

Lincoln Review

LETTER

Editor's Comment

Re-examining Booker T. Washington: Black America's Prophetic Leader

In recent years, Booker T. Washington, the pre-eminent black leader and educator of the late 19th and early 20th centuries, has come under increasing criticism by many in the black community -- and among academics of all races -- for promoting self-help and economic independence rather than political action, as advocated by others such as W.E.B. Du Bois -- as the best way to advance members of his race in the post-Civil War years in the South.

In June 2006, to celebrate the 150th anniversary of Washington's birth, a symposium was held at Northwestern University, sponsored by the Heartland Institute, a Chicago-based public policy research institute whose mission is to discover, develop, and promote free market solutions to social and economic problems. The papers delivered at this symposium have recently been published under the title, "Booker T. Washington, A Re-Examination."

In the Introduction, Lee Walker, president of the New Coalition for Economic and Social Change, notes that, "Although many today have never heard of him, the Wizard of Tuskegee was, without doubt, the most powerful and influential black leader of his time, and arguably of all time. He received

honorary degrees from Harvard and Dartmouth, dined with U.S. Presidents and the Queen of England, and was the first black person to have his image appear on a U.S. stamp and commemorative coin. President Eisenhower created a national monument to Booker T. Washington in 1956."

Concerning Washington's famous speech at the Atlanta Exposition in 1895, Dr. Rayford W. Logan, Professor of History at Howard University, wrote in his book "The Betrayal of the Negro from Rutherford B. Hayes to Woodrow Wilson" that, "Booker T. Washington's speech in Atlanta...was one of the most effective pieces of political oratory in the history of the U.S. It deserves a place alongside that in which Patrick Henry proclaimed, 'Give me liberty or give me death.'"

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Clark Howell, editor of THE ATLANTA CONSTITUTION, praised the speech as “one of the most notable speeches ever delivered to a Southern audience.” Pulitzer Prize winning David Levering Lewis counted Washington’s speech as “one of the most consequential pronouncements in American history.”

In Lee Walker’s view, “It is astounding that a man so widely respected and even revered by his contemporaries is now so thoroughly overlooked. What was it that made Booker T. Washington the central figure in American race relations at the dawn of the 20th century? Why did historians of the era label the years 1895-1915 ‘The years of Washington?’ And why have modern scholars been so quick to dismiss this mountain of a man? These questions and many others were addressed during the course of the symposium.”

Washington leapt onto the national scene following the nationwide publication of his speech at the Atlanta Exposition in 1895. Perhaps it was fitting that 1895 was also the year that respected abolitionist Frederick Douglass died. Douglass, one of Washington’s personal heroes, had been black America’s leader and spokesman for 50 years. Washington inherited Douglass’s firm belief in the strength and capability of his black brethren. When a white journalist asked Douglass, “What do you blacks want from white people?” Douglass’s response was, “Just leave us alone and we can take care of ourselves.” It was Washington’s firm belief that former slaves could stand on their own feet and achieve prosperity in American society.

In the years leading up to 1895, Washington earned a solid reputation by founding and directing Tuskegee Institute. While the Freedmen’s Bureau had used northern white men to establish and run schools such as Fisk, Howard, and Hampton, Washington was the first black to lead such a school. Washington was confronted with the challenge of transforming emancipated slaves into productive and prosperous citizens. The end of Reconstruction and resurgence of violent white supremacy complicated his mission. After running Tuskegee for 14 years, Washington developed strong opinions about how blacks should pursue freedom and prosperity.

A second theme in Washington’s life, closely tied to education, was self-reliance. Tuskegee began as a Normal School and focused on training black men and women to become skilled at building, farming and other occupations so they could earn their way into mainstream American society. Washington was convinced, as he wrote in “Up From Slavery” in 1901, that “the actual sight of a first-class house that a Negro has built is ten times more potent than pages of discussion about a house that he ought to build, or perhaps could build.”

A third Washington theme was entrepreneurship. Living at a time of racism and segregation, Washington encouraged black men and women to look at the need for goods and services in their communities as an opportunity to start their own businesses. In 1900, Washington founded the first black businessman’s association -- the National Negro Business League (NNBL). He personally helped

many black businesses to get started by introducing black entrepreneurs to white investors.

In 1901, Washington published his autobiography, “Up From Slavery,” which became the best-selling book ever written by a black. It was eventually translated into seven languages and was as popular in Europe as it was in Africa. “Up From Slavery” was more than an autobiography. It was an explication of Washington’s major themes: education, self-help, and entrepreneurship.

