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Interview with Dr. Rev. B. Herbert Martin Sr.

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1 **TRANSCRIPTION INTERVIEW WITH DR. REV. B. HERBERT MARTIN SR.**
2 **INTERVIEWED BY MATTHEW KEVIN ROBINSON**
3 **Recorded on 04/23/2015, 9 AM**
4 **Columbia College Chicago**
5 **624 S. Michigan Ave. 3rd floor RM 309**
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8

9 Matthew Robinson: Thank you Dr. Martin for sitting down with me today to discuss our
10 interview project with the CCC Archive. This is an Honors Oral Histories project called *Chicago*
11 *'68 as* part of collaboration with the Chicago Metropolitan Council of Religious Leaders.
12

13 Herbert B Martin Sr.: I am B. Herbert Martin Sr. I have a junior running around somewhere right
14 now [laughs]. Yea and I am currently Pastor of the Progressive Community Church and — we
15 are located at 48th and Wabash. Which is the Near South Side of the City in that neighborhood
16 called Bronzeville; Bronzeville community.
17

18 MR: I am Matthew Robinson, a Columbia College student. I study Art History and Arts
19 Management, and am in Dr. McCarthy's oral histories class [spring of 2015]. And — am really
20 happy to be here with Dr. Martin, and just want to thank him again.
21

22 HM: Well, it is my delight to be sharing it with you. It really really is.
23

24 [Audio Missing - ~ 9 seconds]
25

26 MR: ["Where are you from Dr. Martin?"]
27

28 HM: [I am from Mound Bayo]u Mississippi. Now Mound Bayou is the largest and oldest all
29 black town in the country. A very historical little town, — in the North West Delta area of
30 Mississippi.
31

32 MR: And what year were you born there Dr. Martin?
33

34 HM: 1942. Sounds like antiquity. [Laughs] 1942 was my date of birth – [REDACTED]
35 [emphasis] 1942. And born and raised in that little town. — As a matter of fact you know, —,
36 Matthew... I did not know really that white people ran the world until I left that little town.
37 You're talking about culture shock... when I discovered that black folk did not run this country.
38 [Laughs] And that's because the first um... lawyer I saw was black, the first teacher I saw was
39 black, the first businesses...were all black. — Our school was founded and operated by black
40 people. So all of [the] major institutions of my neighborhood and the town was all African
41 Americans. And — [it was] very rare that we saw a white person in our town. And only when we
42 left town did we encounter white folks in bulk.
43

44 But, as I grew into understanding, that Mound Bayou was allowed to grow and develop because
45 of the racial segregation. It was easy for black sot come together like that —and develop. But
46 once you were outside of that context that it's very clear that I was in one of the most racist,
47 segregated states in the country. And — that was reality. Also, in that little town it was like a
48 safe haven for black culture, black development, and education and so forth. Which was very

49 positive. It was mandated - even though we had to be a part of a state system of education - [that]
50 we had to learn Mississippi history for instance. All right. But before we could graduate high
51 school, we had to learn almost verbatim - Carter G. Woodson's Negro History book.

52

53 MR: Oh really.

54

55 HM: Yea. So what about, we learned the negative part of Mississippi history, and how subjected
56 we were as black people. But in order for us to maintain a sense of somebodiness we had to
57 master and be examined by our history teacher on Carter G. Woodson's Negro History.

58

59 MR: I see.

60

61 HM: Which gave us a good foundation, a good understanding, a good identity in terms of who
62 we were.

63

64 MR: Yea Yea. Could you describe your mother and father, (interrupts interviewer) and what life
65 was like at home?

66

67 HM: My mother and father were both share croppers. — If you know what that share cropping
68 history was. So that meant that we were at the bedrock of poverty. — [t]here were nine, ten of us
69 children. Five boys and five girls, — my mom and dad. My grandma and my grandfather. All in
70 one three room house?

71

72 MR: Really?

73

74 HM: And it's amazing [laughs] really! [Laughs] and we didn't feel like we were overcrowded.
75 Uhm — — — [pause]. Mom and Dad, grandma and grandpa who we called "Big Mama" and
76 grandpa. — I was raised up in that kind of family environment. Bad poverty but a lot of love. A
77 lot of sense of who we were. Sense of family [and] belonging you see? Values. You know.
78 Principles. And what we did at home we had to carry that at school and at church. And what we
79 did at church came back to school and back to home. And we so had that kind of village — sense
80 of belonging in my growing up days. And that is still the case in Mound Bayou. It is now 100
81 and maybe 20 some ought years. 1887 the town was founded by ex-slaves. And my ancestors,
82 my great great great grandparents were the founding members of that town. They came off of Joe
83 Davis' plantation who was the brother of the President of Confederacy, Jefferson Davis. So all
84 this history is back there around this little town. How it got founded. What the vision was. Even
85 of the Jefferson's. Joe Davis and his brother Jefferson Davis had this utopian vision of black and
86 white people living together in the 1800's.

87

88 MR: No way! (Quietly)

89

90 HM: And that's how Mound Bayou really got its beginning. So um that's the town I grew up in.
91 Rich in history rich. Music. Because what would happen... we got a liberal arts education
92 because our school teachers went away to colleges - historically black colleges and they came
93 back to the town — to teach us all these wonderful things. And so we learned about classical
94 music, about the best of art and about the best of everything. They imparted that to us. The best

95 of literature and poetry. As a matter of fact — I think the reason why I am a pastor and an orator
96 is because of those early influences from my school teachers.

97
98 MR: Oh.

99
100 HM: Who insisted on us speaking the King's English while at the same time being rooted in
101 Ebonics. So I can do both, as well as become a linguist because [of] my French teacher, my high
102 school French teacher gave me the foundation so that French became my second language. So
103 that now I can communicate in French and it's important because the work I do in Africa is
104 among the 42 French speaking countries in Africa. So — I take all of that back to my early
105 beginnings in this little town called Mound Bayou, MS.
106 [Which] Takes its name from the Indian Mounds and the Bayou's that surround it.

107
108 MR: Yes, I figured.

109
110 HM: Yea. The Chocto Indians.

111
112 MR: Wow. That is a really interesting history really interesting.

113
114 HM: Very exciting. So in a way...that's enough about that yes?

115
116 MR: Can I ask you, how was religion observed in your home?

117
118 HM: Huh?

119
120 MR: How was religion observed in your home?

