

American Minute with Bill Federer Booker T. Washington and Rev. Martin Luther King, Jr. - "We cannot walk alone."

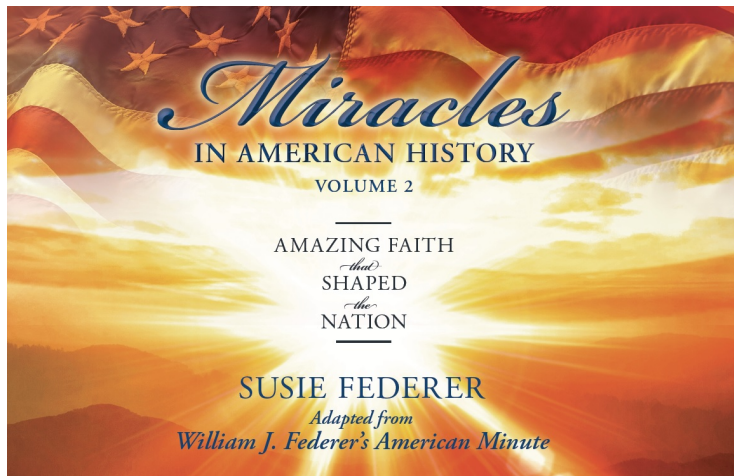
Booker T. Washington was born in a slave hut on a plantation in Franklin County, Virginia, APRIL 5, 1856.

He taught himself to read and write, stating:

"In all my efforts to learn to read, my mother shared fully my ambition and sympathized with me and aided me in every way she could."



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He attended

school after working all day.

At age 16, after the Civil War had ended, **Booker T. Washington** walked nearly 500 miles to attend the **Hampton Institute** in Virginia, founded by **Union General Samuel Chapman Armstrong**.

Booker Washington's School Days at Hampton

NATHALIE LORD*



Booker Washington as a Hampton Student

IT was in the fall of 1873 that I went to Hampton to teach. The first Academic Hall, destroyed by fire a few years later, was the only brick building on the place. In this building were the recitation rooms and the assembly room. The old barracks, left by the soldiers at the close of the war, were still standing, and in them were the school dining-room, kitchen and laundry and a part portioned off for the girls' dormitories.

The girls' evening study-hour was kept in the laundry. I can still see that low, dimly-lighted room and smell the fires on which the irons were heating. At some of the long tables girls were still ironing, while at others studying was going on. Overhead were stretched clothes-lines hung with freshly-ironed garments. Often drowsy students were aroused from their slumbers by the wild rush of cats through the laundry to the dining-room beyond in search of scraps of meat, stuck on a fork and pinned to the under side of the table—scraps placed there in the morning by some "work student," who had gone off early to the fields and hoped thus

to provide against a possible lack at the evening meal. But this primi-

*One of Mr. Washington's Hampton teachers, referred to in "Up from Slavery."

Washington stated:

"I have spoken of my admiration for **General Armstrong**, and yet he was but a type of that **Christ-like body of men and women** who went into the Negro schools at the close of the war by

the hundreds to assist in lifting up my race.

The history of the world fails to show a higher, purer, and more unselfish class of men and women than those who found their way into those Negro schools."



Lord, one of the teachers, from Portland, Maine, taught me how to use and love the Bible ...

... I learned to love



Graduating from the Hampton Institute in 1875, Booker T. Washington wrote in his book, *Up From Slavery*, 1901:

"Perhaps the most valuable thing that I got out of my second year at the Hampton Institute was an understanding of the use and value of the Bible.

Miss Nathalie

to read the Bible, not only for the spiritual help which it gives, but on account of it as literature.

The lessons taught me in this respect took such a hold upon me that at the present time, when I am at home, no matter how busy I am, I always make it a rule to **read a chapter or a portion of a chapter in the morning,** before beginning the work of the day.



Whatever ability I may have as a public speaker I owe in a measure to **Miss Lord."**

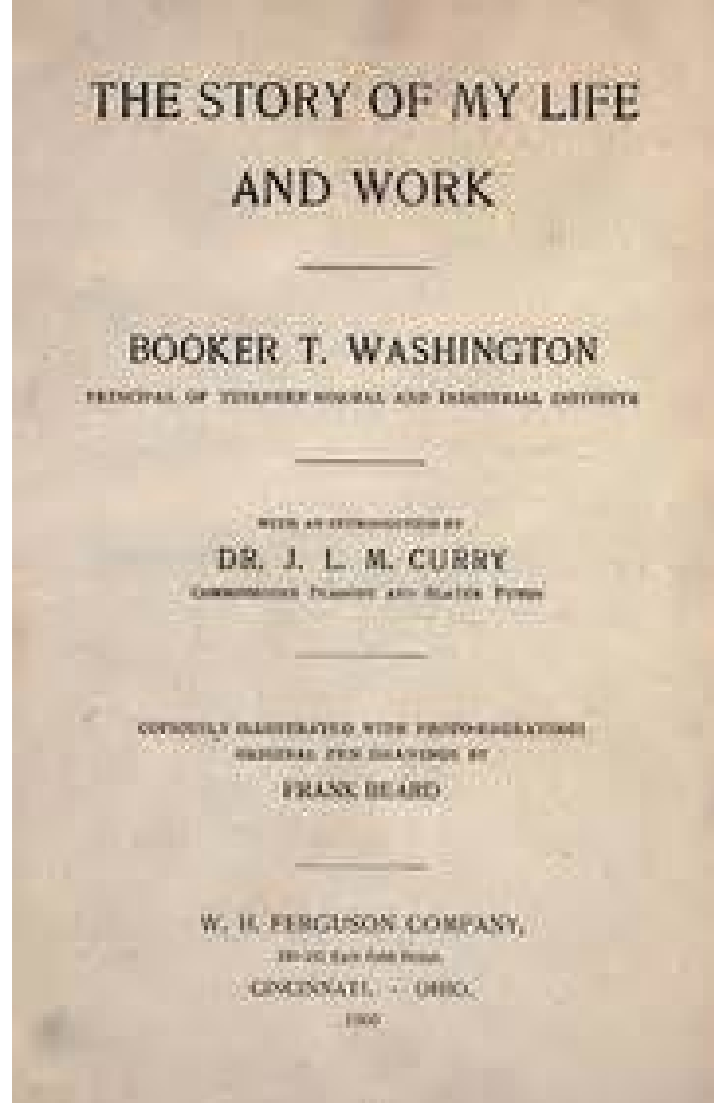
Booker T. Washington wrote in *The Story of My Life and Work* (1901):

