THE ATHANASIAN

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Martin Luther King, Jr.—
HELP SPREAD THE TRUTH!

Over the nearly seven years in which this newsletter has been published to date, a number of articles have appeared in various issues on such topics as honor, truth, moral integrity, dishonesty, hypocrisy, etc., all of which subjects being obviously related to one another. In several of those articles the American press (TV, radio, newspapers, magazines) was cited as a prime example of the utterly deplorable lack of honesty so prevalent in this our day. We described that press (the news media) in such terms as atrocious, hypocritical, prostitute, a lie-machine, anti-American. Nor is there the slightest question that it is all of these— and increasingly anti-Christian (anti-Catholic) as well.

But perhaps there are some readers of *The Athanasian* who, while granting that the American press falls considerably short of being a paragon of virtue, are reluctant to believe that the news media can be all *that* bad. Hence Mr. Weiskittel's article on Martin Luther King, Jr., (MLK, Jr.) in this issue. As vividly aware as I am of the lies and half-truths and deliberately misleading propaganda regularly poured forth by the abominable American press on a variety of subjects, I have never seen a more blatant example of this than the favorable treatment given to MLK, Jr., on the occasion of his birthday last January and the national holiday associated with it. The American news media went all out on this one and the picture it painted of this man was, well, a nauseating one to any honorable person who knows *the truth* about him.

On the safe assumption that the American public will be subject to another propaganda barrage on his behalf in the weeks and months ahead, the Weiskittel article in this issue of *The Athanasian* is an attempt to counteract that propaganda to some extent by printing *the truth* about the *real* Martin Luther King, Jr. To what extent our efforts may be effective depends upon the cooperation of our newsletter subscribers. We are purposely publishing the article in this issue so as to allow ample time for its widespread distribution. It would be foolish of me to imagine that this MLK, Jr., article in our little newsletter is going to bring about any drastic reversal of the favorable opinion about him held by the generality of the American people. Yet it is conceivable that at least a significant step or two can be made in that direction *if* enough of our newsletter subscribers will earnestly help us to give the article as wide a circulation as possible. By so doing, they will be furthering the noble cause of truth both by making known the record of the real MLK, Jr., and by exposing the American press for what it is, a massive propaganda apparatus serving the interests of the enemies of God and country.

The price scale for bulk orders of the MLK, Jr., article is given at the conclusion of the article. We have kept that price to a minimum so as to enable our readers to order as many copies as they reasonably can. No one example, I submit, reveals more dramatically the revolting dishonesty of the controlled American news media than its treatment of Martin Luther King, Jr. Mr. Weiskittel has done a masterful job in presenting the unvarnished truth about him.

—Fr. F. Fenton

Pray the Rosary Daily

SAINT IGNATIUS OF LOYOLA

Jill Wiesner

In Spain in the year 1491, Don Bertram, lord of the noble family of Loyola, and his wife, Mary Saez de Balde, of an equally illustrious heritage, became parents for the eleventh and final time. Their red-haired son, named Ignatius, grew into an intelligent and amiable child. Young Ignatius served as a page in the court of King Ferdinand V and, later, as a knight under the Grand Treasurer of Queen Isabella. Courageous in combat and kind to his subordinates, Ignatius was generous to defeated enemies. He was, however, filled with vanity and yearning for worldly honor and pleasures.

In 1521, war broke out between France and Spain and Ignatius was sent to encourage the garrison at Pampeluna, capital of Navarre. However, at the sight of the enormous French force descending upon them, the soldiers ignored him and rushed to open the gates in surrender. Ignatius fell back to the citadel where he rallied the defenders there against the invaders. Under his leadership they held firm until a cannon ball shattered the bone of Ignatius' right leg. Disheartened by the fall of their leader they too surrendered.

Impressed by his courage, the French treated him kindly, setting the splintered bone and sending him home to Loyola on a stretcher. Forced to remain in bed over a long recuperation period, Ignatius read the only books to be found in the castle: the life of Our Lord and the lives of the saints. As he read these volumes to relieve the tedium of the lonely hours, he became more and more interested in them. His daydreams of winning great conquests and rescuing fair ladies began to alternate with thoughts of emulating the heroism of the saints. As he lay there he noticed a difference in the ways these thoughts affected him. His worldly daydreams left him restless and discontented whereas his meditations on the saints filled his heart with a calm joy. The regularity of his experience intrigued him and he began to speculate on its cause. He discerned the working of two spirits within his soul, one of God and the other of the devil, and he came to see all of history as a continuous battle between these two spirits.