121
122 HM: Oh man... that's the...I mean that's foundational. Of course we were all Christians, believers
123 in Jesus Christ. That was early early introduced into the life of the family. And so our values our
124 whole culture surrounded around the church. And the in those days, my coming up, — we were
125 ecumenical - and what I mean by that —. We would go to the Baptist church; we would go to the
126 Pentecostal church or the Apostolic church, and then go to the Methodist church as well. So that
127 gave us this sense of not separating ourselves as Christians, [you] see?

128
129 MR: I see.

130
131 HM: If you were the Apostolic, we got along with you pretty well. Although Apostolics say that
132 everybody else is going to Hell, still we cooperated and worked with them. But — my main
133 training, my early religious education was in the African Methodist Episcopal Church, the
134 AMEs. And I loved them because they gave you this continuity from Mother Africa. They were
135 called African. So we were called African Methodist Episcopalians. And so — that's the tradition
136 I grew up in. Every Sunday.

137
138 MR: Throughout high school too?

139
140 HM: All through high school.... Now that age 9 - this is how strong it was - I received my call to

141 ministry. At age 9.

142

143 MR: Only 9 years old?

144

145 HM: 9 years old, I was very clear about my religious experience and the experience I had with
146 God and His spirit. You know um... that was a powerful time in my life. But I was a
147 preadolescent, so I had to go and do all the adolescent things... that adolescent boys do. And so I
148 didn't really own up to it because you get kind of poked fun at at being old-folkie or holy-rolley,
149 you know kind of things.

150

151 MR: *[Laughs]*

152

153 HM: I wanted to be part of the (or their) teenage activities of that day. And I got into all the
154 mischievous stuff that any teenager would get into to. And then finally, graduating high school -
155 going to Philander Smith College, in Little rock, Arkansas. And I remember when... it was
156 almost like compelling that I go to the [little] church, where the pastor was, and tell him that I
157 had been called to preach. That was February the 22nd, 1966.

158

159 MR: Ah. Ok.

160

161 HM: Wow!

162

163 MR: Can I ask you about one instance in Mound Bayou, where you were walking alone and you
164 were approached by men from behind. Am I correct? And could you just recount what happened
165 with that, and was that the first time you experienced racism first hand?

166

167 HM: Oh let me tell you. This was part of my graduating high school. I should have been maybe...
168 18 or 19...somewhere around there. Me and my best friend, the two of us, in those days of course
169 the Civil Rights Movement was in its heyday. And I was a part of what was called the Student
170 Nonviolent Coordinating Committee (SNCC). You know um. I was under the tutelage in those
171 days of Mr. James Bevel

172

173 ~11:55

174

175 (Incoherent) - Who was the field secretary in those days for SNCC (pronounced 'snick.') And
176 um he was doing the mobilizing and the teaching and the training and recruiting of students,
177 mainly high school students, teaching us how to register people to vote.

178

179 One night me and my best buddy came to the session, we received our instructions. He (the best
180 friend) lived about two miles out of the little town of Mound Bayou. And so we had this thing of
181 course, cuz he was my best buddy, we would walk each other home. We called [it] 'peace
182 awayhome.' Peace Away Home. So I was walking him peace awayhome — down the road.

183

184 MR: And that's you're together when you're walking peace awayhome is it just two of you?

185

186 HM: It's just the two of us.

187

188 MR: Two persons in each piece awayhome group?

189

190 HM: No...Let's see how I can say this— it's a part of this culture, when we say "Okay, I'll walk
191 ya peace away home." That means I'll go halfway home with you, and you can walk the rest of
192 the way home, and I'll turn around and come back. Yea, okay.

193

194 HM: And so we were walking peace away home. And we got about a mile out from the town and
195 that's when this truckload of...of... vigilante type white people who knew what were doing,
196 registering people to vote. And we were registering people on these plantations all around the
197 town all around the surrounding area.

198

199 MR: And kind of, they were all sharecroppers for white towns?

200

201 HM: For white plantation owners. Yes, for white plantation owners.

202

203 HM: We were registering people out on the plantations. And not just... But there were some
204 black landowners also. So we were registering them as well. We were getting everybody
205 registered. But that was really a no-no. For...because you know that was a statement of real
206 power. One man one vote, that kind of thing.

207

208 HM: So we were on our way out there and this truckload of white vigilantes... and the weapon of
209 choice in those days was the weapon that Lester Mattocks, down in Georgia had introduced, was
210 the ax handle. So they beat us, they jumped us and they beat us with these ax handles. Kicked us,
211 beat us, and really kind a left us lying for dead there on the side of the road. — [Pause]

212

213 HM: My best buddy as far as I'm concerned, although I was badly hurt; my buddy was injured
214 worse because they kicked him repeatedly in the groin. And really they busted his testes. [Pause].
215 So I regained myself enough to help him to go all the way home and laid him on his front porch,
216 and calling his mom and dad.

217

218 HM: Paul — Paul Turner was his name. Strong. You know? And I think the more he fought back
219 the worse he got the beating. But Paul was the sibling to 25 other kids. 26 kids was in the Turner
220 family. They were a BIG family on the plantation. All right, so they were *valuable* you know
221 toward —but anyway we got beat pretty bad. Um — I still carry this calcified knot. I won't be a
222 good bald-headed guy because I got these lumps in my head. But these calcified lumps in the
223 back of my head from being hit with those ax handles. But ya know I have recovered; I had
224 recovered very well from that. I don't have headaches or anything like that.

225

226

227 MR: And what happened after? Who did you tell?

228

229 HM: There's not much... you told your parents, you told. I told — I told James Bevel who was
230 our leader. (Incoherent) But what do you do? There was no recourse really.

231

232 MR: Did you continue on?

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~ 16:18

HM: Well YEA! [Singing] Ain't gon' let nobody, turn me around. Turn me around... that was our song. That was one of our fighting songs you see? "Ain't gon' let nobody turn us 'round. We gonna keep on walking, keep on talking, marching on to freedom land. [Singing ends] That's the kind of determination that was in us, and that was the kind of determination in all of us. We refuse to quit, we had a sense of meaning and purpose direction and termination to get people registered to vote to move toward freedom and get justice. I mean it was just energy, it was corporate energy, and it wasn't just individual. But it was a corporate sense of belonging to something bigger than yourself.