"Aside from **Gen. Armstrong** ... the persons who made the deepest impression upon me at **Hampton** were **Miss Nathalie Lord** and **Miss Elizabeth**

Brewer, two teachers from New England.

I am especially indebted to these two for being helped in my spiritual life and led to **love and understand the Bible.**

Largely by reason of their teaching, I find that a day rarely, if ever, passes when I am at home, that I do not **read the Bible.**"



Miss Natalie Lord wrote in an article for the **Hampton Institution** publication, *The Southern Workman* (May 1902):

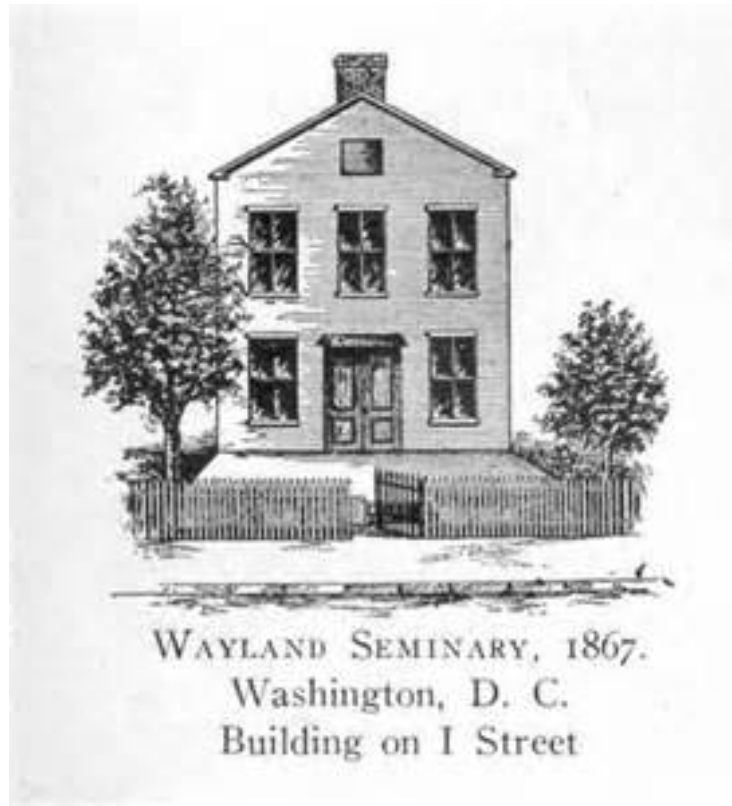
"Booker, as we always called him ... I was much interested in him from the first. His quiet, unassuming manner, his earnestness of purpose and faithfulness greatly

impressed me.

I saw in him one whom you could completely trust. He was diligent in his business ... and yet unselfish in his thought for others."

Later, **Booker T. Washington** attended **Wayland Baptist Seminary** in Washington, DC.

He moved to West Virginia and worked in a salt furnace and coal mine.



In 1876, he taught school in Malden, West Virginia, where he also taught a Sunday School class at the **African Zion Baptist Church**.

Washington returned to teach at the Hampton Institute.

In 1881, at the age of 25, **Booker T. Washington** founded the **Tuskegee Institute** in Alabama with 33 students.

Students not only had to learn academics, but also trade skills. They grew their own crops and raised livestock.



Washington

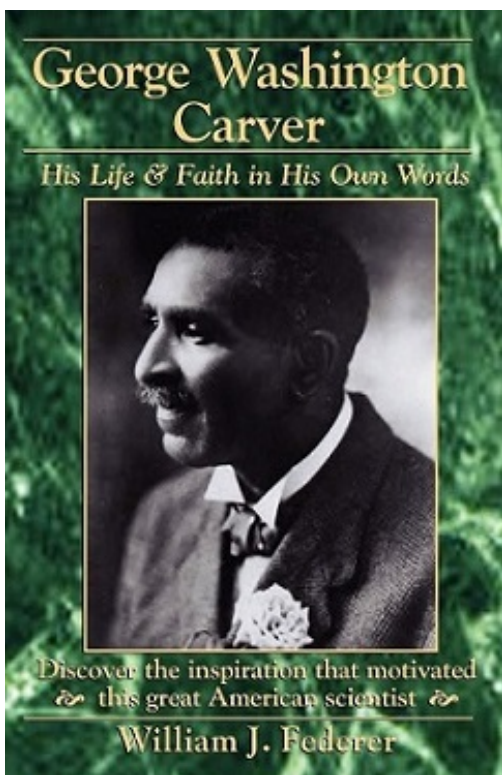
observed that since slaves had been forced to work so hard on plantations, once freed, some held the expectation that they did not have to work as hard, even though they benefited from it.

