



Eleven Speeches by Rev. Dr. Martin Luther King Jr.

1) Give Us the Ballot (May 17, 1957) 2-5

2) Loving Your Enemies (Nov 17, 1957) 6-12

3) Letter from Birmingham Jail (Apr 16, 1963) 13-21

4) Lincoln Memorial Address (Aug 23, 1963) 22-23

5) I Have a Dream (Aug 28, 1963) 24-26

6) The Nobel Peace Prize 1964 Acceptance Speech (Dec 10, 1964) 27-28

7) Our God Is Marching On (Mar 25, 1965) 29-34

8) Beyond Vietnam (Apr 4, 1967) 35-44

9) The Three Diminsions of a Complete Life (Apr 9, 1967)..... 45-51

10) Where Do We Go From Here (Aug 16, 1967) 52-58

11) I've Been to the Mountaintop (Apr 3, 1968) *Delivered the day before his assassination*..... 59-65



“I Have a Dream”--August 28, 1963, at the Lincoln Memorial, Washington D.C.

"Give Us the Ballot," Address at the Prayer Pilgrimage for Freedom

May 17, 1957, Washington, D.C.

Mr. Chairman, distinguished platform associates, fellow Americans: Three years ago the Supreme Court of this nation rendered in simple, eloquent, and unequivocal language a decision which will long be stenciled on the mental sheets of succeeding generations. For all men of goodwill, this May seventeenth decision came as a joyous daybreak to end the long night of human captivity. It came as a great beacon light of hope to millions of disinherited people throughout the world who had dared only to dream of freedom.

Unfortunately, this noble and sublime decision has not gone without opposition. This opposition has often risen to ominous proportions. Many states have risen up in open defiance. The legislative halls of the South ring loud with such words as "interposition" and "nullification."

But even more, all types of conniving methods are still being used to prevent Negroes from becoming registered voters. The denial of this sacred right is a tragic betrayal of the highest mandates of our democratic tradition. And so our most urgent request to the president of the United States and every member of Congress is to give us the right to vote. (Yes)

Give us the ballot, and we will no longer have to worry the federal government about our basic rights.

Give us the ballot (Yes) and we will no longer plead to the federal government for passage of an anti-lynching law; we will by the power of our vote write the law on the statute books of the South (All right) and bring an end to the dastardly acts of the hooded perpetrators of violence.

Give us the ballot (*Give us the ballot*), and we will transform the salient misdeeds of bloodthirsty mobs (*Yeah*) into the calculated good deeds of orderly citizens.

Give us the ballot (*Give us the ballot*), and we will fill our legislative halls with men of goodwill (*All right now*) and send to the sacred halls of Congress men who will not sign a "Southern Manifesto" because of their devotion to the manifesto of justice. (*Tell 'em about it*)

Give us the ballot (*Yeah*), and we will place judges on the benches of the south who will do justly and love mercy (*Yeah*), and we will place at the head of the southern states governors who have felt not only the tang of the human, but the glow of the Divine.

Give us the ballot (Yes), and we will quietly and nonviolently, without rancor or bitterness, implement the Supreme Court's decision of May seventeenth, 1954. (*That's right*)

In this juncture of our nation's history, there is an urgent need for dedicated and courageous leadership. If we are to solve the problems ahead and make racial justice a reality, this leadership must be fourfold.

First, there is need for strong, aggressive leadership from the federal government. So far, only the judicial branch of the government has evinced this quality of leadership. If the executive and legislative branches of the government were as concerned about the protection of our citizenship rights as the federal courts have been, then the transition from a segregated to an integrated society would be infinitely smoother. But we so often look to Washington in vain

for this concern. In the midst of the tragic breakdown of law and order, the executive branch of the government is all too silent and apathetic. In the midst of the desperate need for civil rights legislation, the legislative branch of the government is all too stagnant and hypocritical.

This dearth of positive leadership from the federal government is not confined to one particular political party. Both political parties have betrayed the cause of justice. (*Oh yes*) The Democrats have betrayed it by capitulating to the prejudices and undemocratic practices of the southern Dixiecrats. The Republicans have betrayed it by capitulating to the blatant hypocrisy of right wing, reactionary northerners. These men so often have a high blood pressure of words and an anemia of deeds. [*laughter*]

In the midst of these prevailing conditions, we come to Washington today pleading with the president and members of Congress to provide a strong, moral, and courageous leadership for a situation that cannot permanently be evaded. We come humbly to say to the men in the forefront of our government that the civil rights issue is not an Ephemeral, evanescent domestic issue that can be kicked about by reactionary guardians of the status quo; it is rather an eternal moral issue which may well determine the destiny of our nation (*Yes*) in the ideological struggle with communism. The hour is late. The clock of destiny is ticking out. We must act now, before it is too late.

A second area in which there is need for strong leadership is from the white northern liberals. There is a dire need today for a liberalism which is truly liberal. What we are witnessing today in so many northern communities is a sort of quasi-liberalism which is based on the principle of looking sympathetically at all sides. It is a liberalism so bent on seeing all sides, that it fails to become committed to either side. It is a liberalism that is so objectively analytical that it is not subjectively committed. It is a liberalism which is neither hot nor cold, but lukewarm. (*All right*) We call for a liberalism from the North which will be thoroughly committed to the ideal of racial justice and will not be deterred by the propaganda and subtle words of those who say: "Slow up for a while; you're pushing too fast."

A third source that we must look to for strong leadership is from the moderates of the white South. It is unfortunate that at this time the leadership of the white South stems from the close-minded reactionaries. These persons gain prominence and power by the dissemination of false ideas and by deliberately appealing to the deepest hate responses within the human mind. It is my firm belief that this close-minded, reactionary, recalcitrant group constitutes a numerical minority. There are in the white South more open-minded moderates than appears on the surface. These persons are silent today because of fear of social, political, and economic reprisals. God grant that the white moderates of the South will rise up courageously, without fear, and take up the leadership in this tense period of transition.

I cannot close without stressing the urgent need for strong, courageous and intelligent leadership from the Negro community. We need a leadership that is calm and yet positive. This is no day for the rabble-rouser, whether he be Negro or white. (*All right*) We must realize that we are grappling with the most weighty social problem of this nation, and in grappling with such a complex problem there is no place for misguided emotionalism. (*All right, That's right*) We must work passionately and unrelentingly for the goal of freedom, but we must be sure that our hands are clean in the struggle. We must never struggle with falsehood, hate, or malice. We must never become bitter. I know how we feel sometime. There is the danger that those of us who have been forced so long to stand amid the tragic midnight of oppression—those of us who have been trampled over, those of us who have been kicked about—there is the danger that we will become bitter. But if we will become bitter and indulge in hate campaigns, the new order which is emerging will be nothing but a duplication of the old order. (*Yeah, That's all right*)

We must meet hate with love. We must meet physical force with soul force. (*Yeah*) There is still a voice crying out through the vista of time, saying: "Love your enemies (*Yeah*), bless them that curse you (*Yes*), pray for them that despitefully use you." (*That's right. All right*) Then, and only then, can you matriculate into the university of eternal life. That same voice cries out in terms lifted to cosmic proportions: "He who lives by the sword will perish by the sword."

