Interview with Herbert Hardrick; March 15, 2007

Interviewed by Nyasha Chikowore

Nyasha Chikowore: So what was your situation in the 1960's?

Herbert Hardrick: What was my situation? Well I graduated out of high school in 1965.

Nyasha Chikowore: How old were you?

Herbert Hardrick: I was 17 when I graduated, in June of 1965. By me being a person born in December I graduated at the age of 17.

Nyasha Chikowore: Where did you live?

Herbert Hardrick: I lived in East Baltimore, on the 1300 block of Biddle Street, right across from the Old Biddle Movie.

Nyasha Chikowore: That's a movie theater?

Herbert Hardrick: It was a movie theatre at the time. Since then they renovated that block over there and put houses over there. It used to be an old movie theater where the delegate Lena K. Lee used to own it.

Nyasha Chikowore: Where did you go to school?

Herbert Hardrick: Well I was going from school to school in elementary school but I ended up going to Dunbar High School from the 7th to the 12th grade because of my behaviors.

Nyasha Chikowore: You graduated at 17 in 1965. So during that time where did you go shop?

Herbert Hardrick: I used to venture downtown at that time because I was working in a grocery store. I worked for a Jew in one of the corner stores and I was able to, by it being so many people in our family, I was one of the chosen few that had a job that I could go downtown rather than Old Town Mall because that's where most of the people in the neighborhood used to shop, down in Old Town Mall, because of the thing with the racists at that time. It wasn't all that cohesive during that time because we had a lot of prejudiced people.

Nyasha Chikowore: What was the grocery store called where you worked?

Herbert Hardrick: It was a grocery called Manalov's, it was on the corner of Eden and Biddle St.

Nyasha Chikowore: What happened after high school, where did you go?

Herbert Hardrick: I worked down Sparrow's Point, I worked at AMCO steel and then I got drafted in 1967. I got drafted into the army in 1967. And I was one of those people that was caught up in chasing that heroin and stuff like that at that time.

Nyasha Chikowore: Before you got drafted or after?

Herbert Hardrick: Before. Because I wanted to be one of them people that they called hip, slick and down. And when you looked in the neighborhoods, the people that was having all the money, that didn't have a care in the world were the people that were out there, called the so-called hustlers, and I gravitated to that lifestyle.

Nyasha Chikowore: And then you got drafted?

Herbert Hardrick: Yeah. And that was a real completely unique experience because most of the people that were in the North they were sending them down South and most of the people from the South they were sending up North. Some of the things that we

didn't stand for in the state of Maryland, well I ain't gonna say the state of Maryland, here in Baltimore city, we were subjected to it and that's when I was in for the hassle of my life because white people would say something and I would react with it because I wasn't used to having them say what they wanted to say to me. An incident occurred when I was in basic training. I had, in the platoon I was in, a white drill sergeant. We were coming out of the mess hall one day and they used to give us these little blocks of ice cream and as we was coming out of the mess hall, the drill sergeant said, "Hmph, I don't like chocolate ice cream" and me and the guy that was coming out together, both of us said "Well I don't like vanilla". And they took us to the company commander and gave us what you call an Article 15 for insubordination and trying to incite a riot, but that was crazy because it was just a reaction to what he said, he didn't like chocolate. And from that moment on I was just in the military doing what I do best; get high and act crazy. It took me 4 years to do those two. Cause when you get drafted you're only obligated to do two (years), it took me four years to do those two. I went past the two years, messing up.

Nyasha Chikowore: You were in the army in 1967, when did you get back to Baltimore?

Herbert Hardrick: I came home in '68 for leave. And during the time I was on leave that's when Martin Luther King was assassinated and by venturing out of the neighborhood I was in, you know by venturing out of there a lot, because when you're a person who's caught up in doing different drugs and everything you go wherever somebody say the drugs are. So by me venturing out, then going into the military and then venturing out there, when I got here and Martin Luther King was assassinated, it was a lot of people that lived in that area where I was at that had never ventured anywhere,

