream -- a dream yet unfulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a land where men will not take necessities from the many to give luxuries to the few; a dream

Racism is prejudice or discrimination, which is predicated on the assumption that racial orientation is the primary factor determining human traits or abilities.

of a land where men will not argue that the color of a man's skin determines the content of his character; a dream of a nation where all our gifts and resources are held not for ourselves alone, but as instruments of service for the rest of humanity; the dream of a country where every man will respect the dignity and worth of the human personality.

King's dream, and that of our nation's forefathers; has been, for this and generations past, the invitation to "form a more perfect union". They saw a land with freedom for all—regardless of ethnicity, creed or color. And so, the question remains "What defines racism"? What is its driving force? And more important, how can we overcome our proclivity to give in to its cravings?

Definition

Racism is prejudice or discrimination, which is predicated on the assumption that racial orientation is the primary factor determining human traits or abilities. This assumption is further supported, by some, with the belief that genetic or hereditary differences produce an intrinsic superiority or inferiority of one race over another. It can, in general, be expressed by individuals or through institutional policies or practices: whether explicit, tacit or unconscious.

Those who are racist (actively practice racism), often, do so in the name of protecting their race from what they call "contamination." Or as a means of justifying the domination and destruction of races they consider to be either superior or inferior. Over the centuries, racism

has manifested itself through various means including slavery, genocide, slums and abortion; as well as countless other means, which invariably have resulted in the subjugation of one race to another. It has been the basis of many wars, apartheid in South Africa, and the cast system in India.

Its practice throughout America's history, has resonated as the slaughter of Native Americans, slavery and the slave trade, Jim Crow, the Klu Klux Klan, forced segregation and the internment of the Japanese. Some would even argue that 20th century welfare programs were (and, still are) a form of racism in America.

Some of the most heinous racist acts against African-Americans were the institution of chattel slavery, segregation, lynching, and the modern day genocide of the unborn. For these captors, the systematic portrayal of Blacks as less than human negates past achievements of great African civilizations, and justifies the cruel and inhumane treatment of its people. It requires, at its core, a stripping away of any possibility of life, which is bright, capable and creative (and in some cases) even more so than those empowered to oppress. This explains, in part, why little is known about African history in the western world, or the achievements of African Americans prior to America's slavery and reconstruction. [Note: *The culpability of the Democrat Party in fostering racism in America is a discussion in another article*].

A Driving Force of Racism

What drives a person to subjugate another life to treatment less than human? How does one race account for believing itself superior to others? One sustainable answer lies both in the fears and ignorance, characteristic of elitism (a belief predicated on the assumption that breeding, education, wealth, social statues, or physical attributes of some humans, or races, which make them better than others).

Although elitism proceeded the 19th century, it was the teachings of Charles Darwin's theory of evolution, which legitimized assertions that human beings descended from animals, and provided fuel for the flames of racial intolerance. It became, for many, the basis of exterminating those believed to be "(a) less developed people." And has from the holocaust, to the genocide of black babies today; minimized the worth and dignity of human life, which, some how, continues to be afforded the so-called 'elite.'

Eugenics is also the product of Social Darwinist thinking, the creation of a superior race of humans through selective breeding and decimation of those less desirable. Abortion clinics are a by-product of the Eugenics

Our nation's founding fathers understood that for human beings to co-exist, one with another, they must be yielded to a higher authority...

movement; and Planned Parenthood is the leading slaughterhouse of the unborn, especially of black babies. [Notably, there were blacks who supported Eugenics, as well as whites. W. E. B. Du Bois was a black elitist who not only supported the Eugenics movement, but also propagated the idea of elitism though the "talented tenth"].

This attitude breeds contempt for one's fellowman, and eventually progress into a downward spiral, where opinion of the less fortunate, becomes disregard for human life. "They don't deserve anything better than what they have". "They're not smart enough, or strong enough or just lack basic skills and intelligence". These attitudes (and many like them) become a justification to ostracize, objectify or treat others as objects of oppressive behavior.

Conversely, those being victimized begin to believe the propaganda--and conformity to the stereotype is adapted. Consequently, in response to the oppression of the 'elite': the oppressed develop stereotypes about their oppressor. These stereotypes (attributed to the 'elite' i.e., white race) led to resentment, which ultimately develops into racist attitudes and/or systems of thought. Black Liberation theology is an example of this process. Proponents of BLT reject the teachings of white theologians and biblical scholars, labeling them racist. They, in turn, have developed a theology based on the black experience, which shuns anything that conforms to, or agrees with, white theological interpretation—proclaiming that all such interpretations are racist in their inception. This is, in a manner of speaking, racism in its depiction of white theologians. BLT that characterizes all theology from whites as racist and inferior; becomes, in essence, the same racial intolerance, which they argue and fight against.

Elitism has plagued our nation from its beginnings; evidenced most often, as society rejects its biblical foundations. Our nation's founding fathers understood that for human beings to co-exist, one with another, they must be yielded to a higher authority-- the word of God. Hence the sacred penning of the Declaration of Independence, which amply proclaims "[we] hold these

Cont. on pg 50



A Missed Opportunity In
Obama's Speech
On Race

By Rev. Wayne Perryman

was asked to review and analyze Obama's inspirational and fascinating speech on Race. Many believe it is one of the best speeches we have heard on the subject since the "I have A Dream speech." I agree. But I have one problem - he missed the opportunity to set the record straight on two issues that he brought up.

1. His first missed opportunity came one minute and thirty-four seconds into his speech, when he refers to the Declaration of Independence and how it was "stained" by "this nation's original sin of slavery"

Although he follows up and talks about how slavery "divided the Colonies and brought the convention to a stalemate," he failed to point out that as a nation we were always divided over the issue of slavery from the time the first slave ship arrived in Jamestown, Virginia in 1619, to the end of the Civil War 246 years later.

He should have told the audience, that there has never been a universal endorsement of slavery by the white citizens of this country and that white America has always been split over the issue of slavery. He could have mentioned that 175 years before the Emancipation Proclamation was signed, the Mennonite Quakers (white folks) of Germantown, Pennsylvania passed an anti-slavery resolution in 1688. It was the first formal protest against slavery in the Western Hemisphere. Under this resolution, Quakers who participated in the slave trade were threatened with expulsion from the society.

He should have mentioned that in 1711, 65 years before the Declaration of Independence was signed, that our white founding fathers passed colonial legislation to outlaw slavery. But the British Crown overturned their law.

He should have said the issue of slavery was so divisive that white churches split, white families split (some fighting for the Union and other for the Confederacy) and eventually our nation split, which resulted in the Civil War.

He should have told his audience that the greatest obstacle in finalizing our Constitution was the issue of slavery. Pro-slavery members (who

He should have mentioned that in 1711, 65 years before the Declaration of Independence was signed, that our white founding fathers passed colonial legislation to outlaw slavery. But the British Crown overturned their law.

eventually became the Democratic Party) wanted to count slaves as full citizens (of their state) for the sole purpose of gaining more seats in the House, but they had no interest in giving their slaves the same rights afforded their white citizens of their (Southern) states. The anti-slavery members (who eventually became the Republican Party) strongly opposed this racist proposal. To finalize the Constitution and not give in totally to the pro-slavery members, they reached a compromise with the three-fifths clause. Stating that since the pro-slavery members did not offer their slaves citizenship (under "State's Rights") they could only count the slaves as 3/5 of a person when determining how many seats they could have in Congress.

In proving that our "nation" (meaning all of white America) never really endorsed slavery, he should have told his listening audience that in 1835 the anti-slavery movement had over 435,000 members and these white abolitionists fought and gave their lives to express their opposition to slavery and the mistreatment of African Americans.

He should have said that Harriet Beecher Stowe and John Brown weren't the only whites that opposed slavery, there were countless of other individuals such as Republican Senator, Charles Sumner, who was nearly beaten to death on the Senate floor by Democrats for his speech opposing slavery. There was Levi Coffin, the originator or the conductor of the Underground Railroad and several thousand other whites who eventually left the Democratic Party and formed the Republican Party to put an end to slavery.

By failing to point out the massive number of whites who not only opposed slavery but also literally gave their lives to end it and racism, he merely perpetuated the myth and lie that our nation (implying that every white in America) endorsed or approved of slavery and Jim Crow. He should have made it clear, that is wasn't every white - it was primarily the white members of the Democratic Party - the party that became known as the Party of White Supremacy.

2. His second missed opportunity came 21 minutes and 14 seconds into his speech when he made the following reference to slavery, Jim Crow and the anger of his pastor:

“We do not need to recite here the history of racial injustice in this country. But we do need to remind ourselves that so many of the disparities that exist in the African-American community today can be directly traced to inequalities passed on from an earlier generation that suffered under the brutal legacy of slavery and Jim Crow”

“The anger is real; it is powerful; and to simply wish it away, to condemn it without understanding its roots, only serves to widen the chasm of misunderstanding that exist between the races”

In order to foster a better understanding of the roots of racism Obama should have told his audience that the roots of racism rested in the soil of the Democratic Party, not in our nation as a whole. As a Harvard law scholar, Obama should have cited Case No. 06-1107, a case that was before the United States Supreme Court in 2007 where the Plaintiffs argued that:

“It was the Supreme Court’s decisions in key Civil Rights Cases that gave the Democratic Party the legal authority to inflict the alleged injuries on those whom the Federal District Court referred to as the entire African American community. Those cases include, but are not limited to: The Dred Scott Decision, the Slaughterhouse Cases, Plessy v. Ferguson and the Civil Rights Cases of 1881, which convinced the Court that the 1875 Civil Rights Act was unconstitutional (Civil Rights Cases 109 U.S. 3 (1881))”

[All of these landmark Civil Rights cases cited above were designed to deny blacks their rights as citizens and all were the legal actions of Democrats]

[The Plaintiff went on to argue] “In the Slaughterhouse cases and other subsequent cases including Plessy v. Ferguson, it was the court’s narrow interpretation of the 14th Amendment that allowed many racist practices to go unchallenged and unpunished under what the Democrats claimed as ‘States Rights,’ including their right to own slaves and treat them as property and not as people.”

[The Plaintiffs cited Professor Bernard Schwartz of New York University School of Law who said] “Upon Plessy was built the whole structure of segregation that has been at the heart of the Democrat’s southern system of racial discrimination.”

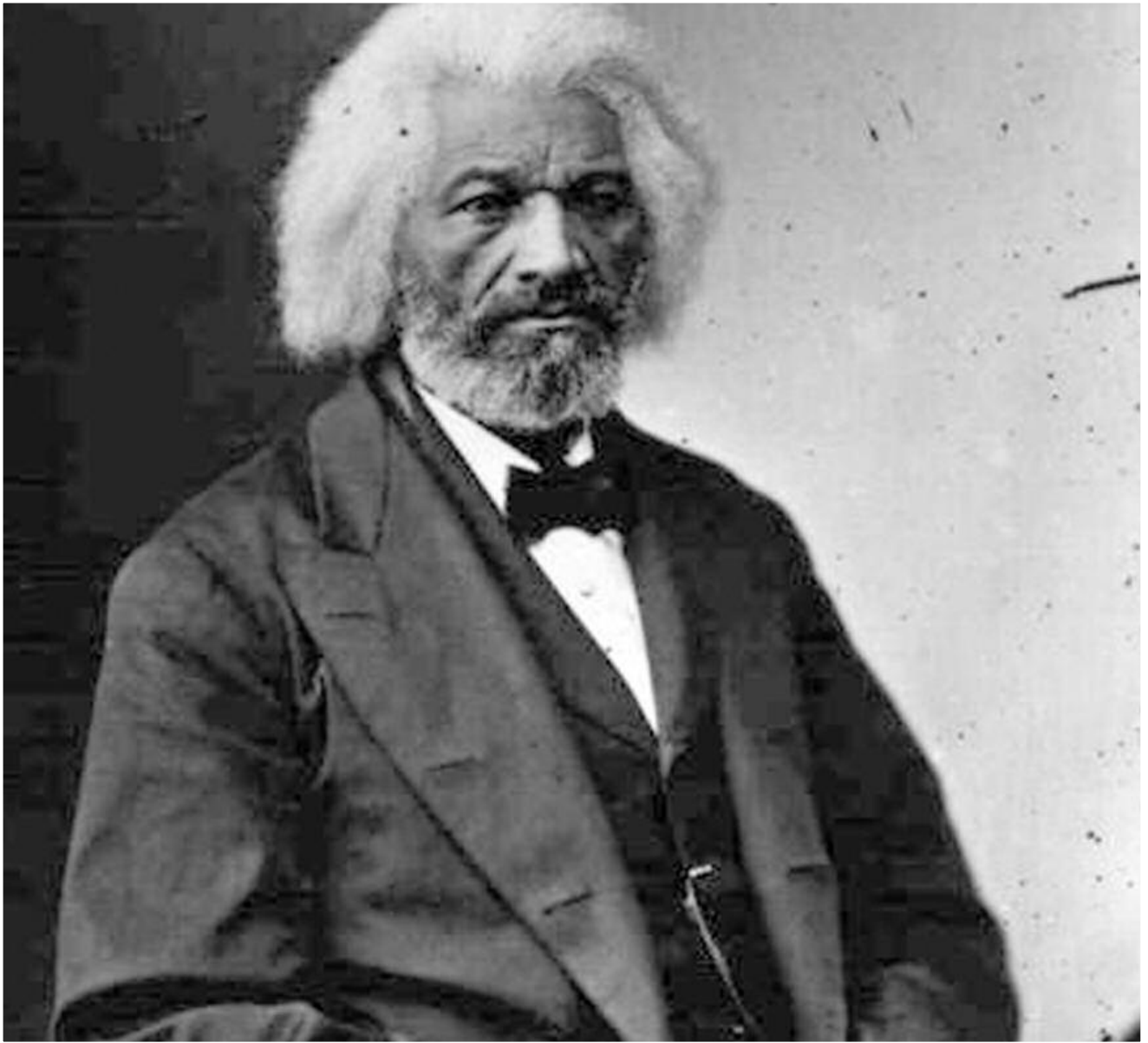
[In their final arguments the Plaintiffs said]

“The court must understand that racism in America was politically driven. Without the political backing of those who made up and formed the powerful Democratic Party, a Party that gave their lives and spent billions to preserve the institution of slavery and the system of Jim Crow, slavery would have ended 100 years earlier, and Jim Crow would have died in the womb of those who conceived it. Contrary to public opinion, racism was not something that the entire white race engaged in. Racism was the political agenda of a powerful political party made up of individuals who chose to use the deadly disease of racism to cover their own insecurities, in their relentless quest for wealth and power.” [The entire brief of this case can be found in Rev. Perryman’s latest book entitled: Unveiling the Whole Truth]

Had Obama seized the opportunity to emphasize that our nation as a whole never endorsed slavery and that the roots of racism rested in the soil of his party, he would have narrowed what he called: “*the chasm of misunderstanding that exists between the races.*”

It is most unfortunate that Obama took the time to publicly denounce Rev. Jeremiah Wright’s “wrong” statements, but he has never taken the time to publicly denounce his party’s racist past which was far more devastating and divisive than his pastor’s sermons or his grandmother’s fears. ■

Rev. Wayne Perryman is a scholar, author, historian and minister who is African American and leads an inner city ministry in Washington state. www.wayneperryman.com



“In thinking of America, I sometimes find myself admiring her bright blue sky-her grand old woods-her fertile fields-her beautiful rivers-her mighty lakes and star-crowned mountains. But my rapture is soon checked when I remember that all is cursed with the infernal spirit of slave-holding and wrong; When I remember that with the waters of her noblest rivers, the tears of my brethren are borne to the ocean, disregarded and forgotten; That her most fertile fields drink daily of the warm blood of my outraged sisters, I am filled with unutterable loathing.”

