

SS108.mp3

Joan Beifuss- Ok this is tape one, I am sorry I don't know your first name.

Albert Richard Sampson- Albert Richard.

Joan Beifuss- The reverend Albert Richard Sampson, we are at the CME building on S. Parkway this is April the 15th. And Tom Beckner and Bill Thomas are joining us later.

Tom Beckner- How did you get to be a staff member and exactly what you title is and then we will get this.

Albert Richard Sampson- I have been in SCLC for five years. I have been in charge of (muffled) projects Dr. King has been in the north. I was Dr. King's (muffled) and project director for Newark operation for the poor people's campaign just before he was assassinated. First person to testify at the united states civil rights bureau. Lester Maddox Case in Atlanta Georgia I studied my masters in guidance counselor. One year for my medium master of psychology I worked on both degrees at the same time in Atlanta. I am graduate of (muffled) in Raleigh North Carolina. I was ordained in my home in Massachusetts in 1956, I was licensed in 1956 (muffled) Ordained in 1966. I am the only man who (muffled).

Joan Beifuss- Did he ordain you at Ebernezer Baptist church?

Albert Richard Sampson- Yes.

Joan Beifuss- Are you a Baptist minister.

(Muffled)

Joan Beifuss- I guess we are getting pretty ecumenical.

Albert Richard Sampson- It is a state law.

Tom Beckner- The graduate work was at Moorehouse?

Albert Richard Sampson- No, no didn't undergrad a Shirley university in North Carolina. (muffled).

Tom Beckner- Right. Ok.

Joan Beifuss- Well now where are you from?

(Muffled)

Tom Beckner- Ok and towards the first of the year when actually the things began happening here but there was no relationship. What was happening say January with the organization.

Albert Richard Sampson- Well see I was in (muffled) doing research at the metropolitan research center.

Dr. (muffled)Clark's foundation, sent by SCLC along with another person named Herman Jenkins. Both of us had come out of the Chicago open occupancy and the gang convention. The gang program in Chicago and then I went into Cleveland and we were assigned to the Newark, New Jersey area organizing the poor people's campaign as well as New York city. In fact that was the last people on tour that Dr. King did before he came to Memphis Tennessee. And in fact he said that was the best tour he had been on.

Tom Beckner- Oh really. Reverend Sampson the poor people's campaign had been conceived before the first of the year or about then or do you remember?

Albert Richard Sampson- I really hadn't (muffled) but I think the historical context is some youth from the NAACP chapter in New York was talking to him about how nonviolence could be used in a more civil disobedient and militant way, and Marion Wright had talked with him about poverty in Mississippi and the plight of the people in Mississippi who lived on farms and then he went to Marx Mississippi. It was there he pointed out that this was a dungeon of shame and I want to turn it into a city of hope. I think these kinds of experiences along with what happened in Chicago, living in on the west side of Chicago in the rat infested apartment himself suffering with the people. With these kinds of experiences along with the whole social process of the way history is going. He came to the conclusion that the only way that people are going to control their own lives and have some relationship with the resources is to redistribute the wealth. And so it was the most logical route for a nonviolent organization as ours with the kind of judeo Christian background we have to (muffled).

Tom Beckner- And so was now most of the work on the poor people's campaign was it being organized in New York?

Albert Richard Sampson- We were assigned to about 15 to 20 cities across the country and rural areas, rural states. Like Alabama, Mississippi and Georgia and south Carolina and north Carolina. We were to get nothing but poor people and we had it outlined where basically the minimum was 200 people per salary, per staff person which meant we would be having 3,000 people. He wanted a core cadre of 3,000 people trained and disciplined in nonviolence prepared to die, suffer, whatever the consequences might be.

Tom Beckner- Whatever it took.

Albert Richard Sampson- Whatever it took. And it was staff's role to get at least a minimum and to do fundraising and set up support committees in order to sustain this kind of truth. And that is how instructionally and organizationally and philosophically came about.

