

Rev. Al Sharpton Stands Side By Side With The Nuwaubians

Rev. Sharpton Brought The Spirit Down Here, and Turned It Around!



Reverend Al Sharpton, prime of America and civil rights, the civil rights activist and freedom fighter of this world, came to Putnam County and shook things up on September 15, 1999 A.D. He came out to support the Nuwaubian Moors in their struggle and fight with the county officials and Sheriff Howard Richard Sills of Putnam County. Along with Rev. Al Sharpton of the National Action Network, were Dr. Bill Howell of Rainbow/PUSH Coalition; Rev. Alexander Smith and Rev. Thomas Oglesby with the NAACP; the President of National Youth Connection, Rev. Markel Hutchinson; Founder of African Islamic Movement (A.I.M.), Brother Oba Oyo from New York; Great Herbologist and a great man of the science Dr. Andar; Chairman of United African Movement, Attorney Alton Maddocks; Entrepreneur, scholar and publisher, Attorney Lewis Clayton Jones; Renee McDade, National Spokesperson for Holy Tabernacle Ministries, our current pastor, Pastor Marshall Chance of the Holy Tabernacle Ministries and our very own retired Rev Dr. Malachi Z. York-El, who is also the founder of The Ancient Egyptian Order (A.E.O.). Egypt in the West was filled with over 1,000 Nuwaubian Moors, preachers, scholars, teachers, and the likes. It was definitely a day to remember. All speeches given were motivational and uplifting to a people who may have been near the point of giving up. The speakers brought an inspirational knowledge. The focus was not our differences, but how we are the same, how we are treated the same, and as Pastor Chance said, *"We live of, by, and for each other."*

The gathering started off with a heart-filled introduction from our Pastor Marshall Chance. It was followed by a well received speech from Rev. Dr. Malachi Z. York-El. His tone from a year ago had changed. It was clear that Rev. Dr. Malachi Z. York was fed up with the many injustices he and his family have been facing. He explained how he used to be a racist for twenty years, and that he was safe as a racist. But he had changed his ways and stopped calling White people the devil. He tried to convince himself and all of his listeners, that they weren't the devil. Rev. Dr. Malachi Z. York-El has begun to change back to the way he felt twenty years ago, because of all the racism he is experiencing from the Putnam County officials. He says that Sheriff Howard Richard Sills and Francis Nearn Ford made him realize that they are devils. He tried to work out his own racist feelings out of himself. He wanted to be Christ-like. But the spirits of evil were and are working against him in the form of evil White people.

Rev. Dr. Malachi Z. York-El explains, *"I found out that trying to be a nice guy and work with White folks, just don't work. They work together against you. The judges work together; the lawyers work together; the building inspectors work together. Everybody is all teamed up in a little KKK click down here. We didn't come down here bothering anybody. They even support each other's lies. They launch out a whole story of Malachi is a convicted felon. I've never been a felon, never convicted of a felony. But you think the White media would step in and try to be fair? No! They go down there, talk to Sills and if Sills says I'm a felon, cause he's White, it's alright."*

At one point in time, he told thousands of Nuwaubians, *"We got to calm down; we got to work together, because nobody wins the race in racism"* Then he later found out that somebody does. *"They get together on you and the media backs them."* Dr. York says. *"Justice don't mean JUST US white folks."* Rev. Dr. Malachi Z. York-El then goes on to tell all White people to "go home," and go back to Europe. *"We're getting tired of being pushed; we're getting tired of your system. I've lost faith in the system. It don't work for us. They don't play fair; they lie."* He also made reference to how the "media supports the corruption." Towards the end of his speech, he lets the crowd know why he felt white people treat Blacks the way they do. *"They are afraid of us physically and mentally... You allowed Sills and Ford and them, to turn a good man against you. Now I'm a warrior for Black people."*

Then Rev. Dr. Malachi Z. York-El addressed one of the main rumors that has been circulating about the Nuwaubian Moors. *"You want to tell everybody, I think they're a Waco... Waco were White people, Jonestown were White people, Heavens Gate were White people. BLACK PEOPLE DON'T COMMIT SUICIDE! We don't do that; it's not in our genes to give up!"* The whole crowd shouted with him when he said, "Black people don't commit suicide." It was amazing to see how he touched the people and gave them hope. No more sitting at the back of the bus. It is time to fight for the justice that is rightfully ours.

