

Amazingly Similar

**Did President Kennedy's Killers'
Plot Dr. King's Assassination??**

THE NATIONAL RECORDER

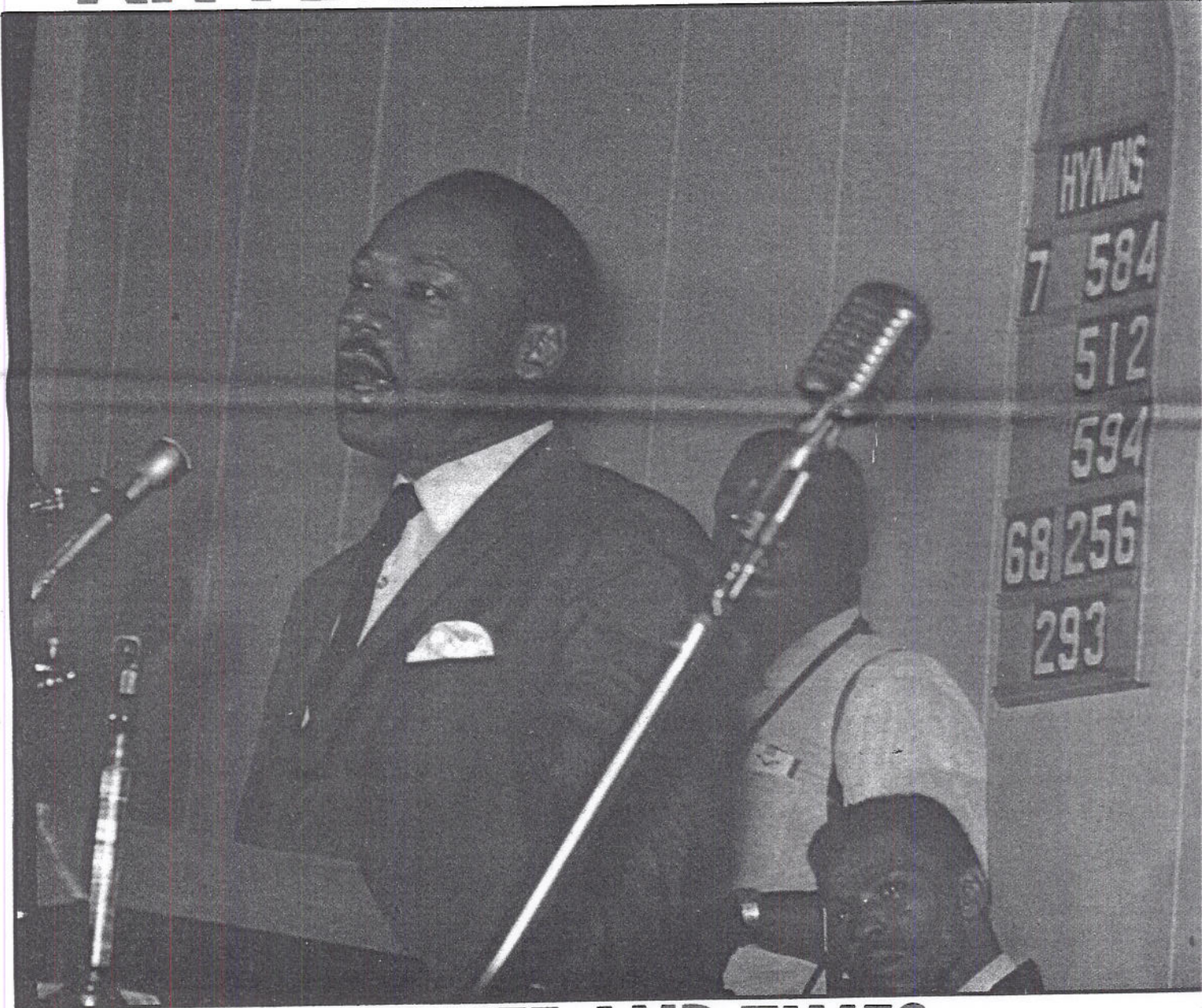
VOLUME I

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50¢

AN AMERICAN DREAM



THE LIFE AND TIMES OF DR. MARTIN LUTHER KING JR.

Support the Poor Peoples March To End Violence

I Have A Dream . . .

FIVE SCORE years ago, a great American, in whose symbolic shadow we stand, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American Society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's Capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men would be guaranteed the unalienable rights of life, liberty, and the pursuit of happiness.

IT IS OBVIOUS today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check; a check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check—a check

that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of Democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. 1963 is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the Nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our Nation until the bright day of justice emerges.

BUT THERE is something that I must say to my people who stand on the wram threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence.



Dr. Martin Luther King Jr. Speaks At Historic March On Washington In 1963

Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "when will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel; cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and

a Negro in New York believes he has nothing for which to vote. No, no we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I AM NOT unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident; that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi a desert state sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I HAVE A dream today. I HAVE A dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into the situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

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

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

With this faith we will be able to work together, to pray together, to struggle together to go to jail together, to stand up for freedom together, knowing that we will be free one day.

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

AND IF AMERICA is to be a great nation this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania!

Let freedom ring from the snowcapped Rockies of Colorado!

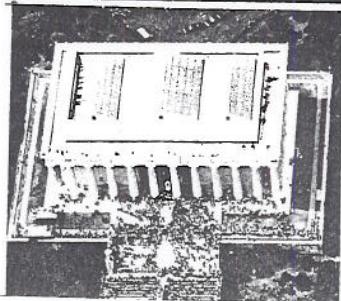
Let freedom ring from the curvacious peaks of California!

But not only that; let freedom ring from Stone Mountain of Georgia!

Let freedom ring from Lookout Mountain of Tennessee!

Let freedom ring from every hill and mole hill of Mississippi. From every mountainside, let freedom ring.

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



SUPPORT THE POOR PEOPLE'S MARCH

The historic march on Washington in August 1963 climaxed the civil rights movement in America as some 250,000 persons petitioned the nation to provide equal rights, jobs and employment for Negroes. The statue of Abraham Lincoln appeared to be crying as the multitude of black and white citizens descended on the Lincoln Memorial 100 years after the civil war.

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... I Have Been To The Mountain Top



Dr. Martin Luther King Jr. delivered his last message to America on April 3, 1968 at Mason's Temple in Memphis, Tenn. He was warmly introduced to the crowd by his close friend and associate, the Rev. Ralph Abernathy of Atlanta Ga. Also, on this occasion, King told the crowd "I have no fear of any man ... I've been to the mountain top. I have seen the glory of the coming of the Lord." Abernathy stood behind his leader applauding as he had done through most of his career.

Dr. King's Last Message to the World

MARTIN LUTHER KING JR. is like the great Yggdrasil tree, "whose roots," a poet said, "are deep in earth but in whose upper branches the stars of heaven are glowing and astrir."

His roots went deeply into the inferno of slavery, this black baby born January 15, 1929, to Alberta Williams King and Martin Luther King Sr. Now the roots have grown to those upper branches, and he is indeed among the stars of heaven, this beautiful man, husband, father, pastor, leader.

He is free and he is home, and the world has come to his home to honor him and hopefully, to repent the sins against him and all humanity.

Martin Luther King came of a deeply religious family tradition. His great grandfather was a slave exhorter. His maternal grandfather, the Rev. Adam Daniel Williams, was the second pastor of Ebenezer Baptist Church where for eight years, Dr. King and his father were co-pastors.

This lineage which permeated his life was an enormous influence on him and what he would ultimately become.

His father, born at the turn of the century in Stockbridge, Georgia, came to Atlanta in 1916. In 1925, Martin Luther King Sr. married Alberta Williams. They were blessed with a daughter and two sons. The youngest son is the Reverend Alfred Daniel Williams King of Louisville, Kentucky, who went to Memphis, Tennessee, one infamous day "to help my brother." The daughter is Christine King Farris of Atlanta, who went to a home that night to comfort her brother's wife. The other son was Martin Luther King, Jr.