Tom Beckner- Of course the whole thrust of the organization was on the poor people's campaign during this period. I guess this must have really been a very large project.

Albert Richard Sampson- Yeah we had met several times because organizationally it was the greatest task we have ever assumed and Dr. King wanted it to always feel how staff was responding to this kind of a challenge.

Tom Beckner- And how do you think they responded.

Albert Richard Sampson- Well we didn't have any problems about organizing people because we believe in nonviolence and what goes into nonviolence is the element of organizational integrity and political maturity but we were sort of hung up staff wise on what would the demands be. (muffled) what were we going to give the people in their hands, when you talk about immobilizing people from Mississippi they are going to leave the plantation what are they going to be when they come back here. People are going to be leaving their rat infested apartments the slum landlord is going to be filling up with someone else, what are they going to come back to and but Dr. King spoke at the close of our retreat and delivered a very passionate sermon that opened our eyes. His position at that time was this country needs movement and it might mean that some men must die and other men might live. It might mean that some men might have to suffer and in order that other men might be able to sacrifice. And his whole point in the sermon was let's have movement, let's just go. If you are on a separate coalition with the national welfare rights organization on the HR12080, what I termed the first integrated genocidal amendment against (muffled), if you want to set up a coalition with Mexicans and poor people and the Indians etc. it doesn't make any difference. Want to talk to the Indians about land, this country needs movement of Christian followers. And with that kind of faith and understanding we just moved on out. Because we saw that violence was so high in the country on the agenda in everybody's lives, both black and white that the country needed another dimension under authority under direction and this is what his plea was. That we be the organization that would give this country new direction.

Tom Beckner- Did he mention or sense that some of the youth had been talking about how to escalate nonviolence to a more militant pose or something like that, what was Dr. King's reaction to that?

Albert Richard Sampson- Well see you know quite naturally he is a (muffled), he understood the depth they had thought about this. The problem is when you get young people having that much insight into tools and techniques of nonviolence then that means there are also still people in the country especially young people who do understand and the merit of nonviolence as an institution and alternative to solving social problems.

Tom Beckner- I think probably where this pertains is during the march on the 28th, that didn't turn into violence, there seemed to be a gap.

Albert Richard Sampson- (muffled) the march turned into violence where there was some people who were walking on the side lines....

Tom Beckner- Right there is not any question you are right about that.

Albert Richard Sampson- And that's the difference you see. All the so called revolutionists, I am not a revolutionists I don't believe in that. It doesn't make a difference to me what the economic (muffled) is because based on evolution, I am what I term an evolutionary psychiatrist because I am not concerned about replacing one social (muffled) with another social (muffled). Because built into one socio-economic voice is (muffled). I believe in the evolutionary process that (muffled). So I don't (muffled) that other people have. Men like (muffled) and Castro and (muffled) and among those fellows, Malcolm. They all agree that you have to involve the total community which is not different with (muffled) did. They all agreed that I had to go see Caesar, I had to go see the tax payer Zacheas, I have got to go talk to the tax collector, I have got to deal with the prostitute the one who committed adultery (muffled). When you involve the total community on a particular social problem then you have a movement because you have those people's emotions. Because I am the nonviolent and you are raising the question while you are there but at the same time you are wrapping a social issue around that question and demanding that particular institution that you are opposing (muffled) can answer that. (muffled) Now regardless of (muffled). And this is my theory is one of the problems happened to the labor union they did not involve the total (muffled). This was an organization error on the part of the people of Memphis that they did not involve the total community.

Tom Beckner- And particularly the you is what you are talking about.

Albert Richard Sampson- And the preachers, I guess you know. I don't know anything about the organization dynamics.

Tom Beckner- The preachers were involved some of them weren't and some of them were.

Albert Richard Sampson- I understand at this time we had old preachers and young preachers and you have to involve the total community in this thing.

Tom Beckner- Did you, when did you..