He started to prepare his soul for the battle by practicing personal austerities and by arising each night at midnight to spend the hours before dawn in prayer and in sorrow for his sins. During one of his nightly vigils before an image of the Mother of God, Ignatius consecrated himself to the service of Our Lord and vowed inviolable fidelity under her protection. He soon became filled with a loathing for the sins of his worldly life and found secular attractions fading as his love for God increased. His oldest brother, lord of Loyola since the death of their father, was eager for him to resume his military career and was distressed by the change which had come over him. Ignatius, however, was "all on fire to serve God to the best of his knowledge." He decided to make a pilgrimage to the Holy Land and to go from there to wherever God would guide him.

His first stop was the Benedictine monastery at Montserrat, where he made a general confession and took a vow of perpetual chastity, dedicating himself to the service of God. As he left Montserrat he hung his sword on a pillar near the altar to signify his renunciation of secular warfare for the battle standard of Christ.

On his way to the port of Barcelona he stopped near the village of Manresa, intending to spend a few days in solitude and prayer. Those few days stretched into a year, during which he shed the last vestiges of vanity and worldliness. He kept a journal of his experiences during this time. This book, which he later used to guide others on the path to salvation, is called *The Spiritual Exercises* and was officially approved by Pope Paul III in 1548. According to *The Spiritual Exercises* self-denial is the key to progress toward genuine love for God. On the first page is the beautiful prayer, the "Anima Christi." The rest of the book is divided into four week of meditations. The first week, devoted to repentance, concludes with the thought:

> Representing to myself Our Lord Jesus Christ on His cross before me, I shall ask Him how, being Creator of all things, He could stoop so low as to become a man; how, possessing eternal life, He could deign to accept a temporal death and to undergo it in very truth for my sins. Then, turning to myself, I shall inquire what I so far have done for Jesus Christ, what I am now doing for Jesus Christ, what I ought to do for Jesus Christ.

The ensuing three weeks concentrate on the earthly life of Our Lord, guiding the soul through His example.

After making his pilgrimage to Jerusalem in 1523, Ignatius returned to Barcelona where, at the age of 33, he resumed his studies in preparation for the Sacrament of Holy Orders. To support himself he begged bread. Anything else he was given he gave to the poor. Ignatius became a familiar figure on the streets of Barcelona as he limped along with a bundle on his back, entering one hovel after another with a needed blanket for an elderly widow or food for a person who was ill. Wherever help was needed Ignatius was there, giving quiet assistance. He manifested his burning love for God in every action and word and soon found himself instructing others who wanted to know what gave him his great inner peace.

After two years in Barcelona Ignatius went to the university at Alcala to complete his studies. There he was joined by three men who had known him in Barcelona: 21-year-old James Laynez who impressed those around him with "the

sweetness and gentleness of his heart"; 18-year-old Alphonsus Salmeron; and Nicholas Bobadilla who had the "energy of a whirlwind and the courage of an Andalusian bull." As the four of them appeared to be advising people on religious matters, they came under the scrutiny of the Inquisitors, who were suspicious of men teaching religion who were not priests. (A number of heresies had recently surfaced in Spain, including one called Illuminism or Men of New Light.)

Ignatius and his companions were examined by the Inquisitors and found innocent of any fault. They were advised to leave, however, and to go to Salamanca where they once more attracted a large following and were again accused, arrested and found innocent.

They decided to leave Spain altogether and to complete their education in Paris. There a young scholar named Peter Favre was assigned to help Ignatius with his students. Soon he too joined the group, as did a young Spanish aristocrat, Francis Xavier, who was a Master of Philosophy; Simon Rodriguez, a Portuguese of noble blood; and three others who were associates of Peter Favre. Together, on the feast of the Assumption in 1534, they made a vow to renounce the world and to go to preach in Palestine or, if unable to do so within a year after completing their studies, to offer themselves to the Pope to serve God in whatever manner he should choose. Soon after, they were all ordained.

War broke out between the Christians and the Turks in Palestine, preventing travel to the Holy Land, so Ignatius and his companions offered themselves to the Pope as agreed. When asked the name of their organization, Ignatius replied, "the Society of Jesus," for they had joined together to fight heresy and vice under the standard of Christ.