Lee Walker writes that “Having achieved political equality with whites, blacks have largely achieved the agenda set out by Du Bois and his followers. The time seems right to discuss a New Agenda that can advance the black community, an agenda that will help blacks solve the problems that break up too many families and undermine economic security. In the words of Thomas Sowell, ‘The economic and social advancement of black Americans in this country is still a great unfinished task. The methods and approaches currently used for dealing with this task have become familiar over the years and they demand reexamination.’ If blacks are to achieve the fullness of the American Dream, we need to move beyond political agitation and re-embrace the agenda of Booker T. Washington: quality education, self-reliance, character and entrepreneurship.”

Addressing the symposium, Professor Anne Wortham of Illinois State University, declared that, “As a member of the Tuskegee Institute class of 1963, I was truly a beneficiary

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of Booker T. Washington's legacy...One of Washington's well-known metaphors was, 'Cast down your bucket where you are.' That was a theme in his history-making speech at the Atlanta Exposition in 1895...Washington's critics have distorted the metaphor to suggest that his words were those of an appeaser of white racism, an 'Uncle Tom.' It is wrongly used to suggest that Washington believed the best approach to race relations was that blacks should not protest the system of white supremacy that blocked their strivings. But if Washington actually believed that blacks should not protest the state of their community, why did he devote all of his life to promoting industrial education, economic self-sufficiency, self-responsibility, and self-cultivation?... 'Cast down your bucket' was the advocacy not of resignation or passive accommodation, but of self-initiated and self-responsible action."

At the 1922 unveiling of the Booker T. Washington memorial, Dr. George Cleveland Hall said of Washington: "He changed a crying race to a trying race and put in their hands the wonderful crafts of the age. He instilled in their minds the dignity of labor and urged them to stop marking time, but keep pace with the grand march of civilization."

Anne Wortham argues that, "'Cast down your bucket where you are' is a methodology of progress, not of passivity and stagnation. Passivity is the abdication of responsibility. Washington was exhorting blacks and whites to get on with doing what was necessary to bring about their mutual advancement...Since Washinton, few leaders in the black community have emphasized the connection between virtue and success. The most concerted opposition to Washington's philosophy of thrift, industry and self-help, and his emphasis on the primacy of black economic development, was led by the NAACP, founded in 1909, which espoused a program of public agitation for the Negro's full civil and political rights."

In his book "Plural But Equal," Harold Cruse writes that, "Immobilized by its policy of political activism, the NAACP was put in the position of relying on Roosevelt's New Deal as the bountiful dispenser of black uplift. The result was that blacks were made economic wards of the state...blacks born during the 1930s and beyond would become the 'Children of the New Deal,' indoctrinated with the psychology of dependency on government."

Those who criticize Washington tend to forget the age in which he lived and the challenges he confronted. Professor Robert J. Norell of the University of Tennessee, declares that, "...the writing on Washington by scholars, at least in the modern period, from the Civil Rights movement forward, has not placed him accurately in the context of Tuskegee and of the white South where he had to work. The hostility to black education -- and I mean any black education, not just classical education or liberal education -- the hostility toward even industrial education from whites in the South in the 1890s and the first decades of the 20th century was vicious and virulent...Men

such as Ben Tillman in South Carolina, Tom Heflin in Alabama, James K. Vardaman in Mississippi, and the novelist Thomas Dixon argued that Washington's commitment to black education was ultimately a challenge to white supremacy."

Norell states that, "These were intensely racist political leaders who were open in their intense hostility to Washington and far more popular than some of the more liberal-minded whites, a few of whom were Washington's friends. These racist leaders said that if enough black people were educated they would do well in society and rise and challenge the Jim Crow system...It seems to me one of the things that scholars have assumed is that black leaders have to be in the model of Frederick Douglass or Martin King: They have to be lions, they can't ever be foxes, they can never effectively be subtle and indirect. Booker T. Washington was a man way ahead of his time in how he understood communications and the way Americans came to believe what they believe. Much of that he shaped by indirect means as he lived in a viciously racist time. In my view he did what he could, within the limits of human capacity."

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LINCOLN REVIEW® Letter
is published by **The Lincoln Institute**
for Research and Education™

Post Office Box 254

10315 Georgetown Pike
Great Falls, Virginia 22066-2415
A 501c(3) organization.

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to promote individual economic
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national defense and limited government.