had never been anywhere, and it was amazing to see that they didn't even really know what was going on. We were in this pool room, and the pool room used to be one of those places where black males would congregate, and while we were in this pool room, it used to be called Peterson's Pool room (1300 block of Central Ave), its right there where Joe Lock's funeral home is, he made a garage out of it because he didn't want that kind of activity in his area anymore. But a guy walked into the pool room and said, "Y'all sitting around drinking and celebrating. They've killed our soul brother and leader, get the sticks and let's go." And at the time he said that, it was people down in Old Town Mall just tearing it up, you know. As white people were riding up through what they called the arteries through getting out of town, people were throwing stuff at their windows and everything. What people started doing was, most of the stores in the neighborhoods were owned by the Jews, so people just started breaking in them and taking food and whatever, when they got whatever they could use out of the stores, they was putting them on fire. Cause I got caught in two stores like that, it didn't feel good. What was going on was what people used to do anyway in the neighborhoods, on the weekends. Let's say from Thursday, Friday, Saturday and Sunday, most black people all they did was go get high and do whatever they do.

Nyasha Chikowore: Before the riots, you already talked about what it was like in the military, what other kinds of interactions did you have with people of other races?

Herbert Hardrick: Basically the only interactions we had with them was when we playing sports. Because we would go to different places, like Clifton Park, Patterson Park, South Baltimore, just to play football, basketball, and baseball. They're mostly the only interactions we had with people of other races. Because basically the only other race

there was, were white people. There wasn't a whole bunch of Asians and stuff like that, we had a few Asians here but it wasn't like they would hang out or nothing like that. But with Caucasians, it was very little interactions with them, very little. Cause of the mood of their people. Do you know what I mean by the mood of their people?

Nyasha Chikowore: What do you mean?

Herbert Hardrick: They didn't care too much for Blacks. And you could see it, it was in the air, you could feel it. There was a few white people my age that we might have interacted with as far as sports and stuff but it wasn't like they were gonna take you home and let you meet moms and have dinner with them. But that was the only interaction you did have on one of them baseball fields or basketball court, or football field, it wasn't like you should've bonded with them.

Nyasha Chikowore: Do you remember any other incidents where you encountered racism?

Herbert Hardrick: Oh, that was going on in the area down towards John Hopkins. You go down there, those people didn't want you through there. Ok, cause what they would do, say if it's you and I walking together, and say you find say 4, 5 or 6 white people, they'd run you out that neighborhood if you ever come through that neighborhood they'd run you. But if it was 2 of us and 2 of them, they would look and say something. The very first racial incident I had in my life was when I was going to public school 147, its down on Greenmount and Eager, right where the BPRU is, it used to be an elementary school. And when we had to go that way we had to go down near Latrobe projects, and Latrobe projects was mostly white people lived in there. And by me growing up in a family where my mother was real religious and she made us go to Sunday school and

church, and you know how blacks did at that time, they'd dress you up. So if we wore something to church on Sunday, we had to wear it to school on Monday. And when we used to go through there, we used to hear them "look at the niggers with the funny hats, look at the niggers with the funny hats", all that stuff. So I had a brother that was a year older than I am and we got tired of it, so what we started doing was acting out, because they were the things to do. And there were a couple of brothers that lived in our neighborhood whereas the people in their family were the same ages as the people in my family. They had a brother Lee, he was the same age as I was, Jeritha was the same age as one of my sisters, and Donald was the same age as my brother Greg and Henry was the same age as my brother Kenny. So by us living in the same neighborhood, we had to go to school together so all of us went that way together. That's when I really saw that if it was one or two of you, they would mess with you, but if it was say four, five or six, they don't mess with you cause they're scared of you, because of that little thing they had about how blacks were, blacks was crazy anyway, so they thought.

Nyasha Chikowore: How old were you when you started acting out?

Herbert Hardrick: I'd say about 8, 9 or 10, when I really started acting out.

Nyasha Chikowore: What do you remember about the assassination of MLK?

Herbert Hardrick: I was in the military. By me experiencing racism, by being in the military, and seeing some of the things that people were going through. And you know I'm from that era where Emmitt Till whistled at that white woman, and they killed him, you know things like that was already in your head because when you go somewhere and people say to you "we don't serve niggers here", and I'd say "I don't eat 'em." When you were in the military and had to go different places and this is the mood of the people that

you're dealing with and you're coming in there in a regular restaurant and you standing around and they waiting on all these people except you and your buddies. And everyone's just coming in and they ain't saying nothing to you, and you really ain't looked at the sign that says that they don't serve coloreds. But then they'd say "we don't serve niggers" and then I'd say "well we don't eat 'em" and they'd call the police. And that was another incident where I was just really, really angry. Because ok, they can take me out of my neighborhood and want me to go fight a war somewhere but then I'm still being treated as a second class citizen, I had problems with that. So when I came home on leave in '68, that's when Martin Luther King got killed, and I acted out right along with these other people.

