The Congregational Church of Park Manor in Chicago was one of many northern churches that raised funds to support the bus protest. Its minister, William J. Faulkner, had worked with King's grandfather, A. D. Williams, at Ebenezer Baptist Church in Atlanta. Faulkner refers to Williams's "tremendous fight" for passage of a 1921 school bond issue, which resulted in the building of eighteen new schools, including four black elementary schools and Atlanta's first secondary school for blacks. King replied on 4 June. The Reverend M. L. King, Montgomery Improvement Association, 309 South Jackson Street, Montgomery, Alabama. Dear Mr. King: A few days ago our church sent to your organization, a check for $286.05, in response to my appeal that we contribute generously in support of the worthy cause which you and other courageous leaders are fighting for in Montgomery. We are not only willing to give of our money, but we are also praying that your protest against injustice may succeed.

1. William J. Faulkner (1891–1987), born in Society Hill, South Carolina, earned a B.H. (1914) from Springfield College and an M.A. (1935) from the University of Chicago. In 1934 he joined Fisk University's staff as minister and dean of men, becoming dean of the chapel in 1942. That year he also served as president of Nashville's NAACP. He left Fisk in 1953 to become the first pastor of the Park Manor Congregational Church in Chicago. Faulkner was a member of the executive committee of the Fellowship of Reconciliation.


3. See p. 292 in this volume.
I think the whole world is amazed and gratified over your non-violent but firm crusade to correct some age-old social evils, and to remove man's brutal indignities to his brothers. More power to you, my friend! And may the mantle of your fearless and distinguished grandfather fall heavily upon your shoulders.

It was my joy and privilege to serve in the Sunday School and church of the Reverend A. D. Williams, back in the early twenties. And I know something of the tremendous fight which he put up to get decent schools for colored children in the city of Atlanta. He and his colleagues won in that struggle, and I am convinced that you and yours will win out in Montgomery.

Faithfully and cordially yours,

W. J. Faulkner,
Minister.

WJF: elc [Mrs. Faulkner and I hold your father and mother in very high esteem.]

From Lillian Eugenia Smith

10 March 1956
Neptune Beach, Fla.

Smith was a white novelist, journalist, and civil rights activist from Georgia. Her controversial 1944 novel Strange Fruit, about an interracial love affair in the Deep South, was banned in Boston and Detroit but became a best-seller.1 After commending King for leading the bus boycott “wisely and well,” she offers “just a spoonful of advice: don’t let outsiders come in and ruin your movement,” particularly “northern do-gooders.” Having received no response to her letter, Smith wrote again on 3 April, telling King that “I am urging the white southerners who believe in your way to let you know they do; that it is important for them to take a stand within their own hearts as well as for your group in Montgomery.” On 24 May King finally replied, thanking Smith for her encouragement and financial support.2

Dear Dr. King:

I have with a profound sense of fellowship and admiration been watching your work in Montgomery. I cannot begin to tell you how effective it seems to me, although I must confess I have watched it only at long distance.

It is the right way. Only through persuasion, love, goodwill, and firm nonviolent resistance can the change take place in our South. Perhaps in a northern city

1. Lillian Eugenia Smith (1897–1966), born in Jasper, Florida, briefly attended Piedmont College in Georgia and studied music at Peabody Conservatory in Baltimore. She taught at a missionary school in China from 1922 to 1925. After returning to the United States she assumed leadership of Laurel Falls Camp, the elite girls’ school her parents founded in Georgia. Committed to nonviolent racial reform, she was active in the Congress of Racial Equality (CORE) and the Southern Conference for Human Welfare.

2. See pp. 273–274 in this volume.