By a bull on September 27, 1540, Pope Paul III approved The Society of Jesus as a religious order, and the Jesuits, eager to work for "the greater glory of God and the help of souls," were sent throughout Europe, to the Indies and to the New World. Peter Martinez, a young caballero who had joined the Society of Jesus, was the first Jesuit martyr of North America, laying down his life for the Catholic Faith in Florida.

In Venice Jesuits opposed the Lutheran doctrine of free will which was being preached from the pulpit in some Catholic churches and, as a result, according to Ignatius, they suffered "more violent contradiction or persecution" than any of them had ever known. They withstood the calumnies, however, and the priest who had been most adamant about free will became a Lutheran minister.

Fathers Laynez and Salmeron were sent as papal theologians to the Council of Trent where they were later joined by Father Claude Jay (who, when Lutherans in a German town threatened to throw him into the river, smiled and said, "It is as easy to go to Heaven by water as by land") and the first German Jesuit, Father Peter Canisius (now Saint Peter Canisius, Doctor of the Church).

Ignatius advised his men at the Council to "be slow to speak" and "to do so in a thoughtful, friendly fashion," keeping in mind that "the greater glory of God is the purpose of our Fathers at Trent." During the Council a theory of Justification was proposed which attempted reconciliation with the Lutheran heresy. In response Father Laynez delivered a three-hour speech in which he thoroughly refuted the false theory.

Unable to have their way at Trent, the Protestants vented their fury at the Church throughout Europe, but the Jesuits stood in their way, as they had in Venice and at the Council. They also carried the Catholic Faith to pagan lands. By 1556, in addition to North and South America, Jesuits had penetrated the African jungle and a Jesuit had arrived in China, the first Christian missionary to enter that land in several hundred years.

In July of 1556, Ignatius fell ill but no one took it too seriously, as his health had been poor for 15 years, and he accepted his latest illness with his characteristic calm. This time, however, it was fatal. At dawn on July 31, after giving final instructions to his men, Ignatius of Loyola died at 65 years of age. The last word he spoke was the name of Jesus. He was canonized by Pope Gregory XV in 1622.

Saint Ignatius of Loyola, whose heart burned so brightly with love for God that, as his friend Saint Philip Neri declared, his face shone with rays of light, was only saddened by the thought of souls who turn away from their Redeemer. "Oh God, my love, and the delight of my soul," he said, "if men knew thee, they could never offend thee!" The Society of Jesus, which he founded to "inflame the world, to spread about the fire which Jesus Christ came to kindle on earth," engaged in battle with the enemy and won countless souls to the standard of Christ. That same enemy has won a number of battles in our time. With the example of Saint Ignatius to follow and the help of his holy intercession, we can once more turn the tide. †

SUBSCRIPTION RENEWALS

The date on the envelope address label indicates the month and year in which the recipient's subscription is due for renewal. At the proper time, a subscription envelope will be enclosed with the newsletter. One may enter a new subscription at any time, of course, and will then receive the eight following newsletter issues. †

THE TRUTH ABOUT THE REAL MARTIN LUTHER KING, JR.

John Kenneth Weiskittel

During his life the Rev. Dr. Martin Luther King, Jr., became one of the most controversial figures on the American political scene of his or any other generation. Many Americans were inclined to see King as the living embodiment of our country's highest aspirations. Their image was of the distinguished-looking black minister who, in a rich, booming baritone, told his followers at the 1963 rally in Washington, D.C., of his "dream" of a future where people "will not be judged by the color of their skin but by the content of their character" and when citizens of all races and religions can join harmoniously "into a beautiful symphony of brotherhood." His introduction that day, as "the moral leader of the nation," did not seem all that unreasonable.

Despite the propagation of this view by the national news media and its acceptance by a large part of secular and religious officialdom, some observers maintained doubts. They wondered, among other things, why King insisted on surrounding himself with unsavory confidants; why his pronouncements on nonviolence so often resulted in riots; and why he wanted the unilateral withdrawal of all American forces from Southeast Asia, calling his own country "the greatest purveyor of violence in the world today." And they were genuinely puzzled as to how a man touted as a moral leader could be called "the most notorious liar in the country" by FBI Director J. Edgar Hoover and a "hypocrite preacher" by President Lyndon Johnson.