Reared in a home of love, understanding, and compassion, young Martin was to find 501 Auburn Avenue a buffer against the rampant injustices of the "sick society" for which he would become the physician.

The Modern Prince of Peace Delivers His Own Eulogy

"I Tried to Love and Serve Humanity"

"IF ANY OF YOU are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell him not to talk too long ... Tell them not to mention that I have a Nobel Peace Prize. That isn't important. Tell them not to mention that I have three or four hundred other awards. That's not important. Tell them not to mention where I went to school. I'd like somebody to mention that day, that 'Martin Luther King Jr. tried to give his life serving others.' I'd like for somebody to say that day, that 'Martin Luther King Jr. tried to love somebody.' I want you to say that day that I tried to be right on the war question. I want you to be able to say that day, that I did try to feed the hungry. And I want you to be able to say that day that I did try my life to clothe those who were naked. I want you to say on that day, that I did try, in my life, to visit those who were in prison. I want you to say that I tried to love and serve humanity."

MARTIN LUTHER KING JR.
Ebenezer Baptist Church
Atlanta, Georgia
Sunday, February 4, 1968

A serious student, Martin Luther King was an early admissions student at Morehouse College in Atlanta, from which he graduated with a Bachelor of Arts degree in 1948.

His great "wrestling inside with the problem of a vocation" must have been prophetic of the many agonizing hours which would eventually characterize his life. Having felt the stings of "man's inhumanity to man," Martin Luther King believed law would be his sphere for combating injustices. The ministry as he saw it was not socially relevant; however, at Morehouse, in the brilliant Dr. Benjamin E. Mays, he saw the ideal of what he wanted a minister to be. In his junior year, he gave himself to the ministry.

At Crozer Theological Seminary in Chester, Pennsylvania, Martin Luther King

was further stimulated but still his quest for a method to end social evil continued. Through courses at the University of Pennsylvania, deep, serious reading, and provocative lectures, he began to find answers which would crystallize his thinking and give him the philosophy by which he would "redeem the soul of America." Because of the color of his skin, his life was threatened at this institution, but with the aplomb that would be typical of his response to later threats, he disarmed his attacker.

He was the first Negro to be elected president of Crozer's student body, and this began what would become a series of first for this son whose roots were in slavery.

With a partially satisfied, but still fermenting mind, he matriculated at Boston University, at the time the center of personalism, the philosoph-

ical posture which he had adopted. Studying under two of the greatest exponents of his philosophy, Martin King was to find this theory an enormously sustaining force in the future.

In Boston, he met Coretta Scott, an equally concerned and talented New England Conservatory student from the South. On June 18, 1953, at her Marion, Alabama home she became Mrs. Martin Luther King, Jr. She was later to realize her highest dreams, not in concertizing, but in singing the songs of freedom and being her husband's disciple from "Montgomery to Montgomery."

This happy marriage brought into life four children; Yolanda Denise, born November 17, 1955; Martin Luther III, born October 23, 1957; Dexter Scott, born January 30, 1961; and Bernice Albertine, born March 28, 1963.

The Ph.D. degree was awarded Martin Luther King in 1955, and again there was a great "wrestling inside." Sensitive to the needs of his native South, he decided to return to the land from whence he had sprung, and preach a "socially relevant and intellectually responsible" gospel. He accepted the "call" to Dexter Avenue Baptist Church in Montgomery, Alabama, and began his pastorate September 1, 1954.

The cradle of the Confederacy was a seething cauldron of racial injustice, and this grandson of a founder of the Atlanta Branch NAACP was asked to assume the presidency of the Montgomery Branch NAACP. Again the "wrestling."

Finally, he answered negatively, but on December 1, 1955, the refusal of Mrs. Rosa Parks to give up her seat to a white man on a Montgomery bus made the young, erudite minister answer affirmatively when asked to chair the newly formed Montgomery Improvement Association.

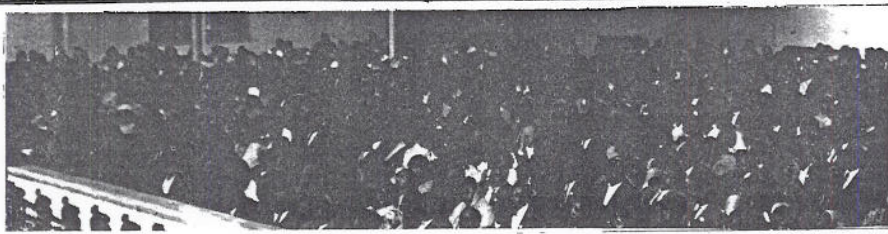
"Christuan love can bring brotherhood on earth. There is an element of God in every man," said he after his home was bombed in Montgomery. This new attack on America's social system gave every day application to the teachings of Jesus, and captured the conscience of the world.

On April 4, 1968, an assassin took the earthly life of Martin Luther King Jr.

Profound, but unpretentious; gentle, but valiant; Baptist, but ecumenical; loving justice, but hating injustice; the deep roots of this Great Spirit resolved the agonizing wrestling and gave all mankind new hope for a bright tomorrow.

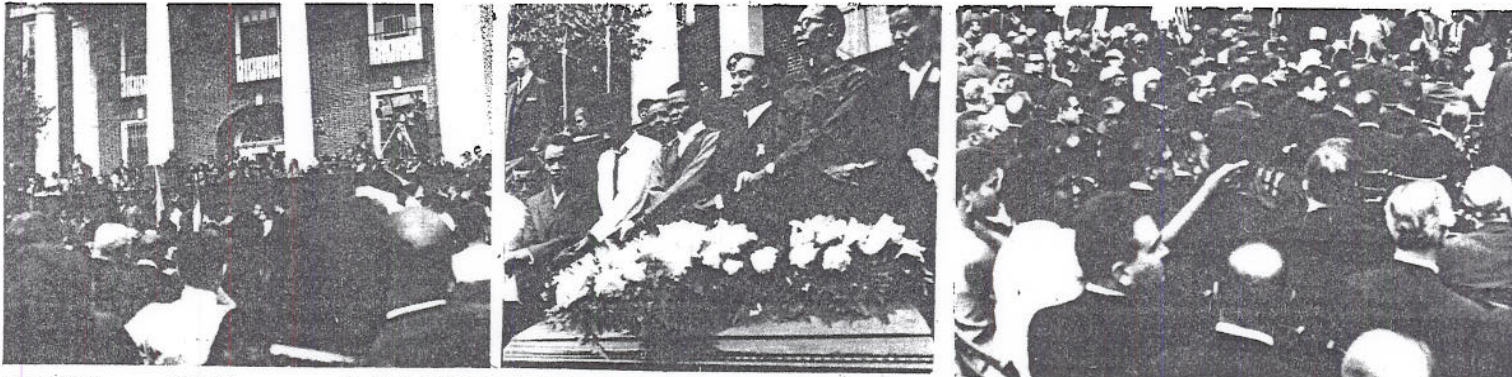
It is, now, for us, the living to dedicate and rededicate our lives to the Cause which Martin Luther King so nobly advanced.

He Had a Dream.



The great leader appeared to sense death as he arrived in Memphis to continue another stage of his campaign for Dignity Jobs and Income for poor people. Despite threats from all sides and lack of adequate protection, Dr. King refused to turn back on his plans to help the city's garbage workers. A crowd of more than 10,000 heard him before the city's first march ended in violence and another 5,000 braved a rain and thunder storm to hear Dr. King on his ill-fated return.

The Real Killers of the "Dream"



ATLANTA — (CNS) — Regardless of who pulled the trigger, apathy and indifference caused an unknown assassin to shoot and kill Dr. Martin Luther King Jr., black and white leaders declared following three funeral services attended by more than a quarter million persons here.

In Memphis, where Dr. King was murdered last April 4 prominent leaders declared that the civil rights leaders death was caused by a deliberately created climate of hate and fear similar to that surrounding the assassination of President John F. Kennedy in Dallas nearly five years ago.