MR: That's very inspiring

HM: Yea. That's the way we did it and we continued to register people to vote. You may have heard of a woman in our era by the name of Fannie Lou Haywater. Have you ever heard of Fannie Lou? You're twenty-four aren't you? [Laughs]

MR: Yes [laughs]

HM: Okay. And so anyway. Really what you're dealing with sitting here is sixty years of history. So I may say a lot of stuff you may not know about. And I need to say this to you. I count this conversation very important, because you need to know it. And it's your generation that's got to change stuff in this country. So I am imparting something to you, it's not just your class project. This is coming up out of my heart, and up out of my experience of 60 years as a civil rights activist. So I am going to say that to you and so...

Graduating high school.

MR: Then you were going to Arkansas.

HM: Going to Arkansas to Philander Smith College. Which I'm sure you haven't heard of either. [Laughs] It was one of the HBCUs (Historically Black Colleges and Universities). And — [I] got a scholarship. Let me tell you how the scholarship came as a result of what my high school teachers imparted me to me man. It was mandatory that we not only study but that we memorize volumes of stuff. History, events, personalities, dates, literature, poetry, so forth. And — since my English teacher - God bless her heart, God rest her great spirit - that woman insisted on us becoming articulate and informed. You know when we left her class we were ready to face the world, and to go to college. I got a full tuition scholarship in the dramatic arts because I had memorized volumes of Shakespeare. I had memorized volumes of just all kinds of stuff. And I could just spill it out you know? So I was fortunate enough to get this four-year scholarship in the dramatic arts and got my way through school by working part-time. I of course had to work as well. To accentuate on my scholarships. Which is another interesting piece in my development, —, I was hired — because I'm a farmer - raised on farm environment. And since I had become this articulate person I was hired to be the gardener and the butler at this very wealthy white man's house.

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MR: Really?

HM: He was [a] retired counsel general to India. And I was hired to be his butler and his gardener. And I learned all kinds of stuff in that environment I would go to school and then come in the afternoon, work whatever dinner parties or whatever I had to do at this very... Frank Lloyd Wright - man listen. It was a stone and glass house [that] Frank Lloyd Wright designed. Built in the side of a mountain overlooking the Arkansas River. It was a fantastic place! A learning experience because, him being a diplomat, would bring all these foreign visitors to town and such. I'm telling you're waking up cells in my brain that I haven't thought about lately...

HM: So anyway I worked my way through college on a dramatic scholarship and working as a butler and gardener and majoring in a double major in psychology and social work. Social casework.

MR: I see

HM: I went on through school there at Philander Smith College in Little Rock, Arkansas.

MR: And with regards to your religious background, what was the first thing that stood out to you at Philander?

HM: Well, it being a religious school. All right. Now. It's a Methodist supported school. The United Methodist Church supported that school, and so by it being a religious environment and me being the spiritual — infected person that I was, out of my great grandma, my grandma, and my mom - everybody. And the local church that I was a part of. It was just a fit for me to be in that environment and to continue developing. So I had what was called a calling on my life, you know? To be, you know, at first I defined it to be more like a public person. Like a Martin Luther King kind of thing. It never dawned on me really and seriously that I was being tracked to pastor churches and pastor people. But that developed and I got my first two churches. Little country churches. While in my senior year. At age 23. I pastored my first two churches. The first church had 10 members and the little church about 10 miles right down from it had 5 members. Oh man! [Laughs] That's how I got my start. And they couldn't pay me, they could not pay me. So what they would do, since I had a wife by then, and one baby. — They could not pay me uhm — a salary so what they would do is have what they would call a pound party. They would bring a pound of beans and a pound of rice and a pound of meat or something else. And I had to take this back home for my family. [Laughs]

And Matthew listen man. At one pound party, Sister Bright was that woman's name. She showed up a live chicken. [Laughs] Let me tell you. A live chicken, she was so proud of the chicken. And I couldn't say that I couldn't take the chicken, I had to take the Greyhound busman. I got out there on the bus and here I am standing on the side of road waiting for bus to come, and I had this live chicken, and I had to get on the bus with this live chicken. And what the guy said was: He drives up, opens the door for me to get on, and he looks out of me and he sees this live chicken... and you know what he said? He says, "Well you must be a preacher." [Laughs loudly]

325 MR: [laughs]

326

327 HM: But anyway, that was just a little humor for this. But that was you know a real thing. And
328 of course my wife being a country girl she knew how to kill the chicken and dress the chicken,
329 and we had chicken dinner. Fresh chicken right off the farm. Okay... [Laughs] I don't want to get
330 you off track too far.

331

332 MR: Oh no worry. So, what was it that was different about your preaching style that you brought
333 from your background? And, as an activist that had already had experiences as an activist, how
334 did you bring that into your preaching?

335

336 HM: I would find those. It was easy for me really to find instances of justice in the Scripture. —
337 And you grew up with hearing preachers in those contexts talk about those social justice texts.
338 For instance, Moses leading the children of Israel out of Pharaoh's bondage out the bondage of
339 Egypt. Equating that with us being set free from chattel slavery. You know? And so those kinds
340 of passages of Scripture. Then of course Jesus being looked at as a liberator. A freedom fighter,
341 changing things, change agent. So I grew up with that kind of understanding. So whatever was
342 going on religiously or spiritually in my life had to have some social relevance to what was
343 going on with our people, in the nation, in the country, and in the world.

344

345 So it was kind of easy for me to develop this public activist...mentality. And perspective on
346 things [like] freedom and justice. You know God is a God of justice God is God of
347 righteousness. So that was very strong inside of me. And then with the demonstrations, you
348 know for — for public accommodations - which is right. You know? Tearing down the walls of
349 racial bigotry, and racial segregation - even though it was risky thing to do, you risked your life
350 in doing so. If you wanted to a serious follower of Jesus, it means risk. Yea. It means risk. And
351 so that's how it developed all through my formative years and days. And thank God I had
352 mentors. You know older pastors. Who were of the same way. Even when I got to Chicago I
353 wound up being under the mentorship of a man who was a very — strong, social justice
354 advocate. And so in my early formative days in Chicago in the early sixties - mid-sixties. I was
355 really being schooled in that way. And then MLK was active, you know Jesse Jackson who was
356 my contemporary. I could see these in Stokely Carmichael and all these others who were... you
357 know? I wasn't alone. I had much to identify with. So it became sort of an easy journey for me.
358 Yea.