Albert Richard Sampson- See a lion is king of the beast not because he ruins around kicking people and betting on people. A lion is king of the beasts because he goes around relating to people. Everybody knows when the lion is going through the jungle. That is why he is the lion of the jungle. So in a movement you have to be able to relate to all of us. And that is hwy the federal government could never deal with serving the needs of its constituency. That is why politicians are very impotent in morally and problematically undernourished. Because they do not deal with the total community. That is why a lot of the churches in the country are very irrelevant they don't deal with the total community and until the thing that has made CLC such

a successful organization using western terms, is because it always has attempted to involve the total community. And then they don't control people. We move into a town we (muffled) stay on that one problem we got off that problem we leave the town. If the people want to build a structure after we leave, excellent. They want to affiliate with us after we have left the town excellent. Like after Dr. King died we came to Memphis and we started mobilizing people for the poor people's campaign. We organized a group of women that broke from COME and they called themselves women on the move for equality now. They helped raise funds for us they went to Marx Mississippi with us, they sustained (muffled) in Marx, they sustained an organization here in Memphis.

Tom Beckner- Are you saying they are involved?

Albert Richard Sampson- Yeah and then when we left town James Bevel and J.T. Johnson and myself then they decided to become an affiliate of SCLC but it wasn't that nay of the staff had asked them to become affiliate it is just that we create the structure where they can become involved and they just after we left not controlling them we didn't not have a community organizational format. We are, they decided that they want to be a part and that is how we get all of our people.

Tom Beckner- Dr. King came in and I am sure he probably came in when there was problems everywhere but one of the criticisms especially from the press as an outsider, (muffled) he was so well known and that he would really be needed anywhere seems rather extraordinary.

Albert Richard Sampson- Well the press, we assume that the press is the medium of the people. It is that structure through which people can voice their frustrations and it will redirect institutions relationship to those frustrations. But that is a myth. The press is an extension of a (muffled) state of mind that America has created for it self. Because she is living a lie. Consequently every institution white America has created is anti-human. So the press is just another negative expression of an anti-human institution.

Tom Beckner- I see.

Albert Richard Sampson- It is like the automobile industry is anti-human and the militaristic institutions we have in this country is anti-human. Industrial complex that we have is anti-human because institutions in this country are not dedicated to exploring and exploiting the universe. They are dedicated to exploring and exploiting people so they are anti-human. So a man like Martin King who comes to get men to deal with the content of their character, when it breaks down into an institution then he always is looked at them, to them as being a negative kind of personality, basically because they don't know who they are. So that is the same problem that Jesus had,. Same problem that Jesus had. One cried said hosanna hosanna, another cried, crucify him, crucify him. Shakespeare that the evil that men does lives after them the good is often (muffled). And this is what the dilemma of white America. Negroes have never been in slavery white America has been in

slavery. Negroes have never been illegitimate, white America has been illegitimate you see what I am saying. There are very psychological and cultural reasons for that, white people being where they are.

Tom Beckner- Before the last march, while the poor people's campaign was being planned (muffled) that Dr. King couldn't at the time of the plan of a nonviolent march was past and that it couldn't be successfully conducted nonviolently. And is it right to say that Dr. King came back to prove that he could (muffled).

Albert Richard Sampson- See the problem is people don't understand the value of marching in the community. In the community they have what they call economic mainstream. Poor whites came in, poor negroes (muffled) I mean they come into this, and city negroes come in as mainstream. Now once you start marching, what you do is keep low lights on you might organize some negroes to come in, city whites will be watching while city negroes are marching. There is a little boy whose mama told him to go to the store and get a quart of milk. He will come out his house and he will see negroes marching and the store is forgotten because he is so busy watching the march. So what ultimately happens is nothing gets put into (muffled). So that you have the business community startled the demand to the mayor saying get the negroes off the street, we can't do no business because all the attention was on this. And that is the difference between conflict and competition. (muffled) was that you have a peace movement you had the pentagon and they went directly to the pentagon.

Tom Beckner- And applied pressure there.