Such outspoken King supporters as The Rev. H. Ralph Jackson, AME Church director, Municipal Judge Benjamin Hooks and white AME minister David Douglass Blackburn told CNS that the Memphis Press, public officials and police encouraged hostility toward of Dr. King by treating him as a troublemaker and criminal" who should be eliminated.

One publication even reprinted "hate" editorials from Dallas newspapers and another metropolitan radio station repeatedly broadcast the minister's room number in the Lorraine Hotel where he was killed from a shot-gun blast from rear bathroom window across the street.

None of the media ever explained that the nine



Dr. Benjamin Mays, President-emeritus of Morehouse College in Atlanta, delivered the memorable eulogy for Dr. King. Mays, who served as advisor, teacher and mentor to the minister throughout his life, declared that all America was responsible for King's death because of the country's apathy toward the Negro leader's non-violent campaign.

week garbage men strike which led to Dr. King's death was caused by chiefly by Memphis mayor Henry Loeb's refusal to deal with the Negro laborers who were paid less than their white co workers and treated inferior work conditions. The mostly Negro workmen were seeking five cents an hour increase now, 10 cents later and equal sanitary conditions and check off dues through union recognition.

Delivering the solemn eulogy for Dr. King on the Morehouse College campus in Atlanta, Dr. Benjamin Mays, president emeritus of Dr. King's alma mater said what was in everyone's mind when he declared:

"The American people are in part responsible for the death of Dr. King because the assassin heard enough condemnation of Dr. King and Negroes to feel that the public sup-

ported his death. He knew many Americans wanted to see King dead." Dr. Mays said. The eulogist explained that he and Dr. King had made a pact to deliver one of the other's eulogy depending upon who died first. "I wish it could have been otherwise because I am three score and 10 and he was only 39, said the educator who advised the civil rights leader.

The only fitting memorial to the slain martyr is for Americans to insist that Dr. King's work for the poor and disenfranchised be continued through the work of congress and the government and private organizations.

Solemn murmurs of Amen swept through the jam packed ivy covered campus in the twilight hours of the day long rites for the slain leader. Dr. King was finally buried in South View cemetery following morning services and a three hour march

through the heart of Atlanta.

Mrs. Coretta King, the black veiled shrouded widow directed the service with poise and dignity as she insisted on the mourners hearing the final words of her husband's directions for his own funeral.

As the dead leaders voice boomed through the church from his usual pulpit, mourning dignitaries and associates tremble with sobs and the deceased's father, the Rev. Martin Luther King Sr., slowly arose and momentarily left the sanctuary.

Mourners ranging from the black garbed Stokely Carmichael to Vice President Hubert H. Humphrey went up and knelt beside Mrs. Kennedy in the simplistic church to personally offer their condolences. Others included former vice president Richard Nixon, Gov. Nelson Rockefeller, cabinet officers

Robert Weaver and Willard Wirtz and Senators Ted and Robert Kennedy.

A tear strained Mrs. John F. Kennedy visited with Dr. King's widow before the service to personally offer her condolences to the surviving mother, father, widow and four children, Dexter, Martin Jr., Bernie and Yolanda.

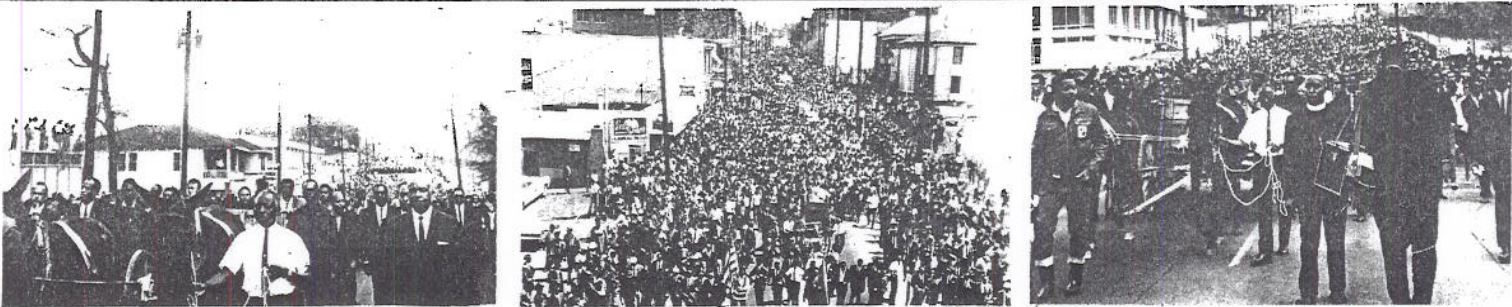
Despite a week of continuous pleas for enraged bitter, frustrated Negro not to dishonor Dr. King's memory with violent reactions, ghetto outbreaks occurred in 110 cities resulting in 30 deaths, 15,000 arrests and 30 million dollars in damages following the slain martyr's assassination.

During the funeral and memorial services, members of an organization of militants called the Black Action Committee issued statements to the crowd saying in part:

"... You are growing restless from anxiety. Please keep your cool for this is the King's way. He gave his life for us surely we can give him a few hours...

"We are working for a common goal, the liberation of the black people in America. Remember if we stand together the roads to liberty and equality stand open for our footsteps...

At week's end, after the funeral, conditions appeared to be returning to normal in most cities as army and national guard units prepared to withdraw from besieged cities.



Symbolic mules and farm wagon was used to lead cortege on march through Atlanta. Procession emphasized need for nation's black poor to move forward from back woods rural economy system to mainstream of affluent industrial America. More than 250,000 persons joined immortal leader's final march for human dignity.

A Sorrowful Nation and World Mourns



Gov. Kerner



Mayor Lindsay



Roy Wilkins



Sen. Fred Harris



Sen. Edward Brooke

Eugene J. McCarthy
Senator from MinnesotaDr. Eugene Canson Balde
World Council of ChurchesU. Thant
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Urban League SecretaryUnited States
of America

Congressional Record

PROCEEDINGS AND DEBATES OF THE 90th CONGRESS, SECOND SESSION

Vol. 114

WASHINGTON, MONDAY, APRIL 8, 1968

No. 59

House of Representatives

The House met at 12 o'clock noon. The Chaplain, Rev. Edward G. Latch, D.D., offered the following prayer:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.—Psalm 23: 4.

Almighty God, Father of all men, stunned by the suddenness of tragedy and shocked by the fury of violence, we turn to Thee for help in this hour of our national need. May the spirit of wisdom guide us, the grace of understanding lead us, and the love of compassion direct us that we may find our way to the promised land of freedom for all, justice for all, peace for all, and finding the way give us courage to walk in it.

We pray that the comfort of Thy spirit may abide in the hearts of those who walk through the valley of the shadow of death. May Thy presence make them strong, give them courage, and hold them steadfast to good will even in the midst of ill will.

"Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness,
Rich in things and poor in soul,
Grant us wisdom, grant us courage
That we fail not man nor Thee."

Amen.

THE JOURNAL

The Journal of the proceedings of Thursday, April 4, 1968, was read and approved.

MESSAGE FROM THE SENATE

A message from the Senate by Mr. Arrington, one of its clerks, announced that the Senate had passed without amendment bills of the House of the following titles:

H.R. 5799. An act to amend the District of Columbia Uniform Gifts to Minors Act to provide that gifts to minors made under such act may be deposited in savings and loan associations and related institutions, and for other purposes; and

H.R. 16324. An act to authorize appropriations to the Atomic Energy Commission in accordance with section 261 of the Atomic Energy Act of 1954, as amended, and for other purposes.

The message also announced that the Senate had passed bills of the following

titles, in which the concurrence of the House is requested:

S. 2123. An act to provide for the control of the alewife, smelts and other fish and aquatic life in the waters of the Great Lakes which affect adversely the fish resources and ecological balance of the Great Lakes; and

S. 2658. An act to amend section 127 of title 23 of the United States Code relating to vehicle weight and width limitations on the Interstate System, in order to make certain increases in such limitations.

AMERICA HAS LOST ANOTHER BATTLE IN THE WAR AGAINST HATE

(Mr. JACOBS asked and was given permission to address the House for 1 minute and to revise and extend his remarks.)