(Yes, Lord) And history is replete with the bleached bones of nations (Yeah) that failed to follow this command. (All right) We must follow nonviolence and love. (Yes, Lord)

Now, I'm not talking about a sentimental, shallow kind of love. (Go ahead) I'm not talking about *eros*, which is a sort of aesthetic, romantic love. I'm not even talking about *philia*, which is a sort of intimate affection between personal friends. But I'm talking about *agape*. (Yes sir) I'm talking about the love of God in the hearts of men. (Yes) I'm talking about a type of love which will cause you to love the person who does the evil deed while hating the deed that the person does. (Go ahead) We've got to love. (Oh yes)

There is another warning signal. We talk a great deal about our rights, and rightly so. We proudly proclaim that three-fourths of the peoples of the world are colored. We have the privilege of noticing in our generation the great drama of freedom and independence as it unfolds in Asia and Africa. All of these things are in line with the unfolding work of Providence. But we must be sure that we accept them in the right spirit. We must not seek to use our emerging freedom and our growing power to do the same thing to the white minority that has been done to us for so many centuries. (Yes) Our aim must never be to defeat or humiliate the white man. We must not become victimized with a philosophy of black supremacy. God is not interested merely in freeing black men and brown men and yellow men, but God is interested in freeing the whole human race. (Yes, All right) We must work with determination to create a society (Yes), not where black men are superior and other men are inferior and vice versa, but a society in which all men will live together as brothers (Yes) and respect the dignity and worth of human personality. (Yes)

We must also avoid the temptation of being victimized with a psychology of victors. We have won marvelous victories. Through the work of the NAACP, we have been able to do some of the most amazing things of this generation. And I come this afternoon with nothing but praise for this great organization, the work that it has already done and the work that it will do in the future. And although they're outlawed in Alabama and other states, the fact still remains that this organization has done more to achieve civil rights for Negroes than any other organization we can point to. (Yeah, amen) Certainly, this is fine.

But we must not, however, remain satisfied with a court victory over our white brothers. We must respond to every decision with an understanding of those who have opposed us and with an appreciation of the difficult adjustments that the court orders pose for them. We must act in such a way as to make possible a coming together of white people and colored people on the basis of a real harmony of interest and understanding. We must seek an integration based on mutual respect.

I conclude by saying that each of us must keep faith in the future. Let us not despair. Let us realize that as we struggle for justice and freedom, we have cosmic companionship. This is the long faith of the Hebraic-Christian tradition: that God is not some Aristotelian Unmoved Mover who merely contemplates upon himself. He is not merely a self-knowing God, but an other-loving God (Yeah) forever working through history for the establishment of His kingdom.

And those of us who call the name of Jesus Christ find something of an event in our Christian faith that tells us this. There is something in our faith that says to us, "Never despair; never give up; never feel that the cause of righteousness and justice is doomed." There is something in our Christian faith, at the center of it, which says to us that Good Friday may occupy the throne for a day, but ultimately it must give way to the triumphant beat of the drums of Easter. (That's right) There is something in our faith that says evil may so shape events, that Caesar will occupy the palace and Christ the cross (That's right), but one day that same Christ will rise up and split history into a.d. and b.c. (Yes), so that even the life of Caesar must be dated by his name. (Yes)

There is something in this universe (Yes, Yes) which justifies Carlyle in saying: "No lie can live forever." (All right) There is something in this universe which justifies William Cullen Bryant in saying: "Truth crushed to earth will rise

again." (Yes. *All right*) There is something in this universe (*Watch yourself*) which justifies James Russell Lowell in saying:

Truth forever on the scaffold,
Wrong forever on the throne. (*Oh yeah*)
Yet that scaffold sways the future,
And behind the dim unknown
Stands God (*All right*), within the shadow,
Keeping watch above His own. (*Yeah, yes*)

Go out with that faith today. (*All right, Yes*) Go back to your homes in the Southland to that faith, with that faith today. Go back to Philadelphia, to New York, to Detroit and Chicago with that faith today (*That's right*): that the universe is on our side in the struggle. (*Sure is, Yes*) Stand up for justice. (*Yes*)

Sometimes it gets hard, but it is always difficult to get out of Egypt, for the Red Sea always stands before you with discouraging dimensions. (*Yes*) And even after you've crossed the Red Sea, you have to move through a wilderness with prodigious hilltops of evil (*Yes*) and gigantic mountains of opposition. (*Yes*) But I say to you this afternoon: Keep moving. (*Go on ahead*) Let nothing slow you up. (*Go on ahead*) Move on with dignity and honor and respectability. (*Yes*)

I realize that it will cause restless nights sometimes. It might cause losing a job; it will cause suffering and sacrifice. (*That's right*) It might even cause physical death for some. But if physical death is the price that some must pay (*Yes sir*) to free their children from a permanent life of psychological death (*Yes, sir*), then nothing can be more Christian. (*Yes sir*) Keep going today. (*Yes sir*) Keep moving amid every obstacle. (*Yes sir*) Keep moving amid every mountain of opposition. (*Yes, sir, Yeah*) If you will do that with dignity (*Say it*), when the history books are written in the future, the historians will have to look back and say, "There lived a great people. (*Yes sir, Yes*) A people with 'fleecy locks and black complexion (*Yes*),' but a people who injected new meaning into the veins of civilization; a people which stood up with dignity and honor and saved Western civilization in her darkest hour (*Yes*); a people that gave new integrity and a new dimension of love to our civilization." (*Yeah, Look out*) When that happens, "the morning stars will sing together, (*Yes, sir*) and the sons of God will shout for joy." (*Yes sir, All right*) [*applause*] (*Yes, That's wonderful, All right*)

*****END SPEECH #1*****

Loving Your Enemies

November 17, 1957, Dexter Avenue Baptist Church, Montgomery, Alabama

I am forced to preach under something of a handicap this morning. In fact, I had the doctor before coming to church. And he said that it would be best for me to stay in the bed this morning. And I insisted that I would have to come to preach. So he allowed me to come out with one stipulation, and that is that I would not come in the pulpit until time to preach, and that after, that I would immediately go back home and get in the bed. So I'm going to try to follow his instructions from that point on.

I want to use as a subject from which to preach this morning a very familiar subject, and it is familiar to you because I have preached from this subject twice before to my knowing in this pulpit. I try to make it a, something of a custom or tradition to preach from this passage of Scripture at least once a year, adding new insights that I develop along the way out of new experiences as I give these messages. Although the content is, the basic content is the same, new insights and new experiences naturally make for new illustrations.

So I want to turn your attention to this subject: "Loving Your Enemies." It's so basic to me because it is a part of my basic philosophical and theological orientation the whole idea of love, the whole philosophy of love. In the fifth chapter of the gospel as recorded by Saint Matthew, we read these very arresting words flowing from the lips of our Lord and Master: "Ye have heard that it has been said, "Thou shall love thy neighbor, and hate thine enemy." But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be the children of your Father which is in heaven."

Certainly these are great words, words lifted to cosmic proportions. And over the centuries, many persons have argued that this is an extremely difficult command. Many would go so far as to say that it just isn't possible to move out into the actual practice of this glorious command. They would go on to say that this is just additional proof that Jesus was an impractical idealist who never quite came down to earth. So the arguments abound. But far from being an impractical idealist, Jesus has become the practical realist. The words of this text glitter in our eyes with a new urgency. Far from being the pious injunction of a utopian dreamer, this command is an absolute necessity for the survival of our civilization. Yes, it is love that will save our world and our civilization, love even for enemies.