The National Holiday

In 1968, at the age of 39, King was assassinated. Hailed in life as the great prophet of the civil rights struggle, he was now eulogized as its fallen martyr. To cement this perception in the minds of the general public, a federal holiday commemorating his birth was proposed.

While backers of the holiday must have hoped the proposal would deaden opposition voices and put an end to the controversy, it only succeeded in raising the debate to another level. To begin with, there was a major obstacle to any national recognition: evidence obtained in an FBI investigation of Dr. King, made from 1963 until 1968, that filled *fourteen file cabinets*. Although the surveillance had been authorized by Attorney General Robert Kennedy in light of King's association with known Communists, the Senate Intelligence Committee ruled in 1976 that it amounted to harassment.

Armed with this finding, King's Southern Christian Leadership Conference (SCLC) and his former aide Bernard Lee "filed a suit against the United States government," writes Evans-Raymond Pierre in the January 13, 1986 issue of *The New American*, "asking for monetary damage and requesting that the tapes and files on Dr. King be destroyed. On January 31, 1977, Federal District Judge John Lewis, Jr., declined to award monetary damages to Lee and the SCLC but ordered all the FBI tapes and transcripts of surveillance on King to be sealed in the National Archives for fifty years..."

While, as Pierre has shown, "extraordinary measures were undertaken to rush it into law," the bill to make M.L. King's birthday a federal holiday remained unsigned as 1983 began. Finally, in August of that year, the House passed it and, two months later, the Senate followed suit. At an October 19, 1983, press conference, President Ronald Reagan, answering questions about an unsuccessful attempt by Senator Jesse Helms (R-NC) to gain access to the files, said he believed the senator sincerely felt that, if the nation was to honor one of its citizens, "we should know everything there is to know about (that) individual." And on the matter of King's Communist ties, Reagan commented with a characteristic quip: "We'll know in about 35 years, won't we?" He apologized to King's widow Coretta for the remark and (apparently unconcerned himself about knowing "everything there is to know" about the proposed national hero) on November 2, 1983, he signed the bill designating the third Monday in January for federal observance of King's birthday.

The first commemoration of Dr. King's birthday earlier this year (1986) strengthened the conviction among his followers that his place in American history is now secure. Coretta Scott King said, "There is a heightened awareness of him that was not present before the holiday. I think it has made greater believers of many more people." And, when present at the Capitol Rotunda for the unveiling of a fifty thousand dollar larger-than-life bust of him, she observed that he had been added to "the pantheon of national heroes." The Rev. Jesse Jackson, a King lieutenant and director of the National Rainbow Coalition, was even more effusive, calling his mentor "the consummate universal force for justice, whether in Selma or Saigon..." In a nationally-run ad—sponsored by the National Association for the Advancement of Colored People (NAACP), the League of Women Voters, the United States Catholic Conference, the National Urban League, the United Church of Christ's Office for Church in Society, United Methodist Communications and eight other groups—readers were called to sign a pledge to "help bring to life the inspiring vision to which Dr. King dedicated all his days."

(The holiday is the last stage in what amounts to a canonization of King: "mainstream" Protestant Churches and Conciliar "Catholic" Churches had already begun holding special services in his memory; Washington (D.C.) Cathedral dedicated a statue in his likeness on Palm Sunday, 1985; and some of his bolder adherents bluntly declared that his "Letter from Birmingham Jail" should be *added to the Bible*.)

What we have is a curious situation: a man is elevated to the highest honor his country can bestow, yet the fact is that much of his life has been enshrouded in mystery. But *why?* If Dr. King is a figure every American should admire and seek to emulate, if he is to be a role model for future generations—why is there such a concerted effort to *conceal* certain aspects of his life from us? It is the purpose of this study to do what the mass media is unwilling to do—examine the *other*

side of Martin Luther King, Jr.

What we *won't* explore are issues of race except where they are directly relevant to the subject. Our considerations will be based on King's own call to judge people by the "content of their character." We have no problem with the color of King's skin. It is the color of his *ideology* that concerns us—and that, we believe, should concern all Americans, regardless of their race.