Mr. JACOBS. Mr. Speaker, America has lost another battle in the war against hate.

Who killed this man of peace assassinated reason at a time when America needs reason more than anything else.

This fantastic act of hate has torn at the longing hope of all men of good will—black and white alike—who simply want to live together in peace as good neighbors.

The real minority in this country are those blacks and whites of hate and violence who do not want the rest of us to learn to live together in brotherhood.

Yet one with a bullet or one with a torch can, for a moment, defy a majority. And it is the duty of the true majority of blacks and whites to provide protection against those brutes of violence and the biracial voices of venom which inspire them.

Anyone who thinks that Martin Luther King lived and died only for blacks just does not understand the white man's stake in the peaceful revolution for civil rights.

Like Gandhi and Kennedy, Martin Luther King now belongs to the ages.

THE TRAGEDY AND THE CHALLENGE

(Mr. ASHLEY asked and was given permission to address the House for 1 minute and to revise and extend his remarks and include extraneous matter.)

Mr. ASHLEY. Mr. Speaker, the assassin's bullet has struck again, as it has so

often in our tormented land, this time claiming the life of a distinguished man whose dedication to the cause of human dignity won him esteem in every corner of the world.

So now we are without this gentle man who sought only to bring about, through peaceful means, a more fair and full life for his people and all people.

Our Nation grieves, not only for Dr. King, but for itself. And well it might. For the violence which he rejected and which took his life is abroad in every part of our land. It is a violence born of hatred and contempt for human kind and human aspiration; it strikes against men of high and low station and against innocent women and children.

It is this senseless animosity, this irrational hatred that tears at the very fabrics of our national life. Few are without blame. For if we do not share the hatred, and most of us do not, we accept it in our midst. We abhor the violence but we tolerate the animosity which feeds upon itself until the seeds of violence are sown.

Nor can we escape responsibility by trying to equate the character of this violence with the violence of the arson and pillage of last summer and recent days. This lawless destruction has its own identity, its own ingredients: bitterness, frustration, revenge, humiliation, hopelessness. It has resulted in contempt of property rights, yes, but it is not the product of contempt for human kind or human aspiration, at least not yet.

And herein lies the hope and the challenge which may well determine the fate of our Nation.

The task is twofold. We must have the courage to admit that Negro-Americans have been deliberately and systematically denied the social justice and economic opportunity we proclaim as the birthright of all citizens of the United States, and we must act immediately—in this Congress—to bring about equality in education, housing, and job opportunities, and real improvement in the catalog of ills that oppresses the poor and racially disinherited in this land.

Even more difficult, perhaps, we must have the conscience and the heart to put aside suspicion and hostility, the insidious precursors of tragic violence, and make common cause—white and black

H 2651

Per Borten
Premier of NorwayAbba Eban
Foreign Minister, IsraelGiuseppe Saragat
President of ItalyMrs. Indira Gandhi
Prime Minister of India

Marches For The Poor Led To . . .



Sanitation workers lead march to improve work conditions for themselves. From left to right, Mrs. Rufus Thomas, wife of entertainer and mother of singer star Carla Thomas joins march with the Rev. Douglas Blackburn, white pastor of City's Clayborn African Methodist Episcopal Church. Work stoppage by Garbage men was ended when city finally agreed to recognize union, increase wages and provide equal sanitary conditions for predominantly Negro crew which had been ignored by city.



Memphis Police Chief L.L. Lux walks with L.R. Donaldson, president of Community on the Move (COME) in effort to hold march, but police appear to be waiting for demonstrators as they line up for walk through city. Dr. King looks back warily at line of march which ended in disturbance.

PROPOSALS FOR A LIVING MEMORIAL TO DR. MARTIN LUTHER KING JR.

Dr. Martin Luther King lived and died in the pursuit of social and economic justice for all. His last months were spent in the development of a Poor People's Campaign to confront the nation with the desperate problems of poor people of all races. Frequently he spoke of a guaranteed annual income as one of our country's more urgent needs. He took special interest in the plight of welfare recipients and had been giving us strong support and assistance in the building of our organization.

Those who truly support the ideals for which Martin Luther King fought and died must face and act upon the underlying problems of poverty and injustice in our society.

The National Welfare Rights Organization presents these proposals which speak to some of our central concerns as poor people, in the hope that serious attention will be given to these basic issues. They are offered as a beginning toward the building of the only fitting memorial to Dr. Martin Luther King—a society with liberty and justice for all.

I. REPEAL OF THE WELFARE SECTIONS OF THE 1967 SOCIAL SECURITY AMENDMENTS (PUBLIC LAW 90-248 "ANTI-WELFARE LAW")

This law is the most regressive and racist piece of social legislation in the history of the country. Directly or indirectly, it affects the majority of residents of the ghettos and barriers of our country.

- A. It freezes federal funds for millions of needy children who are desperately poor but presently receiving no public assistance.
- B. It forces mothers to leave their children and accept work or training or be cut off welfare and have their children taken away from them.
- C. It seriously restricts the program of aid to children of unemployed fathers.
- D. It encourages Welfare Departments to further coerce and intimidate poor people.

II. A NATIONAL GUARANTEED MINIMUM INCOME OF \$4,000 FOR EVERY AMERICAN FAMILY

Four thousand dollars per year for a family of four (with \$500 per person adjustments for more or fewer

family members) would be a minimum to raise families out of poverty.

The Guaranteed Minimum Income should also:

- A. provide annual cost of living adjustments
- B. be administered by a simple affidavit, similar to the income tax
- C. include a work incentive allowing families to keep all earnings up to 25% of their guaranteed minimum income and some portion of additional earnings.

III. FEDERAL FUNDS FOR IMMEDIATE CREATION OF AT LEAST THREE MILLION JOBS FOR MEN

There is a desperate need for jobs in the ghettos for men to permit them to assume normal roles as breadwinners and heads of families.

These job programs should:

- A. focus on building critically needed low income housing and community facilities in the ghettos
- B. contribute manpower to extend vital human services such as health care, education and community organization.
- C. give first preference to contracts with organizations controlled by poor people.

IV. ESTABLISHMENT OF A MARTIN LUTHER KING MEMORIAL FUND

This fund should come from private sources to support the self-determined efforts of poor people for community organization and economic development.

A fitting memorial should be at least \$100-million. It should come from contributions from individuals, churches, business, unions, foundations, and other organizations.

NATIONAL WELFARE RIGHTS ORGANIZATION

. . . Mass Reaction



Suzie McDonald, one of demonstrators talks with one of the parade marshals. Memphis police move in on crowd as looting breaks out and the National Guard later moves in.



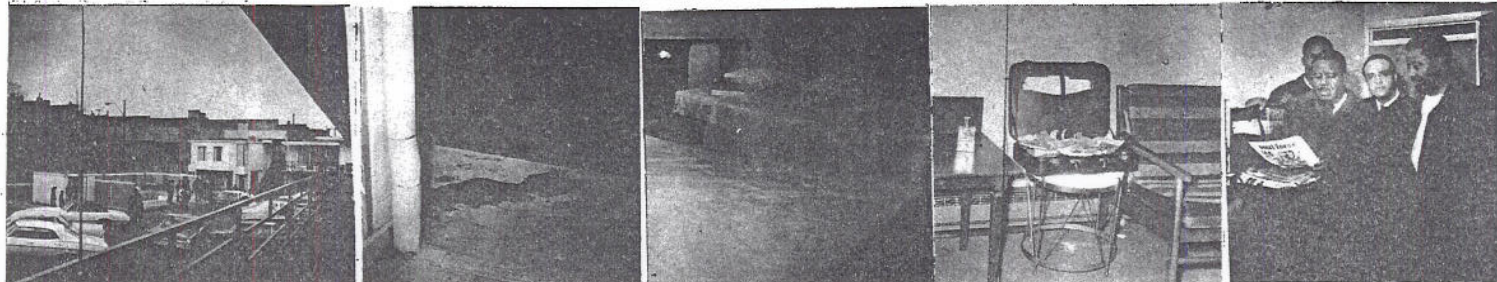
Erie Memphis street scene prevailed after 16 year old High School senior Larry Payne was shot and killed during melee. Mourners cried over youth's body and his mother, Mrs. Lizzie Payne, was overcome with grief at funeral service for son a week before Dr. King was assassinated.