Albert Richard Sampson- They call that confrontation. In a nonviolent movement we deal with what we call conflict. What I term it as conflict and what we do the most visible thing, in Chicago, when we were walking down the street in Chicago we had (muffled). Black star rangers (muffled) we have been out into the white community and going out into the white community we carried a policeman with us not because we needed protection they wanted to hold down racism. So you had a white policeman hitting a white precinct captain to keep the black star rangers out of the white community. Then when whites would hit black star rangers it would affect the voting power in the black community because they would be complaining to mayor (muffled) both sides, why can't you protect my (muffled). White people say why can't you keep black people out of the (muffled). So we set up a curfew and the black (muffled). There has been no nonviolent movement, not one nonviolent movement where anybody has died. There has always been assassinations. (muffled) In a violent movement people get hurt. Because it is confrontation. See when power is in people (muffled) which is what Moses did. He found out that Pharaoh doesn't agree with (muffled). So I don't depend on him for my food supply because I have been to the mountain top and I have seen, and this would make any man jump out of his shoes. I have seen up there on the mountain that under Pharaoh's (muffled) complex no Jews could have gotten out of that they couldn't have escaped the valley and gotten to the mountain it was militaristically impossible. So how did that tree (muffled), how did that burning bush occur and old black folk used to say there

must be a god somewhere, which means (muffled). And that was what made Moses jump out of his shoes because he saw that no one had any control over (muffled). That (muffled) based on the evolutionary process of the land. So that (muffled). Based on the evolutionary process and so this is what (muffled).

Tom Beckner- Where you ever here before the assassination. Did you become aware of this site in New York or anything.

Albert Richard Sampson- We discussed it, see that was, he had to cut his trip short in New York, he was touring New York and heading into Boston, people tours. He cut it short in order to go to Memphis.

Tom Beckner- And he had this was the rally and support for the poor people's campaign he was doing.

Albert Richard Sampson- That was the only thing on his agenda, was to staff had certain dates where Dr. King would be available, 2 days sometimes 3 days at a time. (muffled) support to committees, 200 hundred people minimum that were going to Washington, fundraiser committees. And he was just meeting with all those people, involved he was each time.

Tom Beckner- To his staff did Memphis seem like much of a distraction, from the poor people's campaign.

Albert Richard Sampson- No, (muffled). See originally the only thing he was supposed to do was speak to the people and fly out. Speak to the people and fly out. When the violence broke out, then at that time he came back to substantiate that this town is going to have (muffled). They tried to do the same thing in Chicago. They tried to call bring it up about police brutality and the whole police question did we need protection should we have protection should we go back to demonstrate in white people's neighborhood and we went on down to the (muffled) and said the issue is not the police the issue is open occupancy that is the issue and see I don't believe in that tone. I maintained that this government is such a racist and genocidal government that just like they would set up a whole new town for chamber burial and kill Malcolm X because he is talking about,. See I accuse the government of setting up a whole new town for Chavo Vera. I accused the government for killing Malcolm X because he wanted to align non-right people across the union. I choose the government because (muffled) on a false speaking engagement and Johnson went to Vietnam when he didn't get dispatched and Kennedy shouldn't be riding on the Texas highway. I just accuse the government being racist genocidal institution and as a result I feel that the Memphis situation is only a symbol of how racist and militaristic this country is to the point I maintain that some of these fellows were paid to do that.

Tom Beckner- This is a session on (muffled) that Memphis is some kind of a symbol...

Albert Richard Sampson- Well I just maintain the Nigerian question. I feel that it is too long black people fighting each other based on the CIA's involvement basically because they don't want to be involved in the question of black people in America going over there fighting (muffled). I have no qualms about that and I think that this country is in such a militaristic plight that it has started the kinds of illusions and schemes within people's minds and police departments. We knew that there were ku kulx klansmen in the Chicago police department so two years after we left town they didn't have to announce that there were ku klux klansmen in the police department we knew that. And I just maintained I am not that intellectually naive to assume that there were not ku kulx klansmen here in the department in Memphis. It wasn't any accident that there were no black police officers around Dr. King when he was in Memphis.