M.L. King and His Communist Associates

"There are as many Communists in the freedom movement as there are Eskimos in Florida," was Martin Luther King's rejoinder to charges that civil rights activism was being used as a vehicle of subversion. He blamed white racists for using this "McCarthy-like tactic to destroy the movement," but it was one of his sharpest *black* critics, the distinguished author and journalist George Schuyler, who wrote that King "had secured financial backing from both the 'white power structure' and the Communists to operate revolutionary schools to train his subordinates for the bedevilment of sundry communities." (Schuyler quote in Frank Capell's *The Herald of Freedom*, February 13, 1976, p. 1)

In 1955, Dr. King became involved with the Montgomery (AL) Improvement Association (MIA), a group he would later head. He told its members to "steer clear of any Communist infiltrators" and "have no dealings with Communists." (Biographer Stephen B. Oates, *Let the Trumpet Sound: The Life of Martin Luther King, Jr.*, p. 84) So he was *not* ignorant of the dangers. Yet at the very same time he became involved with Bayard Rustin, a man with definite Communist ties. Rustin became an important adviser to King, played a key role in the 1963 Washington March and accompanied him to Oslo in 1964 when he received the Nobel Prize.

In December, 1956, King made a keynote speech for MIA's Institute on Nonviolence, "Facing the Challenge of a New Age," in which he attacked exploitation and envisioned "a new era of world community fast approaching." (Oates, p. 105) While he was making this address, Rustin was in New York "to consult friends like Stanley Levison about a permanent civil rights organization 'designed around Dr. King's charisma.'" (Oates, p. 108) Levison—a man who had been, according to the FBI, a secret benefactor of the Communist Party, USA (CPUSA) between 1952 and 1955—would become King's right-hand man as adviser, strategist and speech writer.

In August, 1957, King founded the Southern Christian Leadership Conference (SCLC) in Atlanta. On Labor Day weekend of 1957, he attended a meeting at a little-known institute of learning in Tennessee—Highlander Folk School. What was Highlander? It originated—or evolved—from another "educational" outfit known as Commonwealth College, operating in Arkansas. When the college, which openly displayed the hammer and sickle, was cited as a Communist front in 1949 by the U.S. Attorney General, its faculty moved to Tennessee and reopened as Highlander. Photos taken by a government undercover man during the Labor Day meeting show identified Communist folksinger Pete Seeger performing and Dr. King listening to a speech, *seated behind CPUSA Central Committee official Abner Berry.* The keynote address was given by...*Martin Luther King.* Three years later, Highlander Folk School was shut down by the State of Tennessee, ostensibly because alcoholic drinks were sold without a license and because the school's director, Myles Horton, operated it for private gain, but closed down in reality because the State of Tennessee was aware of the testimony of witnesses, including a former Communist organizer, showing that Highlander was used for CPUSA recruiting.

And then there was the Southern Conference Educational Fund (SCEF), an organization which had a clear impact on King's early career and whose administrator was James Dombrowski, an identified Communist. In 1962, Dombrowski and two other identified Communists, Carl and Anne Braden, attended a SCLC meeting with King and, in 1963, King endorsed a $167.74 check made out to him for "New York expenses" by SCEF, cosigned by its executive director, James Dombrowski. In 1959, King had written a letter to the Bradens asking them to become permanently associated with SCLC. There is no question Dr. King *knew* the sort of company he was keeping, as he was being warned to stay away from them.

Another Red close to King was Hunter Pitts O'Dell (alias Jack H. O'Dell) who was introduced to him by Levison. (Oates, p. 250) O'Dell "had Communist ties going back as far as the 1940's," writes Evans-Raymond Pierre, invoked the Fifth Amendment when asked about these ties by congressional investigating committees and, according to government sources, "was a member of the National Committee of the Communist Party in 1959." (op. cit.) He was still a CPUSA official when hired by Dr. King to replace Rustin in 1960.

And there *were* the warnings. After learning of Levison's connection with King from the FBI, Attorney General Kennedy advised King in January, 1962, to sever the relationship but, four months later, a Levison-scripted speech was delivered by Dr. King. Finally, a year went by and the advice was still unheeded. At a meeting of civil rights leaders at the White House on June 22, 1963, President John F. Kennedy spoke privately with King, reiterating his brother's warning. "They're Communists," the president said, referring specifically to O'Dell and Levison, "you've got to get rid of them." JFK, who was King's political ally in much of the "progressive" agenda, stressed his fear of repercussions, saying, "If they shoot *you* down, they'll shoot *us* down too—so we're asking you to be careful." (Oates, p. 247) Kennedy aide Harris Wofford later recalled that King confided that "he had far more reason to trust Levison than to trust (FBI Director) Hoover." (p. 249)