Martyrdom . . . And



Violent outbreak brought Dr. King and staff's return to Memphis to restore non-violence to campaign in preparation for gigantic poor people's campaign in Washington. Leader met with community organization representatives to plan march and was shot and killed as he left Lorraine Motel for dinner with local minister. Killer identified as Eric Starvo Galt, alias James Earl Ray, alias John Willard, shot from bathroom across the street where landlady rented him a room in transient hotel. He escaped down stairs.

Scene below show spot where Dr. King died and his briefcase viewed by associates.



Memorial March

Dr. Abernathy Announces Timetable for March on Washington in Poor People's Campaign

Rev. Ralph David Abernathy, President of the Southern Christian Leadership Conference (SCLC) has revealed detailed plans for the Poor People's Campaign, which is to be the most massive and militant nonviolent movement in history.

The Campaign, starting April 29 with presentation of Poor People's demands to government officials in Washington, D.C., includes a march from Memphis, Tenn., from the spot where Dr. Martin Luther King Jr. was assassinated; a wagon train of poor people through the South; a shanty town in Washington; movements of people to Washington from all parts of the United States; a huge march on Washington; and continued escalating demonstrations in the Nation's Capital.

Rev. Abernathy, the closest associate and friend of Dr. King for 13 years and his successor as SCLC President, will lead the start of all major activities in the Campaign both in and outside Washington.

The schedule:

Monday, April 29: Dr. Abernathy and about 100 poor people from throughout the nation and other national leaders begin presenting demands to government officials and Congressional leaders. The group of 100 will do this for three days.

Wednesday night, May 1: Mass meeting in Memphis.

Thursday morning, May 2: Abernathy will lay a mem-

orial star in cement on the balcony outside Room 306 of the Lorraine Motel in Memphis, where Dr. King fell April 4 when struck by the assassin's bullet. The SCLC President will immediately lead a mass march out of Memphis toward Marks, Mississippi.

Saturday, May 4: The Memphis march arrives in Marks location of some of the most extreme poverty in the United States. A mass meeting will be held that night.

Sunday, Mar 5: The first of three major caravans to Washington begins outside Jackson, Mississippi. Poor people from Mississippi will start this "Southern leg" of the Campaign walking to Jackson for a mass meeting.

Monday, May 6: Dr. Abernathy will lead the Southern leg on a march out of Jackson. (This caravan, and others from the Midwest and Northeast, will march part way in cities and states along the routes toward Washington and move part way in buses, cars, wagons and other vehicles).

Tuesday morning, May 7: Dr. Abernathy will lead the start of a wagon train, including mule-drawn carts, from Marks. This wagon train will proceed through Mississippi, Alabama, Georgia, South Carolina, North Carolina and Virginia, picking up additional Poor People on the way and arriving in Washington in about 25 days.

Tuesday afternoon, May 7: Approximately 1,000 of the marchers from Memphis will depart from Marks on a bus caravan to Washington, with overnight stops and

rallies planned for Nashville and Knoxville, Tenn., and Danville, Va.

Wednesday night, May 8: Dr. Abernathy will speak at a mass meeting in Chicago, kicking off the Midwestern caravan.

Thursday night, May 9: Dr. Abernathy will speak at a mass meeting in Boston, kicking off the Northeastern caravan which goes down the East coast.

Sunday, May 12: The marchers who went from Memphis to Marks, Mississippi, will arrive in Washington.

Monday, May 13: The people who have arrived from Memphis by way of Marks will begin building the shanty town "City of Hope" in Washington. This City will be a place for poor people to sleep, eat, have education and cultural programs while they carry out the Campaign in Washington.

Thursday, May 16: The Midwestern caravan will arrive in Washington.

Friday, May 17: The Northeastern caravan will arrive in Washington.

Saturday, May 18: The Southern caravan will arrive in Washington.

Monday, May 20: Major demonstrations will begin.

Thursday, May 30: The massive March on Washington from all parts of the nation will be held. All persons who support the Campaign are invited to come to Washington and stay if they wish.



Staff members Bernard Lee, Rev. Abernathy, the Rev. Andrew Young were shocked and stunned by tragedy, but agreed campaign must go on. Southern Christian Leadership Conference, headed by King, is organization of ministers and their congregations. Group arranged for brief services in Memphis and body to be returned to Atlanta. Grim pictures show blood of victim and last remains at Lorraine Motel where Dr. King last slept.



The Life And Times of America's



Martin Luther King Jr. began his ministry and career in Montgomery where he helped organize Montgomery Improvement Association to protest segregation and discrimination on buses and other areas. From the very beginning the young minister urged his followers to practice non-violence.

Members of Dr. King's Christian Army



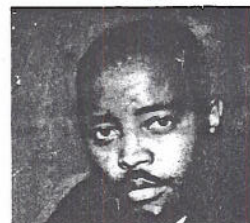
Martin Luther King, Sr.
Atlanta



Ralph Abernathy
Atlanta



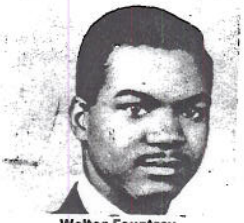
Fred Shuttlesworth
Cincinnati



Hosea Williams
Atlanta



C.C. Sims
New York



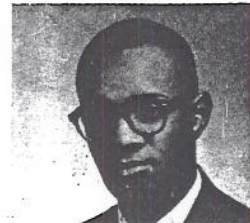
Walter Fauntroy
Washington



Nelson Smith
Birmingham



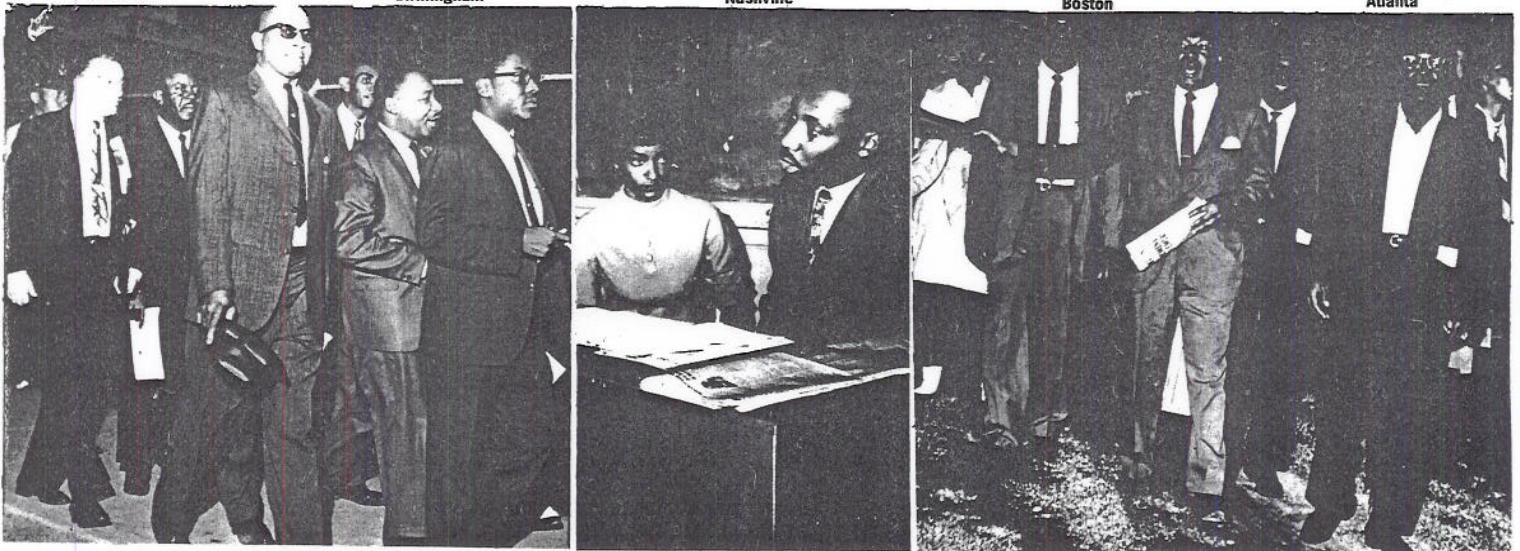
Kelly Miller Smith
Nashville



Virgil Wood
Boston



John Lewis
Atlanta



At end of 368 day protest by Montgomery Improvement Association, Dr. King and his colleague, the Rev. Abernathy, rode busses on an integrated basis to climax victory. Montgomery march started ministers on the road to leadership of nationwide civil rights movement and world wide peace movement.