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ISSN Number 0192-5083

Subscription: \$12.00 Per Year

PHONE: (703) 759-4278

www.LincolnReview.com

Booker T. Washington

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In the view of Professor William B. Allen of Michigan State University, the alleged division between Washington and W.E.B. Du Bois has been overstated: "... the division between them is exaggerated. This is not to say they weren't of different opinions in some important respects. After all, Booker T. Washington contributed enduring institutions and ideas that have a life, that seems to have an assured existence even well beyond our time. He never fell into the vulnerabilities that came ultimately to characterize Du Bois. But with regard to the fundamental question, the question of education, I believe the division is overstated."

Allen points out that Washington typically cited Du Bois. In "The Future Of The Negro," Washington is at pains to show how little the two of them disagree: "The Negro should be taught that material development is not an end, but simply a means to an end. As

Professor W.E.B. Du Bois puts it, 'the idea should not simply be to make men carpenters, but to make carpenters men.' The Negro has a highly religious temperament, but what he needs more and more is to be convinced of the importance of weaving his religion and morality into the practical affairs of daily life."

Together with philanthropist Julius Rosenwald, who built Sears Roebuck, Washington, who became a friend of Rosenwald's and named Rosenwald to the Tuskegee board, helped build schools for black children throughout the southern states. Where no public education was available, "Rosenwald schools" began to appear. Rosenwald's grandson Peter Ascoli, author of a biography of his grandfather, told the symposium that, "For Booker T. Washington as for Julius Rosenwald, the key to solving some of the problems of race that plagued the U.S. in the early 20th century was education. Before you could have entrepreneurship, which both men espoused -- whether it be

black entrepreneurship...or white entrepreneurship...You have to have children who can read and count. Hence, for both of them education was of paramount importance."

Washington believed that blacks must have indispensable skills and economic independence. In 1905, Tuskegee Institute produced more self-made millionaires than Harvard, Yale, and Princeton combined. Interestingly, his autobiography "Up From Slavery" influenced the title of William F. Buckley, Jr.'s "Up From Liberalism." Washington was a man of his time -- but the values he taught are eternal, as relevant today as a century ago. Dr. Frank Harold Wilson, professor of sociology at the University of Wisconsin at Milwaukee, stated that, "As a 'man of action' he left us a legacy of institution-and-organization-building, 'bridge-building' across the racial divide, and race pride...His ideas on education and self-reliance are the ideas we are required to come back to and build on."

Remembrances

Jerry Wexler, 1917-2008, Helped Shape R & B

Jerry Wexler, 91, the legendary producer and partner in Atlantic Records, who coined the term "rhythm and blues," helped Aretha Franklin rise to stardom and freed Ray Charles from his early easy-listening style, died in August.

THE WASHINGTON POST notes that, "Starting in the 1950s, Mr. Wexler introduced black and Southern musicians to mainstream music listeners, when few whites paid attention to what was called

'race music.' The powerful blend of gospel, blues, jazz, which he had renamed "rhythm and blues" in 1949 while working at Billboard magazine, became the foundation of rock-and-roll, soul and modern popular music."

"My records were made originally by black musicians for black grownups," he said. "Berry Gordy made music by black musicians for white teenagers. I envied him. At Atlantic, we had to

slug away, pray for a crossover. We didn't get too many." That was until the arrival of Aretha Franklin.

Gerald Wexler was born in the Bronx, N.Y. and dropped out of high school and college, preferring to hang out in Harlem listening to jazz and later, in Kansas City, Missouri, blues. After serving in the Army in World War II, and graduating from Kansas State University with a

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Jerry Wexler

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degree in journalism, he returned to New York and worked at Billboard. At the same time, he began his career in music production, passing along a demo of the song 'Tennessee Waltz' to singer Patti Page's agent. It became her signature song.

Wexler became friends with Atlantic founders Ahmet Ertegun and Herb Abramson and they invited Wexler to join them. Later, Wexler recalled, he committed his biggest blunder in 1967, persuading Ertegun to sell Atlantic for only

\$17.5 million, a decision both men regretted. But the sale gave Wexler a stable financial cushion.

THE WALL STREET JOURNAL reported that, "Until the final days of his life...Wexler was still involved in documenting African-American music at the intersection of the sacred and the profane...One of these projects was a long-dormant documentary about the making of Aretha Franklin's best-selling 1972 album 'Amazing Grace.'"