It wasn't only the Kennedys that cautioned Dr. King. When New Orleans police raided SCEF headquarters in 1961, they found documents implicating King. A subsequent study of SCEF by the state's Un-American Activities Committee gave King the benefit of the doubt. Learning that King had signed an affidavit in New Orleans attesting to the good character of

Dombrowski and other SCEF staffers, Committee Counsel Jack Rogers sent him three copies of its report showing SCEF's undeniable "Communist connections and leadership" and also contacted King through his attorney with the same evidence so that King could repudiate the affidavit. At a subsequent 1963 hearing Rogers described the outcome of his attempts:

...If King were ever inclined to cleanse himself of the taint of Communism, this would have been a very excellent opportunity, well justified under the circumstances. I regret to inform the Committee that no answer, whatsoever, was received from Martin Luther King, and his affidavit still stands in the court record of New Orleans, despite his certain knowledge of the true character of the Communist leadership of the Southern Conference Educational Fund.

Rogers shouldn't have been too shocked. It is well known that Dr. King actually *joked* about the Kennedys' suggestion. After O'Dell "resigned," he was found to be still employed at SCLC offices in his old role, and King and Levison kept in touch through a third party. The former was considered by the FBI, writes Oates, "further proof of King's mendacity and deception" while the latter "clandestine method of communication" is, for Pierre, "a very powerful indictment of Martin Luther King's all too willing collaboration with agents of Communist subversion." (p. 8)

Dr. King's "Nonviolence"

That King's calls for "massive civil disobedience" always conveyed *an implicit threat of violence* is nowhere more evident than when he organized the "Poor People's" March in 1968. If this "last, desperate demand" was not met, declared King, the U.S. would undergo "the worst hatred, chaos and violence that any nation had ever encountered."

When King and his forces invaded Chicago in July, 1966, riots were not far behind. Mayor Richard Daley charged the SCLC with holding classes on "how to conduct violence," including the use of films on the Watts riots. King held a rally at Soldier Field and gave a speech one writer called "a masterpiece of incitation to insurrection." Groups at the rally included the Communist Party and its front, the DuBois Club; the (Communist) Young Socialist Alliance; and Students for a Democratic Society. Within two days the West Side of Chicago was in flames. After a visit to Memphis by Dr. King in 1968, one person was dead, 60 injured, 280 arrested and 155 stores looted or vandalized by the time the rioting there was quelled.

Vietnam and DuBois

King's Vietnam statements approximated the Communist position—calling the revolution there a "civil war" and blaming our presence on "paranoid anti-Communism"—and became a political liability for him. *The Washington Post* referred to his "diminished usefulness to his cause, to his country and to his people." *Life* said his remarks "sounded like a script for Radio Hanoi." Father Daniel Lyons, S.J., who was very *pro* civil rights in the true sense, says he attended a 1967 speech by King at Riverside Church in New York. "I was never more shocked in my life. He preached the straight Communist line...Dr. King praised (Communist) Ho Chi Minh as the only true leader of the Vietnamese people...and condemned the late President Diem as 'one of the most vicious modern dictators.'" (quoted, John D. McCallum, *The Story of Dan Lyons, S.J.*, Guild, 1973, p. 292)

The theme of Vietnam was included in Dr. King's Carnegie Hall speech on February 23, 1968, a little over a month before his death. It is one of the most revealing public appearances he ever made, and for this reason it is seldom mentioned. The occasion was the one hundredth anniversary of the birth of W.E.B. DuBois. The event was sponsored by *Freedomways* magazine, a magazine denounced by J. Edgar Hoover as a Red propaganda organ.

W.E.B. DuBois was an American black educator and an open Marxist all of his adult life. He was a racist who spoke of the "bloodsucking whites" and who taught that "the salvation of the American Negro lies in socialism." (*A W.E.B. DuBois Reader*, Macmillan, 2nd print., 1974, pp. 191-193) He co-founded the NAACP, sought to use the black churches as an instrument of subversion and amassed 96 Communist-front citations. He finally moved to then-Communist Ghana as an old man, where he openly declared himself a Communist, dying in 1963. In 1960, he was awarded the Lenin "Peace" Prize. Since his death, the CPUSA has produced both written and recorded autobiographies of DuBois and named a student front group after him.