Immortal Man of Love & Peace



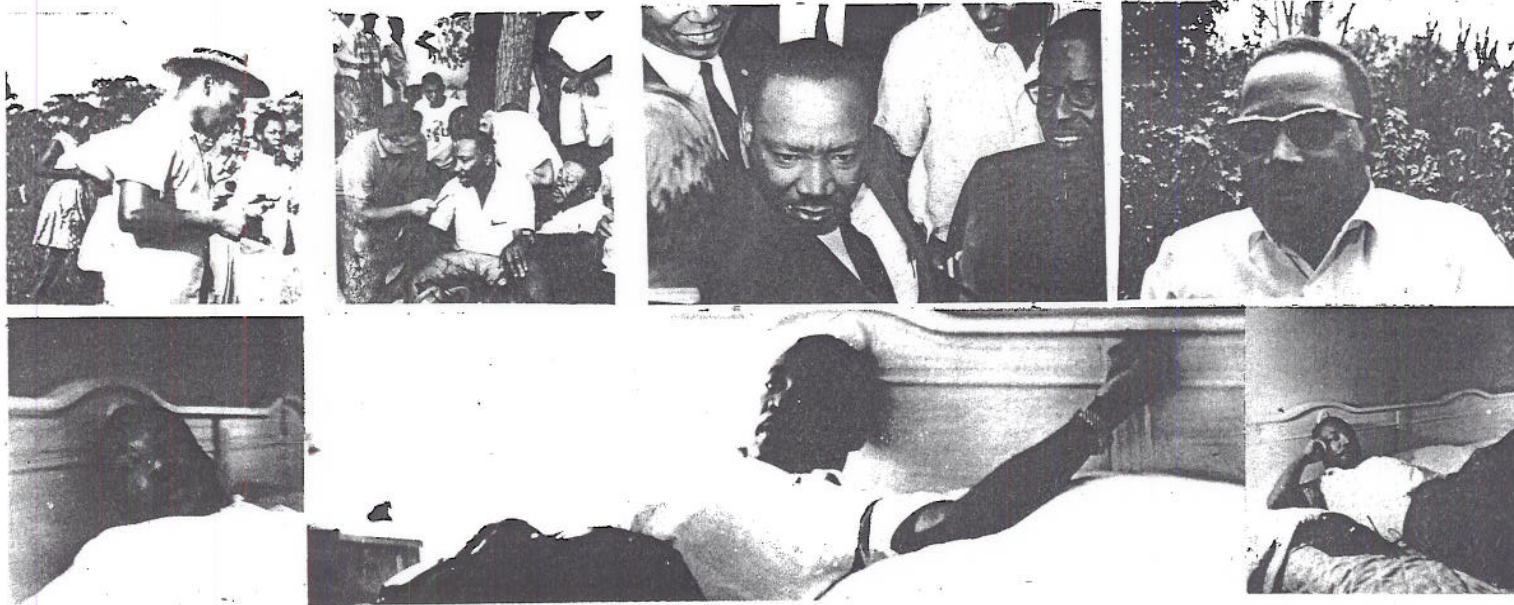
From humble walks with local citizens, Dr. King soon began meeting with Presidents, civil rights leaders, religious leaders and international figures. He also developed the capacity to go to jail and accept punishment for his beliefs. Dr. King believed the "power of redemptive suffering" could save the nation.



Dr. King and Rev. Abernathy also went into pool halls and street corner crowds to carry their message of non-violence. The great leader could be happy at a Nobel Peace Prize ceremony, a family picnic, baseball game, or in the solitude of his library and Mahatma Ghandi philosophy.



His greatest attention was received on marches through Montgomery, Ala.; Albany Ga., St. Augustine, Fla.; Birmingham; Selma., Chicago, Memphis, and Mississippi. He rests on the Meredith march through Mississippi and confers with co-leaders Floyd McKissich and Stokely Carmichael, who first raised cries of Black Power on march in answer to white backlash over civil rights demands.



In unusual intimate scenes, Dr. King is shown relaxing in Memphis on eve of his assassination. Minister ate last meal of fish and salad and shared it with his life long friend, Rev. Abernathy.

All photos on Pages 3, 4, 6, 7, 8, 10, 12, 15, 16 by Ernest Withers

***The Rev. Dr.
Martin Luther King Jr.***

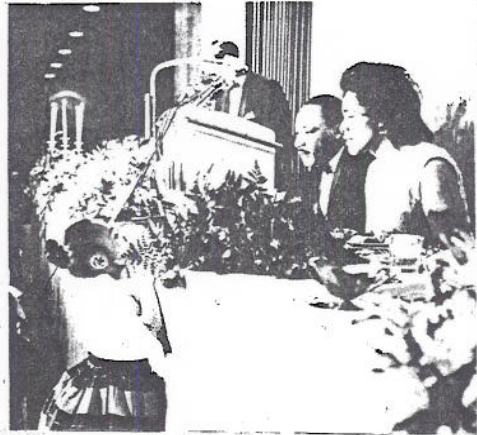
1929-1968



Dr. King's Family



CORRETTA KING



The King family L. to R.:— Yolanda, Coretta, Bernice, Martin III and Dexter share their mother's love of music.

Dr. King received his Christian ideals from his family and tried to impart them to his children and associates. He took oldest daughter, Yolanda to Nobel Peace prize ceremony and welcomes son, Michael in earlier days with Coretta.



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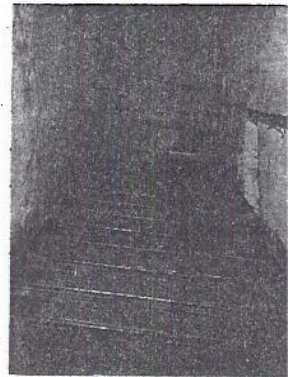
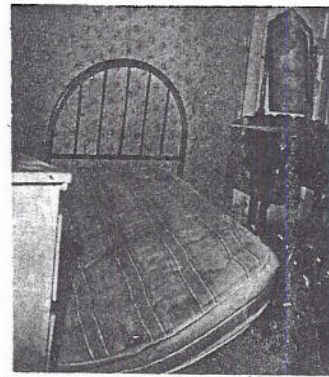
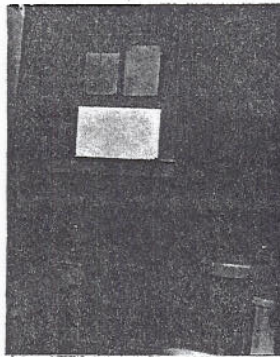
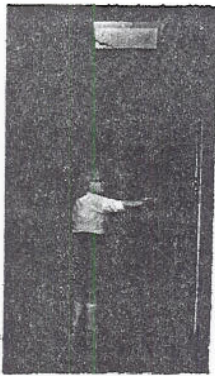
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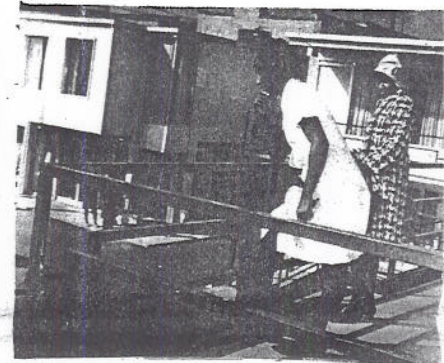
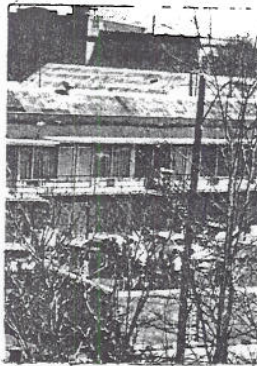
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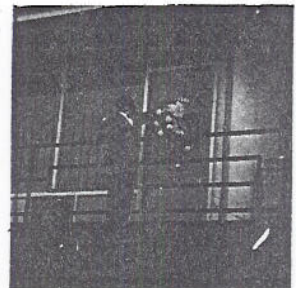
Murder in Memphis . . .