"No one really knew how to make a record when I started," Wexler said at his induction into the

Rock and Roll Hall of Fame in 1987. "You simply went into the studio, turned on the mic and said 'Play.'"

Wexler was an innovator. He put separate microphones on the rhythm section, induced bands to add more bass and pitched in on one of Ray Charles' recording when the tambourine player was offbeat.

Jerry Wexler's influence and contribution to American music was notable, in particular his bringing what was once considered 'black' music into the American mainstream. We extend our condolences to his family upon his loss.

Another American First: Walter Sellers, Kiwanis International's First Black President

Walter G. Sellers of Wilberforce/Xenia, Ohio was one of the first black members of Kiwanis International, when he was invited to join the Xenia, Ohio Kiwanis Club in 1966.

As a faithful member of his Club, Sellers went on to become President of the Xenia Club, Lt. Governor and Governor of the Ohio District. He was then elected to the Kiwanis International Board in 1990 and later served as vice president, treasurer and president-elect. In 1997 Sellers was elected to the highest office in the organization, becoming the first black International President. President Sellers died on May 26, 2008 in Dayton, Ohio.

I first met Walter in 1987, when my Kiwanis Club--the Kiwanis Club of Washington, D.C. (established in 1917) served as the lead host for the International Convention in 1987.

Vincent E. Reed, former Reagan administration official, D.C. Public School Superintendent, and WASHINGTON POST vice-president became the first black

member of our Club in 1968. In 1973, I became the fifth black member of the Club that many in the Kiwanis world would refer to as "that Club with the big foundation," since we had our own endowment fund---organized in 1943---and today has more than \$5 million to support our many community projects. I served as president of the club in 1983-84.

During the memberships of Sellers, Vince Reed and myself, the 1987 Kiwanis Convention admitted women to membership in Kiwanis. At that moment, the very nature of Kiwanis club membership was forever changed.

Discussing Walter Sellers in KIWANIS magazine, Bo Shafer, past international president, declared that, "With Walter's death...Kiwanis lost a beloved leader. As 1997-98 Kiwanis International President, Walter used that wonderful voice and joyful sense of humor to guide our organization toward a new era of fellowship and service enriched by all races, genders, cultures and

ages."

Walter Sellers served for 38 years as an administrator at Central State University in Wilberforce, Ohio, the only historically black college in that state. He received his B.S. from Central State and also received an honorary doctoral degree. The University named its Alumni Center the "Walter G. Sellers Alumni Center."

Walter served as the first black president of Xenia City Schools Board of Education and as president of the Ohio School Boards Association. A senior citizens' apartment complex bears his name in recognition of his support for Xenia's elderly residents. In 1986, President Ronald Reagan appointed Sellers as a Member of the National Afro-American History and Culture Commission.

As President of Kiwanis, Sellers declared: "Make it known that Kiwanis represents all races,

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Walter Sellers

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cultures, and religious beliefs... that Kiwanis is an organization for men and women...that Kiwanis

welcomes young, middle-age, and older adults in our fellowship and service. Make it known -- not by words but by deeds."

We extend our condolences

to Walter Sellers' wife, children and grandchildren. --- J.A. Parker

Some Guys Die Too Soon

When the local papers carried the story of Bud Doggett's death, it was another reason why some say, "You can't live forever," or "just keep on living." Doggett was not the first of his "crowd" to die. He was preceded in death by a large number of his buddies in the Washington, D.C. business, civic and non-profit community including Joe Riley, Bob Linowes, Dick Vierbuchen, Tom Walsh and Curtiss Stuart.

These guys did not do good things for a person or the community for personal applause, but rather to improve conditions in general.

Leonard Brent "Bud" Doggett, Jr. died at age 87 and left a huge legacy that only compared to that

of the Walshes, Rileys and Steuarts inter alia. There was a joke when I arrived in town in the early 70s and got to know them as a member of Kiwanis, the Board of Trade and other community organizations -- "work hard and play hard" -- Bud and his "cronies" were responsive to any and all 'cries for help.' They were immediately forthcoming. None of that "let me think about it, and I'll get back to you." They responded and expected you to respond likewise. It did not take me long to realize the drill. "You give and then you get." Bud and the "guys" anointed me chairman of the Board of Trade's prestigious Mid-Winter Dinner in 1986 -- the

premier social and business event in the greater Washington area then. Anyone who was important in the business, political, non-profit, academic and media community was there. It was the one opportunity to see, meet or "hustle" the person you needed to "get next to" -- on a relatively equal footing. They also appointed me chairman of the important annual Police and Fireman's Award Luncheon in 1978. Like Ronald Reagan, the Bud Doggetts of any community were (and are) so effective because they didn't care who got the credit for anything.