Now let me hasten to say that Jesus was very serious when he gave this command; he wasn't playing. He realized that it's hard to love your enemies. He realized that it's difficult to love those persons who seek to defeat you, those persons who say evil things about you. He realized that it was painfully hard, pressingly hard. But he wasn't playing. And we cannot dismiss this passage as just another example of Oriental hyperbole, just a sort of exaggeration to get over the point. This is a basic philosophy of all that we hear coming from the lips of our Master. Because Jesus wasn't playing; because he was serious. We have the Christian and moral responsibility to seek to discover the meaning of these words, and to discover how we can live out this command, and why we should live by this command.

Now first let us deal with this question, which is the practical question: How do you go about loving your enemies? I think the first thing is this: In order to love your enemies, you must begin by analyzing self. And I'm sure that seems strange to you, that I start out telling you this morning that you love your enemies by beginning with a look at self. It seems to me that that is the first and foremost way to come to an adequate discovery to the how of this situation.

Now, I'm aware of the fact that some people will not like you, not because of something you have done to them, but they just won't like you. I'm quite aware of that. Some people aren't going to like the way you walk; some people

aren't going to like the way you talk. Some people aren't going to like you because you can do your job better than they can do theirs. Some people aren't going to like you because other people like you, and because you're popular, and because you're well-liked, they aren't going to like you. Some people aren't going to like you because your hair is a little shorter than theirs or your hair is a little longer than theirs. Some people aren't going to like you because your skin is a little brighter than theirs; and others aren't going to like you because your skin is a little darker than theirs. So that some people aren't going to like you. They're going to dislike you, not because of something that you've done to them, but because of various jealous reactions and other reactions that are so prevalent in human nature.

But after looking at these things and admitting these things, we must face the fact that an individual might dislike us because of something that we've done deep down in the past, some personality attribute that we possess, something that we've done deep down in the past and we've forgotten about it; but it was that something that aroused the hate response within the individual. That is why I say, begin with yourself. There might be something within you that arouses the tragic hate response in the other individual.

This is true in our international struggle. We look at the struggle, the ideological struggle between communism on the one hand and democracy on the other, and we see the struggle between America and Russia. Now certainly, we can never give our allegiance to the Russian way of life, to the communistic way of life, because communism is based on an ethical relativism and a metaphysical materialism that no Christian can accept. When we look at the methods of communism, a philosophy where somehow the end justifies the means, we cannot accept that because we believe as Christians that the end is pre-existent in the means. But in spite of all of the weaknesses and evils inherent in communism, we must at the same time see the weaknesses and evils within democracy.

Democracy is the greatest form of government to my mind that man has ever conceived, but the weakness is that we have never touched it. Isn't it true that we have often taken necessities from the masses to give luxuries to the classes? Isn't it true that we have often in our democracy trampled over individuals and races with the iron feet of oppression? Isn't it true that through our Western powers we have perpetuated colonialism and imperialism? And all of these things must be taken under consideration as we look at Russia. We must face the fact that the rhythmic beat of the deep rumblings of discontent from Asia and Africa is at bottom a revolt against the imperialism and colonialism perpetuated by Western civilization all these many years. The success of communism in the world today is due to the failure of democracy to live up to the noble ideals and principles inherent in its system.

And this is what Jesus means when he said: "How is it that you can see the mote in your brother's eye and not see the beam in your own eye?" Or to put it in Moffatt's translation: "How is it that you see the splinter in your brother's eye and fail to see the plank in your own eye?" And this is one of the tragedies of human nature. So we begin to love our enemies and love those persons that hate us whether in collective life or individual life by looking at ourselves.

A second thing that an individual must do in seeking to love his enemy is to discover the element of good in his enemy, and everytime you begin to hate that person and think of hating that person, realize that there is some good there and look at those good points which will over-balance the bad points.

I've said to you on many occasions that each of us is something of a schizophrenic personality. We're split up and divided against ourselves. And there is something of a civil war going on within all of our lives. There is a recalcitrant South of our soul revolting against the North of our soul. And there is this continual struggle within the very structure of every individual life. There is something within all of us that causes us to cry out with Ovid, the Latin poet, "I see and approve the better things of life, but the evil things I do." There is something within all of us that causes us to cry out with Plato that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions. There is something within each of us that causes us to cry out with Goethe, "There is enough stuff in me to make both a gentleman and a rogue." There is something within each of us that causes us to cry out with Apostle Paul, "I see and approve the better things of life, but the evil things I do."

So somehow the "isness" of our present nature is out of harmony with the eternal "oughtness" that forever confronts us. And this simply means this: That within the best of us, there is some evil, and within the worst of us, there is some good. When we come to see this, we take a different attitude toward individuals. The person who hates you most has some good in him; even the nation that hates you most has some good in it; even the race that hates you most has some good in it. And when you come to the point that you look in the face of every man and see deep down within him what religion calls "the image of God," you begin to love him in spite of. No matter what he does, you see God's image there. There is an element of goodness that he can never sluff off. Discover the element of good in your enemy. And as you seek to hate him, find the center of goodness and place your attention there and you will take a new attitude.

Another way that you love your enemy is this: When the opportunity presents itself for you to defeat your enemy, that is the time which you must not do it. There will come a time, in many instances, when the person who hates you most, the person who has misused you most, the person who has gossiped about you most, the person who has spread false rumors about you most, there will come a time when you will have an opportunity to defeat that person. It might be in terms of a recommendation for a job; it might be in terms of helping that person to make some move in life. That's the time you must do it. That is the meaning of love. In the final analysis, love is not this sentimental something that we talk about. It's not merely an emotional something. Love is creative, understanding goodwill for all men. It is the refusal to defeat any individual. When you rise to the level of love, of its great beauty and power, you seek only to defeat evil systems. Individuals who happen to be caught up in that system, you love, but you seek to defeat the system.

The Greek language, as I've said so often before, is very powerful at this point. It comes to our aid beautifully in giving us the real meaning and depth of the whole philosophy of love. And I think it is quite apropos at this point, for you see the Greek language has three words for love, interestingly enough. It talks about love as eros. That's one word for love. Eros is a sort of, aesthetic love. Plato talks about it a great deal in his dialogues, a sort of yearning of the soul for the realm of the gods. And it's come to us to be a sort of romantic love, though it's a beautiful love. Everybody has experienced eros in all of its beauty when you find some individual that is attractive to you and that you pour out all of your like and your love on that individual. That is eros, you see, and it's a powerful, beautiful love that is given to us through all of the beauty of literature; we read about it.

Then the Greek language talks about philia, and that's another type of love that's also beautiful. It is a sort of intimate affection between personal friends. And this is the type of love that you have for those persons that you're friendly with, your intimate friends, or people that you call on the telephone and you go by to have dinner with, and your roommate in college and that type of thing. It's a sort of reciprocal love. On this level, you like a person because that person likes you. You love on this level, because you are loved. You love on this level, because there's something about the person you love that is likeable to you. This too is a beautiful love. You can communicate with a person; you have certain things in common; you like to do things together. This is philia.

The Greek language comes out with another word for love. It is the word agape. And agape is more than eros; agape is more than philia; agape is something of the understanding, creative, redemptive goodwill for all men. It is a love that seeks nothing in return. It is an overflowing love; it's what theologians would call the love of God working in the lives of men. And when you rise to love on this level, you begin to love men, not because they are likeable, but because God loves them. You look at every man, and you love him because you know God loves him. And he might be the worst person you've ever seen.