359

360 MR: And when did you graduate from Philander?

361

362 HM: I graduated Philander in August of 1967. In 1967.

363

364 M: And did you come to Chicago right after that?

365

366 HM: Well, in those days I was in the AME church. The African Methodist Episcopal Church.
367 And I had gotten what I thought was a full scholarship to Payne Theological Seminary in
368 Wilberforce, Ohio. So I and my wife and my first baby made our way to Wilberforce, Ohio to
369 Payne Theological Seminary. And that became a very difficult experience because once I got
370 there the scholarship was not available.

371

372 MR: Oh so you would have had to pay your own way?

373

374 HM: So what happened since I had this social casework background, at least academically. I
375 wound up getting a job in Juvenile Court in Dayton, Ohio. I would go to school in the early part
376 of the day, and then find my way to Dayton Ohio to work from 3 pm to midnight and then find
377 my way back to Wilberforce Ohio. And that was one of the most difficult passages because I had
378 to hitchhike my way from Wilberforce over to a little town called Xenia, and then from Xenia
379 over to Dayton to get there by 3 o'clock in the afternoon in time to work. Then I'd work until
380 midnight, all the public transportation was gone. So I had to hitchhike my way back from Dayton
381 to Xenia and then from Xenia to Wilberforce. And this was all of September and all of October -
382 and it was getting cold.

383

384 MR: [unintelligible]

385

386 HM: Whoa...man. This was late 67. Late October, early November. At the end of that school
387 term, mid-term [I] took my exams and I said this is not going to work. [Laughs quietly]. And [it]
388 just happened I had a friend, a brother. And who had a friend who was clergyman - a Methodist
389 pastor. They came to visit me. And that is how the invitation really came to come to Chicago.
390 But at that same time, a woman who I grew up under in Mound Bayou had become a public
391 school teacher in Chicago. She sends me an invitation to come and speak at her church to her
392 youth group. November the first of November. And I had my baby and wife - we made our way
393 on Greyhound bus [laughs]. To Chicago!

394

395 MR: All right!

396

397 HM: Yea! I remember, coming to Chicago, in those days the Greyhound bus came around
398 Lakeshore. The first thing I saw was this HUGE gold statue, something that had remained from
399 World Fair Exposition of 1893... Something like that. And I said Wow! This is what Chicago
400 looks like. But then I was coming right during the days of rage. 1967, things were happening,
401 things were changing.

402

403 ~ 31:01 [*cell phone vibrating*]

404

405 Racism was at its height. Police brutality was unbelievable in this town. And so I wound up
406 being deposited in Englewood.

407

408 MR: And that's where you first lived?

409

410 HM: That's where my first place in Chicago was. My first address with my wife and my young
411 baby. We were there attending the St. John AME church which was not too far from my little
412 apartment. And we stayed there a while - this moving into January of 1968. I'm going from 62nd
413 and Throop, which is in Englewood, all the way to North and Clybourn to the Ishim YMCA
414 where I had gotten the drop in social case work - working with boys in trouble with the law.

415

416 MR: I see. And who were those boys?

417
418 HM: These were kids that an agency, a Methodist agency, supported by the Methodist church,
419 called Methodist youth services. Methodist Youth Services
420 Had this... They would rent room in YMCAs for housing for these boys. And all these were guys
421 that were really gangbangers, they were cutthroats. They were some real tough guys. As a matter
422 of fact, the first week on the job - one of the boys in our case loads and murdered in his room.
423 Stabbed to death. That was a shocker... That was like in January maybe February of '68.

424
425 And then of course I was connected in with the movement still.

426
427 ~ 32:41

428
429 The NAACP, ACLU, SCLC, Operation Breadbasket in those days. With the leadership of Jesse
430 Jackson and some of the others in the Chicago` area. And so I connected pretty well with — the
431 movement here [cell phone ringing]. So then, moving and working and at the same time wanting
432 to get back in school. So I decided that September of '68 I would go back to school.

433
434 MR: Oh okay.

435
436 HM: April 68. I am coming, getting ready [and] closing out my caseload at the Ishim YMCA,
437 and then all of sudden across the news. Comes the announcement; That Martin Luther King has
438 been assassinated.

439
440 ~33:27

441
442 MR: And you heard it on the radio?

443
444 HM: Yea. On the TV. That he had been assassinated. And within hours of that announcement all
445 hell broke loose.

446
447 MR: Really?

448
449 HM: Yes. Rioting and burning building and looting and similar to what's going on there in
450 Baltimore. Similar but [with] purpose different. Unbridled anger in these communities broke out
451 and all of the organizations, civil right organizations, community organizations what we were all
452 plugged in to. The Black Panther Party, which was a significant part of this era also. Now also
453 during this time there were plans being made for the National Democratic Convention to be held
454 at Chicago. So there was another — this is a... Wow! [Pause]

455
456 African Americans were doing their thing in terms of civil rights and justice issues and what
457 have you. White kids were also doing their things, of course it was demonstrating against the
458 war. You know in Vietnam. Because we both, both blacks and whites, had these justice issues
459 going it was easy to communicate across lines. Now among the whites there was an organization
460 called the Student for Democratic Society. And there was a faction to that group called the
461 Weatherman. The Weatherman Faction. All right?

462

463 I got plugged into those guys.

464

465 MR: Okay.

466

467 HM: [laughs silently] All right?

468

469 MR: And, can you tell us what were they about?

470

471 HM: They were the more radical wings of the Students for Democratic Society, SDS, and the
472 very radical wing of it. And they were the ones that would really cause most of the rioting and
473 the outbursts of violence and so forth. Ok? Now. April, and they took advantage of what was
474 going on with African Americans you know. In just one movement almost.

475

476 MR: How did you meet them?

477

478 HM: It was easy you know. [Laughs] They were there!

479

480 MR: You just got to know them?

481

482 HM: Yea I got to know them. I think that I got to know some of them because here. This is
483 what developed: I didn't know them in April. I was mainly within the African American
484 community, dealing with the Black Panther Party; you know the radical movement within our
485 own wings. The National Black Liberation Front - so forth and so on. Um. It was only after I had
486 registered at Garrett Theological Seminary at Northwestern in September that I met the Students,
487 SDS people. That's when I really met them. And — and then when we knew that the National
488 Democratic Party was coming, it was time to demonstrate. So we were coalescing efforts
489 between the Black Power movement and the Student for Democratic Society - and particularly
490 out of the Weatherman faction.