Frederick Douglass

Feature



Abortion & RACISM



[Click Here For Video](#)

By **Cesar I. LeFlore, III**

The long-fought battle against racism has always had strong leadership from people of every race and political affiliation in our nation. The evils that have been directed against people of color in this nation have traditionally been met with firm and resolute resistance from citizens of courage and noble character who refused to stand by idly and silently. Instead, they sought political office so that they could affect change and create a social environment in our nation that respected the inherent value of every citizen's life regardless of their color or social status.

From Republicans who fought against the expansion of slavery and pioneered civil rights legislation to Democrats who literally shed their blood to stand up for voiceless and oppressed people in America: racial hatred has never gone without an adequate challenge except for the racism of abortion and its genocidal impact on black people.

Political leaders, especially those who are African-American have somehow lost sight of a serious danger to their people and have not responded to the greatest evil directed against blacks since slavery in the same manner as their predecessors. Consider the following illustration taken from the U.S. congressional record to see just how much things have changed.

"Mr. Speaker... C. Sumner Stone, a highly respected journalist, raises some very important questions in his column of August 1, 1972. As he suggests, the use of the word "genocide" often brings charges of hyperbole from some quarters. But, Mr. Speaker, we would do well to remember that the Genocide Convention has yet to be ratified by the U.S. Senate."

The Honorable Charles C. Diggs, Jr (D, Michigan), spoke these words from the floor of the United States Congress on August 17, 1972 as he called for hearings concerning the infamous "Tuskegee Study" to investigate the effects of untreated Syphilis on hundreds of unsuspecting black men.

As a founding member of The Congressional Black Caucus (CBC), Congressman Diggs was appalled by the notion that black lives would be considered of less value than those of whites, and that any public health agency would order the intentional withholding of treatment for a disease as devastating as Syphilis simply to determine the effects the infection would produce in living human subjects if left untreated.

Speaking as a representative for millions of black citizens in America, Mr. Diggs went on to state that these events had, "*shocked the entire black com-*

During the last few years there has been a rising tide of opinion in the black community that there is a secret or unofficial plot to wipe out black people.

munity. Those responsible for the experiment have repeatedly denied that race was a factor. However, many black Americans are discovering in these repeated 'coincidences' a sick and invidious intent."

To further his argument, Congressman Diggs had placed into the congressional record, a procedure that ensured the permanence of its recording: an article written by noted black journalist Charles Sumner Stone entitled "*Syphilis and Genocide*".

Excerpts from that article clearly illustrate the critical points of emphasis that both journalist Stone and Congressman Diggs wanted to impress upon thinking people of that day, ones which directly coincide with the views held by many concerned black citizens of today.

Mr. Stone wrote, "*At first glance the charge of genocide may be considered extravagant. But, those 400 black men were systematically and deliberately destroyed as a racial group, and that's exactly what genocide is.*" The article continues, "*During the last few years there has been a rising tide of opinion in the black community that there is a secret or unofficial plot to wipe out black people.*"

Here, by far is the most compelling quote from Mr. Stone's almost prophetic article as it concerns the racist ulterior motives of some who present themselves as advocates for medical and social health in black and other minority communities.

Mr. Stone continued, "*Family planning or planned parenthood has been widely viewed by many responsible black professionals and leaders as a subtle, but effective effort to destroy the black family and limit its growth.*"

These ominous, yet well founded concerns about the potentially racist motives of planned parenthood organizations were expressed over 35 years ago by black Americans of significant insight and experience in both the historic civil rights movement in America and the worldwide struggle to recognize the inherent value of black lives everywhere.

Their credentials are impeccable and their integrity unimpeachable, but more importantly, they established beyond any doubt that at one time in America, black elected officials and journalists were not only concerned about the questionable motivations of planned parenthood organizations, but were also bold enough to speak out from highly visible platforms against those who they suspected were deliberately and systematically targeting black population for manipulation or possibly elimination based on their own diabolical social agendas.

Fast forward to 2008!

It appears, regrettably, that Congressman Diggs' and Mr. Stone's concerns in this matter have been discarded without resolution and their warning cries muted, even by those who contend to be the *responsible black professionals and leaders* of this day who have been appointed by legacy to carry on the epic struggle to protect and advance black life in America.

Where, one might ask, is the suspicious outrage from the Congressional Black Caucus and black journalists of today? Why are there no members of the CBC or Black Media Association crying out in loud voices for an investigation of the "*sick and invidious*" intentions that any logical person can clearly see are still apparent within the operational designs of abortion practitioners in America - the largest by far being The Planned Parenthood Federation of America.

It appears that this present crop of leaders has dropped the ball and are seriously mishandling the historic legacy which demands that they engage in a comprehensive and unrelenting battle against a racism that devalues black lives to such an extent that black children can be aborted by the millions while society is led to believe that this practice of killing them is somehow good and necessary.

The abortion movement is racist to its core and the current practice of abortion has led to massive violence against the souls and off-spring of African-American women that only the morally and ethically bankrupt could ever contend to be something that should be celebrated and protected.

Recently, I saw a video clip of Democratic presidential hopeful Barack Obama appearing before a Planned Parenthood audience where he expressed his "*sincere appreciation for the great work that they were doing for women everywhere*" - for which he was rewarded with thunderous applause from the adoring organizational descendants of Margaret Sanger's eugenics movement in America.

Margaret Sanger, the 20th century racist, eugenicist, and founder of Planned Parenthood devoted her entire life to what she called "her cause" - which was

the international birth control movements she helped develop to extend influence that would limit the birth of what she called "*human weeds*" and promote a race of "*Anglo-Saxon human thoroughbreds*."

In her book "*Margaret Sanger - Father of Modern Society*" Elasa Drogin points out that "*Eugenics is identical to racism because both believe that there are innately, irreversibly inferior groups of human beings. Eugenicist-racists believe in the inequality of the races and that by selective breeding the inferior race can be improved - by 'selective breeding' is meant that the inferior breeders of the population are somehow consistently eliminated.*"

Understanding that the stated reasons for Sanger's efforts was to see "*more children from the fit and less from the unfit*", shouldn't it raise serious concerns in any thinking person when you realize that 78% of Planned Parenthood's abortion services are set up in minority communities and that black women by far constitute the largest percentage of their clientele for abortion services? Exactly who have they determined to be unfit to reproduce in modern society?

In their warped way of thinking, Margaret Sanger and the disciples of the reprehensible doctrines that she advanced in writings such as "*The Negro Project*" of 1939 actually believe that they are doing a noble thing when they endeavor to convince black and brown people that it is in their own best interest and that of society in general when they voluntarily sterilize and/or abort themselves.

Many of her present day followers are absolutely convinced that she was justified in her madness and they feel an overwhelming responsibility to carry on her racist work based on their own racist opinions.

In a paper entitled "*The Cover-Up - Why U.S. Abortion Mortality Statistics Are Meaningless*," pro-life researcher David C. Reardon, Ph.D. writes,

"In an unguarded moment, Dr. Edward Allred, the owner of the largest chain of abortion clinics in California, made his racist attitudes frighteningly clear:

'Population control is too important to be stopped by some right-wing pro-life types. Take the new influx of Hispanic immigrants. Their lack of respect for democracy and social order is frightening. I hope I can do something to stem that tide; I'd set up a clinic in Mexico for free if I could . . . The survival of our society could be at stake . . . When a sullen black woman of 17 or 18 can decide to have a baby and get welfare and food stamps and become a burden to all of us it's time to stop...' "

Surely no thinking or caring persons could hear anything as detestable as that which spews from the hearts of and mouths of people such as Dr. Allred and still believe that there could be anything redeemable within an ideology as despicable and blatantly racist as that of the pro-abortion culture.

“When a sullen black woman of 17 or 18 can decide to have a baby and get welfare and food stamps and become a burden to all of us it’s time to stop...”



Or could they?

A review of recent CBC positions concerning abortion is revealing them to be either unthinking or uncaring as it concerns that which is in the best interest of the people. They have firmly established themselves to be in staunch opposition of the views of those whom they were elected to represent and have themselves become advocates for those responsible for legally killing over 15 million black children. Consider the following facts:

A huge majority of African - Americans favored the ban on partial birth abortion, but 70% of the elected Democrats voted against the ban.

Not one member of the CBC spoke out in support of the ban. An overwhelming majority of African Americans favor parental notification for underage minors seeking abortion, but an overwhelming majority of elected Democrats oppose such laws, and African American politicians almost never propose them.

A large majority of African - Americans favor informed consent or women’s right to know legislation, but roughly 70% of elected Democrats vote against these laws.

Only 21% of all Americans would like to see abortion laws made less strict. Yet over 70% of Democrats in the House voted against a bill that prohibited funding of abortion in women’s prisons (H.R. 2500).

Over 80% of Democrats in the House voted to expand abortion by allowing the use of US military medical facilities for abortion (H.R. 4546).

What, in God’s name has happened to black leadership that they would not move quickly and decisively to protect black populations from planned reductions? Why does the elimination of millions of blacks through abortion still continue today with the apparent consent of black elected officials?

In justifying his unrelenting support of the abortion industry, Senator Obama, a present member of the Congressional Black Caucus, contends that if his own daughter made a mistake and became pregnant, he would not want to “see her punished with a baby.”

Have we really come to the place in America where our most prominent black leaders see the birth of black children as a punishment?

Fortunately, not all responsible black leaders are ignoring the facts concerning the racism of abortion. Many of them continue to echo the warning of “black genocide” raised by Congressman Diggs and Mr. Stone in their efforts to inform people about the evil of abortion and its targeted effect on blacks in America.

Leaders, both black and white, like Jim Sedlak, Dr. Johnny Hunter (www.learninc.org), and Pastor Clennard Childress (www.blackgenocide.org) continue to argue that there can be no legitimate discussion concerning racism in America without dealing with the issue of abortion and its impact on African-Americans and other minorities.

Voters of America, it’s time for the Congressional Black Caucus to live up to the noble heritage of it’s founders and deal with the unresolved issue of black genocide through abortion. Since they won’t listen to the voices of the past, perhaps they’ll listen to you. Could you speak up, please! ■

Cesar I. LeFlore III is the Midwest Regional Director for the Life Education and Resource Network (LEARN), the nation’s largest African American pro-life & pro-family organization. He is the past executive director of The African American Family Association, and presently sits of the boards of The Pro-Life /Pro-Family Coalition and The No Mixed Signals Coalition (www.nomixedsignals.org).

Contributions to this article were submitted by Connie Eller of Missouri Blacks for Life and Jay Ware of Democrats for Life.



Advice To The Next President of the United States on **Matters of Race**

By Roy Innis & Niger Innis

America has made monumental progress in race relations in the later part of the 20th century. The magnitude and the rapidity of these changes are arguably greater than and potentially more lasting than other socio/political changes in history. Certainly, no other such change has occurred with the relative peace of the American Civil Rights

Revolution of the 1950's and 60's. A major change in race relations in America occurred after the carnage of the Civil War, in the 1860's and 70's, but that was followed by great bitterness that caused the regression in race relations in the post-reconstruction era that led to the legalizing of the immoral system of segregation, at the end of the 19th century.

It is this tendency to regression after great positive socio/political change that we must ad-

dress, if we are to preserve the tremendously positive gains of the past four decades. Mis-understanding of the legitimate needs and goals of black and white factions in our society is leading to frustration, which can lead to bitterness, which can fuel regression in race relations.

Mis-understanding of legitimate needs and goals, with the resultant frustration, is occurring especially among competing black sub-factions of different ideological persuasion, status, and aspiration. The lack of desire to understand the competing needs and goals among black Americans themselves is a critical factor that could add to deteriorating relations between blacks and whites. This is especially so when institutions, public and private, react to and respond disproportionately to one sub-faction, while ignoring others. The next President must resist those forces that would have him relate to the black community as if it were a monolith. He must be willing to reach around and beyond the usual media created and anointed leaders and demagogues in ethnic communities.

The President will be faced with a paradox in race relations. On the one hand there has been tremendous progress on matters of race since the tumultuous civil rights movement of the 1960s and Lyndon Johnson's statement, "we shall overcome." Black income has risen greatly, and there has been a dramatic expansion in the growth of black businesses, black graduates from colleges and black elected officials. Similar trends exist for Latinos and other minorities. Asian Americans, in general, now have a higher per capita income than many whites and are outperforming whites in education. White American attitudes towards non-white Americans have also improved over the last 30 years. American cultural icons include Colin Powell, Michael Jordan and Oprah Winfrey. Whites have shown that they are capable of voting for black candidates for high elected office much more frequently than anyone might have predicted.

Unfortunately, all is not good in the house. The worst manifestations of Affirmative Action have caused a great deal of white resentment and racial tensions in corporate America and on our nations' college campuses. Blacks and other minorities, on the other hand, seem more intent than ever on viewing themselves through a prism of race/ethnicity as

It is a critical time for America. We can either continue to be a role model for the world or we can become a cultural Balkans.

opposed to seeing themselves as individuals. With the support and urging of black and white media, minority leaders have made an investment in racial politics and race based solutions to problems in their communities. Unfortunately, this all comes at a time when America has the potential of becoming more racially diverse than at any other time in her history. Historically diversity has been America's strength. We have brought to our shores the best that the world has to offer and incorporated them into American society. Underpinning this phenomenon, though, was the desire for the various groups to become Americans. The bond that tied this diversity together was American society, through our public schools, media and government policy cajoling groups to blend into American culture. Now the popular media, government, and even our public schools do more to undermine this blending. It is a critical time for America. We can either continue to be a role model for the world (e Pluribus Unum) or we can become a cultural Balkans. This is the daunting task that the next President of the United States must deal with. How he does will determine the destiny of not just the minorities of our country, but eventually will impact every single American life.

Here are some areas that need immediate attention by our next President:

- Affirmative Action
- Education
- Crime and the Criminal Culture
- Balkanization.

Affirmative Action:

When Affirmative Action started in the 1960's and was promoted in the early 1970's, it was Government and society's attempt to redress past injustices and diminish current inequities. It had different definitions and applications. Ironically the

most controversial portion of it, Quotas (de facto and de jure), was at first vigorously opposed by most civil rights leaders and their white liberal allies. Just as, ironically, it was the Republican Richard Nixon's administration Philadelphia Plan that was first to codify it. In the thirty years since its inception, Affirmative Action has had mixed results. On the one hand, women, blacks and other minorities, have increased their numbers in the workplace and in the universities and other aspects of American life. While we do not believe that Affirmative Action has had as much an impact on this phenomenon as its supporters believe, we do not believe that Affirmative Action has had no influence on this event as do many of its detractors. To what extent Affirmative Action is directly responsible for the increased success of minorities over the last 30 years is debatable. What is not debatable is that the program has become divisive in our society and has tended to pit one group (racial, ethnic, gender) against another.