And this is what Jesus means, I think, in this very passage when he says, "Love your enemy." And it's significant that he does not say, "Like your enemy." Like is a sentimental something, an affectionate something. There are a lot of people that I find it difficult to like. I don't like what they do to me. I don't like what they say about me and other people. I don't like their attitudes. I don't like some of the things they're doing. I don't like them. But Jesus says love them. And love is greater than like. Love is understanding, redemptive goodwill for all men, so that you love

everybody, because God loves them. You refuse to do anything that will defeat an individual, because you have agape in your soul. And here you come to the point that you love the individual who does the evil deed, while hating the deed that the person does. This is what Jesus means when he says, "Love your enemy." This is the way to do it. When the opportunity presents itself when you can defeat your enemy, you must not do it.

Now for the few moments left, let us move from the practical how to the theoretical why. It's not only necessary to know how to go about loving your enemies, but also to go down into the question of why we should love our enemies. I think the first reason that we should love our enemies, and I think this was at the very center of Jesus' thinking, is this: that hate for hate only intensifies the existence of hate and evil in the universe. If I hit you and you hit me and I hit you back and you hit me back and go on, you see, that goes on ad infinitum. [tapping on pulpit] It just never ends. Somewhere somebody must have a little sense, and that's the strong person. The strong person is the person who can cut off the chain of hate, the chain of evil. And that is the tragedy of hate, that it doesn't cut it off. It only intensifies the existence of hate and evil in the universe. Somebody must have religion enough and morality enough to cut it off and inject within the very structure of the universe that strong and powerful element of love.

I think I mentioned before that sometime ago my brother and I were driving one evening to Chattanooga, Tennessee, from Atlanta. He was driving the car. And for some reason the drivers were very discourteous that night. They didn't dim their lights; hardly any driver that passed by dimmed his lights. And I remember very vividly, my brother A. D. looked over and in a tone of anger said: "I know what I'm going to do. The next car that comes along here and refuses to dim the lights, I'm going to fail to dim mine and pour them on in all of their power." And I looked at him right quick and said: "Oh no, don't do that. There'd be too much light on this highway, and it will end up in mutual destruction for all. Somebody got to have some sense on this highway."

Somebody must have sense enough to dim the lights, and that is the trouble, isn't it? That as all of the civilizations of the world move up the highway of history, so many civilizations, having looked at other civilizations that refused to dim the lights, and they decided to refuse to dim theirs. And Toynbee tells that out of the twenty-two civilizations that have risen up, all but about seven have found themselves in the junkheap of destruction. It is because civilizations fail to have sense enough to dim the lights. And if somebody doesn't have sense enough to turn on the dim and beautiful and powerful lights of love in this world, the whole of our civilization will be plunged into the abyss of destruction. And we will all end up destroyed because nobody had any sense on the highway of history. Somewhere somebody must have some sense. Men must see that force begets force, hate begets hate, toughness begets toughness. And it is all a descending spiral, ultimately ending in destruction for all and everybody. Somebody must have sense enough and morality enough to cut off the chain of hate and the chain of evil in the universe. And you do that by love.

There's another reason why you should love your enemies, and that is because hate distorts the personality of the hater. We usually think of what hate does for the individual hated or the individuals hated or the groups hated. But it is even more tragic, it is even more ruinous and injurious to the individual who hates. You just begin hating somebody, and you will begin to do irrational things. You can't see straight when you hate. You can't walk straight when you hate. You can't stand upright. Your vision is distorted. There is nothing more tragic than to see an individual whose heart is filled with hate. He comes to the point that he becomes a pathological case. For the person who hates, you can stand up and see a person and that person can be beautiful, and you will call them ugly. For the person who hates, the beautiful becomes ugly and the ugly becomes beautiful. For the person who hates, the good becomes bad and the bad becomes good. For the person who hates, the true becomes false and the false becomes true. That's what hate does. You can't see right. The symbol of objectivity is lost. Hate destroys the very structure of the personality of the hater. And this is why Jesus says hate [recording interrupted] . . . that you want to be integrated with yourself, and the way to be integrated with yourself is be sure that you meet every situation of life with an abounding love. Never hate, because it ends up in tragic, neurotic responses. Psychologists and psychiatrists are telling us today that the more we hate, the more we develop guilt feelings and we begin to subconsciously repress or consciously suppress certain emotions, and they all stack up in our subconscious selves and make for tragic,

neurotic responses. And may this not be the neuroses of many individuals as they confront life that that is an element of hate there. And modern psychology is calling on us now to love. But long before modern psychology came into being, the world's greatest psychologist who walked around the hills of Galilee told us to love. He looked at men and said: "Love your enemies; don't hate anybody." It's not enough for us to hate your friends because to love your friends because when you start hating anybody, it destroys the very center of your creative response to life and the universe; so love everybody. Hate at any point is a cancer that gnaws away at the very vital center of your life and your existence. It is like eroding acid that eats away the best and the objective center of your life. So Jesus says love, because hate destroys the hater as well as the hated.

Now there is a final reason I think that Jesus says, "Love your enemies." It is this: that love has within it a redemptive power. And there is a power there that eventually transforms individuals. That's why Jesus says, "Love your enemies." Because if you hate your enemies, you have no way to redeem and to transform your enemies. But if you love your enemies, you will discover that at the very root of love is the power of redemption. You just keep loving people and keep loving them, even though they're mistreating you. Here's the person who is a neighbor, and this person is doing something wrong to you and all of that. Just keep being friendly to that person. Keep loving them. Don't do anything to embarrass them. Just keep loving them, and they can't stand it too long. Oh, they react in many ways in the beginning. They react with bitterness because they're mad because you love them like that. They react with guilt feelings, and sometimes they'll hate you a little more at that transition period, but just keep loving them. And by the power of your love they will break down under the load. That's love, you see. It is redemptive, and this is why Jesus says love. There's something about love that builds up and is creative. There is something about hate that tears down and is destructive. So love your enemies.

I think of one of the best examples of this. We all remember the great president of this United States, Abraham Lincoln these United States rather. You remember when Abraham Lincoln was running for president of the United States, there was a man who ran all around the country talking about Lincoln. He said a lot of bad things about Lincoln, a lot of unkind things. And sometimes he would get to the point that he would even talk about his looks, saying, "You don't want a tall, lanky, ignorant man like this as the president of the United States." He went on and on and on and went around with that type of attitude and wrote about it. Finally, one day Abraham Lincoln was elected president of the United States. And if you read the great biography of Lincoln, if you read the great works about him, you will discover that as every president comes to the point, he came to the point of having to choose a Cabinet. And then came the time for him to choose a Secretary of War. He looked across the nation, and decided to choose a man by the name of Mr. Stanton. And when Abraham Lincoln stood around his advisors and mentioned this fact, they said to him: "Mr. Lincoln, are you a fool? Do you know what Mr. Stanton has been saying about you? Do you know what he has done, tried to do to you? Do you know that he has tried to defeat you on every hand? Do you know that, Mr. Lincoln? Did you read all of those derogatory statements that he made about you?" Abraham Lincoln stood before the advisors around him and said: "Oh yes, I know about it; I read about it; I've heard him myself. But after looking over the country, I find that he is the best man for the job."