He countered this by teaching:

- "No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem."
- "I want to see you own land."
- "What is equally important, each one of the students works ... each day at some industry, in order to get skill and the love of work, so that when he goes out from the institution he is prepared to set the people with whom he goes to labor a proper example in the matter of industry."



- "Few things can help an individual more than to place responsibility on him, and to let him know that you trust him."
- "To do a common thing in an uncommon way."
- "To do our work so well that it will be a difficult task for anyone to improve upon what we have done."
- "To live up to the high-water mark of daily duty. Whoever does this will meet with constant unexpected happiness and encouragement."



[George Washington Carver - His Life and Faith in His Own Words](#)

Booker T. Washington hired **Robert Robinson Taylor**, the first African-American architect from MIT, who graduated near the top of his class.

Students made the bricks and helped

build over 100 campus building, constructing classrooms, barns, outbuildings, and in 1899, **Tuskegee's** impressive chapel.

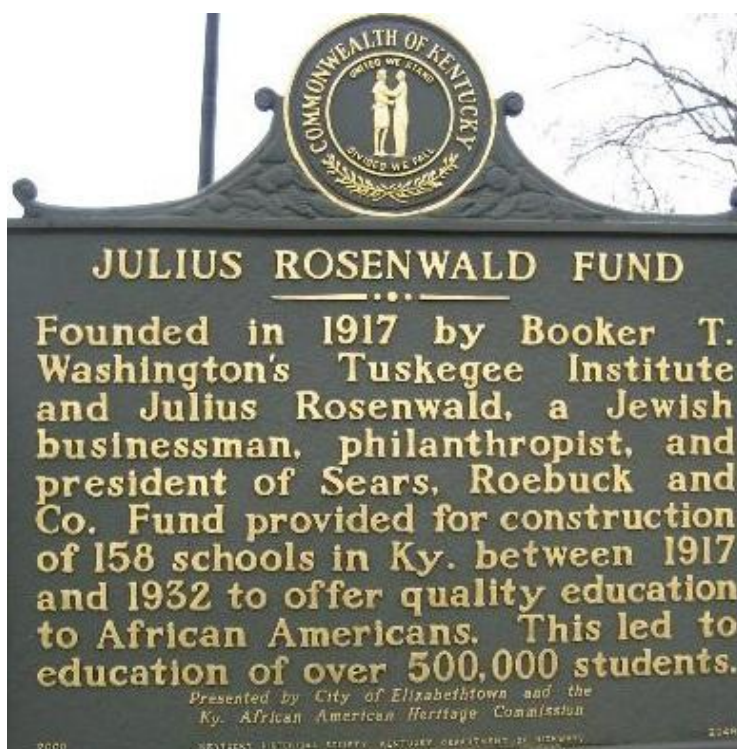
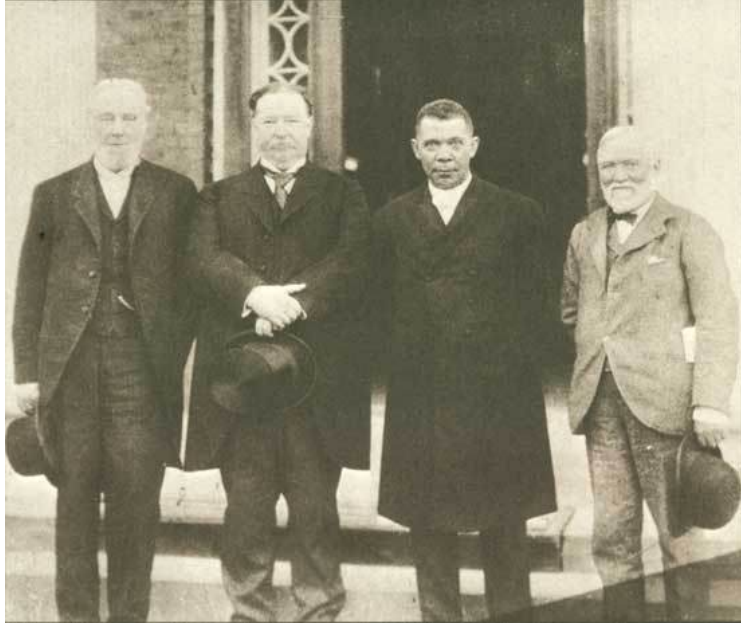


In the Spring of 1896, **Booker T. Washington** invited **George Washington Carver** to teach at **Tuskegee**, as he had just received his Master's Degree from Iowa State Agricultural Institute.

Booker T. Washington became friends with the leading

men of his day,
including:

- President **William McKinley**;
- President **Theodore Roosevelt**;
- President **William H. Taft**;
- Steel industrialist **Andrew Carnegie**;
- Standard Oil's **John D. Rockefeller** and **Henry Huttleston Rogers**;
- **George Eastman**, inventor and founder of Kodak;
and
- Sears, Roebuck & Company President **Julius Rosenwald**.



Julius Rosenwald funded a pilot program of over 100 elementary schools, designed and operated by **Tuskegee**.

Rosenwald and Carnegie took a "matching fund" approach to expand to 4,977

schools, 217 teacher homes and 163 shop buildings in 15 States.