It has over time, ironically, reinvigorated notions of racial inferiority of certain minorities. The best example of this is the practice of Race Norming. Race Norming is the practice of scoring individuals on a racial curve. In other words, a black person's C+ is the equivalent of a white person's B+. This practice has been used in admissions offices of college campuses, boardrooms of corporations and government agencies.

Affirmative Action has also failed to reach the most economically and or socially disadvantaged minorities in our country. The fact is that Affirmative Action currently disproportionately helps those (middle class and wealthy minorities and women) who need it the least. It has become "Trickle Down" social policy. Sadly many politicians and so-called minority leaders use the plight of the underclass to promote a program that has benefited the upper echelons of the community and barely (if at all) addresses the problems of the poor. It would be better if Affirmative Action programs were to be defined on economic status, rather than on race. Thanks to criticisms raised for many years by our organization CORE and efforts of the many Ward Connerlys, the momentum seems to be going in the direction of rolling back racial and gender preference programs. Racial preferences and other immoral, corrupt applications of it should be ended. To keep that momentum going, we must si-

multaneously promote ideas that provide opportunity to those in need. We applaud the efforts now being made by the University of California to prepare blacks, Latinos and poor whites —IN HIGH SCHOOL— to take standardized tests. It is unfortunate that the "easy way" of racial preference programs had to come to an end before this good program was implemented. Better late than never! We also applaud the program currently being promoted by Gov. Jeb Bush of Florida to give the top percentage of each high school in his state access to the University of Florida. We applaud these programs because they promote opportunity for those willing to work for it, not the guarantee of success; and because they are race and gender neutral programs.

For years advocates of Affirmative Action in the universities have said that the first rung on the ladder of success is education and because blacks and Latinos are "under-represented" at the best institutions, we need "diversity" recruitment programs. Unfortunately these advocates do not realize that the first rung on the ladder of success is not the first year at college, but the first year in grade school.

School Choice: The transition from the Great Society to the Equal Opportunity Society

There is no greater fight that the next president can embark on than the fight to provide options to poor parents for the education of their children. Currently millions of children are stuck in bad public schools wracked by crime, drugs and incompetent or oblivious teachers. Many on the left assert that these problems exist because of under-funding of our public schools. This argument is fallacious on several levels. Many public schools spend far more per pupil than their parochial counter parts, with much worse results.

Many of the best students at the worst public schools are immigrants from places (i.e. Asia, Africa and the Caribbean) that spend far less on education than our nation's public schools. It does not take tens of thousands of dollars to educate a child; it takes competent teachers, concerned parents and a school system that promotes efficiency and discipline. Only by promoting full private and public school choice can we revive faith in the hearts and minds of the parents of our inner cities. By promoting competition for the dollars of our parents, our public schools will, by necessity, be-

come more competitive. It is simple supply and demand motivation. By giving poor parents the opportunity to play a role in the destiny of their children's education, newly empowered parents will no longer feel powerless.

This program—although sensible and simple—has powerful enemies. The teachers' unions vigorously oppose the voucher system. They have enlisted their allies in the civil rights community, education establishment and media to fight this endeavor. The battle has begun and it is not going to be easily won.

Win or lose, this is "the good fight." It has already forced education establishment to start reforming itself in ways it would not have done without the fear of losing its monopoly.

Weed and Seed: Fighting Crime & the Criminal Culture

The smashing success of the new generation of Governors and Mayors, like Mayor Guiliani of New York City, in bringing down crime rates in our country is historic. Even though crime is down, the next President must challenge the media and entertainment institutions to refrain from promoting and glorifying the culture of crime. He must also be willing to condemn those leaders who alibi and apologize for criminals. Media and the leadership establishment often portray criminals as victims of an evil society—especially those that cloak themselves in quasi-political garments.

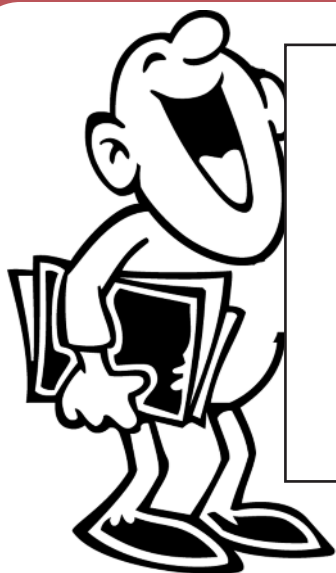
Balkanization:

Finally, the next President should recognize that despite the great positive changes in race relations since the 50s and 60s, there is a recent trend towards Balkanization. Balkanization is a factor in much of the new racial tensions in America today. This trend is energized by the lack of intra-racial diversity in minority communities. The next President can make the greatest contribution to race relations by using the White House as the Bully Pulpit for true diversity in America. He should recognize the need for inter-racial (group to group) diversity, but he should equally know that intra-racial (within minority groups themselves) diversity is suppressed in many communities. This is not healthy for those groups, nor is it healthy for America. Intra-racial diversity is the best antidote to the Balkanization that is engulfing America. The next President can become the champion of intra-group (racial and ethnic) diversity. Of course, he would have to challenge the monoliths in our communities and their sponsors. The next President must dedicate himself to ending the immoral, corrupt "one party state" of black America. It would help African Americans, and it would be good for all Americans. ■

Roy Innis is the chairman of the CORE, the Congress of Racial Equality. Niger Innis currently serves as the National Spokesman for the Congress of Racial Equality. He is a MSNBC contributor on the 24-hour news network providing insight and analysis on the day's news events.

A Time to Laugh

Are You A Racist? Take The Racist Test





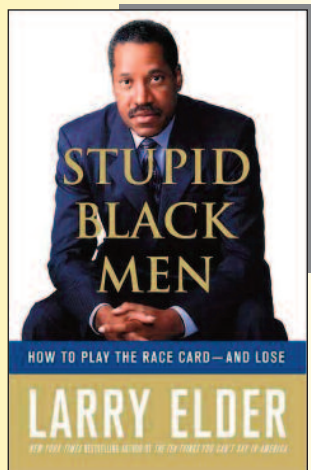
Larry Elder known by many as the “Sage of South Central,” is one of the most controversial and compelling figures in American media. He is heard on KABC Radio in Los Angeles and across America on his nationally - syndicated “The Larry Elder Show.” Mr. Elder engages political and cultural leaders in meaningful debates over race, government, personal responsibility and education, and has been instrumental in elevating the level of discourse in all mediums as it relates to relevant social issues. A blend of fiscal conservative and social liberal—with attitude—Elder’s libertarian views have fueled controversy and made him one of the most in-demand personalities in the country. In May, 2003, Elder shifted his political party registration from “Decline to State” (which, in California, means independent) to the Republican Party. He continues to support the libertarian principles of limited government and maximum personal and financial responsibility. Ceasar Leflore interviewed Mr. Elder for Freedom’s Journal Magazine to get his unique perspective on the topic of Racism in America.

An Interview With

Larry Elder on **RACISM**

By Ceasar Leflore, III

FJM: Mr. Elder, you've written a couple of best selling books, the most recent being *Stupid Black Men: How to Play the Race Card, and Lose*. You have your own syndicated radio show, and you've hosted and appeared on dozens of TV talk shows. All of this has given you a very high public profile, but at the same time has led



you to be viewed by many people, especially African - Americans as being a “traitorous black pundit” because of the way you discuss racial issues.

How do you respond to people, especially African Americans who would see you as a traitor to your race because of your personal views on racism?

Mr. Elder: I feel that they simply have to get a grip and understand that in 2008 this country has come a long, long way – this is not your grandfather's America. And a lot of people have what I call a “victim mentality” that believes that somebody is holding them back – somebody is holding them down. I don't get angry when people call me these kinds of things. I just feel that I have to do a better job of making my case and persuading people that they have control and power of their own lives. I feel a sadness when people attack me like that – again not because I feel personally wounded or affected by that, although I am a human being and I love to be loved - I just feel sad that people feel this powerless and believe that the great white bigot has this much control over them. To me, that is a cause for great sadness.

FJM: On one of the earlier television programs you hosted entitled “National Desk” you did a segment called “Redefining Racism,” – basically, how do you define racism and how much impact does racism have in our society today?

Mr. Elder: I think racism is a minor factor in America in 2008. Obviously everybody knows about the history of slavery and of Jim Crow as legalized segregation. But through the hard work of men and women - not least of whom of course, was Martin Luther King Jr. - people's hearts and minds have changed. Laws have changed, and right now if you graduate from high school, don't have a child out of wedlock, get married before you have a child, you will not grow

up poor – not in America. There is a reason that half of the world would come to America if they only could. There is a reason that Mexicans come across the desert and Cubans brave shark infested waters just to get here – because this is the land of opportunity and the greatest country for upward mobility that human beings have ever created. And I think that we do people a disservice when so called leaders like Jesse Jackson and Al Sharpton suggest that racism remains a major problem in America. It is no longer the case.

FJM: How have you personally experienced racism in this country, and how did that experience or lack thereof influence who you are today?

Mr. Elder: Well, I think everybody who is black, especially someone my age – I just turned 56 - has had things that have happened to them, things that have been said to them. But I can't say that there has been anything significant enough to stop me from doing what I want to do. I've been called the N-word before. I remember when I was doing a deposition in a town right outside of Cleveland, where I practiced for a couple of years, a car full of idiots drove by and said “hey N-word, it's almost sundown so get out of town.” Everybody has had things like that happen to them. But has anything happened to me that has made me feel that I can't realize my potential? No! Has anything happened to me that's made me behave in an immoral manner other than my own imperfections? No! Has the white man stopped me from learning and growing and evolving as a human being? No!

Are there places that I fear going because I feel that something may happen to me? I can't say that there are! I've driven across this country twice, all by myself in my car – stopping at big and small towns along the way, even southern towns. And generally speaking, I've been received well and there has been no incident. Now, do I believe that there are places in this country where a black person can't go? I'm sure there are! Do I feel that there are places in this country where a white guy would feel uncomfortable going? There certainly are as well. By and large this country has evolved to the point where if you believe in yourself, work hard, stay focused and avoid making bad moral mistakes you can live a productive and constructive life.

FJM: Your book is called “Stupid Black Men.” What is it that you want people to take away from a book with such a provoking title?

Mr. Elder: That the civil rights war is over, and that the good guys won!

FJM: O.K., but then what's the story behind what you chose to title your book? How and why did you come up with the title Stupid Black Men?

Mr. Elder: It's really sort of a take off on the book that Michael Moore published called "Stupid White Men." I noticed that when he published that book nobody seemed offended. He appeared on Larry King, he appeared on the Oprah Winfrey show. And he talked about how he thought that western civilization was bad and has created all sorts of problems for the world, but nobody got mad at him. I wanted to see what would happen if I had a book called Stupid Black Men, and the opposite has happened. A lot of people have gotten mad. If you go on Amazon.com and look at some of the reviews of the book you're going to find that either people were saying the book was brilliant or that I am a boot licking Uncle Tom (we both break out in laughter).

FJM: So who was the audience you had in mind when you wrote this book?

Mr. Elder: You know, I wanted anybody to read this. And by anybody I don't just mean blacks – I wanted blacks and non-blacks to read this book. Because one of the points I make in the book is that the Democratic Party wants blacks to be angry and wants blacks to think that race and racism remains a major problem in America. They do so because blacks vote 90% - 95% for the Democratic Party. But if you were to ignore for a moment the issue of race and racism and look at the agenda of the Democratic Party versus the agenda of the Republican Party, blacks are far more amenable to the agenda of the Republican Party. For example, on the issue of abortion, if you poll blacks they are more anti-abortion than whites are. It is the Republican Party that would like to overturn Roe v Wade and would appoint conservative justices to do that. Look at schools. Here in California, where I live, a few years ago there was a ballot initiative for vouchers statewide. It failed! But it passed among inner city parents. They wanted the ability to take their kid out of a government assigned school and put their kid in a school that in their view had a better learning environment and a safer environment. It is the Republican Party that is pushing vouchers, not the Democratic Party. In fact, the Democratic Party is opposed to vouchers because they are a wholly owned subsidiary of the teachers' union, or the other way around. Look at private accounts for social security which President Bush was pushing until it became so politically unpopular that he stopped talking about it.

Blacks lose greatly under the current system because black men die in this country about the age of 65 or 67, about the time when you become eligible for full social security benefits. Those benefits go up in smoke when you die. If you were able to set aside a small portion of your social security contribution in a private account, you would probably have about a quarter of a million dollars to give to your family when you die, and that is a Republican initiative.

My point is that as long as Democrats keep blacks angry and focused on race and racism, blacks are not going to say, "Wait a minute. What about vouchers, what about private savings accounts? What about the Supreme Court decision that allows women to have abortion on demand without any restrictions which is inconsistent with my moral and religious beliefs?"

If blacks begin looking at themselves as individuals as opposed to victims of racism, the Republican Party will become a lot more appealing to them and the Democrats know that.

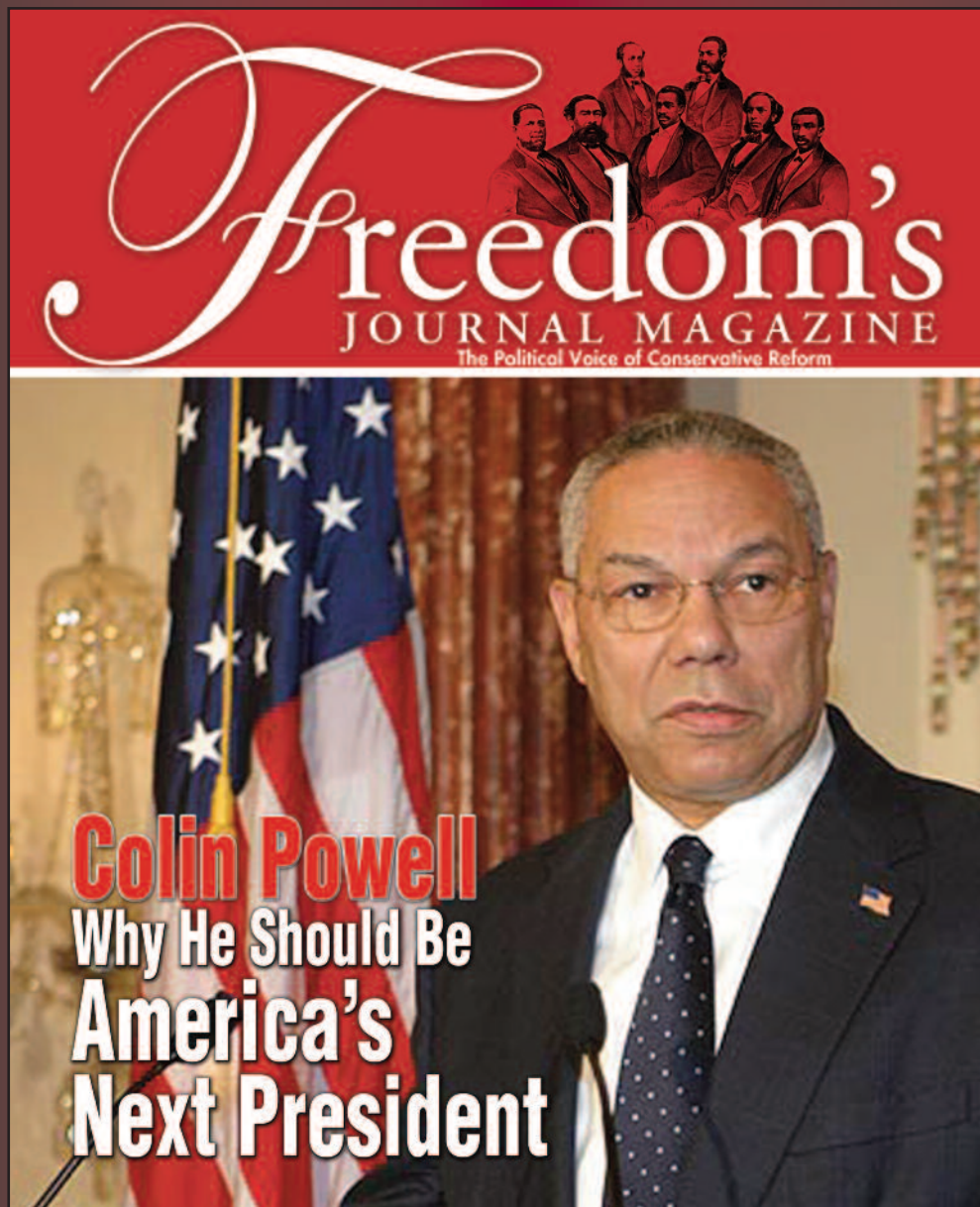
FJM: There is so much wisdom in what you say and increasingly more people are applauding you for having the courage to say it. But why do you think most black leaders refuse to share in your message and why is the black community so resistant to hearing it?