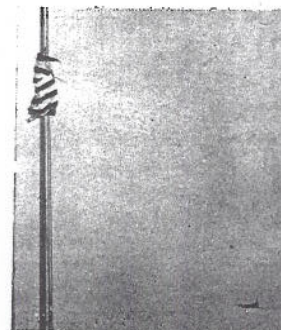
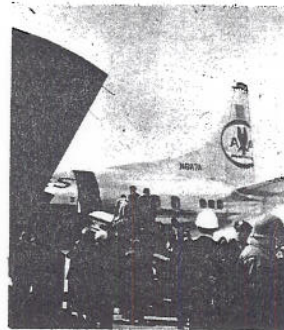
Main street transient house was used by killer for assassination. Landlady points to room used by murderer as well as bathroom and escape steps.



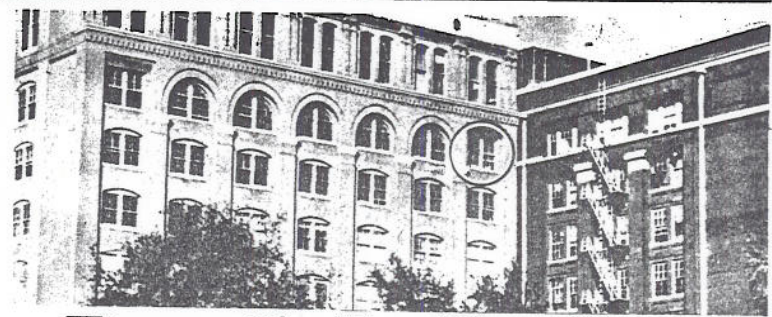
Detective agent stands at window murderer fired from toward Lorraine Motel where Dr. King was living. Maid shows spot where victim was standing.



Musician Ben Branch points to Room 306 where Dr. King was living. Rev. Jesse Jackson tearfully describes death moment to newsmen and police as motel owner Walter Bailey hangs wreath.



The Rev. Abernathy prepares for body to be shipped to Atlanta. The Rev. James Bevel supervises ill-fated departure of body on return flight as nation's flags fly at half mast.



Like Death In Dallas

As the FBI and Law enforcement authorities in 50 states and half the world seek Eric Gault, alias James Earl Ray, as the slayer of Dr. Martin Luther King Jr., the striking similarities of the murder to the assassination of President Kennedy are causing officials to wonder if the crimes were planned by the same plotters.

The following similarities in the assassination of President Kennedy and Dr. King are considered too important to be overlooked.

1. The killers were evidently sharpshooters and rifle experts.
2. They both used the same technique in acquiring a window to overlook the path of their victim from a distance.
3. They both used telescopic sights on their weapons.
4. They both dropped their weapons without apparent concern for identification.
5. They evidently planned their assassinations in detail and plotted their escape in advance. Gault was more successful with Memphis police than Oswald was with Dallas authorities.

6. They both reportedly had links with money interests who supplied them with funds.

7. But, both Oswald and Gault appeared to be "loners" in carrying out their missions.

8. They were evidently intent upon only one victim indicating a single purpose rather than random or "mad" shooting.

9. They displayed similar physical features.

10. They both had apparent connections in New Orleans where authorities believe President Kennedy's assassination was planned.

Although Lee Oswald was "punished" for President Kennedy's assassination before 100 million television viewers, authorities are still investigating the possibility that he was linked to a conspiracy involving other planners of the crime.

Authorities also appear to have evidence that Gault or Ray, the suspected slayer of Dr. King, was linked to an assassination conspiracy planned in Memphis or some other city or the killer was a hired assassin.



Fatal shooting of Dr. Martin Luther King Jr., April 5, by lurking assailant with 30.06 rifle and telescopic lens was strikingly similar to murder of President Kennedy, November 22, 1963. Like President Kennedy's killer, Dr. King's assassin hit target with one shot, fled down steps from building across the street and fled into crowd. Both murders stunned the nation into action as courageous widows, Mrs. Jacqueline Kennedy and Mrs. Coretta King, reigned at final rites and attempted to carry on for their husbands.

THE MOURNERS

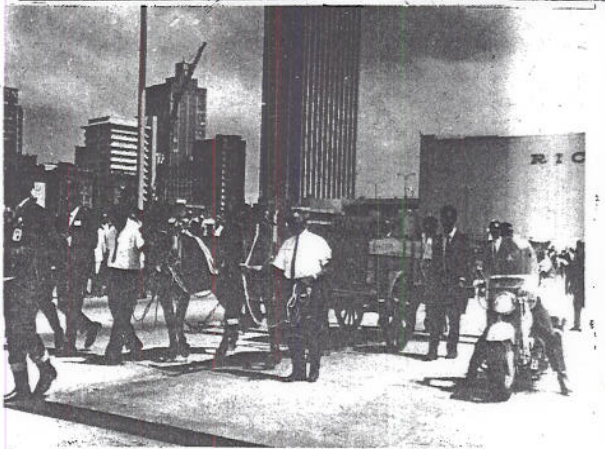
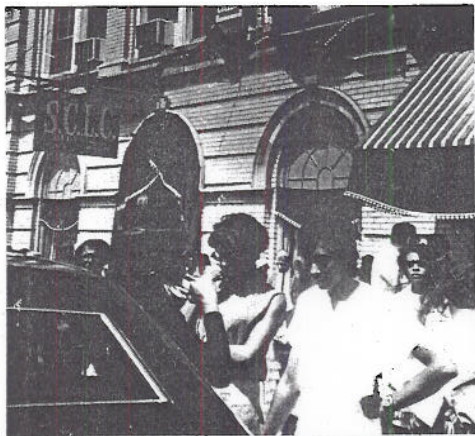
Mrs. King to follow in husband's foot steps



Mrs. John F. Kennedy called on Mrs. Coretta King and her family to deliver personal condolences following tragedy. Widow pledged to help carry on her husband's works.