Nyasha Chikowore: So you heard about the riots when you got back?

Herbert Hardrick: I was on leave already. I had finished basic training and was getting ready to go to what you call AIT (Advanced Individual Training) and during the course of me being home and Martin Luther King got killed, that's when…I was AWOL for 30 days, just to be out there to act crazy right along with the rest of the people that was out there.

Nyasha Chikowore: Martin Luther King died in April. Were you on leave before April or after April?

Herbert Hardrick: I finished basic training in the last part of March and what had happened was, training kept getting pushed back, you know you're supposed to do 8 weeks, but training kept getting pushed back. At the time, they had that little ice storm that they just had here, and that's what was going on in North Carolina where basic training was, and you couldn't do nothing out there because there was all that ice and

everything and you know that's when I really saw what they meant about that little term they say 'it don't rain in the army, it rains on the army' because they don't care what you doing. They'll put you out there any kind of way. But Uncle Sam is supposed to have all kind of gear for his people, which ain't so but that's what they thought but still what they did was push our training back because of the inclement weather they were having there at the time.

Nyasha Chikowore: So you got back after March?

Herbert Hardrick: Yeah. I was home for a 30 day leave. And by me being home for a 30 day leave, during the course of that 30 days, that's when Martin Luther King got killed.

Nyasha Chikowore: During the riots, what information did you get and where did it come from?

Herbert Hardrick: From the people on the streets.

Nyasha Chikowore: So you just went outside and they told you what was going on?

Herbert Hardrick: You could see what was going on. You didn't have to you know…and see, everybody was fortunate enough at that time to have televisions. Nowadays, you go in somebody's house, they 3 or 4 televisions in their house, back then it wasn't like that. Because I know in my family we only had one floor mounted television sitting up in there and the meanest rule. You know what I mean by that.

Nyasha Chikowore: You said the meanest rule?

Herbert Hardrick: The meanest person, you look at what he wanna look at. So I got all these brothers and sisters, I got one brother younger than me and one sister younger than me, only time I could rule was when the other ones wasn't there.

Nyasha Chikowore: So did you watch coverage of the riots?

Herbert Hardrick: Yeah, we looked at bits and pieces of it, but mainly we was out there in it.

Nyasha Chikowore: Did you have any impressions of what they showed on TV?

Herbert Hardrick: What do you mean impressions?

Nyasha Chikowore: Like what did you think, did you think it was an accurate representation of what was going on?

Herbert Hardrick: No, I don't think so. I don't think so. Because ok, basically all they was doing was showing people burning this building down and people getting locked up, they weren't really saying the reason why people were doing these different things. The coverage they had was what was inaccurate.

Nyasha Chikowore: So how do you think the national news portrayed the situation in Baltimore?

Herbert Hardrick: Well to me they portrayed it like the Blacks were just out there acting crazy for no apparent reason, and they shouldn't be doing this and that. Ok I looked at some of the things that was going on, we did do a lot of things to really harm our neighborhoods because of all the burning. It wasn't a lot of black owned houses and properties, but what they were doing is, the Jews that had the places in the neighborhood, they were burning them out. The black people were putting up these little signs up here that said 'soul brother' and 'black power' so wouldn't nobody burn their stuff down but we really hurt ourselves in a lot of ways. Plus before that incident had occurred, it used to be a real tight bond between blacks, you know cause what I mean by that is, say you came in my neighborhood as my brother, and by you being my brother you'd have

respect in this whole neighborhood, if you was hungry or whatever, somebody up the block would give you something to eat if you said you were hungry. But after that happened and you see how all these different stores were burnt down, and people were really starving. And see, with that thing about the Panthers, the Black Panthers, when they started the lunch programs to feed people in school. You know things like that weren't going on at first, things like that didn't start happening until Martin Luther King got killed.

Nyasha Chikowore: Things like?