Tom Beckner- Well is it true or is it not true that the (muffled) on SCLC's part to accept police protection (muffled).

Albert Richard Sampson- I am sorry what?

Tom Beckner- (muffled) there is a reluctance on SCLC's part to accept police protection.

Albert Richard Sampson- Our position has been that nonviolence says that the truth needs to be defended. There is no defense for saboteurs. We never expected, we never (muffled) we never rejected, it we never condoned it, we never condemned it. There have been times in other towns when Dr. King was in Newark he had black policemen around him.

Tom Beckner- And I know in Miami.

Albert Richard Sampson- When he was in Cleveland, he had black policemen around him. Every town he went he had black policemen. I am saying they didn't even, they weren't even intelligent enough to (muffled). They didn't even have black policemen around Dr. King. They wouldn't even take their own initiative to do that, and in other towns he has been in the south where he has had that. So I say it is not an accident to me, I know there is a conspiracy in this country to kill anybody who wants to talk about reconstructing the south. Who wants to talk about white boys giving up the (muffled) of their skin and (muffled). I understand that but there is a structure in this country that is designed to keep non white people away from the resources. In Patterson and Jersey (muffled), white policemen are knocking down Puerto Rican and black businesses in the Puerto Rican, in Patterson new jersey. That is not an accident, I understand what they are doing. White business men went to the mayor, 200 of them, and told him don't take any demands from minority people. What they are really saying is run Puerto Rican and black economy to us as white business men because as long as you give it to us they won't need to set up their own economic institutions. They won't need to do that at all. Patterson was flourishing with black and Puerto Rican businesses, so you had to negate what is the mentality of white Americans, they deny in order to affirm. It is not actually not in Vietnam

because what you have is communists, we traded white communists. (muffled) said he would bury us, (muffled) said you are not coming out of Vietnam, a winner, we still get (muffled). It has nothing to do with that. It is because (muffled) men has already found a back ground articulating (muffled) did it. He had the power. Him and Key got into an argument, Johnson broke into Key's house along with the guard under the pretense of democracy. And with their arrogance and their militaristic instincts.

Tom Beckner- Ok since you are from the east is this your first during this period your first visit to the south?

Albert Richard Sampson- I did my undergrad in the south. I graduated from the south. I had about 7years in the south.

Tom Beckner- How did Memphis impress you?

Albert Richard Sampson- See I don't get a clue of geographical locations, I love nature and living in the suburbs it gives you appreciation for (muffled) culture. When I was in undergrad school I was sort of shocked when radio free Europe was looking for somebody to talk about the (muffled) in America, that I had to be the one to talk about (muffled) in America. That there weren't enough white boys in the south that could talk about the odds in America because the odds were just now coming into the south. But in my home in Massachusetts it was nothing for me to sit in the lawn in Boston and hear (muffled). That was right. (muffled) That kind of exposure along with my religious background was just giving me enough of life. I just felt life. (muffled). Settle down somewhere, 9 times out of 10 I would probably settle in the south because I just love it it is very beautiful. But the dilemma we are faced with has nothing to do with geographical location. It has a lot to do with white America's psychological situation. You see white people are the only people or the only animals in the universe who would have to hold on to the (muffled) of this game. The reason they have to do that is because black have recessive genes, non white people have dominant genes. If a white boy marries a black woman he will produce black children. Marries an Indian woman the will produce Indian children. If he marries a Chinese woman he will produce Chinese children. (muffled) That is what he is protecting the thickness of his skin., A man (muffled) white he documented that he wrote several books, the function of the orgasm, listen little man and character analysis. That is why Jewish people are caught in the dilemma that they are caught in the dilemma with Hitler. Hitler was holding onto the pigments of his skin. And he will say to Jewish people get a white and you are in the economy, I can't buy my house unless I come to your bank with a mortgage. So I can negate you because you are not white. So the only thing black people are fighting about it the pigment of their skin. That is why when you look at bright scientists just about everything they create is anti-human because of Pavlov. Pavlov is only known in history because he has a dog and a piece of meat and a big bell. But he was a white boy who didn't know who he was in relation to the universe because he so busy holding on to the pigments of his skin that the forgot the contents of his character. Pavlov thought that he was an animal so he controlled a piece of meat. Sot he