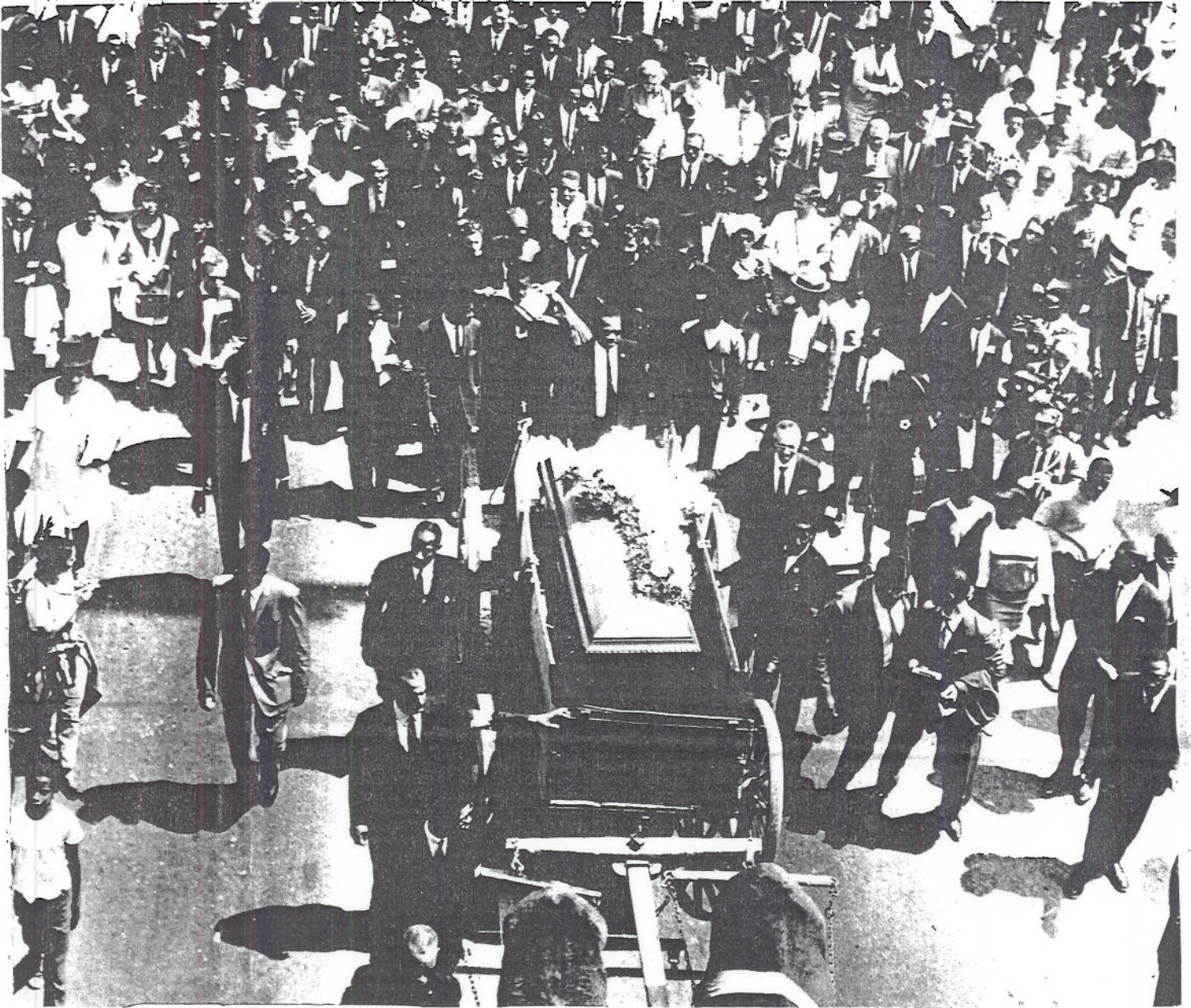
Martin Luther King Jr. Strides Toward Freedom

1955-56	Montgomery Bus Boycott				
1957	Founding of the Southern Christian Leadership Conference (SCLC)	1961	Freedom Rides; the Albany Movement — Albany, Georgia	1965	The Selma-to-Montgomery March; The Voting Rights Act of 1965
1958	Beginning of massive South-wide voter registration	1962	Establishment of SCLC Citizenship Education Program and SCLC Operation Breadbasket	1966	The Chicago Movement; the March Against Fear in Mississippi
1959	Nonviolent education programs; school integration drives	1963	The Birmingham Movement; The March on Washington	1967	The war in Vietnam and the call for peace; the Cleveland Movement
1960	Founding of the Student Nonviolent Coordinating Committee; the sit-in movement	1964	The Nobel Prize for Peace; the Civil Rights Act of 1964	1968	The Poor People's Campaign: Memphis



Mrs. King arrives at Southern Christian leadership Conference headquarters and attends funeral with Rev. Martin Luther King Sr. and Mrs. King senior. She is escorted from memorial services (r.) Symbolic mule and wagon carries leaders body through Atlanta as Dr. King's daughter, Yolanda; his brother, A.D. King Berniece, Mrs. King, Rev. Abernathy and Martin III and Dexter lead mourners.

THE LAST MARCH

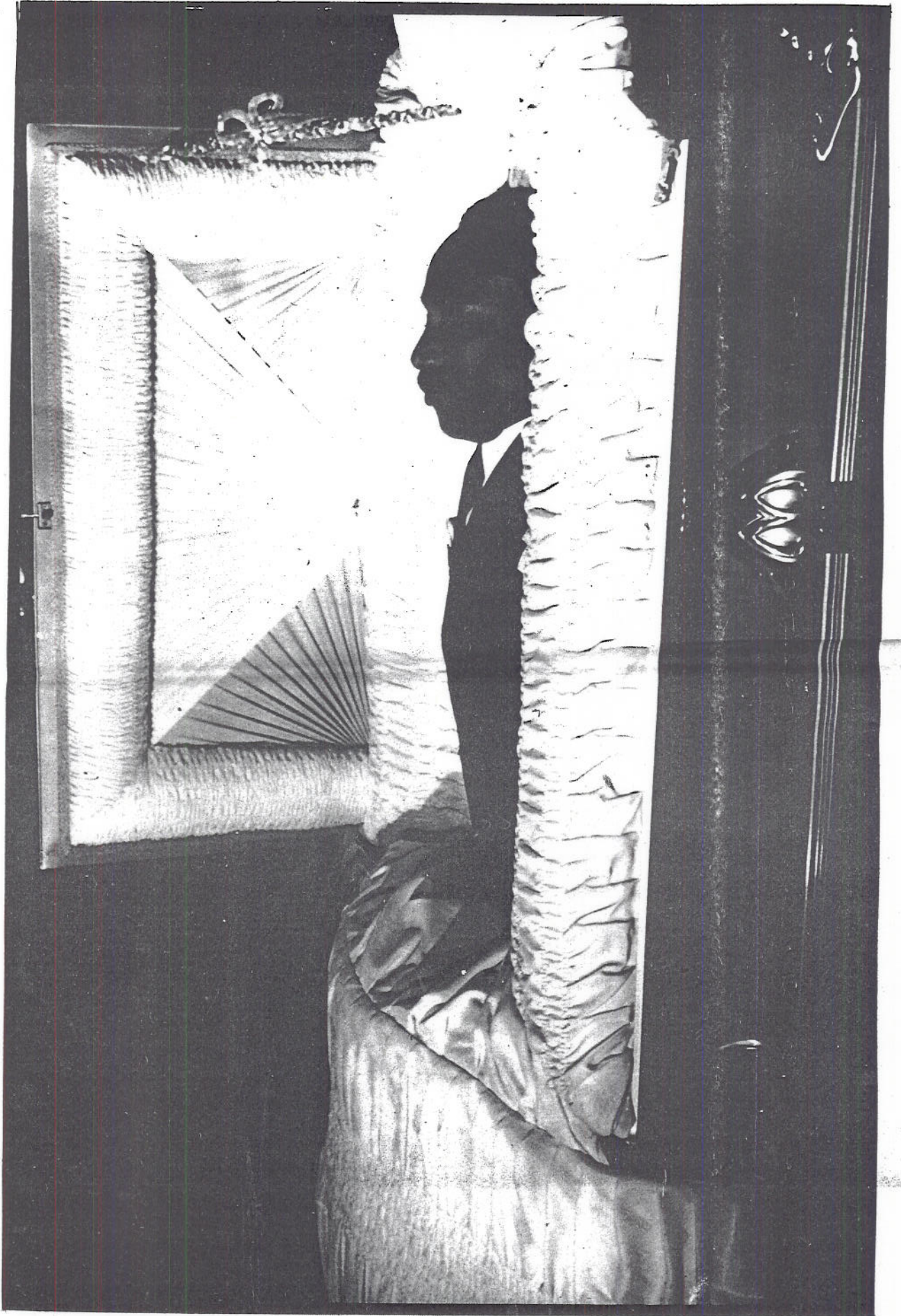


Flower crossed, African mahogany casket is carried in symbolic farm wagon drawn by two mules on Dr. King's final march as mournful leaders, Hosea Williams and Rev. Andrew Young lead cortege.



AP/WIDE WORLD PHOTOS

Free At Last. Free At Last Thank God Almighty. I'm Free At Last



Dr. Martin Luther King Jr.
1929-1968