Mr. Stanton did become Secretary of War, and a few months later, Abraham Lincoln was assassinated. And if you go to Washington, you will discover that one of the greatest words or statements ever made by, about Abraham Lincoln was made about this man Stanton. And as Abraham Lincoln came to the end of his life, Stanton stood up and said: "Now he belongs to the ages." And he made a beautiful statement concerning the character and the stature of this man. If Abraham Lincoln had hated Stanton, if Abraham Lincoln had answered everything Stanton said, Abraham Lincoln would have not transformed and redeemed Stanton. Stanton would have gone to his grave hating Lincoln, and Lincoln would have gone to his grave hating Stanton. But through the power of love Abraham Lincoln was able to redeem Stanton.

That's it. There is a power in love that our world has not discovered yet. Jesus discovered it centuries ago. Mahatma Gandhi of India discovered it a few years ago, but most men and most women never discover it. For they believe in

hitting for hitting; they believe in an eye for an eye and a tooth for a tooth; they believe in hating for hating; but Jesus comes to us and says, "This isn't the way."

And oh this morning, as I think of the fact that our world is in transition now. Our whole world is facing a revolution. Our nation is facing a revolution, our nation. One of the things that concerns me most is that in the midst of the revolution of the world and the midst of the revolution of this nation, that we will discover the meaning of Jesus' words.

History unfortunately leaves some people oppressed and some people oppressors. And there are three ways that individuals who are oppressed can deal with their oppression. One of them is to rise up against their oppressors with physical violence and corroding hatred. But oh this isn't the way. For the danger and the weakness of this method is its futility. Violence creates many more social problems than it solves. And I've said, in so many instances, that as the Negro, in particular, and colored peoples all over the world struggle for freedom, if they succumb to the temptation of using violence in their struggle, unborn generations will be the recipients of a long and desolate night of bitterness, and our chief legacy to the future will be an endless reign of meaningless chaos. Violence isn't the way.

Another way is to acquiesce and to give in, to resign yourself to the oppression. Some people do that. They discover the difficulties of the wilderness moving into the promised land, and they would rather go back to the despots of Egypt because it's difficult to get in the promised land. And so they resign themselves to the fate of oppression; they somehow acquiesce to this thing. But that too isn't the way because non-cooperation with evil is as much a moral obligation as is cooperation with good.

But there is another way. And that is to organize mass non-violent resistance based on the principle of love. It seems to me that this is the only way as our eyes look to the future. As we look out across the years and across the generations, let us develop and move right here. We must discover the power of love, the power, the redemptive power of love. And when we discover that we will be able to make of this old world a new world. We will be able to make men better. Love is the only way. Jesus discovered that.

Not only did Jesus discover it, even great military leaders discover that. One day as Napoleon came toward the end of his career and looked back across the years—the great Napoleon that at a very early age had all but conquered the world. He was not stopped until he became, till he moved out to the battle of Leipzig and then to Waterloo. But that same Napoleon one day stood back and looked across the years, and said: "Alexander, Caesar, Charlemagne, and I have built great empires. But upon what did they depend? They depended upon force. But long ago Jesus started an empire that depended on love, and even to this day millions will die for him."

Yes, I can see Jesus walking around the hills and the valleys of Palestine. And I can see him looking out at the Roman Empire with all of her fascinating and intricate military machinery. But in the midst of that, I can hear him saying: "I will not use this method. Neither will I hate the Roman Empire." [Radio Announcer:] (WRMA, Montgomery, Alabama. Due to the fact of the delay this morning, we are going over with the sermon.) [several words inaudible] . . . and just start marching.

And I'm proud to stand here in Dexter this morning and say that that army is still marching. It grew up from a group of eleven or twelve men to more than seven hundred million today. Because of the power and influence of the personality of this Christ, he was able to split history into a.d. and b.c. Because of his power, he was able to shake the hinges from the gates of the Roman Empire. And all around the world this morning, we can hear the glad echo of heaven ring:

*Jesus shall reign wherever sun,
Does his successive journeys run;*

*His kingdom spreads from shore to shore,
Till moon shall wane and wax no more.*

We can hear another chorus singing: "All hail the power of Jesus name!"

We can hear another chorus singing: "Hallelujah, hallelujah! He?s King of Kings and Lord of Lords. Hallelujah, hallelujah!"

We can hear another choir singing:

In Christ there is no East or West.

In Him no North or South,

But one great Fellowship of Love

Throughout the whole wide world.

This is the only way.

And our civilization must discover that. Individuals must discover that as they deal with other individuals. There is a little tree planted on a little hill and on that tree hangs the most influential character that ever came in this world. But never feel that that tree is a meaningless drama that took place on the stages of history. Oh no, it is a telescope through which we look out into the long vista of eternity, and see the love of God breaking forth into time. It is an eternal reminder to a power-drunk generation that love is the only way. It is an eternal reminder to a generation depending on nuclear and atomic energy, a generation depending on physical violence, that love is the only creative, redemptive, transforming power in the universe.

So this morning, as I look into your eyes, and into the eyes of all of my brothers in Alabama and all over America and over the world, I say to you, "I love you. I would rather die than hate you." And I'm foolish enough to believe that through the power of this love somewhere, men of the most recalcitrant bent will be transformed. And then we will be in God?s kingdom. We will be able to matriculate into the university of eternal life because we had the power to love our enemies, to bless those persons that cursed us, to even decide to be good to those persons who hated us, and we even prayed for those persons who spitefully used us.

Oh God, help us in our lives and in all of our attitudes, to work out this controlling force of love, this controlling power that can solve every problem that we confront in all areas. Oh, we talk about politics; we talk about the problems facing our atomic civilization. Grant that all men will come together and discover that as we solve the crisis and solve these problems "the international problems, the problems of atomic energy, the problems of nuclear energy, and yes, even the race problem" let us join together in a great fellowship of love and bow down at the feet of Jesus. Give us this strong determination. In the name and spirit of this Christ, we pray. Amen.

*****END SPEECH #2*****

LETTER FROM BIRMINGHAM JAIL

April 16, 1963, Birmingham, Alabama

My Dear Fellow Clergymen:

While confined here in the Birmingham city jail, I came across your recent statement calling present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statement in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against "outsiders coming in." I have the honor of serving as President of the Southern Christian Leadership Conference, an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here. I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all these steps in Birmingham. There can be no gain saying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these

conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in good-faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants -- for example, to remove the stores' humiliating racial signs. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained.

As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliation?" "are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoralty election was coming up in March, and we speedily decided to postpone action until after election day. When we discovered that the Commissioner of Public Safety, Eugene "Bill" Connor, had piled up enough votes to be in the run-off, we decided again to postpone action until the day after the run-off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this community need, we felt that our direct-action program could be delayed no longer.

You may well ask: "Why direct action? Why sit-ins, marches, and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create a tension in the mind so that individuals could rise from the bondage of myths and halftruths to the unfettered realm of creative analysis and objective appraisal, so must we see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

The purpose of our direct-action program is to create a situation so crisis-packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue.

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much more gentle person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status quo. I have hoped that Mr. Boutwell will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from

devotees of civil rights. My friends, I must say to you that we have not made a single gain in civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor, it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick, and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking, "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored" when your first name becomes "Nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs.," when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness" then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I-it" relationship for an "I-thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and sinful. Paul Tillich has said that sin is separation. Is not segregation an

existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus is it that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First-Amendment privilege of peaceful assembly and protest.