During the Montgomery Bus Boycott of 1955, DuBois corresponded with King and was impressed, praising him as "honest, straightforward, well-trained." The feeling was mutual. Mrs. King says DuBois was "a great man whom Martin had long admired" and was "our hero."

At the Carnegie Hall speech King let his audience know where he stood from the start, calling DuBois a "restless militant genius" and a "radical all his life." (Jim Bishop, *The Days of Martin Luther King, Jr.*, p. 489) Bishop continues:

Then came the words they had hoped to hear. "So many would like to ignore the fact that DuBois was a Communist in his last years." A roar of approval came from many throats. "...our irrational obsessive anti-Communism has led us into too many quagmires...All over the world, we must live together as brothers or we will all perish as fools." People stood, stamped, whistled, applauded. King tried to speak of the "senseless, cruel, unjust war in Vietnam," but the radicals were giving him a standing ovation. His mouth moved; but the deep bell tones were overwhelmed by the accolade of the audience, and only a tape recorder caught the end of the speech, when he said, "DuBois will be with us when we go to Washington in April..." (Ibid.)

It may be said that DuBois was with King *throughout* his career.

The FBI and King

In 1962, King addressed the National Lawyers Guild, official-

ly cited as "the foremost legal bulwark" of the Communist Party, USA. The FBI began investigating Dr. King in 1963. Its surveillance of him continued until his death. (Pierre, p. 8) Since the CPUSA is "an illegal American branch of the Soviet government," (Ibid.) the FBI probe was within the law because an issue of national security was involved. What it could not have foreseen was what would be revealed in the six years of gathering evidence: a sordid string of prostitutes employed; a drunken orgy thrown; adulterous affairs engaged in; and civil rights contributions embezzled or misapplied. Some of the material in the sealed files is labeled "OBSCENE."

But there is more FBI proof of a King-CPUSA link. Karl Prussion, an FBI counterspy from 1947 to 1960, signed a sworn affidavit on September 28, 1963, detailing five party cell meetings he attended in California during the 1950's wherein he asserted: at all the meetings "one Rev. Martin Luther King was always set forth as the individual to whom Communists should look and rally around in the Communist struggle on many racial issues," and King "has either been a member of, or wittingly has accepted support from, over 60 Communist fronts, individuals and/or organizations, which give aid to or espouse Communist causes."

Even more dramatic is the story of a Negro woman, Julia Brown. While living in Cleveland, she innocently joined in 1947 a group calling itself the Civil Rights Congress, believing it was a legitimate organization. Like any good American, she was horrified when she found it was a Communist front, but agreed to go undercover for the FBI and remained in that role until 1960. Before the Senate Judiciary Committee in 1979, she testified: "the (Communist) cells that I was associated with in Cleveland were continually being asked to raise money for Martin Luther King's activities and to support his movement...while I was in the Communist Party as a loyal American Negro, I knew Martin Luther King to be closely connected with the Communist Party..." (quoted, Pierre, p. 10) That the average American knows nothing about what Karl Prussion or Julia Brown has said is a telling indictment of the national news media and the Senate Committee that heard her testimony.

The King Legacy

"They don't like you. They say you are Communist inspired. That means you are effective," the black Nobel prize-winning minister told his followers. Who said those words? Martin Luther King, Jr.? No...*Desmond Tutu.* While Bishop Tutu works to undermine the South African government, the "black Madonna," Coretta King, visits Corrie Aquino to pledge support to the nonviolent revolution in the Philippines.

Dr. King's best-known protege, Jesse Jackson, has paid friendly visits to Cuba and Nicaragua, employed Hunter Pitts O'Dell as international adviser in 1984 (Pierre, p. 8) and this year was represented at the Communist newspaper *People's World* banquet by his Rainbow Coalition (it was a *sponsor*). Atlanta Mayor Andrew Young, a Highlander alumnus and King aide, is remembered for his UN remarks that Cuban and Soviet bloc troops in Africa are a *stabilizing force.* Coleman Young, Mayor of Detroit, headed the National Negro Labor Council in the 1950's. He refused to answer questions about the group when asked by the House Committee on Un-American Activities (HCUA) and disbanded it rather than allow the U.S. Attorney General (who had identified the Council as subversive) to see its membership list. *Responsible* black leaders in positions of power are scarce indeed.