Mr. Elder: I think that it's a two part answer to the question. First, let's talk about these so called black leaders. Jesse Jackson and Al Sharpton are the most prominent, but there are others. They derive power and prestige from promoting what I called this "victim-mentality." They can get on television and they can shake down companies by making allegations of racism for their benefit. I'm not saying that they are doing it to hurt black people because I would like to believe that they are sincere in feeling this way. But the effect of this is damaging. It's like when Jesse Jackson went to Decatur, IL to defend those students who had been thrown out of school for fighting at a football game and were later found to have significant gang ties and had missed hundreds of days in school. Jackson filed a lawsuit claiming racism which was thrown out – but teachers in Decatur, IL began complaining that black elementary school kids when being disciplined said to them "you'd better leave me alone or I'm going to call Jesse." This is the kind of thing that Jesse Jackson has done and I don't know that he realizes the amount of damage it has done.

And as to why blacks are so resistant to this message, for thirty - some odd years we've had black history month in February. I'll bet you most blacks don't

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United Black Republican Coalition

By Jennifer Salley

Lifting a political voice for conservative reform, which sets the standard for Black conservatism; are not only the maxim, but also the mission of Freedom's Journal Magazine. Although unique our platform; we stand along side a rich heritage of civic, social and religious organizations who together are pledged to the uplifting and support of the traditions and issues facing our nation's African American constituency.

One such organization dedicated to using its voice to further the cause, is The United Black Republican Coalition (UBRC). Founded as a result of a gathering of Black Republicans in Tulsa, OK in 2003; UBRC's mission is "to increase the number of Blacks voting Republican by generating and supporting candidates across the nation who are committed to making a positive difference in African American communities". Its vision, which includes "providing an atmosphere for creative discussion and an opportunity to educate Black Americans about the inner workings of local, state and national elective policies" sets the stage for it's upcoming convention ("Economic Empowerment through the Political Process", March 16th-17th).

Among this years convention highlights are a panel discussion (Charter Schools-An Alternative Choice for Education), which UBRC's chairman, Emmitt Mitchell, anticipates will generate much needed dialog that speaks to core issues of leadership, policy and strong family connections. Mitchell believes, that "traditional family dynamics, which emphasize abstinence and a father's parental involvement, are key to improving the educational future of our

children". The 2-day event also includes guest speakers: Verdie Triplett's (Chair, Choctaw/Chickasaw Freedman Association) "Genealogy and African American Tribal Citizenship" presentation; U.S. Congressman, Todd Tiahr; Rev. Wayne Perryman's (Author, Unfounded Loyalty) "History of African Americans in the Republican Party" presentation, and special events Banquet and Awards dinner speaker Dr. Alveda King (Pro-life and Civil Rights Activist), who's collective efforts Mitchell agrees, help counter misgivings of Black conservative views rarely addressed in today's American politics.

UBRC's 2008 convention initiatives include a call to: economic empowerment; safe neighborhoods; equal educational opportunities; re-introduction and re-education of fathers to produce intact families and life affirming health care, including an end to the Black abortion genocide, which Mitchell contends is "the duty of every citizen to stand for what he believes is right in his lifetime". With freedom's fight so often marked by adversity, Mitchell believes "in the end we will not be judged by how many stand with us, but by the fact that we stood".

[For more information on the United Black Republican Coalition visit: www.ubrc.org].

Freedom's Voices spotlight is devoted to promoting awareness of civic, social and religious organizations, which share the views and support FJM cause of revitalizing conservative (L.I.F.T) principles, freedom, and a judicious political process that reflects the values and issues facing our nation's African American constituency.



I am a Republican, a black, dyed in the wool Republican,
and I never intend to belong to any other party than the
party of freedom and progress.

Frederick Douglass (c. 1847-95)



The Marxist Roots of Black Liberation Theology

By Anthony B. Bradley

What is Black Liberation Theology anyway? Barack Obama's former pastor, Jeremiah Wright catapulted black liberation theology onto a national stage, when America discovered Trinity United Church of Christ. Understanding the background of the movement might give better clarity into Wright's recent vitriolic preaching. A clear definition of black theology was first given formulation in 1969 by the National Committee of Black Church Men in the midst of the civil-rights movement.

Black theology is a theology of black liberation. It seeks to plumb the black condition in the light of God's revelation in Jesus Christ, so that the black community can see that the gospel is commensurate with the achievements of black humanity. Black theology is a theology of 'blackness.' It is the affirmation of black humanity that

emancipates black people from white racism, thus providing authentic freedom for both white and black people. It affirms the humanity of white people in that it says 'No' to the encroachment of white oppression.

In the 1960s, black churches began to focus their attention beyond helping blacks cope with national racial discrimination particularly in urban areas.

The notion of "blackness" is not merely a reference to skin color, but rather is a symbol of oppression that can be applied to all persons of color who have a history of oppression (except whites, of course). So in this sense, as Wright notes, "Jesus was a poor black man" because he lived in oppression at the hands of "rich white people." The overall emphasis of Black Liberation Theology is the black struggle for liberation from various forms of "white racism" and oppression.

James Cone, the chief architect of Black Liberation Theology in his book *A Black Theology of Liberation*

(1970), develops black theology as a system. In this new formulation, Christian theology is a theology of liberation -- "a rational study of the being of God in the world in light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ," writes Cone. Black consciousness and the black experience of oppression orient black liberation theology -- i.e., one of victimization from white oppression.

One of the tasks of black theology, says Cone, is to analyze the nature of the gospel of Jesus Christ in light of the experience of oppressed blacks. For Cone, no theology is Christian theology unless it arises from oppressed communities and interprets Jesus' work as that of liberation. Christian theology is understood in terms of systemic and structural relationships between two main groups: victims (the oppressed) and victimizers (oppressors). In Cone's context, writing in the late 1960s and early 1970s, the great event of Christ's liberation was freeing African Americans from the centuries-old tyranny of white racism and white oppression.

American white theology, which Cone never clearly defines, is charged with having failed to help blacks in the struggle for liberation. Black theology exists because "white religionists" failed to relate the gospel of Jesus to the pain of being black in a white racist society.

For black theologians, white Americans do not have the ability to recognize the humanity in persons of color, blacks need their own theology to affirm their identity in terms of a reality that is anti-black -- "blackness" stands for all victims of white oppression. "White theology," when formed in isolation from the black experience, becomes a theology of white oppressors, serving as divine sanction from criminal acts committed against blacks. Cone argues that even those white theologians who try to connect theology to black suffering rarely utter a word that is relevant to the black experience in America. White theology is not Christian theology at all. There is but one guiding principle of black theology: an unqualified commitment to the black community as that community seeks to define its existence in the light of God's liberating work in the world.

As such, black theology is a survival theology because it helps blacks navigate white dominance in American culture. In Cone's view, whites consider blacks animals, outside of the realm of humanity, and attempted to destroy black identity through racial assimilation and integration programs--as if blacks have no legitimate existence apart from whiteness. Black theology is the theological expression of a people deprived of social and political power. God is not the God of white religion but the God of black existence. In Cone's understanding, truth is not objective but subjective -- a personal experience of the Ultimate in the midst of degradation.

Black theology exists because "white religionists" failed to relate the gospel of Jesus to the pain of being black in a white racist society.

The echoes of Cone's theology bleed through the now infamous, anti-Hilary excerpt by Rev. Wright. Clinton is among the oppressing class ("rich white people") and is incapable of understanding oppression ("ain't never been called a n-gg-r") but Jesus knows what it was like because he was "a poor black man" oppressed by "rich white people." While Black Liberation Theology is not mainstream in most black churches, many pastors in Wright's generation are burdened by Cone's categories which laid the foundation for many to embrace Marxism and a distorted self-image of the perpetual "victim."

Black Liberation Theology as Marxist Victimology

Black Liberation Theology actually encourages a victim mentality among blacks. John McWhorters' book *Losing the Race*, will be helpful here. Victimology, says McWhorter, is the adoption of victimhood as the core of one's identity -- for example, like one who suffers through living in "a country and who lived in a culture controlled by rich white people." It is a subconscious, culturally inherited affirmation that life for blacks in America has been in the past and will be in the future a life of being victimized by the oppression of whites. In today's terms, it is the conviction that, 40 years after the Civil Rights Act, conditions for blacks have not substantially changed. As Wright intimates, for example, scores of black men regularly get passed over by cab drivers.

Reducing black identity to "victimhood" distorts the reality of true progress. For example, was Obama a victim of widespread racial oppression at the hand of "rich white people" before graduating from Columbia University, Harvard Law School magna cum laude, or after he acquired his estimated net worth of \$1.3 million? How did "rich white people" keep Obama from succeeding? If Obama is the model of an oppressed black man, I want to be oppressed next! With my graduate school debt my net worth is literally negative \$52,659.

The overall result, says McWhorter, is that "the remnants of discrimination hold an obsessive indignant fascination that allows only passing acknowledgement of any signs of progress." Jeremiah Wright, infused with victimology, wielded self-righteous indignation in the service of exposing the inadequacies Hilary Clinton's world of "rich

white people." The perpetual creation of a racial identity born out of self-loathing and anxiety often spends more time inventing reasons to cry racism than working toward changing social mores, and often inhibits movement toward reconciliation and positive mobility.

McWhorter articulates three main objections to victimology: First, victimology condones weakness in failure. Victimology tacitly stamps approval on failure, lack of effort, and criminality. Behaviors and patterns that are self-destructive are often approved of as cultural or presented as unpreventable consequences from previous systemic patterns. Black Liberation theologians are clear on this point: "People are poor because they are victims of others," says Dr. Dwight Hopkins, a Black Liberation theologian teaching at the University of Chicago Divinity School.

Second, victimology hampers progress because, from the outset, it focuses attention on obstacles. For example, in Black liberation Theology, the focus is on the impediment of black freedom in light of the Goliath of white racism.

Third, victimology keeps racism alive because many whites are constantly painted as racist with no evidence provided. Racism charges create a context for backlash and resentment fueling new attitudes among whites not previously held or articulated, and creates "separatism" -- a suspension of moral judgment in the name of racial solidarity. Does Jeremiah Wright foster separatism or racial unity and reconciliation?

For Black Liberation theologians, Sunday is uniquely tied to redefining their sense of being human within a context of marginalization. "Black people who have been humiliated and oppressed by the structures of White society six days of the week gather together each Sunday morning in order to experience another definition of their humanity," says James Cone in his book *Speaking the Truth* (1999).

Many black theologians believe that both racism and socio-economic oppression continue to augment the frag-

mentation between whites and blacks. Historically speaking, it makes sense that black theologians would struggle with conceptualizing social justice and the problem of evil as it relates to the history of colonialism and slavery in the Americas.

Is Black Liberation Theology helping? Wright's liberation theology has stirred up resentment, backlash, Obama defections, separatism, white guilt, caricature, and offense. Preaching to a congregation of middle-class blacks about their victim identity invites a distorted view of reality, fosters nihilism, and divides rather than unites.

Black Liberation Is Marxist Liberation

One of the pillars of Obama's home church, Trinity United Church of Christ, is "economic parity." On the website, Trinity claims that God is not pleased with "America's economic mal-distribution." Among all of controversial comments by Jeremiah Wright, the idea of massive wealth redistribution is the most alarming. The code language "economic parity" and references to "mal-distribution" is nothing more than channeling the twisted economic views of Karl Marx. Black Liberation theologians have explicitly stated a preference for Marxism as an ethical framework for the black church because Marxist thought is predicated on a system of oppressor class (whites) versus victim class (blacks).

Black Liberation theologians James Cone and Cornel West have worked diligently to embed Marxist thought into the black church since the 1970s. For Cone, Marxism best addressed remedies to the condition of blacks as victims of white oppression. In *For My People*, Cone explains that "the Christian faith does not possess in its nature the means for analyzing the structure of capitalism. Marxism as a tool of social analysis can disclose the gap between appearance and reality, and thereby help Christians to see how things really are."

In *God of the Oppressed*, Cone said that Marx's chief contribution is "his disclosure of the ideological character of bourgeois thought, indicating the connections between the 'ruling material force of society' and the 'ruling intellectual' force." Marx's thought is useful and attractive to Cone because it allows black theologians to critique racism in America on the basis of power and revolution.

For Cone, integrating Marx into black theology helps theologians see just how much social perceptions determine theological questions and conclusions. Moreover, these questions and answers are "largely a reflection of the material condition of a given society."

In 1979, Cornel West offered a critical integration of Marxism and black theology in his essay, "Black Theology and Marxist Thought" because of the shared human experience of oppressed peoples as victims. West sees a strong correlation between black theology and Marxist thought because "both focus on

Black people who have been humiliated and oppressed by the structures of White society six days of the week gather together each Sunday morning in order to experience another definition of their humanity...

the plight of the exploited, oppressed and degraded peoples of the world, their relative powerlessness and possible empowerment." This common focus prompts West to call for "a serious dialogue between Black theologians and Marxist thinkers" -- a dialogue that centers on the possibility of "mutually arrived-at political action."

In his book *Prophesy Deliverance*, West believes that by working together, Marxists and black theologians can spearhead much-needed social change for those who are victims of oppression. He appreciates Marxism for its "notions of class struggle, social contradictions, historical specificity, and dialectical developments in history" that explain the role of power and wealth in bourgeois capitalist societies. A common perspective among Marxist thinkers is that bourgeois capitalism creates and perpetuates ruling-class domination -- which, for black theologians in America, means the domination and victimization of blacks by whites. America has been over run by "White racism within mainstream establishment churches and religious agencies," writes West.

Perhaps it is the Marxism imbedded in Obama's attendance at Trinity Church that should raise red flags.