I hope you are able to see the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach, and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's anti-religious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says, "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fail in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with all its ugliness to the natural medicines of air and light injustice must be exposed with all the tension its exposure creates, to the light of human conscience and the air of national opinion, before it can be cured.

In your statement you assert that our actions, even though peaceful, must be condemned because they precipitate violence. But is this a logical assertion? Isn't this like condemning a robbed man because his possession of money precipitated the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical inquiries precipitated the act by the misguided populace in which they made him drink hemlock? Isn't this like condemning Jesus because his unique God-consciousness and never-ceasing devotion to God's will precipitated the evil act of crucifixion? We must come to see that, as the federal courts have consistently affirmed, it is wrong to urge an individual to cease his efforts to gain his basic constitutional rights because the quest may precipitate violence. Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth concerning time in relations to the struggle for freedom. I have just received a letter from a white brother in Texas. He writes: "All Christians know that the colored people will receive equal rights eventually, but it is possible that you are in too great a religious hurry. It has taken Christianity almost two thousand years to accomplish what it has. The teachings of Christ take time to come to earth." Such an attitude stems from a tragic misconception of time, from the strangely irrational notion that there is something in the very flow of time will inevitably cure all ills. Actually, time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in the generation not merely for the hateful words and actions of the bad people, but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this hard work, time itself becomes an ally of the forces of stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You speak of our activity in Birmingham as extreme. At first I was rather disappointed that fellow clergyman would see my nonviolent efforts as those of an extremist. I began thinking about the fact that I stand in the middle of two opposing forces in the Negro community. One is a force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation; and in part of a few middle-class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have become insensitive to the problems of the masses. The other force is one of bitterness and hatred, and it comes perilously closed on advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad's Muslim movement. Nourished by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred and despair of the black nationalist. For there is the more excellent way of love and

nonviolent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle.

If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in blacknationalist ideologies -- a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America, and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent-up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides -- and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people, "Get rid of your discontent." Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist.

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever-flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal" So the question is not whether we will be extremists, but what kind of extremists we will be. Will we be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime -- the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth, and goodness, and thereby rose above his environment. Perhaps the South, the nation, and the world are in dire need of creative extremists.

I had hoped that the white moderate would see this need. Perhaps I was too optimistic; perhaps I expected too much. I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent, and determined action. I am thankful, however, that some of our white brothers in the South have grasped the meaning of this social revolution and committed themselves to it. They are still all too few in quantity, but they are big in quality. Some -- such as Ralph McGill, Lillian Smith, Harry Golden, James McBride Dabbs, Ann Braden, and Sarah Patton Boyle -- have written about our struggle in eloquent and prophetic terms. Others have marched with us down nameless streets of the South. They have languished in filthy, roach-infested jails, suffering the abuse and brutality of policemen who view them as "dirty nigger-lovers." Unlike so many of their moderate brothers and sisters, they have recognized the urgency of the moment and sensed the need for powerful "action" antidotes to combat the disease of segregation.

Let me take note of my other major disappointment. I have been so greatly disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand on this past Sunday, in welcoming Negroes to your worship service on a nonsegregated basis. I commend the Catholic leaders of this state for integrating Spring Hill College several years ago.

But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the cord of life shall lengthen.

When I was suddenly catapulted into the leadership of the bus protest in Montgomery, Alabama, a few years ago, I felt we would be supported by the white church. I felt that the ministers, priests, and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leaders; all too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained-glass windows.

In spite of my shattered dreams, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and, with deep moral concern, would serve as the channel through which our just grievances could reach the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother." In the midst of blatant injustices inflicted upon the Negro, I have watched white churchmen stand on the sideline and mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard many ministers say: "Those are social issues, with which the gospel has no real concern." And I have watched many churches commit themselves to a completely otherworldly religion which makes a strange, un-Biblical distinction between body and soul, between the sacred and the secular.

I have traveled the length and breadth of Alabama, Mississippi, and all the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious-education buildings. Over and over I have found myself asking: "What kind of people worship here? Who is their God? Where were their voices when the lips for Governor Barnett dripped with words of interposition and nullification? Where were they when Governor Wallace gave a clarion call defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?"

Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson, and the great-grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful -- in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to

convict the Christians for being "disturbers of the peace" and "outside agitators." But the Christians pressed on, in the conviction that they were "a colony of heaven," called to obey God rather than man. Small in number, they were big in commitment. They were too God-intoxicated to be "astronomically intimidated." By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests.

Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an archdefender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent -- and often even vocal -- sanction of things as they are. But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion to inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ekklesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in Birmingham and all over the nation, because the goal of America is freedom. Abuse and scorned though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation -- and yet out of bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we not face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

Before closing I feel impelled to mention one other point in your statement that has troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I doubt that you would so quickly commend the policemen if you were to observe their ugly and inhumane treatment of Negroes here in the city jail; if you were to watch them push and curse old Negro women and young Negro girls; if you were to see them slap and kick Negro men and young boys; if you were to observe them, as they did on two occasions, refuse to give us food because we wanted to sing our grace together. I cannot join you in your praise of the Birmingham police department.

It is true that the police have exercised a degree of discipline in handling the demonstrations. In this sense they have conducted themselves rather "nonviolently" in public. But for what purpose? To preserve the evil system of segregation. Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends. Perhaps Mr. Connor and his policemen have been rather nonviolent in public, as was Chief Pritchett in

Albany, Georgia, but they have used the moral means of nonviolence to maintain the immoral end or racial injustice. As T.S. Eliot has said, "The last temptation is the greatest treason: To do the right deed for the wrong reason."

I wish you had commended the Negro sit-inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer, and their amazing discipline in the midst of great provocation. One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face jeering and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered Negro women, symbolized in a seventy-two-year-old woman in Montgomery, Alabama, who rose up with a sense of dignity and when her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: "My feet is tired, but my soul is at rest." They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience' sake. One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he is alone in a narrow jail cell, other than write long letters, think long thoughts, and pray long prayers?

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience that allows me to settle for anything less than brotherhood, I beg God to forgive me.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil-rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood, Martin Luther King, Jr.

*****END SPEECH #3*****

Lincoln Memorial Address

August 28, 1963., Washington, D.C.

One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land.

So we have come here today to dramatize an appalling condition. In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir.

This note was a promise that all men would be guaranteed the inalienable rights of life, liberty, and the pursuit of happiness. It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

So we have come to cash this check -- a check that will give us upon demand the riches of freedom and the security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights.

The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges. But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom.

We cannot walk alone. And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" we can never be satisfied

as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until justice rolls down like waters and righteousness like a mighty stream.

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair. I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers. I have a dream today. I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring." And if America is to be a great nation, this must become true. So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania! Let freedom ring from the snowcapped Rockies of Colorado! Let freedom ring from the curvaceous peaks of California! But not only that; let freedom ring from Stone Mountain of Georgia! Let freedom ring from Lookout Mountain of Tennessee! Let freedom ring from every hill and every molehill of Mississippi. From every mountainside, let freedom ring.

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last! free at last! thank God Almighty, we are free at last!"

END SPEECH #4

I Have a Dream

August 28, 1963, at the Lincoln Memorial, Washington D.C.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand today, signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of their captivity.

But one hundred years later, the Negro still is not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languished in the corners of American society and finds himself an exile in his own land. And so we've come here today to dramatize a shameful condition.