Herbert Hardrick: When I was in elementary school all we got was milk and cookies. They weren't doing no lunch programs and breakfast programs at first. Like I said at a little break during the day time all you might get is some graham crackers and milk. And they were seeing that, when things started really…these big supermarkets, they didn't wanna be opening up in these neighborhoods because they were scared that something was gonna trigger this thing again and they weren't putting any money in these neighborhoods, and people were really starving. I mean really starving and had a person wanna result to crime because if you got a family, I'd rather go take something than see my family hungry.

Nyasha Chikowore: What was your impression of the neighborhoods that were affected? You said people were hungry and resorting to crime, is there anything else that you remember?

Herbert Hardrick: That's when really heroine and things like that started becoming really popular. Because people started using that as a deterrent to keep from dealing with some of the issues going on and heroine started becoming popular. You know because,

what else people had to do. So what you do is go throw your sorrows out in the bottle because at that time you had your neighborhood friendly bar in just about every corner in the neighborhood and the ones that were owned by the white people, people burned them out. How can I put it, they saw a way where they could try and keep blacks in tact. You're not from Baltimore right?

Nyasha Chikowore: No.

Herbert Hardrick: Ok. In the neighborhoods, they used to have at least 3 or 4 little small allies in between the houses. The purpose for those allies were for a fire exit, but what started happening was that these police could not catch these people, these people would go in one of them allies and the police can't catch 'em. So what they started doing was, when they build houses now, they don't put no allies in there because they don't want that same stuff to go on like it was going on then. Aww man, now as I'm looking back at some of that that was some crazy stuff going on.

Nyasha Chikowore: Do you remember the type of violence that was occurring?

Herbert Hardrick: Yeah. If white people was riding through the neighborhood, the blacks would do some of everything to beat 'em up, breaking their car windows up, trying to flatten their tires, jumping on them and beating them up. If the blacks was somewhere in a white neighborhood, they were doing the same thing to the blacks. It was a whole lot of retaliation.

Nyasha Chikowore: So were white people rioting as well?

Herbert Hardrick: No. The white people were beating on a nigga's ass because they were mad because that's what the blacks were doing to the white people, so these white people were retaliating. It was truly chaos, it was truly chaos.

Nyasha Chikowore: Do you remember the extent of the arrests, people going to jail and stuff?

Herbert Hardrick: (Laughs) They was locking people up. They had so many people being arrested that they were putting them down in the, it's called the Baltimore Arena, well the First Mariner Arena now, but at the time it was the Civic Center, they was locking people up…they had so many people locked up they was taking them down there because they couldn't fill the jails up, it was so many people. I mean the jails were so full, it was too many people for them to be dealing with and a lot of people basically was getting locked up because for looting with food and stuff, and that's what they were locking 'em up for.

Nyasha Chikowore: Did you see the National Guard troops in your neighborhood?

Herbert Hardrick: I told you I was in the military right?

Nyasha Chikowore: Yeah

Herbert Hardrick: So what I would do, I'd go in and put my little army fatigues on and I could walk anywhere I wanted to walk because looked like one of the National Guards and I didn't have to worry about that.

Nyasha Chikowore: So what kind of stuff were they doing?

Herbert Hardrick: Mainly, they would just point their little weapons at you trying to scare you back because people that didn't know, somebody point a weapon at you, you're automatically scared to death. They don't know that these people can't just fire on you because they got to get orders from somebody else before, any body in the United States military can fire on you, they gotta call up and get orders from 'General Oogabooga', and get orders from him before they can fire and the first thing he's gonna ask them is is

anybody's life being threatened. If your life ain't being threatened they don't need no orders to fire at nobody, but they'll shoot up in the air with them little blanks and all that stuff. And a lot of them just had a magazine in them little M-14s and just point it at people and they were scaring them. But if you didn't know, you were scared to death. I told you I was a little 'touched' at that time.

Nyasha Chikowore: You were touched? So what were you doing when you were in your uniform?

Herbert Hardrick: Looting, stealing, doing what I could do. Especially going, trying to get into different places trying to get some food. Because remember what I was saying about how all the people, most of the neighborhood stores were owned by the Jews and they just went and burned these people out. They had forgot about it was blacks living on top of these stores, they were burning them out. But the good thing about it was you know, it was like I said family oriented, where ok, they done burned ya out, come and live with us, because it was a brotherhood amongst blacks at that time.

Nyasha Chikowore: So how did the presence of the National Guard make you and your neighbors feel?