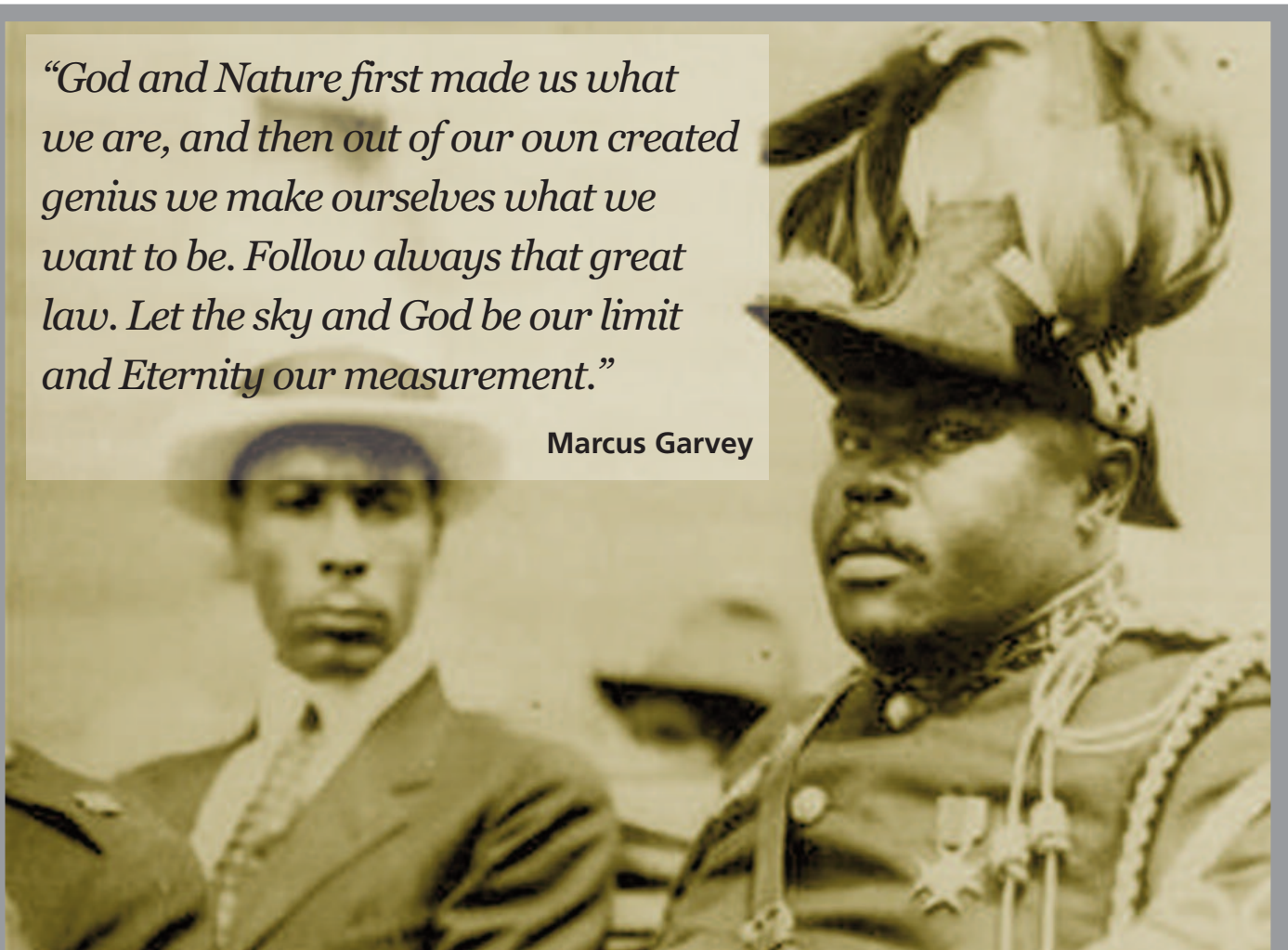
"Economic parity" and "distribution" language implies things like government-coerced wealth redistribution, perpetual minimum wage increases, government subsidized health care for all, and the like. One of the priorities listed on Obama's campaign website reads, "Obama will protect tax cuts for poor and middle class families, but he will reverse most of the Bush tax cuts for the wealthiest taxpayers."

Black Liberation Theology, originally intended to help the black community, may have actually hurt many blacks by promoting racial tension, victimology, and Marxism which ultimately leads to more oppression. As the failed "War on Poverty" has exposed, the best way to keep the blacks perpetually enslaved to government as "daddy" is to preach victimology, Marxism, and to seduce blacks into thinking that upward mobility is someone else's responsibility in a free society. ■

Anthony B. Bradley is a research fellow at the Acton Institute, and assistant professor of theology at Covenant Theological Seminary in St. Louis. His Ph.D. dissertation is titled, "Victimology in Black Liberation Theology." This article was originally published on the newsletter of the Glen Beck Program.

"God and Nature first made us what we are, and then out of our own created genius we make ourselves what we want to be. Follow always that great law. Let the sky and God be our limit and Eternity our measurement."

Marcus Garvey





The Origins of Black Liberalism & Conservatism

W.E.B. Du Bois vs. Booker T. Washington

By Eddie Huff

PART TWO

In part one of this discussion on ideological origins we traced the roots of current black thought to the worldviews of Booker T. Washington and W.E.B. Du Bois. That was the biblical worldview of Washington and the secular humanist worldview of Du Bois. In this continuation of that discussion we want to look at the outworking of their divergent ideologies.

Du Bois was born free, among middle class, northern whites, schooled among northern whites, and was influenced and shaped intellectually by whites. His thinking was a product of the postmodernist philosophical thinking of Europe's greatest minds in the 18th & 19th centuries. His studies at Harvard and Berlin taught him to believe in the supremacy of the human mind and reason. He was preoccupied with thought and intellect. Later his closest friends and allies were the all white, the intellectual elite of the U.S. These were the so-called progressive thinkers of the time. While Du Bois was a brilliant man and a true intellectual in his own right, sadly the entire fabric of his persona was of a white origin. Most of what Du Bois is known for and given credit for, was actually the work of his white colleagues. While Du Bois is considered to have been founder of the NAACP, he was in actuality only the editor of their magazine and their communications director. The actual founders and original leaders of the NAACP were three "progressive" whites, Mary White Ovington, Dr. Henry Moskowitz, and William Walling. Some of his notable, and close circle of friends were Roger Baldwin, the founder of the ACLU and Margaret Sanger, the founder of Planned Parenthood. Both were vehement opponents of America's religious and capitalist system and each had a pure antagonism toward this nation. In addition he joined and was used by the Communist Party to attack the American capitalist system.

Washington on the other hand was a child of the south and was impressed with teaching on a very practical level. He was born a slave among black people in the south, raised and educated among the poor black people of the south and lived his life and died among black people of the south. His education was begun by and among black people, and although he attended Hampton Institute, which was led by whites, much of the faculty and all of the students were black. This practical training taught Washington to rely on his own abilities only as far as they could take him, and then to trust God to take over and make the seemingly impos-

sible, possible. Man was no longer limited to what he was capable of, rather with the help of a personal and caring God, he was capable of much more.

Du Bois, who was a devotee of Darwinism, presented his Talented Tenth model as the way to elevate the black race along with agitation for civil rights. This Talented Tenth model was nothing more than an elitist idea based upon the Darwinian theory of the "survival of the fittest." In the Du Bois version of this theory, there were those within the race superior, and those who were incapable of being elevated without the help of those of superior intellect. These black elite, these select or fittest, who were to be the saviors of the race, were the only ones among the race worthy or attention and investment of time and energy. Theoretically, once they had arrived they would reach back and raise the rest of their race. This thought was very much that of Margaret Sanger and her idea of eugenics as weeding out the unfit. In unleashing her Negro Project Sanger enlisted the help of Du Bois and several "Talented Tenth," black pastors and leaders. In doing this she stated:

*"The minister's work is also important and he should be trained, perhaps by the Federation as to our ideals and the goal that we hope to reach. **We do not want word to go out that we want to exterminate the Negro population, and the minister is the man who can straighten out that idea if it ever occurs to any of their more rebellious members.**"*

(letter to Clarence J. Gamble, M.D.-1939)

In 1932 Du Bois wrote an article entitled: Black Folk and Birth Control. In it he stated that "the Negro must learn that among human races and groups, as among vegetables, quality and not mere quantity really counts." And that, "the more intelligent class exercised birth control, and the increase among Negroes, even more than the increase among whites, is from that part of the population least intelligent and fit, and least able to rear their children properly." (A Question of Negro health; June 1932 issue of The Birth Control Review p.166) This belief is called "popular Eugenics" and was later adopted and supported by many notable black ministers, educators and leaders. Among them were:

Claude A. Barnett, director, Associated Negro Press, Chicago

Michael J. Bent, M.D., Meharry Medical School, Nashville

Dr. Mary McLeod Bethune, president, National Council of Negro Women, Washington, D.C., special advisor to President

Roosevelt on minority groups, and founder of Bethune-Cookman College, Daytona Beach
Dr. Dorothy Boulding Ferebee, cum lauded graduate of Tufts, president of Alpha Kappa Alpha (the nation's oldest black sorority), Washington, D.C.

Charles S. Johnson, president, Fisk University, Nashville

Eugene Kinckle Jones, executive secretary, National Urban League, New York

Rev. Adam Clayton Powell Jr., pastor, Abyssinian Baptist Church, New York

Bishop David H. Sims, pastor, African Methodist Episcopal Church, Philadelphia

Arthur Spingarn, president, National Association for the Advancement of Colored People

Charles S. Johnson the first black president of Fisk University later wrote that:

“ ‘Eugenic discrimination’ was necessary for blacks.” (A Question of Negro Health,” The Birth Control Review, June 1932, p.167-169)

We can add a long list of modern day black “leaders” who still support these notions. After the death of Booker T. Washington, when it was thought Du Bois would take on the mantle of the unifying black leader, Marcus Garvey usurped that from him. This led to a new attack and destruction of Garvey by Du Bois and his white supporters. Garvey, a devoted follower of the teachings of Booker T. Washington, was silenced by being run out of America.

Washington on the other hand believed that civilizations were built upon foundations and that any race that will succeed must begin by laying a foundation from the bottom and not at the top. This foundation is built upon the common man and woman. The race is as strong as its lowest representatives. It would not be the intellectual elite nor the politicians who would establish a successful society, rather your common man and woman. He believed that it would be the tests and tasks, overcome by the race, as a whole, that would lead to eventual and inevitable parity among races. This was reflected in his many writings and statements such as:

“You may fill your heads with knowledge or skillfully train your hands, but unless it is based upon high, upright character, upon a true heart, it will amount to nothing. You will be no better than the most ignorant.

The highest test of the civilization of any race is in its willingness to extend a helping hand to the less fortunate. A race like an individual, lifts itself up by lifting others up. There is no permanent safety for any of us or for our institutions except in the enlightenment of the whole people, except in continuing to educate until

people everywhere be too big to be little, too broad to be narrow, be too high to stoop to littleness and meanness.

When measured by the standard of eternal, or even present justice, that race is greatest that has learned to exhibit the greatest patience, the greatest self-control, the greatest forbearance, the greatest interest in the poor, in the unfortunate - that has been able to live up in a high and pure atmosphere, and to dwell above hatred and acts of cruelty. He who would become greatest among us must become the least.”

All quotes found at www.booker-t-washington.com “In His Words”

Washington’s Tuskegee experiment and legacy was and is the example of his “theory” worked out in real life, and it was a tremendous, practical and tangible success. Du Bois on the other hand had no real life laboratory in which to test his theories except possibly the inner cities of America and to this day, although many have tried to champion his theories and ideology we have had no tangible evidence of success. Never the less, by the late 1950s and into the 1960s, the race made the decision to adopt the ideas and strategies of Du Bois and to reject those of Washington. It was not enough, though, just to reject the teaching and admonition of Dr. Washington. The proponents of agitation, revolution and of intellectual elitism felt it necessary to reject the man as well.

Fast forward to 2008, and we see the outworking of the two opposing theories. Today we see the children of the Du Bois ideology, modern black liberals—the intellectual elite, ruling the black community through their surrogates, and we also see the bi-product. These are black politicians, renown ministers, and celebrities addicted to the ideas of Du Bois, and his circle of influences, ala, Sanger & Baldwin, in many cases not even knowing their origins. Despite the abysmal failure of this thinking, these so-called leaders in the black community still cling to these ideas and are somehow successful in blaming others for their failures.

At the same time those who challenge this thinking, modern black conservatives, are considered Uncle Toms and sellouts. I believe it is time to re-evaluate, time for a fresh look at where we are, how we got here, and how we go forward.

It is paradigm shift time in Black America. This paradigm is not a new one. An ex-slave who had a vision for his people gave it to us over 120 years ago. May he once and for all time be vindicated and in doing so, finally free a race that he believed was destined for greatness in this earth. ■

Eddie Huff is a financial services representative in Tulsa, OK and serves as executive director of the Booker T. Washington Inspirational Network (BTWIN)



“At the heart of racism is the religious assertion that God made a creative mistake when He brought some people into being”

—*Author Unknown*

FREEDOM'S

1501-African Slaves in the New World

Spanish settlers bring slaves from Africa to Santo Domingo (now the capital of the Dominican Republic).

1619-Slaves in Virginia

Africans brought to Jamestown are the first slaves imported into Britain's North American colonies. Like indentured servants, they were probably freed after a fixed period of service.

1700-First Anti-slavery Publication

Massachusetts jurist and printer, Samuel Seawell, publishes the first North American Anti-slavery tract, *The Selling of Joseph*.

1705-Slaves as Property

Describing slaves as real estate, Virginia lawmakers allow owners to bequeath their slaves. The same law allows masters to "kill and destroy" runaways.

1775-Abolitionist Society

Anthony Benezet of Philadelphia founds the world's first abolitionist society. Benjamin Franklin becomes its president in 1787.

1776-Declaration of Independence

The Continental Congress asserts "that these United Colonies are, and of Right ought to be Free and Independent States."

1777-1804-Northern States Begin Emancipation of Slaves

Massachusetts, Vermont, and New Hampshire abolished slavery immediately. Pennsylvania, New Jersey, New York, Connecticut and Rhode Island adapted a gradual abolition of slavery.

1793-Fugitive Slave Act

The United States outlaws any efforts to impede the capture of runaway slaves. (Also see 1850)

1808-United States Bans Slave Trade.

Importing African slaves is outlawed, but smuggling continues.

1820-Missouri Compromise

Missouri is admitted to the Union as a slave state, Maine as a free state. Slavery is forbidden in any subsequent territories north of latitude 36°30'.

1827-First African American Newspaper Published

John B. Russworm launches the weekly newspaper, *Freedom's Journal* on March 26th 1827. He is later joined by Samuel Cornish as co-editor.

1834-1838-Slavery in England

England abolishes slavery in its colonies including Jamaica, Barbados, and other West Indian territories.

1850-Compromise of 1850

In exchange for California's entering the Union as a free state, northern congressmen accept a harsher Fugitive Slave Act different from the previous one of 1793.

1854-Kansas-Nebraska Act

Setting aside the Missouri Compromise of 1820, Congress permits these two new territories to choose whether to allow slavery. Violent clashes erupt.