491

492 MR: Okay.

493

494 HM: All right. Now, so I am now in Evanston and have become the pastor [chuckles]. Wow
495 you're waking up a lot of memories. — I had become the pastor I was a student pastor of the only
496 Black Methodist church in Evanston, Sherman United Methodist Church. And by being the
497 pastor of that church it put me in touch with a network of Methodist pastors - all of whom were
498 white. You know, but I had made friends with them. And so the day of the riot in 19...at the
499 National Democratic convention, we just happened to be out here in the park. Grant Park. Right
500 here.

501

502 MR: Oh you were in Grant Park?

503

504 ~ 37:29

505

506 HM: Right here. Yes in Grant Park. And — Boss Daley had already warned if we would
507 continue this violence and so forth that he was going to order the police to shoot and kill us. He

508 actually ordered the police to shoot to kill [short pause]. And when this riot broke out — there
509 are other significant law enforcement personnel. Edward Hanrahan for instance who was the
510 state's attorney, [a] wicked man. Evil. As far as I was concerned. The sheriff, the county sheriff
511 in those days was Richard Elrod. I remember these names. Richard Elrod, running after one of
512 the students during the [time of the] riot, slips and falls on a curb right at State street and —
513 wherever Marshall Fields is somewhere along there in those days. And hits his head on the curb
514 and actually breaks his neck. But he survives it, survives it, but he's paralyzed now. And he's
515 wheelchair bound. —

516
517 ~ 38:40

518
519 I wonder, God bless him; I wonder is he still living? I'm not sure — but all of us were being
520 chased by the State's Attorney and the deputies and the sheriff deputies and so forth. I head back
521 home, which is in Evanston, All right.

522
523 So I'm at home, late that evening [knocks on the table three times] [Pauses]

524
525 This knock came at the door. I open the door and there was about 75 maybe 100 of the SDS
526 students.

527
528 MR: Oooh. Okay.

529
530 HM: They had followed me to Evanston, they needed refuge. They needed a place to sleep and
531 they said Herb would you allow us to sleep in you church. They're really running from the
532 deputies, the sheriff's deputies, they're keeping from getting arrested. But come to find out —
533 that's 75 or 100 standing in the front, my front yard. Was just to tip of the iceberg. All of them
534 were running from the city, there were thousands of kids. So I called the other pastors and said
535 hey look man, we've got hundreds of hundreds of kids - and most of them white kids, they
536 weren't black they were mostly white. I said they're out in the cold — and it's kind of rainy and
537 stuff so why don't we just open up our buildings, let them sleep overnight, and maybe they'll go
538 back to wherever. Man [pauses] the next — night. Cuz you know these kids [they're doing] LSD,
539 you know all kinds of drugs, you name it they had it.

540
541 ~ 40:09

542
543 MR: And they're from all over?

544
545 HM: They're from all over the world really, all over the country. And this is the hippy crowd
546 they called them. The hippies and the flower children and all of all kinds of stuff. During the
547 days of sexual revolution and all that [that] was going on. So —, that night Hanrahan and the
548 sheriff's deputies knocked our doors in man.

549
550 MR: Your church doors?!

551
552 HM: Our church doors. And came in after those kids, and came and arrested the kids - hauled

553 them off the jail whatever they were going to do. And issued a subpoena to us.

554

555 MR: Were you there when they...?

556

557 HM: Yea! They gave us — all of us all the pastors. We were charged with aiding and abetting
558 fugitives from the law. And we had to appear before a grand jury for that.

559

560 That was my real introduction to Chicago - through the 1968 days of rage and so forth. Also at
561 that same period of time, this is when Hanrahan and the other sheriff's deputies also murdered
562 Mark Clark and Fred Hampton on the West Side.

563

564 MR: And — as far as the Black Panthers, did their messages influence what you were doing, did
565 you hear them?

566

567 HM: Of course. Of course. We were friends. Yes! We knew each other. And — and the way the
568 media — described the Black Panthers was just a bunch of radical senseless killers. It was not.
569 They had a future plan of how we take care of African American children, they had feeding
570 programs, they had educational programs, and they had tutoring programs going. It was very
571 positive. And then they also said by any means necessary will we be free. And they demanded
572 armed warfare, with the police in particular. And that's what happened, so they were killed. They
573 were killed. I still keep up with Fred's brother. Uhm. [Pause]

574

575 But anyway that's a, that is a piece of it. That is an unfortunate stain on this town's history. The
576 way black men in particular black people in general were literally massacred and murdered. And
577 continue to this day. We've just seen it. We've just seen it recently. How the state's attorney, how
578 she brought a lesser charge against the murderer of this young woman. She brought
579 manslaughter, and when the judge saw it and considered the case - he said this is not properly
580 before me, this should be a murder case, not manslaughter. So he throws it out. But the officer
581 who did the killing is exonerated and goes free. So we see these things and it continues over and
582 over. And I'll tell you, Ferguson, Missouri, and New York and what you see in Baltimore now, is
583 the result of this kind of war between African Americans and the police. Continues to this day.
584 So we're not as free as we wish we would be. We've got the push on.

585

586 MR: What do you remember them saying? Specifically, Fred Hampton, Mark Clark...

587

588 HM: Well they say, they were aiding, I mean they were hiding caches of weapons and all this
589 stuff.

590

591 MR: Oh I mean them themselves. Do you remember any particular message or time that you saw
592 or talked to them?

593

594 ~ 44:15

595

596 HM: I would say all of our conversations were about all power to the people. That was the code.
597 Black Power, but all power to the people, so it was a people's movement and this is how it got
598 branded as communist; you're a communist and so forth. [Cell phone vibrating] But no it was

599 very positive of local communities. Developing our communities, owning ourselves as Blacks
600 and Africans - black is beautiful came out of those kinds of movements, black pride came. That
601 was the message. But it seemed that any move toward black unity, pride and power was a threat
602 to the existing powers that be. And it remains so it wasn't changed. A little subtler. But it's the
603 same thing. Whether it's on university campuses, whether it's in city hall, whether it's in state
604 government - and whether it's in US Congress as we see the tremendous hatred and umbrage that
605 they've had toward the President - who is our first African American President. But grossly
606 disrespected by those who consider themselves white, privilege. White and privileged.

607
608 MR: Right.

609
610 HM: A dangerous combination, some of them are white wealthy and saved. Religious. But it's
611 that same mentality that gave rise to the Ku Klux Klan. The Klu Klux Klan came to be Christian
612 - they're Christians. But they thought nothing of taking the life of a black man. So we have a lot
613 of this mentality and this attitude as high as Congress now. As far as I'm concerned the Tea Party
614 is nothing but the Klansmen dressed up with tea bags. [Laughs [
615 ~ 46:16

616
617 MR: So — around the DNC 1968, that was your mentality right? And that night you were issued
618 subpoenas; they knocked down your church door?