poverty (muffled) it is when one group imposes on another group a violent militaristic relationship on another animal by giving that other animal (muffled) for a substitution of the meat. That is all poverty is. But now with George Washington Carver because he was so in tune with the universe and understood who he was even in the pathology of slavery. George Washington carver was able to turn right around without a (muffled) grant or a Rockefeller stipend and go to MIT. He turned around a 300 goodies out of the sweet potato end potato and he said here take the information and go and multiply. (muffled) The man who made off with the Nobel peace Prize started of with dynamite and let it take it away from him because it was anti-human. Because everything he creates is a manifestation of his neurosis. So you take (muffled) and dynamite and put it together and you have a Nagasaki and a Hiroshima. So the issue in this country is no longer starvation versus, the issue is no longer black or white, Because capitalism has produced certain things and social evils. The issue now facing us is starvation versus surplus, napalm versus nutrition.

Tom Beckner- I think that is probably important, I have heard it said on the point of much before this point where Dr. King came in here that the civil rights, battle had been won and now it moved completely into an area of human rights.

Albert Richard Sampson- And this is why Dr. Abernathy is going to make it. Dr. Abernathy, right now at this point of history he is the most powerful man, animal on the planet earth. Because he is the only animal on the planet earth who is moving the world to the whole concept of a new society. He is the only man who is doing it. Because everything that happened unto Dr. King's administration didn't cost the government much. (muffled) everything that happens in this country from here on in is going to cost the government something. And the beautiful thing about it is Dr. Abernathy is very clear in his vision because when other men living with other things Dr. Abernathy was living with humility. And see people don't understand that movements and organizations are really creative institutional expressions of who a man is. And that is why SCLC is the most powerful organization in the country.

Tom Beckner- Because they are talking about (muffled).

Albert Richard Sampson- Because of our organizational (muffled). See that is when the things like a men like (muffled) couldn't understand. (muffled) didn't understand that we were the parents and he was the child and we didn't have any problems with the child breaking off and going into h is own playpen. All children leave t heir mothers and daddies. (muffled) had not been (muffled) ghandi said nonviolence is an experiment with truth. Not nonviolence is truth. Nonviolence is an experiment with truth. We have been experimenting with the tools of nonviolence longer than any other (muffled) organization or any organization on the face of the map. Out side of Ghandi. So as a result that we were saying to poor people is that we have practiced with certain basic tools and techniques. We want you to come ride with us now. Trust us. A racist genocidal government (muffled)to the point that if we play power politics because the system in order to deal with a racist genocidal system it reduces you down to the mentality of being apolitical economic animal. But nonviolence, nonviolence, (muffled).

Tom Beckner- Well you have about 8 minutes left. Well enlightening and this just occurred to me the philosophy of nonviolence basically seems to be foreign it leaves a strange sound in the American ear. Because it is an eastern philosophy. Is this why the reaction against the thing because when you think of nonviolence you think, gee what could be greater than that, what could be less criticized than that. And yet it was so strong (muffled).

Albert Richard Sampson- But see it is never criticized by black people.

Tom Beckner- I know.

Albert Richard Sampson- The reason is that black people live differently than white people. The essence of nonviolence raises the question what is a man. You ask white America who are you they say I am white. White is a state of mind, black is a condition. So that my manhood is not based on my blackness my manhood is based on my business. (muffled) I would still be operating on white people's minds.

Tom Beckner- That is an extension, (muffled).