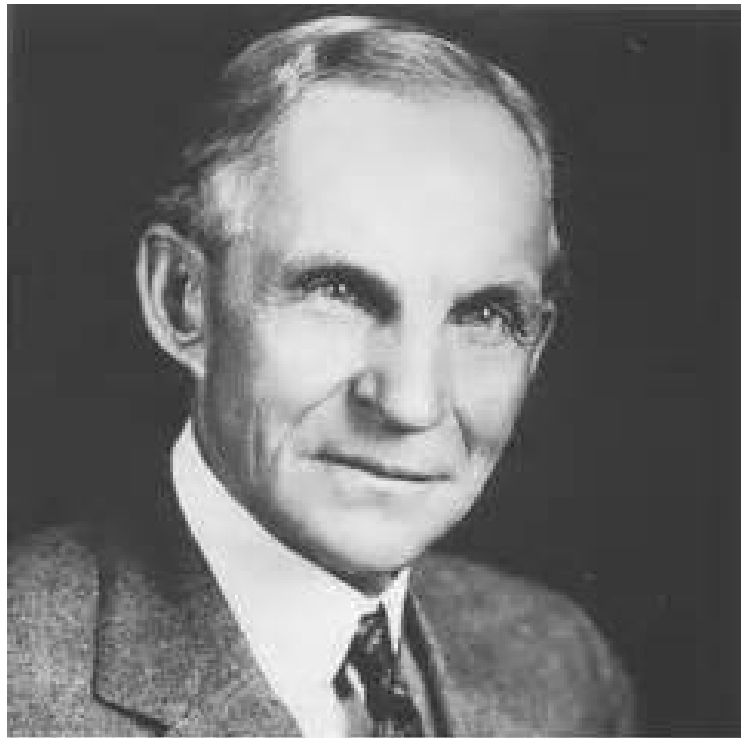
An **Agricultural College on Wheels** taught over 2,000 farmers in 28 States.



Booker T. Washington was thankful for rich people who supported his work at **Tuskegee** (*Up From Slavery*, 1901):

"The more I come into contact with wealthy people, the more I believe that they are growing in the direction of looking upon their money simply as an instrument which **God** has placed in their hand for doing good with.

... I never go to the office of **Mr. John D. Rockefeller**, who more than once has been generous to **Tuskegee**, without being reminded of this.



The close, careful, and minute investigation that he always makes in order to be sure that every dollar that he gives will do the most good -- an investigation that is just as searching as if he were investing money in a business enterprise -- convinces me that the growth in this direction is most encouraging."



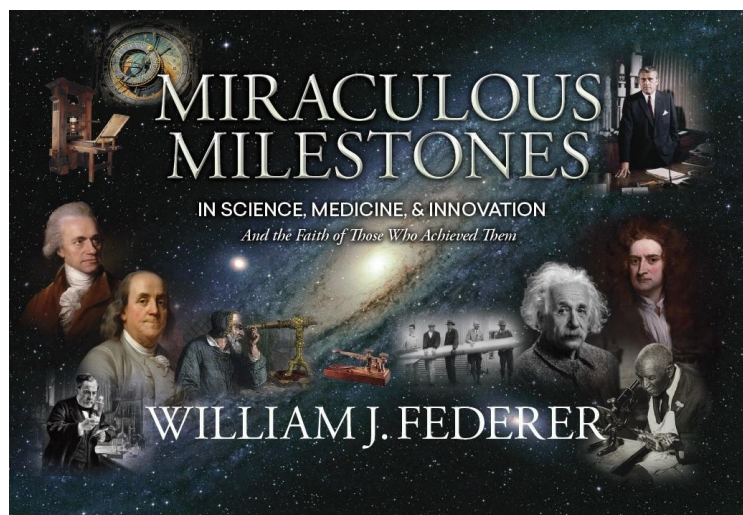
Washington added:

"In the city of Boston I have rarely called upon an individual for funds that I have not been thanked for calling, usually before I could get an opportunity to thank the donor for the money ...

The donors seem to feel, in a large degree, that an honor is being conferred upon them in their being permitted to give ...

Nowhere else have I met with, in so large a measure, this fine and **Christ-like spirit** as in the city of Boston, although there are many notable instances of it outside that city. I repeat my belief that the world is growing in the direction of giving."

[MIRACULOUS MILESTONES in Science, Medicine & Innovation - And the Faith of Those Who Achieved Them](#)



Booker T. Washington was



grateful for the generosity of Christian churches, as he wrote in *Up From Slavery*, 1901:

"In my efforts to get money (for **Tuskegee Institute**) I have often been surprised at the patience and deep interest of the

ministers, who are besieged on every hand and at all hours of the day for help.

If no other consideration had convinced me of the value of the **Christian life**, the **Christ-like work** which the **Church of all denominations** in America has done during the last thirty-five years for the elevation of the black man would have made me a **Christian**.

In a large degree it has been the pennies, the nickels, and the dimes which have come from the **Sunday-schools**, the **Christian Endeavor societies**, and the missionary societies, as well as from the church proper, that have helped to elevate the Negro at so rapid a rate."

As recorded in
The Booker T. Washington Papers, Volume 3:
1889-1895,
compiled by Louis R. Harlan, editor,
(University of Illinois, 1974, page

93), he wrote:

"As a rule a person should get into the **habit of reading his Bible**. You never read in history of any great man whose influence has been lasting, who has not been a **reader of the Bible**."



Booker T. Washington continued his description of **Tuskegee Institute**:

"While the institution is in no sense denominational,

we have a department known as the **Phelps Hall Bible Training School**, in which a number of students are prepared for the ministry and other forms of **Christian work**, especially work in the country districts."