In a sense we've come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable Rights" of "Life, Liberty and the pursuit of Happiness." It is obvious today that America has defaulted on this promissory note, insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check, a check which has come back marked "insufficient funds."

But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so, we've come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of Now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to make real the promises of democracy. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality for all of God's children.

It would be fatal for the nation to overlook the urgency of the moment. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. And those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business as usual. And there will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people, who stand on the warm threshold which leads into the palace of justice: In the process of gaining our rightful place, we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred. We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again, we must rise to the majestic heights of meeting physical force with soul force.

The marvelous new militancy which has engulfed the Negro community must not lead us to a distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny. And they have come to realize that their freedom is inextricably bound to our freedom.

We cannot walk alone.

And as we walk, we must make the pledge that we shall always march ahead.

We cannot turn back.

There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their self-hood and robbed of their dignity by signs stating: "For Whites Only." We cannot be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "justice rolls down like waters, and righteousness like a mighty stream."¹

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow jail cells. And some of you have come from areas where your quest -- quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive. Go back to Mississippi, go back to Alabama, go back to South Carolina, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed.

Let us not wallow in the valley of despair, I say to you today, my friends.

And so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident, that all men are created equal."

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a *dream* today!

I have a dream that one day, down in Alabama, with its vicious racists, with its governor having his lips dripping with the words of "interposition" and "nullification" -- one day right there in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.

I have a *dream* today!

I have a dream that one day every valley shall be exalted, and every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight; "and the glory of the Lord shall be revealed and all flesh shall see it together."²

This is our hope, and this is the faith that I go back to the South with.

With this faith, we will be able to hew out of the mountain of despair a stone of hope. With this faith, we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith, we will be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

And this will be the day -- this will be the day when all of God's children will be able to sing with new meaning:

My country 'tis of thee, sweet land of liberty, of thee I sing.

Land where my fathers died, land of the Pilgrim's pride,

From every mountainside, let freedom ring!

And if America is to be a great nation, this must become true.

And so let freedom ring from the prodigious hilltops of New Hampshire.

Let freedom ring from the mighty mountains of New York.

Let freedom ring from the heightening Alleghenies of Pennsylvania.

Let freedom ring from the snow-capped Rockies of Colorado.

Let freedom ring from the curvaceous slopes of California.

But not only that:

Let freedom ring from Stone Mountain of Georgia.

Let freedom ring from Lookout Mountain of Tennessee.

Let freedom ring from every hill and molehill of Mississippi.

From every mountainside, let freedom ring.

And when this happens, when we allow freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when *all* of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: *Free at last! Free at last! God Almighty, we are free at last!*

*****END SPEECH #5*****

The Nobel Peace Prize 1964-Martin Luther King Jr. Acceptance Speech

December 10, 1964, Oslo Norway

Your Majesty, Your Royal Highness, Mr. President, Excellencies, Ladies and Gentlemen:

I accept the Nobel Prize for Peace at a moment when 22 million Negroes of the United States of America are engaged in a creative battle to end the long night of racial injustice. I accept this award on behalf of a civil rights movement which is moving with determination and a majestic scorn for risk and danger to establish a reign of freedom and a rule of justice. I am mindful that only yesterday in Birmingham, Alabama, our children, crying out for brotherhood, were answered with fire hoses, snarling dogs and even death. I am mindful that only yesterday in Philadelphia, Mississippi, young people seeking to secure the right to vote were brutalized and murdered. And only yesterday more than 40 houses of worship in the State of Mississippi alone were bombed or burned because they offered a sanctuary to those who would not accept segregation. I am mindful that debilitating and grinding poverty afflicts my people and chains them to the lowest rung of the economic ladder.

Therefore, I must ask why this prize is awarded to a movement which is beleaguered and committed to unrelenting struggle; to a movement which has not won the very peace and brotherhood which is the essence of the Nobel Prize.

After contemplation, I conclude that this award which I receive on behalf of that movement is a profound recognition that nonviolence is the answer to the crucial political and moral question of our time - the need for man to overcome oppression and violence without resorting to violence and oppression. Civilization and violence are antithetical concepts. Negroes of the United States, following the people of India, have demonstrated that nonviolence is not sterile passivity, but a powerful moral force which makes for social transformation. Sooner or later all the people of the world will have to discover a way to live together in peace, and thereby transform this pending cosmic elegy into a creative psalm of brotherhood. If this is to be achieved, man must evolve for all human conflict a method which rejects revenge, aggression and retaliation. The foundation of such a method is love.

The tortuous road which has led from Montgomery, Alabama to Oslo bears witness to this truth. This is a road over which millions of Negroes are travelling to find a new sense of dignity. This same road has opened for all Americans a new era of progress and hope. It has led to a new Civil Rights Bill, and it will, I am convinced, be widened and lengthened into a super highway of justice as Negro and white men in increasing numbers create alliances to overcome their common problems.

I accept this award today with an abiding faith in America and an audacious faith in the future of mankind. I refuse to accept despair as the final response to the ambiguities of history. I refuse to accept the idea that the "isness" of man's present nature makes him morally incapable of reaching up for the eternal "oughtness" that forever confronts him. I refuse to accept the idea that man is mere flotsom and jetsom in the river of life, unable to influence the unfolding events which surround him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality.

I refuse to accept the cynical notion that nation after nation must spiral down a militaristic stairway into the hell of thermonuclear destruction. I believe that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant. I believe that even amid today's mortar bursts and whining bullets, there is still hope for a brighter tomorrow. I believe that wounded justice, lying prostrate on the blood-flowing streets of our nations, can be lifted from this dust of shame to reign supreme among the children of men. I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and

culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down men other-centered can build up. I still believe that one day mankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive good will proclaim the rule of the land. "And the lion and the lamb shall lie down together and every man shall sit under his own vine and fig tree and none shall be afraid." I still believe that *We Shall* overcome!

This faith can give us courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride toward the city of freedom. When our days become dreary with low-hovering clouds and our nights become darker than a thousand midnights, we will know that we are living in the creative turmoil of a genuine civilization struggling to be born.

Today I come to Oslo as a trustee, inspired and with renewed dedication to humanity. I accept this prize on behalf of all men who love peace and brotherhood. I say I come as a trustee, for in the depths of my heart I am aware that this prize is much more than an honor to me personally.

Every time I take a flight, I am always mindful of the many people who make a successful journey possible - the known pilots and the unknown ground crew.

So you honor the dedicated pilots of our struggle who have sat at the controls as the freedom movement soared into orbit. You honor, once again, Chief Lutuli of South Africa, whose struggles with and for his people, are still met with the most brutal expression of man's inhumanity to man. You honor the ground crew without whose labor and sacrifices the jet flights to freedom could never have left the earth. Most of these people will never make the headline and their names will not appear in *Who's Who*. Yet when years have rolled past and when the blazing light of truth is focused on this marvellous age in which we live - men and women will know and children will be taught that we have a finer land, a better people, a more noble civilization - because these humble children of God were willing to suffer for righteousness' sake.

I think Alfred Nobel would know what I mean when I say that I accept this award in the spirit of a curator of some precious heirloom which he holds in trust for its true owners - all those to whom beauty is truth and truth beauty - and in whose eyes the beauty of genuine brotherhood and peace is more precious than diamonds or silver or gold.