The truth of the matter is, as Patrick Buchanan writes, that "Dr. Martin Luther King does not deserve a national holiday. Not remotely." The only way it has come about is by flagrant, willful ignoring of his radical record. Were this for a canonization, such suppression of evidence would have ground the process to a screeching halt. King "who professed nonviolence," stated Rep. Lawrence P. McDonald (D-GA) in 1981, "in fact was wedded to violence." And, as another late congressman, John Ashbrook (R-OH), put it in 1967, King "has done more for the Communist Party than any other person this decade."

It is difficult for us to believe that someone as brilliant as Dr. King was a dupe for more than a decade. On more than one occasion he was told by those in the know that he was in bad company. His remarks frequently followed the Communist line to the letter or praised Communists. And his activities gave the Reds much of what they aimed to secure. Whether he was witting or not isn't relevant, though, when it comes to honoring him. He did a grave disservice to our nation and it is the height of folly to dignify him.

We hope that every reader feels as strongly about this as we do. It is high time we make an all-out effort to educate our fellow citizens regarding the *real* Martin Luther King, Jr. Every year that goes by without greater awareness by Americans means that this manufactured hero will grow in stature and that a massive lie will gradually become truth to millions of unsuspecting youngsters. It means too that many of the false perceptions of our society promoted by King will become ingrained. And most importantly, it means that the conspiracy striving to conquer our land will be ever closer to its goal. †

The above article appeared in the Oct. 15, 1986 issue of *The Athanasian,* a publication of Traditional Catholics of America (Fr. Francis E. Fenton, editor). In the article a number of individuals have been designated as Communists. Due to space limitations the documentation confirming these statements has been omitted. Anyone desiring such documentation may obtain it by writing to Mr. John K. Weiskittel at the address below.

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TOP RATINGS OF A DISHONORABLE KIND

Fr. Francis E. Fenton

What follows is a partial list of individuals and organizations deserving, as I see it, of top rating in various categories relating to the Church and country. As the above title indicates, these ratings are rather radically different from the usual kind in that they are highly uncomplimentary, to say the least. Anyway, for what it's worth, here they are:

—The Conciliar "Catholic" Church:
the religion or religious body most destructive of the Roman Catholic Faith.

—The Crime of Abortion:
the single most striking example of the rampant immorality contaminating the USA.

—The Government of the United States:
the Communist conspiracy's most powerful ally.

—The American Press:
the largest and most effective apparatus of mass deception in America.

—Thomas Gumbleton, Auxiliary Bishop of Detroit:
the member of the American Conciliar Church hierarchy most worthy of an award from the Communist hierarchy.

—The Wanderer:
the publication of the conservative branch of the Conciliar Church most detrimental to traditional Catholicism.

—John Paul II and Ronald Reagan:
the two greatest actors in the world. (Being unable to determine who might be the greater actor of the two and not wishing to do an injustice to either one, I grant equal status to both.)

—Freemasonry:
the principal "nonexistent" evil organization of our day. (Despite its massive wickedness, "a deadly poison" in the words of Pope Leo XIII, and despite the very real danger it poses to Church and country, there is no organization whose true nature is less known by the American public and more widely ignored by even the best of the conservative press than the conspiracy of Freemasonry. As has been noted in these pages in the past, Freemasonry, although far more subtle, is a threat to Church and nation every bit as evil and dangerous as Communism. And yet, even otherwise generally commendable conservative publications—the few there are—all but totally ignore the subject, almost as if Masonry were nonexistent. How come? Why, I have read articles on, for example, the French Revolution by presumably competent and honest individuals in which not even the *word* Freemasonry appeared!) †

GIFT SUBSCRIPTIONS TO THE ATHANASIAN

As of this writing, Christmas is still some two and a half months away. Since there is, however, but one more issue of this newsletter before Christmas, it is not too soon to suggest to our subscribers that they consider gift subscriptions ($8.00 for eight issues) for their relatives and acquaintances as an appropriate Christmas gift. A card would be sent to the recipient from this office prior to Christmas notifying that individual of the gift and informing him or her that the subscription will begin with the first issue of 1987. Together with the notification card a recent issue of *The Athanasian* would also be sent. We would appreciate our newsletter subscribers' favorable consideration of this suggestion.

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