Albert Richard Sampson- I am. (muffled). I think there fore I am. It is based on one's isness. What is a man, man is a lover,. Man is creative, (muffled) what happened to us is that our whiteness has gotten in the way of (muffled).

Albert Richard Sampson- That's right. If are apple you are going to produce nothing but apples, not pears, if you are apple you are going to do nothing but produce apples, and if you are a pear you are going to do nothing but produce pears. If you know that you are lover than every institution you create will be a loving institution. If you don't know who you are then you will run through the universe destroying everything if you don't know who you are. You will be like king Midas everything you touch will turn to gold. So when you look at America's mentality the problem is they do not know who they are. Let me show you what I am talking about. The random (muffled) because they didn't want to participate in the illest of relationships with the queen of England. They got on the shores of America and created a statue of liberty. Said give me your time (muffled). Shook hands with the Indians, gave the Indians their English books they took the Indian's moccasins called themselves(muffled). Then turned around put the Indians on a reservation after they learned an agriculture lesson on how to pick cotton and plant corn. Called Indians savages and then turned around and started celebrating thanksgiving. Then they got the black man over and forced him as an economic necessity and then as a psychological need because everyone on the plantation called him nigger. That's like calling the Vietnamese communists. We are looking at theology. The old testament talked about Adam created an Eve because he had you know a special myth. That Mary did not get raped by the holy ghost, Mary and Joseph created a beautiful person and Joseph was a carpenter. A carpenter is a lover, he is a creator. He takes a tree and turns it into a pent house. He created a son who was a lover, who was a (muffled). He was a creator and that's all and the holy spirit only comes in as god's statistician to let him know how many people there are in the universe. (muffled)

Bobby Kennedy has 8 kids (muffled) If you look at the mentality about America you looking at a people who say who are you. Huckleberry Finn, Tom Sawyer, (muffled), Batman, Superman, James Bond, 007, never once saying what is a man. Robinson Crusoe, what did you have in the forest with you? Adam had a forest he had a woman named eve, what do you have a slave named (muffled). Now white America's relationship to god, Benjamin Made with a book entitled the negro's God. Another book by Miles Mark Fisher wrote a book called negro slave song of the united states. The y both did their dissertations on this. And negros god comes from the bottom up, white man's god comes from the top down. So as a result when (muffled) came out and said God is dead, nobody got hysterical in the black community. Because they had already said that on their dollar bill. In god we trust. So we understood that because they cannot see themselves so they have to create things outside of themselves. White America cannot see god so they create a god, so they are like Aaron and we are more like Moses. We got o mountain tops.

Tom Beckner- Well the church has, this black church has been the basis for the negro community.

Albert Richard Sampson- Because it is the only institution that we can address our grievances too. You didn't need a militaristic institution. You didn't need an economic institution. You didn't need a school because you are on a mule saying go mule go. You didn't need a family because (muffled) had finally confessed that regular people in the world perpetuate racism and hold on to pinks of skins and perpetuate slavery it is necessary to rip the black people asunder. So even Jewish people when they have to (muffled) they take the institutions with them. We weren't even able to do that, so the only institution we could relate to was the church but that was the institution that Harry Goldman said the greatest mistake white America made was introducing the negro to Christianity. Because (muffled) saying slaves be good to your master, negro follows it up in the mold testament where it says god created all men. By the time we went over to the new testament back to Jesus we said (muffled). So because of the built in value system black people cannot be violent. So that the fellows (muffled) white mask black faces, the black fellows in the ghetto are saying that we are hungry. So you never find a man in a riot with 9 suits. Breaking in for 5 more. It always the one who doesn't have any suit. And the reason why he uses a Molotov cocktail because he wants to be like president Johnson when he grows up and he sees president Johnson with a napalm cocktail, so he wants a Molotov cocktail. He sees kill people so he kills people. Because he wants to unconsciously belike president Johnson when he grows up.

Tom Beckner- The church is also the base for the negro community in the east?