Even though Rev. Dr. Malachi Z. York-El was a treat, that wasn't the end of this great day. A prophet, a man of God was introduced next by Rev. Markel Hutchinson. Rev. Alfred C. Sharpton came all the way to Eatonton, Georgia to hear our cry for help. And here's what he had to say: *"I want to pick up where Brother Markel left off. We, in Black America or Blacks in America, come from different traditions, but from the same people. We have in our community different houses, but they are all on the same block. If they are allowed to violate your house, and my house is next door, it's only a matter of time before they use the violation of your house, to attack my house."*

He continues to say, *"They will tell you in the media the issue of what is going on here. They say (that it's what you preach), but preaching is not illegal. You could say whatever you want to say, preach whatever you want to preach. What they have to answer to is where the law is being broken. If sheriffs run behind preachers, then I could show them a whole lot of preachers they need to be messing with. First of all, there are plenty of groups that have property in Georgia that we ought to be examining, that are up in those property, planning the harm of people based on their race. This group is not planning anything, but trying to enhance their own people. With all of these militia groups around Georgia, and you worry about a man that is preaching, rather than others that are plotting, planning and executing violence against people. Then you'll understand why many of us in the civil rights community say we are not going to sit by and allow you to target unlawfully, people based on you*

disagreeing with what they say, when they have not violated the law. Because if you can do it here, you will do it everywhere. 'Well, Rev. Sharpton, what about the Nuwaubians?' Well, it will be the Baptist tomorrow; it will be the Holiness the day after tomorrow.

Once you begin to redefine the law, we got enough sense to know it can go from one, to another. 'But we don't agree with what Dr. York says.' Well, that's why he bought enough acres to say what he wants to say, whether or not you agree or not. Dr. York is not busting up in folk's churches preaching. He preaching in his church, and has a right to do that. What I am trying to say is, what the sheriff must do is deal with the letter of the law. And not allow the media to make the non issue the issue. It's not Dr. York trying to stop affirmative action in Atlanta. You are on your own area dealing with your own ideology. That's your right. The people that are bringing hate to Georgia are the ones, after 300 years of slavery and 100 years of apartheid, trying to turn back the clock and deny us our civil and human rights! That is not what he is trying to advocate. That is what they are advocating in Atlanta, Georgia. And the problem of racial profiling is not only on the highways. Racial profiling is when you look at one group that buys land to practice their religion, and you profile them differently than another group, that you say has the right to do that, whether your name is York or Albanathy. They use the criminal justice system to profile us differently. And some of us don't care how much you criticize us. We gonna stand for what's right no matter what.

(Young) was telling me this morning, how some conservative White woman got on T.V. and called me a bigot. And I don't preach against anybody. I don't even call people devils, but I'm a bigot. Why? Cause I don't scratch where I don't itch. I don't laugh at what's not funny, and I don't ask for permission to go where I want to go. If they ask me to come down to see what they are doing here, can't nobody in the United States tell me not to come. I'm going to go wherever I feel is necessary to go. And if Janet Reno can check out what happened to folks in Waco, Al Sharpton is going to see what's happening with his own people right here.

Now, let me also clear up something else. Well, Markel said that Martin Luther King would be here and I am sure the media would say that's not true. Well, go back in your history. 1966, there was a march in Mississippi. James Meredith led the march. It was called, 'The March Against Fear.' As James Meredith led the march, somebody shot him down. Dr. King flew in to Mississippi to his bedside. At his bedside was Stokley Carmichael later to change his name to Kwame Ture, and Floyd Magensin, and they all decided to finish that march. People said, 'Well Dr. King, you ought not march with Stokley, 'cause Stokley uses the term, Black Power. Stokley is a Black racist,' they say. Dr. King said, 'I will continue to march; he can say what he say; I say what I say, but you cannot separate me from standing up for what I believe in and tell (me) who to walk with. Later that year, he went to Chicago to lead an open housing fight. One of the first stops, he went, down to ... Boulevard to meet with the Honorable Elijah Muhammad, even though the Messenger Elijah Muhammad preached one thing and Dr. King preached another. There was a mutual respect.