He added:

"In the school we made a special effort to teach our

students the **meaning of Christmas**, and to give them lessons in its proper observance ...



The Season now has a new meaning, not only through all that immediate region, but ... wherever our graduates have gone."



Washington wrote in *Up From Slavery*, 1901:

"When speaking directly in the interests of the **Tuskegee Institute**, I usually arrange, sometime

in advance, a series of meetings in important centers.

This takes me before churches, **Sunday-schools**, **Christian Endeavour Societies**, and men's and women's clubs. When doing this I sometimes speak before as many as four organizations in a single day."

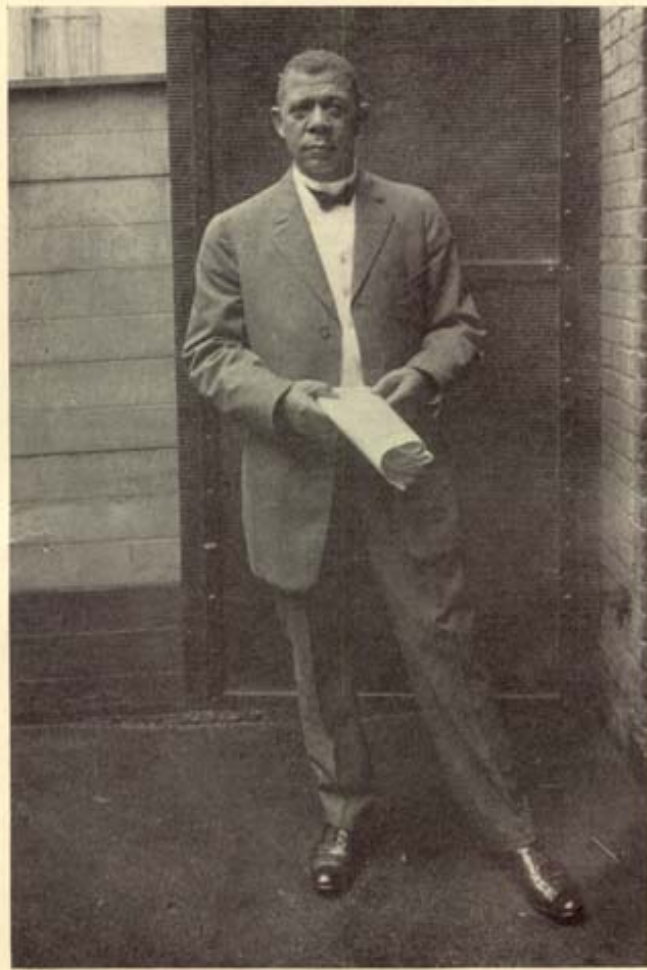
In *Up From Slavery* (1901), **Booker T. Washington** wrote:

"While a great deal of stress is laid upon the industrial side of the work at **Tuskegee**, we do not neglect or overlook in any degree the

religious and spiritual side.

The school is strictly undenominational, but **it is thoroughly Christian**, and the spiritual training of the students is not neglected.

Our **preaching service, prayer-meetings, Sunday-school, Christian Endeavor Society, Young Men's Christian Association**, and various **missionary organizations**, testify to this ..."



A NEW PORTRAIT OF MR. WASHINGTON

"When I had something to say about the white people I said it to the white people; when I had something to say about coloured people I said it to coloured people."



He added:

"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."

One of these Bible classes was taught by **Dr. George Washington Carver**, who wrote to **Booker T.**

Washington, on
May 28, 1907:

"For your
information only.

Mr. B.T.

Washington,

About three
months ago 6 or 7
persons met in my

office one evening and organized a **Bible class**, and
asked me to teach it.



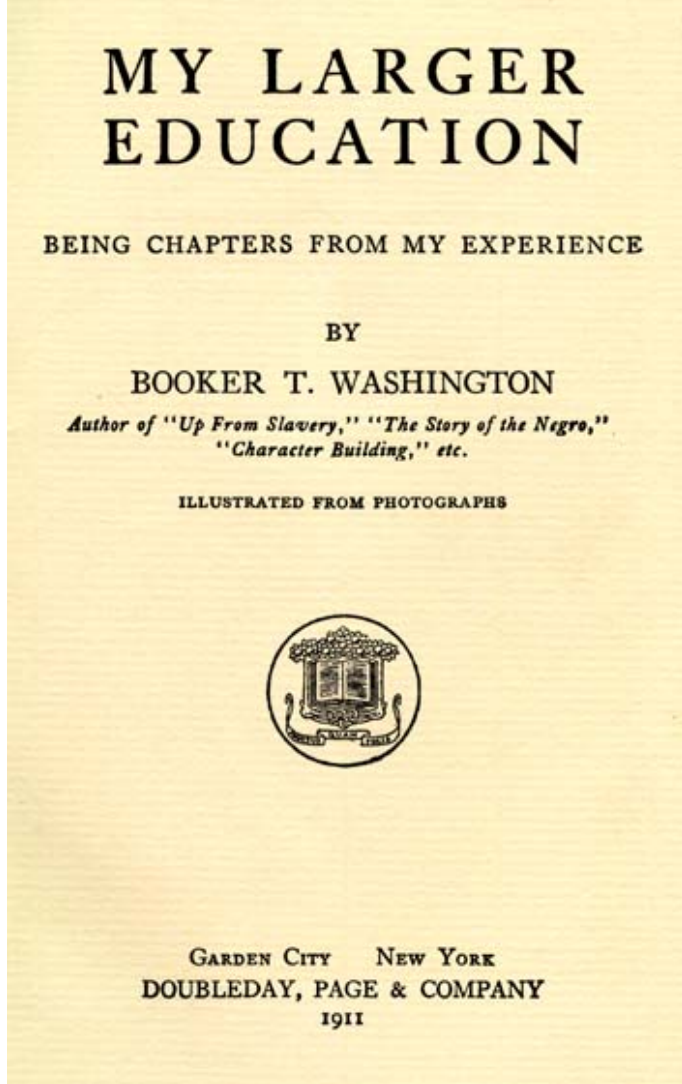
I consented to start them off. Their idea was to put in the
20 or 25 minutes on Sunday evenings which intervene
between supper and **chapel service**.

