

Letter to Birmingham by Martin Luther King

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Martin Luther King, Jr., one of the inspirational freedom leaders, started a series of meetings and peaceful protests in contradiction of ethnic unfairness in Birmingham, Alabama on April 3, 1963. He got arrested violently on April 12, on the accusation of promenading without authorization, per a command against procession, establishing, segregating, and invading that a localized itinerary judge had passed two days before.

King's letter "Letter from Birmingham" functioned a fourfold aim. One, to create himself as a genuine expert in front of his spectators, to claim the requirement of instant accomplishment, to display the hardships of the black community in the USA, and to defend his foundation.

Martin wrote a message from Birmingham Prison to the Clergymen. A rhetorical petition of philosophy is made to create his reliability on the topic of ethnic discernment and unfairness. The letter begins with "My Dear Fellow Clergymen." By saying this, he is placing himself on a similar ground as the clergymen. He is transferring the meaning that he is no less or superior to them. Then, he says that he is present due to political connections. Fundamentally, he is in Birmingham because of the prevalence of injustice. He convinces them that he has integrity on the problem of unfairness as he is well-studied on the topic, and not because he is the receiver of white honor.

The letter says that King has the integrity to attend as leader of the Christian Leadership Conference in the South, a group functioning in all municipalities there, with the control center in Atlanta, and Georgia. They have around 85 allied administrations. Often, they share workforce, scholastic, and monetary funds with their associates. The determination for the outline is to form his sincerity as an associate of the USA. He shows them that he comprises just as much, if not additional, understanding of the theme of inequality and ethnic judgment. He makes requests for pathos by presenting the difficulties his fellow men have undergone. These statements use provocative wordings like "vicious mobs" and correspondence such as "kill your fathers and mothers on purpose and drown out your brothers and sisters impulsively." Using such language and sentences, King creates an image and impression of what he experienced in those problematic times. Throughout the entire section, using such sentence organization and many descriptions, the spectators begin to sense what would happen if they had been in King's place and sensed the agony and distress he had to undergo. It is certainly a sensitive passage, and using this sentiment at the commencement of his letter catches the consideration of his addressees. This is precisely what King desired so that he can make the listeners feel the resilient sensation and hurt he felt, and encourage them to keep analyzing the letter to perceive what message he has to convey regarding these violent acts, demonstrate optimistic means to alter them and validate his purpose of inscribing this document in reply to the ministers ("Lyrics," n.d.).

King continues to rationalize his reason for complaint and creates details for the progression of public

privileges. Explicitly, he ensures this by nurturing uncertainties regarding the implication of a “just law” and indicating definite cases in which rules were biased and unfair. There’s a saying in the letter that they should never overlook that everything Adolf Hitler did in Germany was lawful and everything the Hungarian freedom fighters did in Hungary was unlawful. It was unlawful to help and ease a Jew in Hitler’s reign in Germany. Even so, King is unquestionable, and if he had lived in Germany during the period, he would have assisted and consoled his Jewish brothers. In the stated lines he forms an influential instance of an unfair commandment (how it was unlawful to help a German Jewish throughout the reign of Hitler), and what would have been the response to it. It is presumed that as decent Christians, they would have assisted any person in necessity. He entices a connection to the massacres done in contradiction to the Jews and the killings done in contradiction to the African Americans in America. This was, although, on a much minor scale, the circumstances can be reflected as parallel, with unfair rules carrying about ferocity and demises.

King powers the ministers to ponder upon the ethically true path of action. King also substantiates his combat for an intemperate root by giving particular instances of other historical radical grounds that essentially carried about variations for the better. It is stated that if Jesus was a revolutionary of love, if Amos was a radical for fairness and equality, and if Paul was fanatical of the Christian gospel, then Martin is also an extreme for justice. Martin’s plea to logos in this quotation is very operative as it has an impression on his objective addressees, the white missionaries, through stating significant past and spiritual people like Jesus Christ, and Thomas Jefferson. King’s distinctive opinion is that he is also doing the right thing if those individuals are doing the right thing. This petition to logos verifies traditionally that revolutionary grounds are not continuously mistaken, and can carry out optimistic, greatly wanted the revolution.

Works Cited

“Lyrics.” Lyrics RSS.