Murdered by Mumia: The Crusade in Behalf of a Convicted Cop-Killer Reveals a Strange View of Murder on the Part of Elite Opinion

Maureen Faulkner's husband, Philadelphia police officer Danny Faulkner, was shot between the eyes on a cold December night in 1981. Mumia Abu-Jamal was unanimously convicted of the crime by a racially mixed jury based on the testimony of several eye-witnesses, his ownership of the murder weapon, matching ballistics and Abu-Jamal's own confession.

After his conviction, a national anti-death penalty crusade was started to "Free Mumia." Mike Farrell, Ed Asner, Whoopi Goldberg and Jesse Jackson rallied on his behalf. While on death row, Abu-Jamal published several books,

delivered radio commentaries, was a college commencement speaker and was named an Honorary Citizen of France.

In a new book, "Murdered By Mumia" (The Lyons Press), Maureen Faulkner and popular radio talk show host and journalist Michael Smerconish, carefully lay out the case against Abu-Jamal and those who have elevated him to the status of political prisoner. Smerconish, an attorney, has provided pro bono legal counsel to Faulkner for over a decade, as appeal after appeal was brought by Abu-Jamal's lawyers. Smerconish declares that, "My reading of five thousand pages of

trial transcripts starkly revealed that Abu-Jamal murdered Danny Faulkner in cold blood and that the case tried in Philadelphia in 1982 bears no resemblance to the one being home-cooked by the Abu-Jamal defense team."

The facts of the case, as determined in court, are clear. At 3:45 a.m., Dec. 9, 1981, Philadelphia police officer Daniel Faulkner stopped a beat-up Volkswagen driven by William Cook. Cook got out of the car and while Officer Faulkner was using a flashlight to examine what was probably Cook's

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driver's license, Cook struck Faulkner. Faulkner responded by smacking Cook with his flashlight, spinning him around, and starting to frisk him.

As Faulkner searched Cook - who was allegedly driving in the wrong direction on a one-way street -- a cab driver and one-time radio journalist and Black Panther activist named Mumia Abu-Jamal (born Wesley Cook) -- came up behind him and opened fire with a .38 revolver at close range. Faulkner, who was 25 years old, was hit in the back, but he managed to return fire and hit his attacker in the lower chest. As Faulkner writhed on the ground, Abu-Jamal stood over the wounded officer and executed him with a point-blank shot to the head.

These facts led a Philadelphia jury to convict Mumia Abu-Jamal and sentence him to death. But for the last 26 years, these facts have been disputed by a powerful cadre of lawyers, liberal and radical politicians, the virulent anti-police radical group called MOVE, and anti-death penalty celebrities. And for 26 years Maureen Faulkner has been fighting back with every bit of energy and resources she could muster.

In the foreword to the book, Michael Smerconish notes that, "...there has always been plenty of evidence available to me and anyone else with a modem to suggest that Abu-Jamal murdered her (Maureen's) husband. There were several eyewitnesses; the murder weapon was Abu-Jamal's; the ballistics matched; Abu-Jamal confessed; people of color were part of the jury; and Abu-Jamal was a known agitator who had advocated violence toward law

enforcement (he wrote 'Let's Write Epitaphs for Pigs, Signed Mumia' in a Black Panther publication in April of 1970). Moreover, Abu-Jamal has never explained what took place that night (which is certainly one of the most puzzling aspects of the case if one is inclined to side with him) and his own brother, William Cook, who was present at the murder, has himself never testified on Abu-Jamal's behalf. Common sense dictates that if one brother is on death row for a crime the other brother knows he didn't commit (because the second brother was himself present), he'd say so. But not William Cook. His silence has been deafening. Incredibly, this has never seemed to matter to Abu-Jamal's celluloid supporters."

The embrace of Mumia Abu-Jamal by many in the media, the academic world, Hollywood, and among political leaders is incredible. Consider some of that support.

On Aug.9, 1995, a full-page ad appeared in THE NEW YORK TIMES. It prominently listed such Hollywood supporters of Abu-Jamal as Alec Baldwin, Mike Farrell, Spike Lee, Susan Sarandon and Oliver Stone. On July 14, 1995, author E.L. Doctorow wrote a column of support. The TIMES ad also included the following signatories: Shana Alexander, Maya Angelou, Russell Banks, Derrick Bell, Noam Chomsky, Kerry Kennedy Cuomo, Ronald V. Dellums, David Dinkins, Henry Louis Gates, Danny Glover, Gunter Grass, Charles Rangel, Gloria Steinem, Alice Walker and Cornel West.