Herbert Hardrick: Well at that time, I can't say how any of my neighbors felt but most of the people were scared of them. Because you know at the time you had the Vietnam conflict going on, and they were kind of scared that if they do something these people were really gonna shoot 'em. Like I said, with me I had this little fearless mentality, I just didn't care. I was crazy, I didn't care.

Nyasha Chikowore: How did your life and activities change during the days of the riots?

Herbert Hardrick: Well it really changed a lot. Because I had got to the point where I

was maturing because see at one time, like when I first got drafted into the army I didn't really know what was going on, I didn't know nothing about life and being in there and then watching as these riots were coming along, it started making me more responsible for some of my actions and things like that. Because I never had to be responsible for anything, all I know is I lived in a sheltered environment with both parents and all they did was, they was real protective of us because they saw, both of them coming from the South, and all the stuff they had witnessed while they were in the South, they didn't want us to have to go through this. A good example is, when we were younger my mother would not let us go near Johns Hopkins Hospital, or wouldn't let us go near St. Joseph. The reason being is, the old wives' tale was people around the hospital, they caught little blacks around there, they were disappearing because they were taking them and experimenting on them, because St. Joseph used to be right here on Huffman, Eden and Carolina Street. That was one of the very first hospitals I had to deal with as a kid. My oldest brother had rheumatic fever and he was in there and they weren't doing anything for him. My mother came taking him out of St. Joseph and took him to Hopkins, 3 or 4 days later he died and my mother hated that hospital. It used to be a little playground in front of that hospital, and we were playing on the sliding board and things like that. And my brother that's a year older than me fell off there and got the wind knocked out of him and they picked him up and took him right across the street over to the hospital and they told me I would have to go get a parent, cause they couldn't do nothing for him until I got a parent. All I know is my mother had me running me up the street like Popeye when he running with Olive Oil and she flapping in the wind, all I know is when we went there my mother asked where was he at, they showed him where, and she just picked him up

and ran him out of there. Because she thought about my oldest brother when he passed away and she didn't want to have anything to do with St. Joseph. Mm, you made me go back to some crazy years.

Nyasha Chikowore: How do you think Baltimore changed after the riots?

Herbert Hardrick: They don't have the cohesiveness that used to be in the neighborhoods, it was like every man for himself. Like I said, that's when dope got popular, that heroine and stuff like that because people just scattered, some of the neighborhoods just broke up and then you had what you call urban removal, they say renewal, but it's urban removal. Because when I look around at some of the neighborhoods, and some of the things that used to go on in the neighborhoods, if they wanted to remove us out of this neighborhood, what they'd do is start tearing the houses down. Once they tear the houses down that moved the people from one place to another place and that's still going on till this day.

Nyasha Chikowore: And how did your neighborhood change?

Herbert Hardrick: Oh well that little house we were living on Biddle Street…ok, well my mother moved and that was a good thing. We moved from the 1300 block of Biddle St. to the 2900 block of Alameda, and one of the good things that was about that was that all they had then was my nephew, my youngest sister and my youngest brother living there with 'em. So they could do that because everybody else had gotten a little older and moved on but if you got ten kids, you know. I take my hat off to my father. I'm serious, I didn't see it at the time but being raised in a two parent family and your father out there working like a dog because he got ten kids and he need to make sure that they eat and everything, I mean boy, you got to commend a man like that. I know I do, I didn't see it

at the time it was sure enough going on. Cause I was wondering why he wasn't hanging out at the bars, "something wrong with him" I used to say, I didn't see that.

Nyasha Chikowore: In your experience what businesses were affected?

Herbert Hardrick: All of the businesses that were in the neighborhoods were affected, especially the white owned businesses. Because in all the neighborhoods you had a few blacks that owned like barbershops, the little confectionary stores but like I said during the riot they would put up their little sign up in there, 'soul brother' so wouldn't nobody tear their places up but…

Nyasha Chikowore: Did that sign work?

Herbert Hardrick: In some instances. If you were one of them blacks that used to treat people like doo doo, they were gon' tear that place up because they knew you were what they call a little handkerchief head nigga.

Nyasha Chikowore: What is that?

Herbert Hardrick: You know, people used to have all that old conkolene in their hair to straighten it and all of them used to have a rag on their head. A du-rag, that's what they call 'em. But they were the people that owned them stores, cause they did their hair like that because they wanted to be white.