Albert Richard Sampson- Yes. But it gets politically motivated because case in point when Jesse was organizing ministers in Chicago, none of the ministers wanted to work in the movement.

Joan Beifuss- Wanted to what?

Albert Richard Sampson- Work in the movement, operation breadbasket program. His mortgage was tied to the bank that was tied to the machine. We were able to get him to (muffled) he told pharaoh I am going to withdraw from the relationship. Saved his mortgage and now he is one of the strongest people in operation breadbasket in Chicago. Because once you know where your food supply comes from. See that's what makes Pavlov's theory so relative to the mentality of racism. A teacher goes to school with an apple in her hand and says to children all apples are red. All bananas are yellow. The child will starve from malnutrition he never gets the apple, only thing he knows is that the farmer made the apple. If you teach a child at the age of 3 that god created the apple and the apple is yours for you to eat for you to sustain yourself so you can learn some more, then when he gets up to college past into his 30's that he understands that the government does not create protein, that god creates protein. Once you understand that the government is an illusion that you have some (muffled) that will give life to people then you sit back and you understand the dilemma of the political institution is that it is designed to legislate resources.

Tom Beckner- When the issue became poverty. This seems to say, I want to ask you that, does that say that no longer is the issue the white man's prejudice.

Albert Richard Sampson- He created that myth not us. Remember this man did a book on that...

Tom Beckner- Is that a myth? Is that really a myth?

Albert Richard Sampson- See when your patient is sick, his sickness might spread to all parts of his body and now that his hand there might be one reason and up in his ear there might be another reason. In fact the problem with his sickness is that he refuses to operate on himself. He refuses to get to the core at the center (muffled). So that I don't see whether white people are prejudice or not is not my argument, that is someone else's argument. My position is that white people are the only animals on the planet earth that won't come into the ocean of humanity with the rest of non white people and come into the fatherhood of god and the brotherhood of man. That is my position that is where I come from. White Americans have three alternatives. Either they go back to Europe and play their militaristic games with their (muffled) of society. Or they go into a psychiatric (muffled) and rearrange their furniture in their minds and their institutions and (muffled). Or they give up the pigments of their skin and come relate to non white people..

Tom Beckner- What do you think is going to happen?

Albert Richard Sampson- Well because of an evolutionary psychiatrist I would go to the operating room on white people. I mean when my brother broke his arm I didn't stop loving my brother because he broke his arm I took my brother for being sick. I still loved him, but I took him to the doctor but he was still sick. And I understand white people (muffled). I still avoid them but because I am attempting to train myself to be an evolutionary psychiatrist then I would want to operate on them in

order for the rest of the universe to go on and continue flowing in harmony that has been created so that I don't have, I am not concerned about how much my patient jumps up and down, how violent he becomes. I am not going to get in the bed with my patient because history truth time (muffled) Martin will raise the question who is the doctor and who is the physician. I wouldn't want that question raised about me. So what I would always do, I would keep myself always at a point where Ghandi says, searching at a point of truth till I can be the kind of emotionally stable and psychologically sound physician to operate on the patient. Now some other fellows can go on and talk about well let the patient die, let them have cancer it doesn't make any difference to me (muffled) . turns back on what I call the jolly green giant, Bevel calls them Uncle Bubble, Jesse Jackson calls them Chuck. But they ignored and turned their back versus me (muffled) . because I have enough faith in my abilities that this is a patient that can be operated on just like I believe that George Washington Carver had enough ability to discover a long time before Einstein talked about the theory of relativity, George Washington Carver had already substantiated (muffled) , one sweet potatoes and one peanut. You can get 300 of them. So that is relative in the long term. (muffled) . Black power, I think it is once, and I think it is too late, controlling my institutions. If I sent all of my children to learn about black history, history only (muffled) . You would still have this jolly green giant, 100 pound capitalistic street, 90 miles per hour killing everything in sight and I just need people based on the scientific data who are willing to operate...(Tape End)