619
620 HM: Mhm.

621
622 MR: So was there a moment where you feared for your life or the lives of people around you?

623
624 HM: Yes. Of course.

625
626 MR: What were those?

627
628 HM: Well, being in the park out here and Boss Daley said shoot to kill them. You want to dodge
629 the bullets of use, and the order was shoot to kill. And the police was shooting to kill. And — in
630 order to keep from being killed we fled to what we considered to be areas of safety and refuge
631 that was heading north. — Most of these headed north, because a lot them were university
632 Northwestern University students. You see? And we lived in that whole Evanston complex area.
633 And they knew what my address was because we had been working together, planning together
634 so forth and so on. So — When they needed refuge they sought to come to the churches and it
635 just so happened that I had some influence with the white Methodist pastors in those
636 communities and they agreed - they said okay Herb we will open our doors and let them in you
637 know so forth and so on. But now I'll tell you another [laughs, coughing slightly] was when the
638 members of these churches came to worship and found their doors damaged and some of the
639 stained glass windows knocked out.

640
641 ~47:54

642
643 Because of the sheriff deputies had done. They were made with us. So we [laughs [we almost
644 lost our churches because we got put out of church. Because the members of the church were

645 displeased with us opening the doors to let in this riff raff into these nice sanctuaries. But that's
646 part of it.

647
648 Also, back during those days, Matthew, you had. There was an element that was different from
649 the Black Panthers and that was your strong gang community like the Blackstone Rangers and
650 the Black Disciples and all these folk you see. They had different agendas.

651
652 MR: What were they, or how did you see them?

653
654 HM: Well, hey. They were gangsters! They were killers. Yea, you know so that's what they were
655 about. And of course as far as law enforcement was concerned, they connected them with the
656 Panthers - and their agendas were different, their agendas were different. Just to be Black and
657 male — you were in danger of losing your life. They didn't care whether you had an education,
658 or whether you were just on the streets or where you were. And that still is the case. So yea, there
659 were those times where you feared for your safety. 49:21

660
661 You feared for your life. And when you hear that the chief of the city says to the police force
662 "SHOOT TO KILL." [Pause]

663
664 49:35

665
666 Yea. So you know your life is expendable.

667
668 MR: So how did you find out, how did you hear that message?

669
670 HM: It was in the newspaperman! It was, I mean, plastered across the Sun Times, the tribune.
671 "Shoot to kill" Yes!

672
673 MR: On the day OF the demonstration?

674
675 HM: Yes. Shoot to Kill.

676
677 ~ 49:58

678
679 And I would be interested as to where Stan Davis was in those days. [Laughs] Because a lot of
680 the white kids I knew them, and I only in the aftermath, years after this was over. I began to meet
681 some of those who were out there in park with me. But they were all young and everything. And
682 I've met — whole families, you know white families. Who were really north suburban types -
683 like Winnetka and Wilmette and all these places. These kids were coming from the North, very
684 wealthy families. You know participating in this. And the only reason I began to know them
685 years later was that they began to emerge at different levels of the society in Chicago. I've come
686 to find out that they too, like I was, were out there in the park. Throwing bricks and bottles
687 [laughs] and [yelling] all power to the people.

688
689 ~ 50:59

690

691 MR: What drew you to the park, why do you think you went there?
692
693 HM: Well that was the meeting ground.
694
695 MR: I see.
696
697 HM: That's the place where you come to get your strategies how you're going to deal how you're
698 going to march where you're going to do certain kinds of activities where you're going to disrupt
699 you know things. And then of course our main objective was to register a great discontent with
700 the Democratic Party. And the Democratic Convention. — I'm forgetting in 1968 who was the
701 President? I'm forgetting, who was our president, who was it?
702
703 MR: Nixon. Well it was...
704
705 HM: He was in the Republicans.
706
707 MR: Well it was Lyndon B. Johnson.
708
709 HM: Lyndon Bain Johnson - how can I forget?
710
711 MR: He decides not to run... he says he won't run again.
712
713 HM: Yea. [Pause] Yea.
714
715 MR: And that's the Democrats with Hubert Humphrey and George McGovern, trying to build up
716 the peace coalition.
717
718 HM: Yea, you've got it.
719
720 MR: to get a Democratic president in there. And then meanwhile Nixon is nominated — in either
721 Miami or Atlanta on the Republican side.
722
723 HM: But I'll tell you, he was bad news man. [Pause] Nixon, and — —
724
725 what's his name? Oh my God... He was horrible, the FBI guy.
726
727 MR: Hoover.
728
729 HM: Hoover. [Expression] Wow. I mean it was a horrible time. And then of course with the
730 Vietnam War going and what Nixon was doing to roll back any efforts of Civil Rights in this
731 country - he initiated all of it. And then after him of course came — Reagan. And the other
732 subsequent Republican administrations roll back the clock on us.
733
734 ~ 53:05
735
736 We got the voting rights bill. Well first we got the 1964 Civil Right bill passed. In the aftermath

737 of John Kennedy's assassination, and then in 1965 Voting Rights bill as the result of the killing
738 and the slaughters of young civil rights workers in Philadelphia, Mississippi. You know, you're
739 waking up a lot of things. All of this was going on, and then finally we saw Thurgood Marshall
740 go to the Supreme Court in 1968 finally. And we saw people like Constance Motley appointed a
741 federal judgeship. And. [expressive oh]. And then we were fighting the battle for fair housing
742 during 1966 when King came to Chicago - I was a part of all that.

743

744 MR: Yea.

745

746 HM: And then the demonstrations in Marquette Park for fair housing. And even Martin Luther
747 King said about Chicago. Man he said he feared more for his life in Chicago than he did in
748 Mississippi. That just shows you how strong the racial climate has always been in this city. This
749 town to this day remains the largest most racially segregated city in the nation.

750

751 MR: So was there a difference between how people were dealing with racial tension and strife in
752 Evanston as opposed to Chicago?

753

754 HM: Yea, but — Evanston was like removed. All right. Like I said they were the white wealthy
755 and saved bunch. Which is dangerous combination because they did not recognize that they held
756 the strong hold - the purse strings. That's where all the wealth was. And — but the good part
757 about some of that was that you had very wealthy families who were very in tune with what the
758 black panthers were doing. That was interesting for me to discover that.