Nyasha Chikowore: Did any of the people who lost their businesses, did they all move or…

Herbert Hardrick: Mostly all of them relocated. Some of them weren't even able to get back in the business because ok, the Jew that I worked for, he had made it his business, plus he was telling me the same thing, he had three sons and he was doing his best to make sure they went to college so that they wouldn't be stuck in the business that he was

in and he would be saying the same thing to me everyday I come into work. He would say you getting ready to get out of school you need to go to college because you don't wanna be forced to live in the bull crap that's going on. I didn't see that. I was looking at the people that was, well I ain't gon' say the hustlers, the rustlers cause that's what that is, that ain't hustling. When you are indulging in destroying somebody else's life that is not hustling, and people that selling that 'tragic magic' and the rest of that stuff, that's what they call theyselves, hustlers, but it's rustling.

Nyasha Chikowore: Did your interaction with people of other races change after the riots?

Herbert Hardrick: Yeah. Yeah because you had a lot of white people coming in and they're in the city buying dope. So you were interactive with them because most of the dope was in the inner city. I'm selling dope, I'm not selling to a white person cause I feel as though that's the police. White people had to come to someone like me for me to cop for 'em and that was really the only interaction I was doing with them. And then like enrolled in school, I might be interactive with a few, one or two white people but it wasn't a whole bunch of interaction with them, very rarely. Cause I had a whole bunch of anger in me because once you look up and you start seeing some of the things and you know you start reading different books and stuff and then you hear things from Malcolm X and W.E.B. Dubois, when you start reading some of these writings and stuff about them, you get a little angry. And I used to be angry at our teachers cause they weren't teaching us some of this stuff in the school I was going to. I had a whole bunch of anger going on inside of me.

Nyasha Chikowore: So do you still see the effects of the riots today?

Herbert Hardrick: Yeah, it's still obvious. Especially in that neighborhood where I grew up, you still can see the effects of that riot in there. They build a few new houses in that area but still if you grew up in that area you can see. Just like I was saying that thing about when they build houses and use those alleys for fire exits, you know when they build houses now they don't even do that. Ok say you got a row house right here, and you got another row house right here. Say this (the 1st house) is a 3-storey house and say this (the 2nd house) is a 2-storey house, in between here the alley was for when you come down the fire escape, for the 3-storey house cause you had to have a fire escape, so you come out the fire escape and you come right out here. These days they don't even build houses like that no more.

Nyasha Chikowore: Anything else about the riots that you'd like other people to know or that you remember?

Herbert Hardrick: One of the main things is just how it just tore the brotherhood up, of the black community up, it really tore that little...I'm trying to think of a word for that. Well ok, brotherhood, we'll go with the brotherhood, because people, it wasn't like it is today. Parents taught the kids what to do, it wasn't about this kid gon' fight this parent, and I mean, some of the things I hear people say. They just lucky they weren't living in a house with me, my father would've beat 'em a brand new ass, seriously. And you know a lot of people are lacking that because this thing about child abuse. I admit you got some people that really harm children but some of them kids I see, you give a good old ass whipping, they won't be doing all of that junk.

Nyasha Chikowore: So do you think they lost the brotherhood because Martin Luther King was gone, so they felt maybe there was no cause to fight for together or what?

Herbert Hardrick: You know, I couldn't even answer that. All I notice is that's what really happened you know and people were really looking for some kind of savior to come along. Because with him people looked up to him and he could get people to congregate. If you see now, if they say we're gonna have a march on this right here, you'll have a few people but it's not like it used to be. Like when they had the march on Washington, you had every nigga and his brother, his sister and his mother, but now when you say that you know people are kind of hesitant. And just like with the churches. Everybody would run to the churches, when you was hurting you ran to the churches, cause the church is where you got healed. But churches nowadays, everybody got the plate going around like 50 times, then old minister riding around in a Cadillac and you still walking around in Chevrolets. You know what I mean? And it made people real suspicious of anybody that's trying to get some type of movement together cause first thing that come out their head is "well ok, if we do it what's he gon' get out of that?" It make you real suspicious. Then you see Martin's hanger-ons like Jesse Jackson. He talked out of both sides of his necks, that's the way I feel. Cause on one hand he says one thing and then you hear that he did this and that and being in that era, it make you suspicious of a whole bunch of these people that's supposed to be looking out for blacks. Cause most of 'em from what I see, a lot of 'em are just looking out for their own personal gain.