We began at the first of the **Bible** and attempted to
explain **the Creation story** in the light of natural and
revealed religion and geological truths. Maps, charts
plants and geological specimens were used to illustrate
the work.

We have had an average attendance of 80 and often as
high as 114. Thought these facts would help you in
speaking of the religious life of the school. Very truly.

G.W. Carver."

Though **Tuskegee**
was non-sectarian, its
daily life was
permeated by active
religion which
included Sunday
preaching services
and Sunday school
classes, daily
evening chapel
devotionals and a



"Week of Prayer" held for two weeks every January.

A Bible Training school was established in 1893 to prepare students for Christian ministry.

Students helped out at community churches on Sundays; ran a Y.M.C.A. that looked after the sick, needy, and elderly in the area; and staffed a Humane Society for the proper care of animals.

On May 24, 1900, **Booker T. Washington** delivered an address, "The Place of the Bible in the Uplifting of the Negro Race," at Memorial Hall in Columbus, Ohio:



"No man can **read the Bible** and be lazy."

Booker T. Washington stated May 24, 1900:

"The men doing the vital things of life are those who **read the Bible** and



are **Christians** and not ashamed to let the world know it."

In *Up From Slavery* (1901), he wrote:

"Great men cultivate love ... **Only little men cherish a spirit of hatred.**"

He added:

"The man is unwise who does not **cultivate** in every manly way the

friendship and goodwill of his next-door neighbor, whether he be **black or white.**"

"**In the sight of God** there is **no color line**, and we want to cultivate a spirit that will make us forget that there is such a line anyway."

Many places and items were named for him, including:

- a bridge,
- a mountain,
- a ship,
- an airplane,
- a stamp,
- a coin,
- a college,
- parks,
- buildings
- elementary schools,



- middle schools,
- high schools.



One high school named for him was **Booker T. Washington High School** in Atlanta, Georgia, where **Martin Luther King, Jr.**, was a student 1942-44.

The pastor of Atlanta's **Ebenezer Baptist Church**, **Rev. Martin Luther King, Jr.**, rose to national prominence through the Southern Christian Leadership Conference.



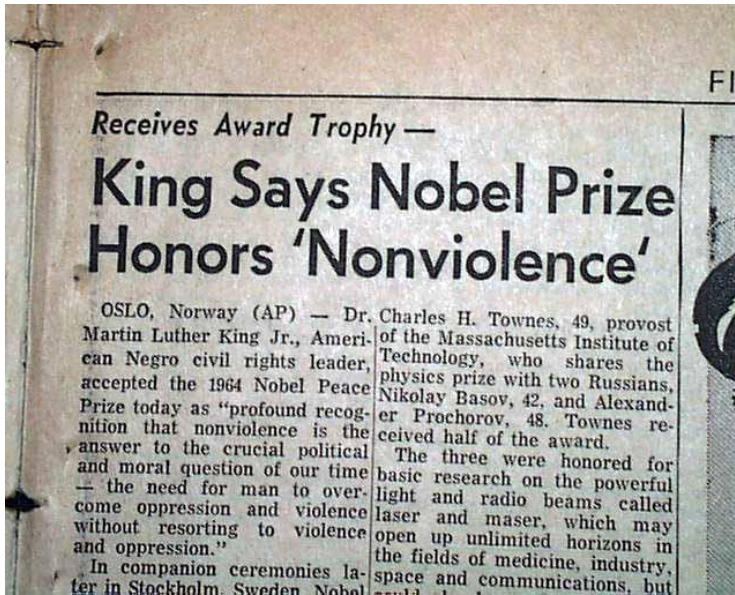
Rev. King, Jr. was awarded the Nobel Prize in 1964.

Rev. Martin Luther King, Jr., as well as **Archbishop Desmond Tutu**,

were influenced by the German Confessing Church leader **Deitrich Bonhoeffer**, who resisted Hitler's anti-Christian totalitarian socialism.

Rev. King was

also influenced by the non-violent methods of India's **Mahatma Gandhi** who resisted Britain's centralized big government.



Rev. Dr. Martin Luther King, Jr., said August 28, 1963:

"Now is the time to open the doors of opportunity to **all of God's children**

...

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

...

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."



In the same spirit,
retired **NBA**
player Charles
Barkley stated on
a CBS Sports
panel, April 3,
2021:

"Man, I think most **white people** and **black people** are
great people.