During a 1995 court hearing of an appeal by Abu-Jamal, THE PHILADELPHIA INQUIRER reported that, "Outside the

courtroom, Harvard philosophy and religion professor Cornel West likened Abu-Jamal to jazz great John Coltrane and the Rev. Martin Luther King, Jr...West compared the atmosphere in the courtroom to 'Mississippi.'" Judge Albert Sabo ruled that Mumia did not deserve a new trial.

National Public Radio decided to offer airtime to Mumia. His prison essays about life on death row were to be carried by the "All Things Considered" program. A public backlash ensued. Arnold Gordon, the first assistant District Attorney of Philadelphia, wrote to Delano Lewis, president and CEO of NPR, on the day that Abu-Jamal's commentaries were to be aired. He declared: "You have rewarded the murderer of a 25-year-old police officer who left a grieving widow, and a mother, by giving him a platform from which to address perhaps millions of listeners. Who is your next media star -- Sirhan Sirhan? John Hinckley? Jeffrey Dahmer? Have you no sense of decency, no sense of what is right or wrong?" NPR scrapped the project, but Pacifica Radio, a radical media outlet, decided to air the already taped segments that had been banned from NPR. To this day, Abu-Jamal remains a commentator on Pacifica Radio.

HBO, on July 7, 1996, aired a one-hour documentary about Mumia entitled "A Case For Reasonable Doubt." On March 25, 1997, the Santa Cruz, California City Council passed a formal resolution calling for a new trial for Abu-Jamal. Maureen Faulkner reports that, "The City of San Francisco...joined the

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pro-Abu Jamal parade and actually honored the man who murdered my police officer husband. And they did it in grand style. Three thousand supporters gathered at Mission High School's auditorium on Aug. 10, 1997 for the event. The key speakers at the function were Geronimo ji Jaga (Pratt), a former Black Panther who spent 27 years behind bars for murdering a couple (a 'political prisoner' if you believe the pro-Abu-Jamal literature) and author Alice Walker. The event raised \$30,000 to help pay Abu-Jamal's continuing defense bills. San Francisco Mayor Willie Brown, Jr. presided at the event."

The certificate of honor read to the crowd declared: "The Board of Supervisors of the City and County of San Francisco hereby issues, and authorizes the execution of, this Certificate of Honor in appreciative public recognition of distinction and merit for outstanding service to a significant portion of the people of the City and County of San Francisco by: Mumia Abu-Jamal. In recognition of his struggle for justice, and the community rally calling for his freedom from imprisonment and honor this struggle designate Aug. 16, 1998 Mumia Abu-Jamal Day in San Francisco." Signed by Supervisor Tom Ammiano.

Abu-Jamal has even been a commencement speaker. Students at Evergreen State College in Olympia, Washington are given the opportunity to select their own commencement speakers. The class of 1999 wanted Abu-Jamal. One year after his address (on tape) at Evergreen State, students at Antioch College in Yellow Springs, Ohio asked Abu-Jamal to be a speaker at

their commencement on April 29, 2000.

Maureen Faulkner traveled to Antioch, and after a vigil she held, "we were ushered to the actual graduation to be quarantined in a specific area, far from the actual ceremony, cordoned off by a blue ribbon. I had planned on attending a graduation ceremony at a college, but (I'm not exaggerating) it was like one of the rallies the Nazis staged at Nuremberg. The buildings surrounding the open-air stage and spectator seats were adorned with streaming banners. Oversized posts with Abu-Jamal's haunting grimace were everywhere and 'Free Jamal' banners waved in the wind."

On Dec, 4, 2001, the Paris City Council voted to name Pennsylvania's famous death row inmate an "Honorary Citizen" of Paris. The last time such an honor was bestowed was to artist Pablo Picasso in 1971.

When Pulitzer Prize winning journalist Buzz Bissinger (author of 'Friday Night Lights') profiled Danny Faulkner's murder for VANITY FAIR in the summer of 1999, he asked Ed Asner, a vocal Mumia supporter, if he'd read the original trial transcript. Asner replied, "Could I stay awake?" Maureen Faulkner writes, "That answer speaks volumes...I have always been shocked by the readiness of Asner and others from the Hollywood left to attach their names to a murder case without reading every scrap of paper suggesting who did it. I think it is essential to read and appreciate the evidence in order to understand the extent to which the myth of Mumia Abu-Jamal separates from reality."