1854-Establishment of the Republican Party

Started by anti-slavery activist, the first official meeting of the modern day Republican Party was held in Jackson Michigan, July 6th 1854.

1857-Dred Scott Decision

The United States Supreme Court decides, seven to two, that Blacks can never be citizens and that Congress has no authority to outlaw slavery in any territory.

1860-Abraham Lincoln Elected

Abraham Lincoln of Illinois becomes the first Republican to win the United States Presidency.

1861-65-United States Civil War

Four years of brutal conflict claim 623,000 lives.

1862

On September 22, Lincoln drafts the preliminary Emancipation Proclamation. The final is issued on January 1, 1863.

1863-Emancipation Proclamation

President Abraham Lincoln decrees that all slaves in Rebel territory are free on January 1, 1863. The Proclamation only freed those slaves in states that were in rebellion against the United States. The slaves in Union states had already received their freedom.

1865-Slavery Abolished

The 13th Amendment to the United States Constitution outlaws slavery. ¹

1860-1870-13th, 14th, and 15th Amendments

Republicans establish the 13th, 14th and 15th Amendments: outlawing slavery, providing citizenship, and voting rights for Blacks.

1868 First Black Lt Governor

Oscar J. Dunn becomes Governor in Louisiana.

1870 Blacks Enter Congress As Republicans

Hiram R. Revels becomes the first African American Senator; elected to fill US Senate seat formerly held by Jefferson Davis.

TIMELINE



[Click Here For Video](#)

Joseph H. Rainey, South Carolina, becomes the first African American congressman.

Alonzo J. Ransier is elected Lt Governor of South Carolina before being elected to the US Congress in '72.

1875 Another Black Senator

Blanche K. Bruce of Mississippi becomes the first African American elected to a full term in the Senate.

1894 The First African American presides over RNC John R. Lynch is the first African American to preside over the Republican National Convention; gives the keynote address.

1909 NAACP Formed

Republicans form the NAACP (Mary Ovington, Aswald Villard and William Walling)

1919 Women's Rights

Republicans passed 19th Amendment giving women the right to vote

1928 First Black Congressman Elected In The 20th Century

Oscar DePriest replaced Republican Congressman Martin B. Madden on the ballot and became the first African American elected to Congress in the 20th century, representing the 1st Congressional District of Illinois (the South Side of Chicago) as a Republican.

1950's Civil Rights

Republicans create the US Justice Dept and the Civil Rights Division.

1954 Presidential Appointment

President Eisenhower appoints J. Ernest Wilkins as Assistant Secretary of Labor

1964 Civil Rights Act

Republicans lead and support the passing of the "Civil Rights Act"

1965 Voting Rights

Republicans support the 1965 "Voting Right Act"

1966 Another Senator

Edward W. Brooke (MA) is the first African American elected to the US Senate by popular vote

1968 More Appointments

Arthur A. Fletcher is appointed Assistant Secretary of Labor; He will be a candidate for Chairman of the Republican National Committee in '76 and appointed Chairman of the US Commission on Civil Rights in 1990

1975 Under Ford

President Ford appoints William T. Coleman Secretary of Transportation

1981 Under Reagan

President Reagan appoints Clarence Pendleton Jr. as Chairman of the US Civil Rights Commission

1982

President Reagan appoints Clarence Thomas as Chairman of the Equal Employment Opportunity Commission

1989 Under Bush

President Bush appoints Louis Sullivan as Secretary of Health and Human Services

President Bush appoints General Colin Powell as Chair of the US Joint Chiefs of Staff

President Bush appoints Dr. Condoleezza Rice as director of Soviet and Eastern European affairs with the National Security Council

1991

President Bush appoints Clarence Thomas to the US Supreme Court

1998 Chair of the House

US House of Representatives elect J. C. Watts (OK) to be Chairman of the House of Representatives

2001 Under George W. Bush

President Bush appoints General Collin L Powell as the Secretary of State; Roderick R. Paige as the Secretary of Education; Dr. Condoleezza Rice as the National Security Advisor; Claude Allen as the Deputy Secretary of Health and Human Services.

2002 More Lt Governors

For the first time in history, Black Republicans hold the Lieutenant Governor position in two states at the same time, Lt Gov. Michael Steele (MD) and Lt. Gov. Jeannette Bradley (OH); six African Americans were elected to state-wide offices

2004

President Bush appoints Alphonso Jackson as the Secretary of Housing and Urban Development

2005

President Bush appoints Dr. Condoleezza Rice as the Secretary of State

2006 Black Republican Candidates

Keith Butler: US Senator for Michigan

Ken Blackwell: Governor of Ohio

Lynn Swann: Governor of Pennsylvania

Michael Steele: US Senator for Maryland

Amazing

Abolishment of the Slave Trade

William Wilberforce (August 24, 1759 – July 29, 1833) was a British politician, philanthropist and a leader of the movement to abolish the slave trade. In 1785 he underwent a conversion experience and became an evangelical Christian, resulting in changes in his lifestyle and in his interest in reform. His association with John Newton, the repentant captan of a slave ship, made him sensitive to the horrors of the slave trade. In 1787 he came into contact with Thomas Clarkson and a group of anti-slave trade activists, including Granville Sharp, Hannah More and Lord Middleton. They persuaded Wilberforce to take on the cause of abolition; and he soon became one of the leading English abolitionists, heading the parliamentary campaign against the British slave trade until the eventual passage of the Slave Trade Act in 1807. Here is an excerpt from the movie:



Grace

In the video below gospel singer **Wintley Phipps** Tells the story behind the great gospel hymn Amazing Grace. Although written by John Newton, the former captain of a slave ship, Phipps proposes that the tune to amazing grace was from a West African chant. The story Phipps tells will change your appreciation of the familiar hymn so that you will never hear it the same way again.

Maryland Is Close to Creating a Statewide Tax Credit Program

By Andrew Campanella



After nearly a decade of highly publicized financial and academic problems in the Baltimore City school system--plus academic achievement concerns in schools throughout the state--legislators in Maryland moved swiftly this winter to introduce legislation that would provide private school choice options to disadvantaged children statewide. For the first time in the state's history, a corporate scholarship tax credit bill--sponsored by Sen. Ed DeGrange (D-Glen Burnie)--passed the Maryland Senate, on a 30-17 vote in March.

The proposal, dubbed the Building Opportunities for All Students and Teachers in Maryland (BOAST) bill, is similar to Pennsylvania's Educational Improvement Tax Credit Program. [See story on page 10.] If the bill passes, corporations will be able to donate up to \$200,000 per year to school tuition organizations and will receive a 75 percent state income tax credit for their contributions. The bill was scheduled for an April vote in the House of Delegates.

Bipartisan Support

The program is capped at \$5 million, \$2 million of which would be set aside for contributions to public school programs. Based on national scholarship averages, approximately 1,500 children or more could benefit from private school scholarships if the bill becomes law, said Anna Varghese Marcucio, a director of state projects at the national nonprofit Alliance for School Choice in Washington, DC.

The Maryland Catholic Conference, which has expressed support for education reforms in the state, estimates 136,000 children already attend Maryland non-public schools, saving taxpayers \$1.5 billion annually. Several Maryland Democrats support the bill, and they strongly rebuffed claims by Maryland's teachers union that it will harm public education. State Sen. Nathaniel McFadden (D-Baltimore) reminded the Annapolis Capital on March 26 the legislature "help[s] all kinds of industries here with tax credits--big business, horse racing, biotech.... If you call [the bill] a sham, then I am shamming for children today."

Demanding Change

National news articles about Baltimore's failing school system--which faced a \$55 million deficit in 2003 and was nearly taken over by the state in 2006, and which parents gave a "D+" in a 2007 Baltimore Sun poll--likely generated unexpected support for the legislation. "Parents throughout Maryland want change," said Varghese Marcucio, who handles Maryland issues at the Alliance for School Choice. "They are sending a clear message to their elected officials that it doesn't matter where they stand ideologically, it is unjust to allow children to continue to receive a subpar education. Parents want and deserve immediate options and are not willing to wait decades for a broken system to fix itself."

The Maryland Catholic Conference echoed those sentiments.

"Public funds are consistently used to benefit private industry when those industries provide a public service," the conference said in a late March statement. "Maryland offers tax benefits to the film, biotech, farming, and horseracing industries ... because they offer a valuable contribution to the state. non-public schools also have a public benefit."

Andrew Campanella (acampanella@allianceforschoolchoice.org) is director of communications and marketing at the Alliance for School Choice in Washington, DC.



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The Democrats' Lies About the Economy

By Herman Cain

Last month John McCain revealed some of his ideas about taxation to help sustain the economic expansion of the last six years if he is elected president. Namely, he would make the current tax rates permanent, reduce the corporate tax rate from 35 percent to 25 percent, abolish the alternative minimum tax and raise the tax exemption for dependent children from \$3,500 to \$7,000 per child. Of course he would have to get a stubborn Democratic-controlled Congress to support these ideas.

On the spending side, he would suspend any increases in federal discretionary spending and veto all bills with “earmarks” for special pork barrel projects.

Sen. McCain also proposed a dramatic simplification of our current tax system, although he did not reveal specific details.

Sen. Barack Obama’s campaign was quick to declare McCain’s proposals an extension of the “failed” Bush economic policies, and to be fiscally irresponsible.

Sen. Hillary Clinton’s campaign quickly criticized McCain’s proposals as a George W. Bush redo of corporate windfalls and tax cuts for the wealthy.

The Democrats will not change their talking points no matter how wrong they are. And their supporters and followers have drunk so much of the Democratic Kool-Aid that they would not dare to challenge their leaders on the validity of their accusations.

Well, I did not drink the Kool-Aid, so here

is the truth. An article in U.S. News & World Report dated Friday, April 18, 2008 reported that the current six-year economic expansion dates from November 2001 through the present time, despite some recent slowing. This was the same year George W. Bush took office as president, so how could these be failed economic policies?

The American Council for Capital Formation published a study in January 2008 entitled “Tax Reductions Contributed Significantly to Post-2001 U.S. Economic Expansion.”

The study went on to say, “Economic growth really began to accelerate in 2003 as the tax cuts ramped up. This was despite the negative shocks of the 9/11 terrorist attack, global terrorism, wars in Iraq and Afghanistan, Hurricane Katrina and energy prices”

So, how is this fiscally irresponsible and failed economic policy? It is not.

Of course you can find some reports that downplay the economic expansion of the last six years, but they have to dig really deep to construct some irrelevant factual basis for their view. As usual, the New York Times provided that conspicuously negative and irrelevant view in David Leonhardt’s April 9 piece titled “For Many, a Boom That Wasn’t.”

Leonhardt had to compare the median family income in 2000 of \$61,000 to the median family income in 2007 of \$60,500 to try to support his point. What he did not tell the readers was that most of the families at the median income in 2000 had moved up to a higher level of income by the time 2007 rolled around.

The most egregious part of this consistent Democratic deception is that they never offer a better idea or plan. They just want to raise taxes and get elected by their Kool-Aid drinkers and anyone gullible enough to swallow their persistent lies about the economy.

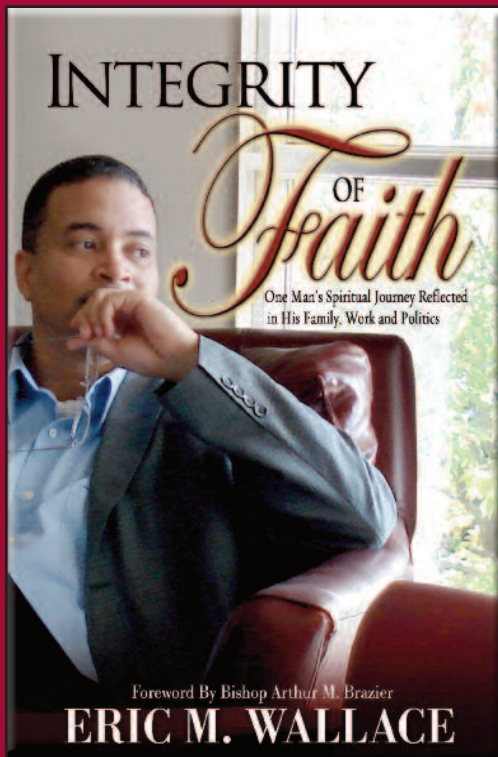
Blind loyalty to the leaders of the Democratic Party is a person’s right, but when the leaders lead with deception and lies, the followers are just blind to the truth.

And that’s just the truth. ■

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“Dr. Wallace’s story is a testimony of integrity and faith experienced by many, but told by only a few. His account is a compelling reminder that those values are enduring despite the negative forces to the contrary.”

Herman Cain, President and CEO
THE New Voice, Inc.



Through the ages, God has chosen men after His own heart to confound the wise and energize the weak. Old Testament heroes like Moses, Abraham, Isaac and King David were imperfect men who God ultimately perfected because of their faith in the midst of hardship and trials.

Dr. Eric M. Wallace is a 21st century replica of those heroes, a man whose ongoing faith journey is one that will encourage and inspire you.

While traveling through the numerous peaks and valleys of his life, Wallace learns to appreciate his family and heritage in a new and uplifting way. Then building on those lessons, his story of hope and faith will challenge you to discover a new purpose and energize you to commit to the Lord and His people your best.

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Dr. King Belongs To Everyone

By Bob Parks

April 4, 2008 marked the 40th anniversary of the assassination of Dr. Martin Luther King, and as usual, liberals across the nation distorted his message in order to justify their continued, perceived ownership of his legacy and message.

"This is the struggle that brought back Dr. King to Memphis. It was a struggle for economic justice for the opportunity that should be available to people of all races and from all walks of life. Because Dr. King understood that the struggle for economic justice and the struggle for racial justice were really one that each was a part of a larger struggle for freedom for dignity and for humanity." – Barack Obama

Let me be frank to the left in America: the Reverend Martin Luther King Jr., doesn't belong to you. His words are his, and when they shape those words to fit their socialist agenda, they show their traditional, expected disrespect towards blacks, but this time it will not go unanswered.

Dr. King's life was about a better America, not one person or agenda.

"When one heard Dr. King speak, and I stood in line for a very long time that night to shake his hand. And he was gracious, and he was kind to lean over to shake the hand of a 14-year-old girl from the suburbs of Chicago, who went to an all-white church and an all-white school, and lived in an all-white suburb." – Hillary Clinton

Last year during a morning assembly in a Massachusetts school, kids obviously reciting the sentiments of their enlightened, teachers

claimed that the Reverend Martin Luther King Jr. was for (among other things) gay marriage.

Two years ago, I had the privilege of meeting Dr. Alveda King, Martin Luther King's niece, who lived through the civil rights movement with her uncle. She understands him more than those who wish to usurp his message for their own agenda.

She once said, "If he would have championed gay rights today, he would have done it while he was here. There was ample opportunity for him to champion gay rights during his lifetime, and he did not do so." His daughter, Elder Bernice King has been recorded as saying, "I know in my sanctified soul that he did not take a bullet for same-sex marriage."

There are some other facts that must be taken into account. Now while some assume Dr. King must have been some kind of Marxist, the last time he registered under a party umbrella, Martin Luther King Jr. registered as a Republican, as were his parents. A fact few, if any, mainstream media outlets revealed during the many all-day tributes to his life and death.