I really believe that in my heart, but I think **our system is**
set up where our **politicians**, whether they're
Republicans or **Democrats**, are **designed to make us**
not like each other so they can **keep their grasp of**
money and power. They **divide and conquer**

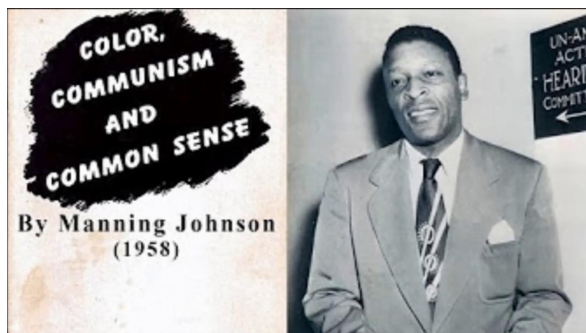
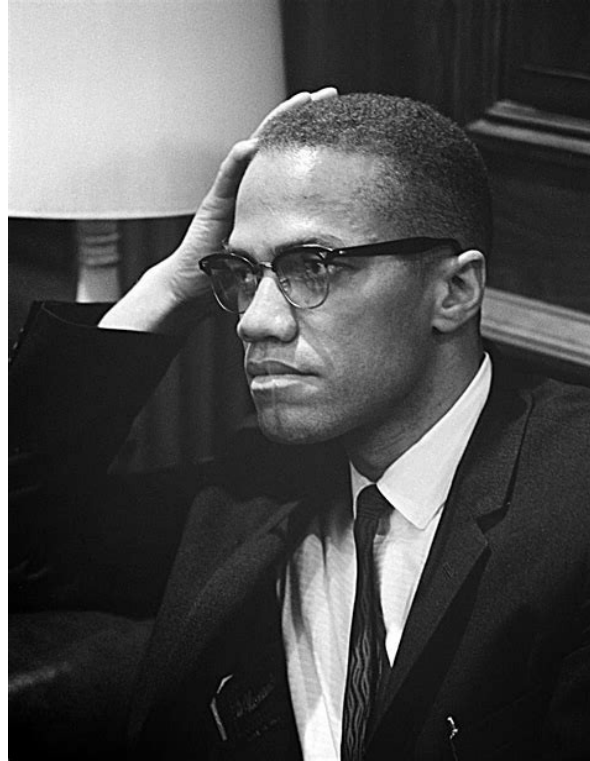
We're so stupid following our **politicians** ... Their only job
is, 'Hey ... **let's make the whites and blacks not like**

each other, let's make rich people and poor people not like each other, let's scramble the middle class.' I truly believe that in my heart."

Malcolm X gave a similar statement in 1963 before he was assassinated:

"The white liberal differs from the white conservative ... Both want power, but **the white liberal** ... has perfected the art of posing as the Negro's friend and benefactor ... to use the Negro as a **pawn** or a weapon in this **political football game** that is

constantly raging between the white liberal and the white conservative ... and **the white liberals control this ball.**"



In 1958, **Manning Johnson** wrote an exposé titled ***Color, Communism and Common Sense.***

He stated shortly before being killed in an automobile accident:

"Like other Negroes, I experienced and saw many injustices and inequities around me based upon color, not ability ...

After two years of practical training in organizing street demonstrations, **inciting mob violence**, how to **fight the police** and how to politically **'throw a brick and hide'** ... I was given an ... **intensive course** in the theory and

practice of **red political warfare** ... that changed me from a novice into a dedicated red — a **professional revolutionist** ...

I began to realize the full implications of how the Negro is used as a **political dupe by the Kremlin hierarchy** ...

White leftists descended on Negro communities like locusts, posing as 'friends' come to help 'liberate' their black brothers ...

Everything was inter-racial ... cleverly devised as a camouflage of **the red plot to use the Negro** ... beating the racial drums ... even if the Negro masses are left prostrate and bleeding — expendables **in the mad scramble for power.**"

Community organizer **Saul Alinsky** wrote in *Rules for Radicals*:

"Disruption ... is the first step ...



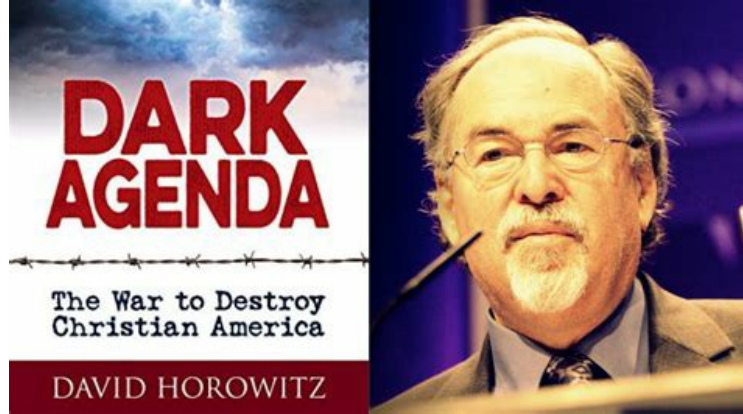
The organizer must first **rub raw the resentments of the people of the community; fan the latent hostilities** of many of the people to the point of overt expression ...

Search out **controversy** ... **Create the issues or problems** ... **Stir up dissatisfaction and discontent** ...

The organizer ... **polarizes the issue** ... to lead his forces into **conflict** ... The real arena is **corrupt and bloody.**"

Former Communist **David Horowitz** explained:

"The issue is ever the issue. **The issue** is always the **revolution** ...



In other words ... **civil rights or women's rights** ...

blacks ... are only instruments in the larger cause, which is **power**.

Battles over rights and other issues, according to **Alinsky**, should never be seen as more than occasions to advance **the real agenda**, which is the **accumulation of power.**"



Franklin D. Roosevelt had warned Congress, January 3, 1940:

"Doctrines that set group against group, faith against faith, **race against race**, class against class, **fanning the fires of hatred** in men too

despondent, too desperate to think for themselves, were used as **rabble-rousing slogans** on which **dictators could ride to power**.