On June 1, 1995, Pennsylvania Governor Tom Ridge finally signed Abu-Jamal's death warrant. Maureen Faulkner recalls that, "There was an unprecedented level of combative Abu-Jamal support in the summer of 1995. The president of France and the foreign minister of Germany made public appeals on Abu-Jamal's behalf. In Rome, 100,000 people signed a petition to stop his execution. And four American cities---Cambridge, MA, Ann Arbor and Detroit, MI and Madison, WI---passed resolutions demanding a new trial for Abu-Jamal. His defenders, motivated by a tenacious brand of unfounded conviction, threatened to burn down Philadelphia if Abu-Jamal himself 'burns.' 'Fire In The Skies If Mumia Dies' was the banner many of them held."

The murder was in 1981. In 1982, Abu-Jamal was convicted and sentenced to death. In 1989, his conviction and sentence were upheld by the Pennsylvania Supreme Court. The Commonwealth's highest court also rejected subsequent appeals in 1995, 1996, and 1997. Now, with state appeals exhausted, Abu-Jamal has turned his attention to the federal courts. Maureen Faulkner states that, "I never could have imagined that seven years into the next century my family and I would still be taking time from our lives to attend appeals hearings. The process is obscene in the way it taints survivors' lives for so long. You can never move on. There's never any closure; just endless rounds of hearings and motions..."

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Murdered by Mumia

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This book tells us the story of a courageous woman, a flawed criminal justice system with its endless appeals and a body of elite opinion, both in the U.S. and abroad, which is willing to overlook

the facts of a criminal case and make a martyr and “political prisoner” of a cold-blooded killer. The proceeds from this book are going to a charity Maureen Faulkner started to fund scholarships for the children of murder victims and for the children of people incapacitated by violent crime.

This is the first book to carefully lay out the case against Mumia Abu-Jamal, and those who have elevated him to the status of political prisoner. As Abu-Jamal’s lawyers contemplate their final appeal, this never-before-told account of one fateful night is compelling reading.

The FBI’s Centennial: 1908-2008

The Federal Bureau of Investigation (FBI) was created by the U.S. Department of Justice in 1908 to investigate Federal violations.

For much of its history the Bureau was misunderstood. Surveys showed that many Americans saw no difference between the FBI and BATF (Bureau of Alcohol, Tobacco and Firearms) -- which is a unit of the Department of the Treasury, not Justice.

Further anecdotal information showed that some Americans actually thought that J. Edgar Hoover

and Eliot Ness were one and the same -- and that they only changed their names for their particular roles on the television series, “The F.B.I”, starring Efram Zimbalist, Jr. and “The Untouchables,” which featured Robert Stack as Eliot Ness.

Another major misunderstanding is the authority of the FBI. Lincoln Institute’s president headed a team of researchers and writers in the early 70s which set forth the role of the Bureau -- what it was chartered to do and what it was prohibited from doing.

The study, “Whose F.B.I.,” also showed that, as a unit of the Justice Department, it took instructions from its superiors, the President and the Attorney General. The FBI’s budget was and is a part of the Justice Department’s appropriation and not separate like the CIA.

Serious post Hoover researchers have demonstrated that the Bureau serves under the authority of the Justice Department. The anti-FBI community would like the American people to believe otherwise.

Monthly At The Lincoln Institute September

Recapturing American history -- and particularly the history of black Americans -- was the subject of a talk given to the September Lincoln Institute Breakfast Forum by Darin J. Waters.

At the present time, Darin is working on his Ph.d in History at the University of North Carolina at Chapel Hill. He has recently founded and serves as president of a new organization called the Institute for Historical Research and Education, which has as its mission to restore and cultivate a greater public consciousness of the American past. Darin is also a

member of the Lincoln Institute’s Board of Directors.

“The field of history is in crisis,” Waters said. “Most historians don’t communicate with the public, but only with one another. Students come to college with very little knowledge of history. They are almost completely unfamiliar with primary sources, such as letters written by George Washington or Thomas Jefferson. Such material humanizes history. There is little knowledge, for example, of George Washington’s own internal struggles with the question of slavery.”