It's the ultimate in condescension how liberals believe that only they can interpret his words, thus meanings.

Hillary Clinton claims, "Dr. King understood our constitution better than most of us. He knew it was crafted to expand as our hearts expanded. It was not a constricted document from one place in time, but an expansive proclamation of what America could become if we had the courage to do so. Slavery was written onto that document, but so was the potential for equality."

Before attributing words to Dr. King, maybe instead of proving her ignorance of Dr. King's beliefs, Senator Clinton should have also read up on the writings of Frederick Douglass.

At the Rochester Ladies Anti-Slavery Society on July 5, 1852, Douglass said, "Take the Constitution according to its plain reading. I defy the presentation of a single pro-slavery clause in it. Interpreted as it ought to be interpreted, the Constitution is a glorious liberty document."

Frederick Douglass concluded that the U.S. Constitution "will be found to contain principles and purposes, entirely hostile to the existence of slavery."

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Bob Parks
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Will Racial Politics Ever End?

Star Parker, President of CURE

On April 4, 1968, the Rev. Martin Luther King Jr. walked out on a motel balcony in Memphis, Tenn., and was felled by an assassin's bullet. It is a poignant and hurtful thing to recall. But, now, 40 years later, circumstances provoke more than the usual reflection about this man, his life and our country.

Given what King lived and died for, and given his milestone civil-rights achievements in his short life, why are we still talking about race in the United States in 2008?

Today, we have not just black millionaires but black billionaires, black celebrities, black CEOs, accomplished black professionals in every field. We have black governors, mayors and national and state legislatures filled with black representatives. Certainly in our large cities, interracial couples no longer get stares.

Will electing a black man president finally bridge the racial divide? The prospect hovers before us. Yet, rather than fading into the background, the focus on race is getting more intense. Can it be that, along with money and sex, talk about race will be with us forever?

King asked the question in his "I Have a Dream" speech.

"There are those who are asking ... When will you be satisfied?" And he answered, quoting the prophet Amos, not until "justice rolls down like waters, and righteousness like a mighty stream."

I would assume that even the most rabid Barack Obama supporter wouldn't claim an Obama administration would produce a mighty stream of righteousness.

So will it ever end?

The civil-rights movement led by King was, of course, a Christian movement. Its songs were spirituals. Its color and tangibility came from bib-

lical imagery. It recalled the Israelites enslaved in Egypt and Moses demanding Pharaoh to "let my people go."

And, in those fateful words that night before he was shot, King said he'd gone "up to the mountain. ... And I've seen the Promised Land."

The Israelites wandered for 40 years. Soon after they left Egypt, it was evident the generation of slaves was not ready to become a generation capable of the responsibilities of freedom.

Although there probably is no word more frequently used in American political discourse than "freedom," our popular sense of this word is quite different from the principle in that biblical story of liberation.

Receiving the law was the crucial stop between escaping Egyptian servitude and entering the Promised Land. Freedom amounted to exchanging external oppression for personal responsibility.

Like Moses, the great prophet and leader of the Israelites, King did not make it into the land.

Perhaps the message is that even the greatest leader has his place. He can lead in adversity, but he cannot live your life for you.

The Israelites' great sin, which condemned them to wander for 40 years, was to say, despite having all that they needed, "We're not ready. We can't do it. The challenge is too great."

King led the movement that produced the Civil Rights Act of 1964 and the Voting Rights Act of 1965, closing the door on legal discrimination in this country. But more than 40 years later, we still hear, "We're not ready. We can't do it."

Washington lobbyists and special interests are not to blame for single-parent homes, drugs, promiscuity, abortion and sexually transmitted diseases, high-school dropouts and the accompanying poverty. The conditions reflect personal decisions and can only be addressed through personal conviction and resolve.

The Israelites were warned about false prophets. In today's terminology, I'd call this anyone, be it politician or clergyman, who suggests that anyone but you can solve your own problems.

The greatest tribute any American, black or white, can pay to King is to embrace the traditional values and truths critical to live the free life that his work helped make possible.

By so doing, racial politics will finally end and righteousness will flow "like a mighty stream."



Star Parker is president of the Coalition on Urban Renewal & Education and author of the new book *White Ghetto: How Middle Class America Reflects Inner City Decay*.

Now Is The Time To Act

By Larry Elder

Republicans show more optimism about race relations than do Democrats. A June 2007 Gallup Poll asked Republicans and Democrats to rate relations between blacks and whites. Among Democrats, 67 percent said relations were "somewhat good" or "very good," while 77 percent of Republicans gave those answers. Similarly, 22 percent of Republicans ranked black/white race relations as "somewhat bad" or "very bad," yet 31 percent of Democrats gave those pessimistic responses.

As I wrote in my new book, "Stupid Black Men: How to Play the Race Card -- and Lose," a Los Angeles Times/Bloomberg poll asked which type of presidential candidate would you not vote for, even if that candidate agreed with you on most issues. More Democrats (17 percent) than Republicans (13 percent) wouldn't vote for a Mormon. For a 72-year-old candidate -- again, more Democrats (19 percent) than Republicans (12 percent) refused to vote for someone that age. Likewise more Democrats (4 percent) than Republicans (3 percent) ruled out voting for a black candidate.

Rep. Emanuel Cleaver, D-Mo., a black Clinton supporter, explained why whites vote for Obama. According to Cleaver, "This is (their) chance to demonstrate that we have been able to get this boogeyman called race behind us. And so they are going to vote for him, whether he has credentials or not, whether he has any experience ..."

Here's where things get interesting.

As to the argument that an Obama election would show an America overcoming its history of racial injustice, Cleaver says no, it would show the opposite. "Yet Cleaver asserts," according to an Associated Press article, "that Obama as president could actually hamper efforts to curb racial injustice. He said future concerns about race 'would be met with rejection because we've already demonstrated that we're not a racist nation.'"

In other words, whites cleverly intend to vote for Obama -- not because they consider him qualified or

the better candidate, but so that they can diminish future allegations of alleged racism and racial injustice. But Cleaver sees through the plot. To Cleaver, America remains a "racist nation." And Obama as president simply pulls the wool over the eyes of America, minimizing the continued and future victims of racism, while giving America's racists free rein to continue their deviousness.

Former Democratic vice presidential candidate Geraldine Ferraro, another Clinton supporter, makes the opposite argument. Ferraro claims that Obama's race gives him an advantage that obscures his otherwise thin resume. "If Obama was a white man," said Ferraro, "he would not be in this position. And if he was a woman of any color, he would not be in this position. He happens to be very lucky to be who he is. And the country is caught up in the concept."

Black state Sen. Robert Ford, D-S.C., also a Clinton supporter, takes the Cleaver position. In explaining his refusal to support Obama, Ford said, "It's a slim possibility for (Obama) to get the nomination, but then everybody else is doomed. Every Democrat running on that ticket next year would lose because he's black and he's top of the ticket. We'd lose the House and the Senate and the governors and everything. I'm a gambling man. I love Obama. But I'm not going to kill myself."

Reverends Jesse Jackson and Al Sharpton can now breathe easier. If Obama loses, blame race. If Obama wins, blame race. Either way, Obama's election, as regards race relations, means nothing. So Jackson and Sharpton and the rest of the like-minded traveling circus can remain in the business of ferreting out, exploiting and often exaggerating allegations of racism for face time on TV and continued relevance.

In 1911, former slave Booker T. Washington prophetically wrote about "black leaders" like Cleaver, Jackson and Sharpton: "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. Having learned that they are able to make a living out of their troubles, they have grown into the settled habit of advertising their wrongs -- partly because they want sympathy and partly because it pays. 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, because as long as the disease holds out they have not only an easy means of making a living, but also an easy medium through which to make themselves prominent before the public." ■



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HRC: Blacks Need Not Apply

By Armstrong Williams

O h, what a tangled web the Democrats have woven these past few months. I almost feel sorry for them. Almost. Now, the latest Reverend Wright diatribe has the Obama campaign scrambling to contain the fallout from such a radioactive figure who has publicly endorsed both Obama and the Reverend Louis Farrakhan in their escapades. That's quite a duo, and I, for one, know Obama doesn't want that spread around too much.

Gone for now are the nostalgic references to Kennedy; the days-gone-by comparisons to MLK. In their place are questions about Obama's judgment and his choices of the company he keeps; more importantly, those he chooses to put on his campaign advisory panels. If ever there was a seminal moment for this campaign, it is now. If Senator Obama doesn't shut up those bombastic, moronic voices, his campaign will be forced to shut down. Yet it appears the spin cycle on the Obama Campaign washing machine is broken for now. Recent polling shows the Wright spectacle cost this most famous churchgoer seven points in the national polls – down to 47% favorability from a 54% high.

But all this talk lately of Wright is a mere symptom of the larger problem with the Democratic Party I've written about before— their failure to deal with the massive undercurrent of identity politics. After all, they created this

cottage industry, but they clearly don't know how to manage it.

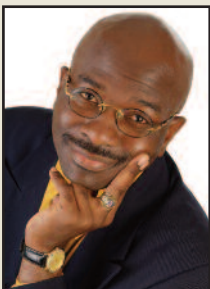
Just one year ago, pundits like myself were speculating about how in the world Republicans would be able to cope with the racial subtexts that haunt them every presidential election cycle – that awkwardness of appealing to minority voters and visiting NAACP candidate forums, the mass exodus of Latinos from the party due to their failed immigration policies, the list went on... Yet here we stand, ruminating not about McCain being "too white" for this color-wheel country, but wondering instead if Barack can get past the argument that black preachers in black churches say the darnest things.

I have to believe that the Obama campaign longs for the days where they could play the race card on their opponents, or, better still, rise above the veiled innuendo and make Bill Clinton look foolish in the process. But those days are gone, and identity politics are back in full effect.

The sad irony here is that Barack Obama is not the biggest perpetrator of this phenomenon. Rather, it's Senator Clinton who peddles this issue the hardest, for she stands the most to gain from its success. While hers is a brand of identity politics far more subtle, you hear it in her speeches out on the hustling – the talk of how, for too long, a woman's place was in the kitchen. For too long, the identity politics of the 20th Century dictated that sisters should bide their time; and the Oval Office was a room they could only hope to clean, never govern from. "Those days are over," she says triumphantly. But are they? What about the same opportunities for the political advancement of the Black Man? Does he not count this election cycle? Should he not count? You see, to agree with the Hillary camp, to accept her premise that this is the Year of the Woman, and then you must acknowledge the converse of that argument: Black men can wait.

Yes, Mr. and Mrs. America, affirmative action is dead to the Senator from the great

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Five Racial Absolutes Become Myths

By Harry R. Jackson, Jr.

Jeremiah Wright's controversial sermons have created a huge media buzz concerning race in America. Most of us have heard nothing else on the cable news networks for nearly two weeks running. Last week I sat in the green room of the Lehrer News Hour preparing to discuss Wright's theology and the role of the church to bring healing to the race problem in our nation. The segment just before me featured the head of the Pew Research Center.

The Pew representative stated surprising results from their survey conducted from March 19-22. Although 35% of voters cited that their opinion of Barak Obama has grown less favorable and most voters were offended by Wright's comment, the debacle had somehow not undermined the support of the Obama faithful. He has maintained a 39 to 49 percent advantage over Hillary Clinton for the Democratic nomination. The turning point for Senator Obama was his nationally televised speech on race. The speech distinctly stopped his political bleeding. Pew concluded that the speech was positively received by his base. In addition, both Clinton and McCain supporters also gave Obama high marks for the speech. While many believe that Jeremiah Wright's sermons will come to haunt Senator Obama in the general election, the Senator seems to have dodged a bullet.

As I mused on the dynamic changes occurring in American culture, I could not help thinking that many racial "absolutes" are shifting

dramatically. Let's take a moment to think about 5 absolutes that may be changing.

MYTH #1 - SUNDAY MORNING: THE MOST SEGREGATED TIME IN AMERICA

Sunday brunch and "mall patrol" are becoming part of many unchurched American's routines. Sunday is often a leisure/outing time for the secular community. Increasingly places like Georgetown and Tyson's Corner in the Washington, DC area are awash with a multi-racial group of "mallers." Additionally, mega churches are actively attempting to integrate the pews. White churches no longer have an invisible "no blacks wanted" sign hung over their doors. The integration of congregations is not just being led by white pastors. In 1981, I was one of the first black preachers in America to lead a predominantly white congregation.

What was novel in those years, is becoming more and more common place today.

MYTH #2 - BLACKS WITH COMPARABLE EDUCATION TO WHITES GET PAID LESS

As my co-author and I searched the dusty pages of income data by race in preparing our new book (Personal Faith, Public Policy), we were shocked at how close salaries actually are. Black PhDs actually make more money on average than their white counterparts, while black bachelor degree holders make less than 9 percent fewer dollars than whites.

MYTH #3 - ONE RACE IS SUPERIOR OVER ANOTHER

The inferiority of one race versus another has been debated back and forth from the beginning of the nation. For example, one of the justifications for slavery was the "inherent inferiority" of black people. Time and time again sports authorities have claimed superiority of blacks in certain sports along with the limitations of whites.

Careers have risen and fallen on an announcer's statement about black sports prowess. Most shocking in recent years was Michael Irvin's comments that Tony Romo, the Dallas Cowboy superstar quarterback, had to have black blood. Ironically, Irvin is a black, pro-football great, turned sportscaster. Similar statements by white media fig-



Bishop Harry Jackson is chairman of the High Impact Leadership Coalition and senior pastor of Hope Christian Church in Beltsville, MD, and co-authored, *Personal Faith, Public Policy* [FrontLine; March 2008] with Tony Perkins, president of the Family Research Council.

ures would have gotten them fired. Whether cultural truisms acknowledge it or not, racial distinctives in adulthood are due to nurture not nature.

MYTH #4 - THE BLACK COMMUNITY IS MONOLITHIC

The unity of the black community was its greatest strength in the civil right days. In addition, black political unity gave rise to its influence in the Democratic Party. It is easy to see today that unconditional black commitment to the Democratic Party has become a real liability to the advancement of black community concerns.

The black community is growing. A Pew research study released in November of 2007 shows that blacks self identify as two different black communities. They reported that African Americans see “a widening gulf between the values of middle class and poor blacks.” In light of this split they do not feel that blacks can be considered one race any more. Once this truth was teased out by the Pew survey, it is little wonder that many blacks are less positive about their future than any other time since 1983.

Although blacks feel very strongly that discrimination is still very much alive in the nation, the study showed that overt racial hatred is less for both blacks and whites than it has been in decades. Pew found that blacks are unified in their lack of confidence in the criminal justice system as well.

MYTH #5 - BLACK POLITICIANS CANNOT COUNT ON WHITE SUPPORT AT THE POLLS

White voters have followed through in supporting Barak Obama thus far in this election. Therefore, the failure of attractive black candidates to close the deal with the American public at the polls (sometimes called the Bradley or Wilder effect) seems to have been nullified by Senator Obama.

A decade from now the entire racial landscape of the nation can be changed for the better if we seize the moment. The evangelical Christian community has the greatest chance of any community to lead the way in resolving the race issue in America. In light of our unique position in modern history, let's make a difference starting today.

Bishop Harry Jackson is chairman of the High Impact Leadership Coalition and senior pastor of Hope Christian Church in Beltsville, MD, and co-authored, *Personal Faith, Public Policy* [FrontLine; March 2008] with Tony Perkins, president of the Family Research Council.