And **once in power** they could **saddle their tyrannies on whole nations.**"

On April 16, 1963, **Rev. King** wrote:

"I stand in the middle of two opposing forces in the Negro

community.

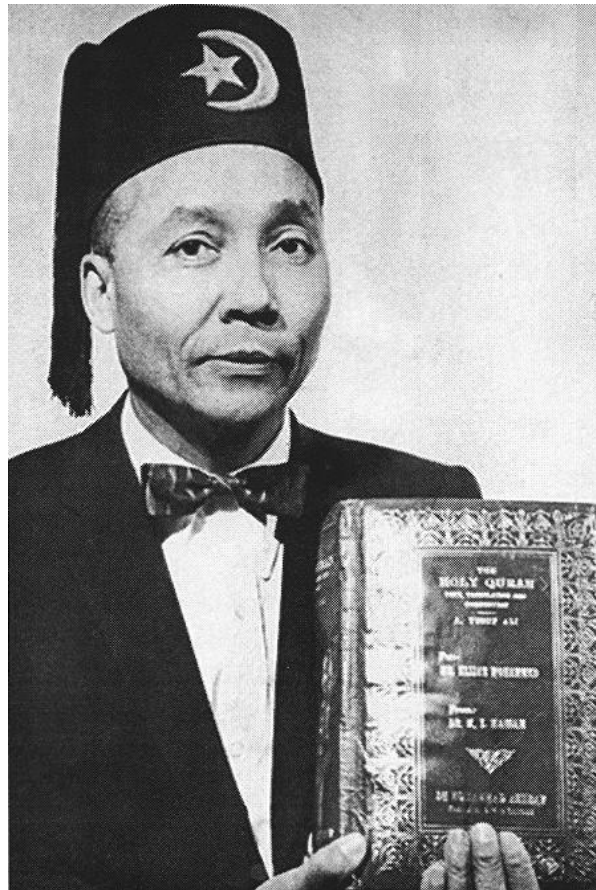
One is a force of complacency ...

The other force is one of **bitterness and hatred**, and it comes perilously close to **advocating violence.**



... It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being **Elijah Muhammad's Muslim movement ...**

I have tried to stand between these two forces, saying that we need emulate neither the 'do-nothingism' of the complacent **nor the hatred of the black nationalist.**



For there is **the more excellent way of love and non-violent protest.**

I am grateful to God that, through the influence of the Negro church, **the way of non-violence** became an integral part of our struggle."



Rev. King
proclaimed August
28, 1963:

"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 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."**

This closely resembled **Booker T. Washington's** attitude, who wrote July 28, 1896:

"I am very glad to hear that **The Salvation Army** is going to undertake work among **my people in the southern states.**

I have always had the greatest respect for the work of **The Salvation Army** especially because I have noted that it **draws no**



color line in religion ...

God bless you in all your **unselfish Christian work.**"

Rev. Martin Luther King, Jr., was assassinated April 4, 1968.



On November 2, 1983, **Rev. Martin Luther King, Jr.'s** birthday was designated by **Ronald Reagan** as a **National Holiday.**

Reagan stated:

"**Dr. King** had awakened something strong and true, a sense that **true justice must be colorblind**, and that among **white** and **black** Americans, as he put it,

'Their destiny is tied up with **our destiny**, and their freedom is inextricably bound to our freedom; **we cannot walk alone.**'"

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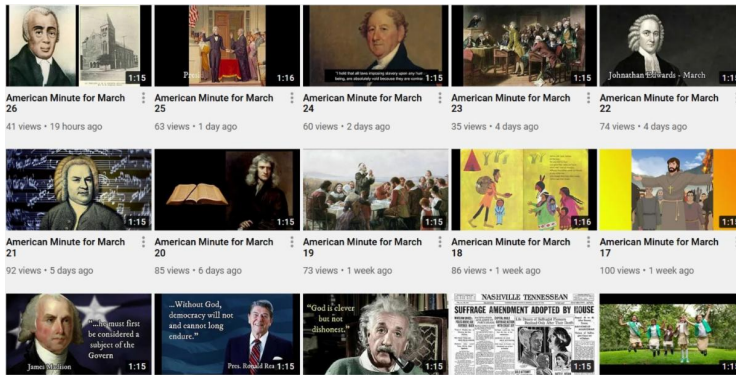
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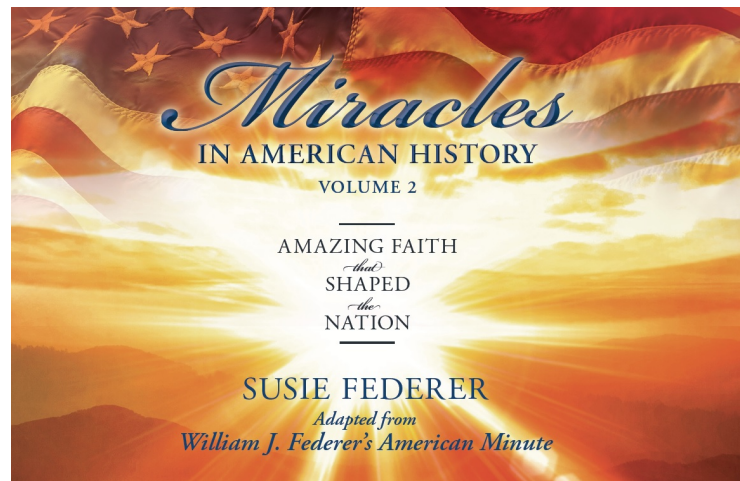


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