Many students ask, “Why should I study history?” In Waters’ view, “History is about identity, to know who we are. I decided to do my dissertation about Asheville, North Carolina, the city where I was born and where my family has lived for generations. I encounter people who say there are no black people in Asheville. The subject I am researching is the role of blacks in post-Civil War North Carolina. My grand-father, Louis Waters, owned an apple-orchard. He was born in 1860 and was literate. We put his

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name into the computer system and found three-hand-written letters to George Washington Vanderbilt, the financier who built the Biltmore Estate. The two men did business.”

Darin’s Institute is now partnered with the YMI Cultural Center, an historic black community organization in Asheville with ties to Vanderbilt. The Institute is currently raising and overseeing funds to be used for ongoing research designed to uncover and chronicle the 115 year old history of the YMI, whose original building is still standing in Asheville.

“The idea for the YMI originated in the black community,” Darin said. “They approached Vanderbilt and he gave \$32,000 -- which would be \$1 million today. The fact that the idea for the creation of this institution

came from African Americans gives us a different way of viewing the black community. As a child I heard that black people owned property that Vanderbilt forced them out of. In fact, blacks and whites lived together on the property which later became the Biltmore Estate, and voluntarily sold their property to Vanderbilt. He built a church for them. My research, much of it conducted at the Biltmore Estate, shows that the oral history I grew up with was false.”

Last year, Darin points out, 2 million people visited the Biltmore Estate. He says: “I want to get them to visit the YMI building. We are now providing the training to establish museum exhibits and turn it into an interactive educational facility. What is the proper mission of an historian? Here, we are trying

to rehabilitate a monument and remind new generations of what happened.”

Darin is preparing his dissertation under the supervision of retired Professor John Hope Franklin of Duke University. Dr. Franklin, now 93, “although you’d never believe it,” Darin says, is “the only living link between us and Carter G. Woodson who began the writing of black American history.”

Concerning the importance of history, Darin quotes Russell Kirk, author of such landmark studies as “The Conservative Mind,”: “... lacking a knowledge of how we arrived where we stand today, lacking that deeper love of country which is nurtured by knowledge of the past, lacking the apprehension that we all take part in a great historical continuity -- why, a people so deprived will not dare much, sacrifice much, or take long views.”

New Study Finds that Black Americans are of Diverse Views and Optimistic about the Future

One of the largest surveys ever taken of black Americans shows a community of diverse views and one which is optimistic about the future.

The national study, conducted by Yankelovich, a consumer market research firm, and sponsored by Radio One, provides a nuanced view of black Americans’ social views, consumer tastes and notions of identity, undermining the idea that most black Americans share a similar world view and life experience.

The survey finds that blacks have made progress economically

and educationally and that most have a positive outlook about the future. Nearly one-third make more than \$50,000 a year, and 47% own their own homes.

The study pinpointed 11 distinct segments within black America. “There’s a difference between the folks who are multigenerational descendants of slaves in the American South as opposed to people who are immigrants,” says Ann Morning, a New York University professor who teaches the sociology of race and ethnicity. “To be a black person living in California is not the same

as being a black person living in Georgia or New York.”

The survey found that the so-called digital divide that previously was leaving behind minorities and others without access to the Internet has narrowed greatly. About 68 per cent of blacks spend time online, the survey found, compared with 70% of all Americans, according to other surveys.

Among the distinct segments within black America, linked by interests and perspectives, are “connected black teens” who are

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tech-savvy, optimistic and less familiar with the overt bigotry of the past. Another group is the affluent “new middle class,” who are most likely to believe that challenges within the black community can best be solved by blacks.

Sixty per cent of respondents said “things are getting better for me,” while more than half are positive about the future of the black community. Twenty four per cent said they had experienced bigotry within the past three months,

and 82% say it is “important for parents to prepare their children for prejudice.”

“There’s a difference between articulating that we’re not a monolithic community and quantifying it,” says Catherine Hughes, founder and board chairwoman of Radio One, the largest radio broadcasting company in the U.S. primarily targeting African Americans. “We really needed to take a snapshot of the black community with all of its textures and nuances and debunk the myth...We wanted to quantify

and qualify the incredible diversity of our community.”

The survey found that blacks are nearly evenly divided about what they prefer to be called--- 42% favor “black” and 44% favor “African American.”

Professor Morning declares that, “The only thing that’s surprising really is that as a nation we’ve been so resistant to recognizing diversity within the black community...As the nation becomes more diverse, we have to pay attention to blacks as actors in this bigger mosaic.”