It has only been in the last decade where people have tried to make us not talk to one another, and denounce one another. Like we can't sit down and understand where we agree and where we disagree. We are grown people. If (you) are a grown man or woman you (can) discuss your difference. If I got a disagreement with Dr. York's theology, we are intelligent enough to debate that. But we don't need somebody else telling us who to talk to. I am a grown man with children. I walk when I want to walk, talk to who I want to talk to, and back down to nobody.

He goes on to say, "Strange day, and this is Georgia. When I was growing up, they wanted Black folks to stay off by themselves. Now, y'all done that, it seems like they still ain't satisfied. They didn't want us downtown, so y'all(have) moved out of downtown. Out here. All the way out here. I don't even know where I'm at. You don't want us in the country, you don't want us in the city, you don't want us next door, you don't want us with our own door, you just don't want us at all. And we are not just going to walk away, kill ourselves so you can become satisfied. And if we stood back and allowed them to do wrong, then you would say, 'where were all the people?' That's why NAACP is here and Rainbow/PUSH. Matter of fact, Rainbow/PUSH called and invited me. Because people understand, as Markel say 'a threat of injustice anywhere, is a threat to justice everywhere'.

Last point, Doctor. The media would say, "Well, Reverend Sharpton." "like they like me." They call us everything, but a child of God and didn't want us to turn around and call each other names. And mad at us for what? Standing up for our own rights. 'What are they doing there with them pyramids?' Because we built the first pyramids. The problem is that whether we approach it from different religions, approach it from different ideologies, we are the same people that understand that we must come into a consciousness of ourselves, and we must understand that we are not the inferior Negroes of America. We are the original people of the planet; we are the people made in the image of God.

I can't love God and deny that God made me as a reflection of him. When God made man, God made us. When God said, let there be light, he was talking to us. When God said, let there be knowledge, he gave it to us. We had a conversation, and it became philosophy. We started counting, and it became algebra and mathematics. We gazed into the sky, and it became astrology. I know why you are afraid, 'cause you know who we are, and you are afraid. We will not sit by and allow the rights of people to be violated. We will not allow the right to practice religion be violated, or the right to free speech, violated.

People have the right to practice their religion and their speech. If they are not violating the law they do not need a sheriff, unless the law is being violated. The sheriff needs to spend his time on those that are racially profiling Black folks on I-20. He needs to spend his time with those that are discriminating against employment right here in this county. But those that want to develop a sense of who they are, and return to the roots of civilization, by building their instruments and pyramids and worship halls. Those are not criminals, and they are not being demonized and depicted as criminals.

So, that is why we come and stand today to say we are not going to allow a double standard to occur. We are not going to sit quietly by and allow people's rights to be violated. Whether you and I pray the same way or not, we both have the right to pray. And there ain't but one God, and I leave you with this: As long as God is in charge, it doesn't matter who the sheriff is. If you don't believe God is in charge, why is everybody running now from Hurricane Floyd. Tell the sheriff to turn the hurricane around. The God I serve can come through here and get everybody's attention. The God we serve has power and dominions over the heaven and earth, and if you mess with his people, he will stand and give us the power to stand up for what's right.

So don't get weary. Don't back down. Don't buckle; don't bend; don't bow; stand up for your rights. Stand up for the rights to own your own land, and on your land, to raise your children in a moral and ethical manner. Not to grow up and be some Hollywood Negroes, but to be the Egyptian African Princess and Kings and Queens that they are. Stand up in the name of Marcus Messiah Garvey! Stand up in the name of our fallen ancestors, because they depended on us, that they would pass the baton on to our generation. And we would be the warriors that will walk into the 21st century with our shoulders thrown back, with our heads held high, with our fists lifted. UP, YOU MIGHTY RACE; UP, YOU MIGHTY RACE, UP, YOU MIGHTY RACE! YOU CAN IF YOU WILL!"

As you see, September 15, 1999 A.D. was definitely a day that will stick in the minds of hundreds of people. To receive word from two great men of this day in time is a blessing. Even though the day started out cloudy, the sun was shining high and bright by the time both men finished speaking. Rev. Dr. Malachi Z. York-El reminded the people of the strength they have, and Rev. Sharpton brought the spirit down here and turned it around. As Rev. Dr. York-El says, the devil's reign is over. Their time is up. It is time for the children of the Most High to finally receive the respect and the justice they deserve. WE ARE FED UP, AND WE'RE READY TO FIGHT!

Concerned Citizens Of Eatonton