“Yes, I see the Church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.”

Dr. Martin Luther King, Jr.

Racism, Elitism... cont'd. from pg 9

truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness". They understood the rights of mankind come, not from government or other humans, but from the Creator-- God.

Biblical Perspective

The political leaders of that day embraced the biblical implications of Genesis 1:27 and 9:6, and thereby asserted for coming generations, the constitutionality of human life as created in the image of God. While scholars debate how the "image" is expressed, scripture texts are clear that in some way we all carry the mark of God. Therefore, we are constantly reminded of our obligation to treat others, as we would ourselves. Even when the bible speaks about slavery, a slave is to be treated with respect. The Old Testament biblical writer was careful to remind the nation of Israel of her days in bondage; and subsequently how she must treat those enslaved (Ex 21:2; Deut 15:13; 24:18). Included in this statute, was the stipulation that no slave would be kept in perpetuity.

Over in the New Testament, Paul declares (Acts 17:26-28) that "From one ancestor [God] made all nations to inhabit the whole earth, allotting the times of their existence, and the boundaries of the places where they would live, so that they would search to know [Him]; for it is "In him we live and move and have our being". From ONE, was all mankind created. The diversity of the nations (and its people) is the manifestation of God's awesome creativity and power. He never intended that our differences, be more importance than what we have in common. Nor, that our fears keep us from celebrating the beauty and purpose in all created life.

The book of Ephesians speaks of "the wall of separation between Jews and Gentiles, being torn down: walls,

which once brought division"; now eliminated. Paul knew that [Christ] is our peace; and "in his flesh, he made both groups into one"--breaking down the dividing wall, that is, the hostility between us. He abolished the law, and created in himself "one new humanity in place of the two; thus reconciling both groups to God in one body through the cross, and putting to death that hostility through it." (Eph 2:14-16 NRSV).

It is in the spirit of this text that the human race must, now, come to reconcile both one to other, and with God. By clinging to this hope; our future holds promise for "all the people". ■

Larry Elder Interview cont'd. from pg 24

know that the Republican Party was started in order to stop the spread of slavery or that the first nationally elected presidential candidate was Abraham Lincoln. I'll bet that most blacks don't know that the Democrats for 100 years resisted the passage of civil rights legislation, voted against the 13th Amendment that abolished slavery, voted against the 14th Amendment that made blacks automatic citizens of America, voted against the 15th Amendment that at least on paper gave blacks the right to vote. I bet most blacks don't know that as a percentage of the party, more Republicans voted for the civil rights act of 1964 than did Democrats. I bet that most blacks don't know that Al Gore's father, who was in the Senate at that time, voted against the civil rights act of 1964 and even led a filibuster against it. So, the Republican Party has done a very bad job of marketing itself and of letting people know that it has been for over 100 years after the fall of slavery the party for civil rights and the Democrat Party has been the party against civil rights. People like George Wallace, Lester Maddox, and Orville Fabus – these were Democrats who stood in front of school doors and said things like "segregation yesterday, segregation today, and segregation forever. A lot of blacks believe that the

Republican Party is the party of racism and Democrat Party is the party of civil rights and that it's always been that way.

FJM: A final question concerning something that is happening now. I've heard pundits like Tavis Smiley contend that blacks can't be racist – and now we have Jeremiah Wright. Do you believe that Reverend Wright is a racist, and should Senator Obama be scrutinized for being a part of Rev. Wright's church?

Mr. Elder: The answers are yes, and yes. I consider Jeremiah Wright to be a racist, anti-white, and anti-Semitic. He's made anti-American statements and believes in ridiculous conspiracy theories. And absolutely, Barack Obama having been a member of that church for 20 years and referring to Wright as his "spiritual advisor, as his mentor, as his sounding board." He consulted with him before deciding to run for president. He was going to have Rev. Wright give the invocation when he announced his candidacy. And Rev. Wright, until recently was a member of Barack Obama's advisory committee on religion. So, this is not some casual friend of his. And for Barack Obama to hear these kinds of lectures for 20 years and claim that he knew nothing about it, I find is not very credible. And so the question is, how much of this stuff do you believe? And if you didn't believe it, how could you sit there with your family and your two little girls and hear this kind of stuff? Barack Obama condemned Don Imus when he made his comments about the women of Rutgers basketball team and said that Imus should be fired because of the influence those kinds of words had on his little girls. Well, what about the influence of a pastor who believes that the government created A.I.D.S.? Or that the government is intentionally putting drugs in the community? What about a pastor who says that because of race and racism, America got just what it deserved on September 11th? What

about the influence of a pastor who contends that America was built on white greed and founded on racism and continues to be based on racism until today? I just don't understand why Don Imus should be fired for his comments but its o.k. for me to take my little girls to church and hear this kind of dribble.

It is impossible to speak with Larry Elder on the issues of racism and social justice in America without coming away from that conversation positively impacted by his passionate commitment to truth and reconciliation. There is no ambivalence in Larry Elders' perspectives on race and those who play the race card. His speaks truth to a media driven culture overrun by those who would say anything to bring attention to them at the expense of real healing between the races. ■

Dr. King Belongs... cont'd. from pg 44

I won't take this opportunity to remind Mrs. Clinton that it was her party, the Democrat Party, which fought to keep slavery legal and killed those who op-

posed it. No official apology from the Democrats has been issued since. This is just another example of how Dr. King's words are constantly twisted to meet the liberal revisionist history perpetrated on blacks, purely for partisan control.

Some speculate if Dr. King were alive today, he'd be vilified as an Uncle Tom for not supporting, among other things, Affirmative Action. Remember, Dr. King wanted all people judged, not by the color of their skin, but the content of their character.

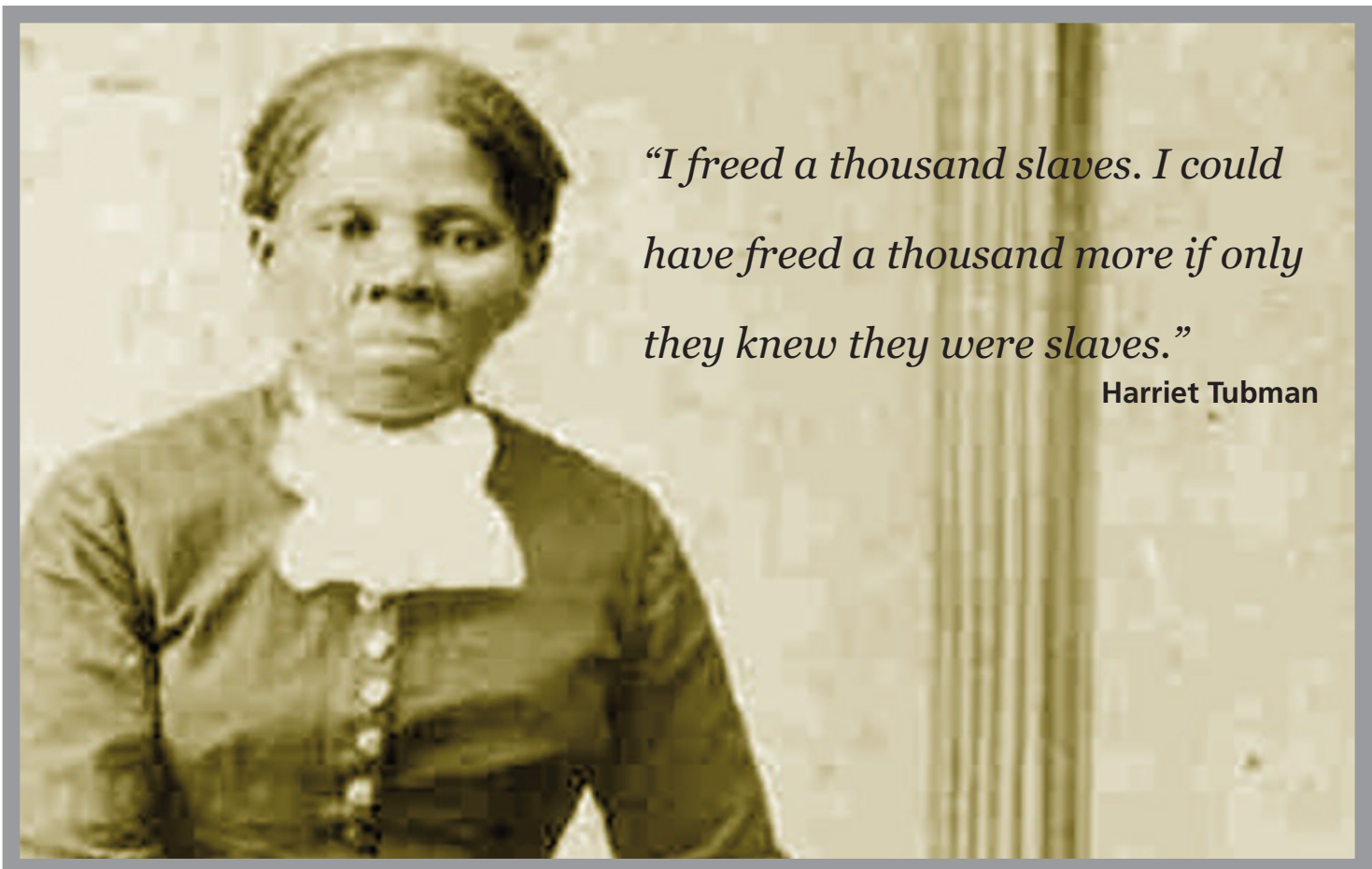
That means if you want to get a job, you need to be qualified for that job. That means going to school to get educated. Getting an education is not "acting white" but preparing oneself for a productive future.

Dr. Martin Luther King Jr. was not a liberal. Dr. Martin Luther King Jr.'s message was one of hope and optimism. His message was clear and doesn't need some radical, touchy-feely misinterpretation to justify liberal goals. Leave his words as he delivered them. He doesn't belong to anyone. Celebrate the man as he was, and judge him on the content of his char-

acter... just like he requested be done of everyone else. ■

HRC cont'd. from pg 47

state of New York . For if it lived, if it was truly a principled centerpiece of Senator Clinton as a liberal Democrat, then she would step aside tonight and let race-based selection work its twisted will. Think I'm saying these things just to be provocative? Perhaps. But just look at what her surrogates have said or implied these past few months: "shuck and jive" ... "if Barack weren't black he wouldn't be in this race..." and running ads comparing Obama to Osama. Are those the clumsy words of a desperate campaign, or calculated attacks aimed at reminding Democratic voters that Obama is a black man, Clinton is a white woman, and in 2008, the right thing to do is go with the safer color gambit and select her? Bicker on, Democrats, perhaps McCain has more than an ice cube's chance on a stove of becoming President after all! ■



"I freed a thousand slaves. I could have freed a thousand more if only they knew they were slaves."

Harriet Tubman

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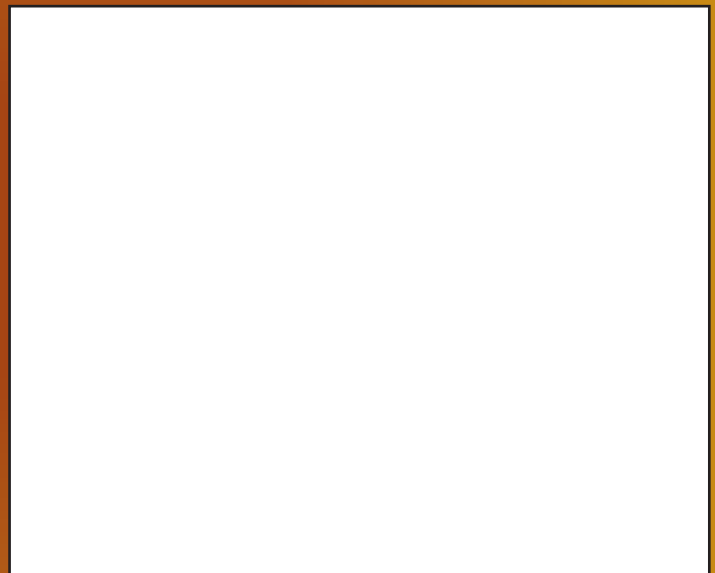


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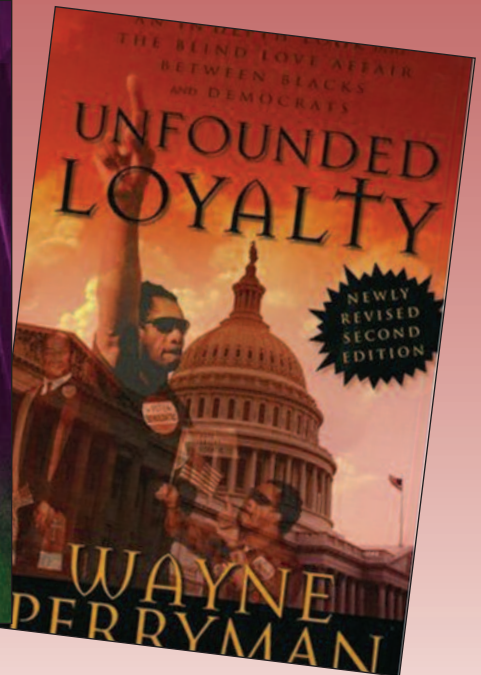
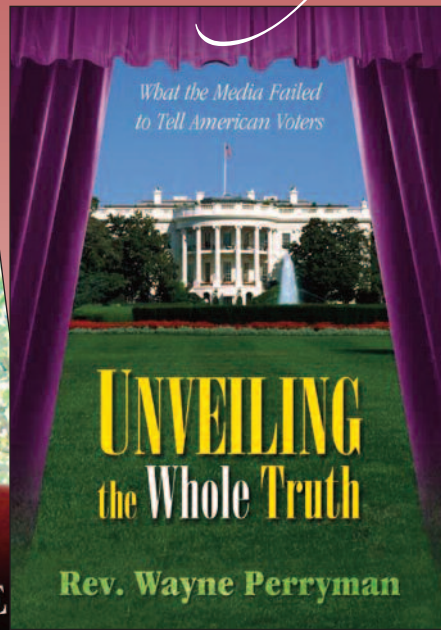
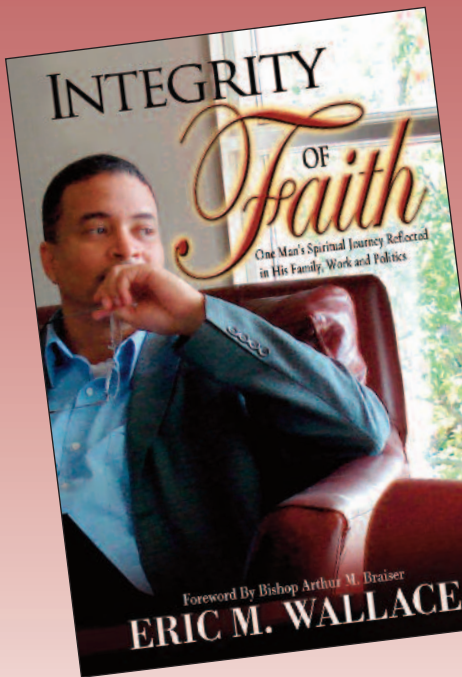
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