759

760 ~ 55:16

761

762 As a matter of fact, there was one woman from Wilmette or Winnetka somewhere up in there. In
763 those days, her name was Lucy Montgomery. And you ought to look her up man. Lucy
764 Montgomery was married to a very wealthy billionaire. But Lucy Montgomery literally
765 supported the Black Panther movement in this town. She did.

766

767 MR: Really?

768

769 HM: She did. And was out there in the park, with us! [Laughs happily] Yes she was. A little
770 petite woman, with a big black hat on you knows. She was a socialite. But Lucy Montgomery, I
771 shouldn't ever forget her name. She and her husband Ken Montgomery underwrote full tuition
772 scholarships for Bobby Rush. To go to Dartmouth. They were hooked in with that level of wealth
773 and influence in this country. And they underwrote not only Bobby but also several other radical
774 blacks' scholarships to attend Dartmouth College.

775

776 ~56:41

777

778 Lucy Montgomery, bless her heart.

779

780 And her daughter I shouldn't be ha-ha should I put this on. 56:47 because she's still active. She
781 my age. So she was a teenager, or you know a young adult out there in the park. You know she
782 was a flower child. Got to know her. And you know she is still, let me tell you what she's doing

783 today: This woman is seriously committed; with whatever wealth she has seriously committed to
784 prison reform as it regards African American people. And wants to do everything she can to
785 bring a halt to mass incarceration. And spends her money on reentry programs [for] men coming
786 out of prison. So forth and so on. Is very effective in working with all of us in getting the death
787 penalty abolished in the state of Illinois. So we still have that kind of coalition out there among
788 blacks and whites. We don't tell the story about it enough.

789
790 ~57:45

791
792 MR: So what kept you stable during those trying times?

793
794 HM: My belief in God. I just believe that there was a righteousness that had to prevail.

795
796 MR: And in what you were doing?

797
798 HM: And in what we were doing. — Determination, being president on the case for Black
799 empowerment, self-determination. We used to call it. And did not mind laying our lives on the
800 frontline you know for it. And then when Fred Hampton and Mark Clark and the others were all
801 shot up and killed on the West Side. More determined to see things change. And. it seems as if
802 today though — Matthew that the more things have changed the more they remain the same.
803 And even though with all of the Civil Rights gains of the 1960s, — mmm...

804
805 All of them chipped away. 58:47 we went through this terrible time in the 70s [with] the Nixon
806 and others where reverse discrimination cases were filed against us to strip away Affirmative
807 Action and the gains of the past. And we've seen just recently that the Supreme Court itself
808 literally gutted the 1965 Voting Rights bills. Took away all of its enforcement powers. 59:11 so
809 we've lost tremendously. And — in professional schools like law schools, medical schools and
810 so forth [are] underrepresented by blacks. We are over represented in prisons and
811 underrepresented in academia. So just things have changed. And I can see it. And having lived
812 through it. And sometimes I feel like I'm a dinosaur you know? Kind of left to tell people like
813 you this story.

814
815 ~ 59:55

816
817 MR: [Laughs] it's very important for people to hear this story. So in that year, '68, and that time,
818 how has that influenced you as a religious activist?

819 HM: It was very much. Because during those days I was in grad school, from '68 until '71, and I
820 tried to structure my curriculum around urban issues and poverty you know. And how to work
821 with the poor and empower them and encourage them. So I say okay, you may not have the
822 wealth, but you've got numbers. And there's power in numbers, and if we get everybody
823 registered to vote - which is a strong suite of mine. We got everybody registered to vote and then
824 get them educated about the issues and then turn them out on Election Day, we can make a
825 positive difference. And that's how we elected Harold Washington. Yea.

826
827 ~ 60:54

828

829 I would never forget it. A lot went into his election that began in the 1960s. And then eventually
830 he got courage enough to run for major, and we had organized the communities and registered
831 people to vote. And he won. Yea.

832

833 So this vote issue, this power of the ballot, remains very very important. And trying to get young
834 African Americans to understand how important it is to use the power of the ballot to change
835 things in this country- that's the way it has to be done.

836

837 ~ 61:36

838

839 MR: In your years as an activist, what would you say you are most proud of?

840

841 HM: You folks like you.

842

843 MR: You don't have to say that! [Laughs]

844

845 HM: I am serious.

846

847 How can I use my — 60 years of experience and training — whatever it is, how can I use this as
848 an offering to your generation. That's what it, it means a lot to me. My children my grandkids
849 you see. My great grandkids you see, at this stage in the game I have some of those coming to
850 growth [smiling]. So quick it seems. But it's real.

851

852 So I think I am proud [pause]

853

854 That I am still alive and lucid enough and clear enough to pass on whatever gifts God has placed
855 inside of me. Opportunities God has placed inside of me to pass on the succeeding generations.
856 That's my moment of pride.

857

858 MR: What do you think has been the most positive consequence of the things that happened in
859 the 1960s and your role as an activist?

860

861 HM: You know I think sometimes Matthew I have to fight becoming cynical. Or becoming
862 apathetic. As I said earlier, because it seems like the more things change the more they remain
863 the same. And to see... pause to finally just come to grips with the reality that white privilege
864 trumps everything that we are about. — White privilege trumps affirmative action. The white
865 skin remains the penultimate in this country. And I think to first have an analysis of what's real.
866 Now I am by all means not prejudiced against white a person; that's not what it is. I'm talking
867 about power when I'm talking about white privilege now just — any individual white person.
868 And I think if I can help pass this analysis on that look: There is still at the bottom rung of this
869 nation a need to keep certain populations poor and disempowered right? Understand that, don't
870 be romantic about it, and then the few of us who have an opportunity to rise into these echelons
871 of accessibility of white privilege - don't forget who you are.

872

873 ~ 65:00

874

875 And this is what I wish that more of our entertainers would understand, black entertainers. More
876 of our black athletes would understand. That you're still Black, don't forget it. And then so that I
877 won't become cynical about it, I just stay plugged in to my deep spiritual resources and to know
878 that in God I am strong. As a matter of fact, because I experience God in the way I do I am the
879 strongest among the strong. And so are you.

880

881 ~ 65:49

882

883 M: What do you value most about what you do now?

884

885 HM: What I'm doing right now. You know sharing with young African Americans who are so
886 bright and who are anxious to learn and who don't mind listening in order to learn. — I like
887 doing what I'm doing right now. I pastor a congregation of people who have always for the last
888 92 years - we've been right on that corner at 48th and Wabash teaching and encouraging and
889 sending young people forward. Giving them a sense of who they are in God and letting them
890 know that if they have God at the core of their being, then whatever they do academically
891 [whatever] career they [choose] that they're going to be all right. Don't forget God.

892

893 MR: If you could turn back the clock on your life as an activist at any period, what would you do
894 differently?

895

896 HM: What would I do differently...? You know that's a hard question because I see that as who I
897 am now is as a result of all of the experience of my past, whether positive or negative. That
898 they've all contributed to me being the man, the person, and the spiritual leader - whoever wants
899 to call it - that I am today. So, I would choose this moment. As I look back, this moment and the
900 unfolding of this moment into the future - you see.

901

902 ~67:50

903

904 I've had some exciting times on the way. For instance the work that I do in Africa, I am so
905 excited about that. As a matter of fact, when it was clear to me that I was not going to get my 40
906 acres and a mule that I was promised, I went and bought my 40 acres in Ghana. [Laughs]

907

908 And I know how to breed mules so I can get my own mule there. So, these are highlights,
909 moments of being there with the Ghanaians, being in Mother Africa, being on the continent, and
910 watching the spirit of the people - even though [there's] untold poverty. I mean, you know
911 poverty in America is nothing like poverty in Africa, but the difference is that poverty in
912 America destroys the human spirit you see? Poverty in Africa pushes it forward; it doesn't break
913 the human spirit. And so when you're there, even though these people are the poorest of the poor,
914 they're happy! Since they are alive and they are human and they have community they have
915 family, this kind of thing. So that's a highpoint. I think when I purchased the land, that was a
916 great moment for me. Yea. It was a great moment for me.

917

918 ~68:52

919

920 So, right now, when I go back at the foot. I've got this — the chief that I negotiated the land deal

921 with said okay you get 40 acres. But then he says. My 40 acres that I am giving you is far larger
922 than the 40 acres that you would do in the US. He gives me these two mountains overlooking the
923 Atlantic Ocean, all right? And at the foot of the mountain is a village of about [one] thousand
924 people.

925
926 ~69:33

927
928 So until I can develop the land these people at the foot of the mountain, I let them farm the land.
929 And whatever produce they raise they can sell at the market they can use it for their own families
930 and so forth. So I think that's... I like that. And watching children and grandchildren and
931 grandkids those are great moments. Graduating high school going off to college, they're knowing
932 who they are. That they can make a real contribution, not only to their people to their community
933 but to the nation to the US and the world. Yea.

934
935 I think that kind of stuff I am happy about that.

936
937 ~ 70:15

938
939 [The interview goes on to discuss Harold Washington and Dr. Martin's role in the election of this
940 famous former Mayor of Chicago].

941
942 ~ 77:55

943
944 [HM: That was **27** years ago Matthew. Wow.]

945
946 No wonder this all sounds like history to you. You weren't here!
947 But I am glad you're doing what you're doing and I pray that your project is successful, but that it
948 means more than a class project.

949
950 MR: OH yes. It definitely does. I was going to ask you what you think kind of the future role that
951 religious activists should take is.

952
953 ~ 78:38

954
955 If you were speaking to younger generation about activism, about religious activism, you know
956 people kind of doing things like you.

957
958 HM: Well, I would say it this way - which I know the millennial generation, of course which you
959 are a part, so disconnected you know from that religious tradition of our ancestors. [I would]
960 challenge the young people as I do constantly anyway to try to find ways to reconnect. Because
961 the Black church is the only institution Black people own AND operate. And if we lose that
962 which we are doing fastly, we're losing it in terms of its strong purpose for activism. If we lose
963 that then we've lost the last hope for real empowerment as a community. — What I see on the
964 horizon for the Black church in particular, it frightens me. In terms of the young preachers who
965 are coming to pulpits. They're mainly focused on money and the rich and the famous. And you
966 see this foolishness; you even see it on TV now. Where they're talking about the preachers of

967 Los Angeles and the preachers of Atlanta whatever they are. But it's all about a kind of ego-
968 greatness. It's not about service, you know, to our people.

969
970 ~ 80:16

971
972 How do we... pause... for instance: we just saw this brother in Atlanta Mr. Creflo Dollar who
973 asks his people to buy him a 65 million dollar jet? Can you imagine that? But he's serious! And
974 he wants it and he defends it. He says that [laughing] not only am I asking for a 65 million dollar
975 jet for today to do whatever I need to do, but if it comes to be that I need a space shuttle to Mars
976 I am going to get that too. So we're way off and that kind of mindset, when the masses of our
977 people are incarcerated and behind bars and the mass of our people are still poor you see. And
978 here in Chicago, [not so much Atlanta], some of the pastors here have built facilities like a 50
979 million dollar house of worship, a house or something... in Roseland! Do you know where
980 Roseland is?

981
982 MR: Mhm.

983
984 HM: The poorest of the poor. I mean that's just decadence. But that's where their minds are. Rich
985 and famous, jet aero planes, prosperous, while the majority the masses of our people are still
986 using LINK cards to eat and to feed themselves and house themselves. So I have a very critical
987 concern about it. And I think —I think pastors should live well, I think, like me I think a pastor
988 should live as well as the best member of his congregation's living. See what I am saying? You
989 should live well, I don't think you should take a vow of poverty, but at some point you've got to
990 understand that our calling is not to wealth and prosperity, but is a call to serve the needs of the
991 least of these among us and empower the people. That kind of [thing]. If we're serious followers
992 of Jesus Christ that's what we've got to do.

993
994 So I would say to the young people, rediscover your spiritual roots. Because if you don't get
995 anchored spiritually, that should be your foundation, anything you build on that foundation, if
996 it's not founded like that, it's going to crumble. It's not about wealth, it's not about money, and
997 it's not about power and all of stuff out here. But it's about service to the least of these among
998 us.

999
1000 ~ 83:12

1001
1002 Don't forget!
1003 Give back to your community; give back to your people. This is a gift that you're giving back,
1004 you know? It's a benefit to you academically sure. But it's more than that. It is a gift back to the
1005 people. That's what I would say to the millennial. As a matter of fact my daughters and my
1006 children here it all the time. [Laughs heartily]

1007
1008 MR: Thank you Dr. Martin. It has been really great talking to you.

1009
1010 HM: Yes, my delight. And I am always available to you.

1011
1012 [Recording ends]