*****END SPEECH #6*****

Our God Is Marching On

March 25, 1965, Selma, Alabama

My dear and abiding friends, Ralph Abernathy, and to all of the distinguished Americans seated here on the rostrum, my friends and co-workers of the state of Alabama, and to all of the freedom-loving people who have assembled here this afternoon from all over our nation and from all over the world: Last Sunday, more than eight thousand of us started on a mighty walk from Selma, Alabama. We have walked through desolate valleys and across the trying hills. We have walked on meandering highways and rested our bodies on rocky byways. Some of our faces are burned from the outpourings of the sweltering sun. Some have literally slept in the mud. We have been drenched by the rains. [Audience:] (Speak) Our bodies are tired and our feet are somewhat sore.

But today as I stand before you and think back over that great march, I can say, as Sister Pollard said—a seventy-year-old Negro woman who lived in this community during the bus boycott—and one day, she was asked while walking if she didn't want to ride. And when she answered, "No," the person said, "Well, aren't you tired?" And with her ungrammatical profundity, she said, "My feets is tired, but my soul is rested." (Yes, sir. All right) And in a real sense this afternoon, we can say that our feet are tired, (Yes, sir) but our souls are rested.

They told us we wouldn't get here. And there were those who said that we would get here only over their dead bodies, (Well. Yes, sir. Talk) but all the world today knows that we are here and we are standing before the forces of power in the state of Alabama saying, "We ain't goin' let nobody turn us around." (Yes, sir. Speak) [Applause]

Now it is not an accident that one of the great marches of American history should terminate in Montgomery, Alabama. (Yes, sir) Just ten years ago, in this very city, a new philosophy was born of the Negro struggle. Montgomery was the first city in the South in which the entire Negro community united and squarely faced its age-old oppressors. (Yes, sir. Well) Out of this struggle, more than bus [de]segregation was won; a new idea, more powerful than guns or clubs was born. Negroes took it and carried it across the South in epic battles (Yes, sir. Speak) that electrified the nation (Well) and the world.

Yet, strangely, the climactic conflicts always were fought and won on Alabama soil. After Montgomery's, heroic confrontations loomed up in Mississippi, Arkansas, Georgia, and elsewhere. But not until the colossus of segregation was challenged in Birmingham did the conscience of America begin to bleed. White America was profoundly aroused by Birmingham because it witnessed the whole community of Negroes facing terror and brutality with majestic scorn and heroic courage. And from the wells of this democratic spirit, the nation finally forced Congress (Well) to write legislation (Yes, sir) in the hope that it would eradicate the stain of Birmingham. The Civil Rights Act of 1964 gave Negroes some part of their rightful dignity, (Speak, sir) but without the vote it was dignity without strength. (Yes, sir)

Once more the method of nonviolent resistance (Yes) was unsheathed from its scabbard, and once again an entire community was mobilized to confront the adversary. (Yes, sir) And again the brutality of a dying order shrieks across the land. Yet, Selma, Alabama, became a shining moment in the conscience of man. If the worst in American life lurked in its dark streets, the best of American instincts arose passionately from across the nation to overcome it. (Yes, sir. Speak) There never was a moment in American history (Yes, sir) more honorable and more inspiring than the pilgrimage of clergymen and laymen of every race and faith pouring into Selma to face danger (Yes) at the side of its embattled Negroes.

The confrontation of good and evil compressed in the tiny community of Selma (Speak, speak) generated the massive power (Yes, sir. Yes, sir) to turn the whole nation to a new course. A president born in the South (Well) had the sensitivity to feel the will of the country, (Speak, sir) and in an address that will live in history as one of the most passionate pleas for human rights ever made by a president of our nation, he pledged the might of the federal government to cast off the centuries-old blight. President Johnson rightly praised the courage of the Negro for awakening the conscience of the nation. (Yes, sir)

On our part we must pay our profound respects to the white Americans who cherish their democratic traditions over the ugly customs and privileges of generations and come forth boldly to join hands with us. (Yes, sir) From Montgomery to Birmingham, (Yes, sir) from Birmingham to Selma, (Yes, sir) from Selma back to Montgomery, (Yes) a trail wound in a circle long and often bloody, yet it has become a highway up from darkness. (Yes, sir) Alabama has tried to nurture and defend evil, but evil is choking to death in the dusty roads and streets of this state. (Yes, sir. Speak, sir) So I stand before you this afternoon (Speak, sir. Well) with the conviction that segregation is on its deathbed in Alabama, and the only thing uncertain about it is how costly the segregationists and Wallace will make the funeral. (Go ahead. Yes, sir) [Applause]

Our whole campaign in Alabama has been centered around the right to vote. In focusing the attention of the nation and the world today on the flagrant denial of the right to vote, we are exposing the very origin, the root cause, of racial segregation in the Southland. Racial segregation as a way of life did not come about as a natural result of hatred between the races immediately after the Civil War. There were no laws segregating the races then. And as the noted historian, C. Vann Woodward, in his book, *The Strange Career of Jim Crow*, clearly points out, the segregation of the races was really a political stratagem employed by the emerging Bourbon interests in the South to keep the southern masses divided and southern labor the cheapest in the land. You see, it was a simple thing to keep the poor white masses working for near-starvation wages in the years that followed the Civil War. Why, if the poor white plantation or mill worker became dissatisfied with his low wages, the plantation or mill owner would merely threaten to fire him and hire former Negro slaves and pay him even less. Thus, the southern wage level was kept almost unbearably low.

Toward the end of the Reconstruction era, something very significant happened. (Listen to him) That is what was known as the Populist Movement. (Speak, sir) The leaders of this movement began awakening the poor white masses (Yes, sir) and the former Negro slaves to the fact that they were being fleeced by the emerging Bourbon interests. Not only that, but they began uniting the Negro and white masses (Yeah) into a voting bloc that threatened to drive the Bourbon interests from the command posts of political power in the South.

To meet this threat, the southern aristocracy began immediately to engineer this development of a segregated society. (Right) I want you to follow me through here because this is very important to see the roots of racism and the denial of the right to vote. Through their control of mass media, they revised the doctrine of white supremacy. They saturated the thinking of the poor white masses with it, (Yes) thus clouding their minds to the real issue involved in the Populist Movement. They then directed the placement on the books of the South of laws that made it a crime for Negroes and whites to come together as equals at any level. (Yes, sir) And that did it. That crippled and eventually destroyed the Populist Movement of the nineteenth century.

If it may be said of the slavery era that the white man took the world and gave the Negro Jesus, then it may be said of the Reconstruction era that the southern aristocracy took the world and gave the poor white man Jim Crow. (Yes, sir) He gave him Jim Crow. (Uh huh) And when his wrinkled stomach cried out for the food that his empty pockets could not provide, (Yes, sir) he ate Jim Crow, a psychological bird that told him that no matter how bad off he was, at least he was a white man, better than the black man. (Right sir) And he ate Jim Crow. (Uh huh) And when his undernourished children cried out for the necessities that his low wages could not provide, he showed them the Jim Crow signs on the buses and in the stores, on the streets and in the public buildings. (Yes, sir) And his children, too, learned to feed upon Jim Crow, (Speak) their last outpost of psychological oblivion. (Yes, sir)

Thus, the threat of the free exercise of the ballot by the Negro and the white masses alike (Uh huh) resulted in the establishment of a segregated society. They segregated southern money from the poor whites; they segregated southern mores from the rich whites; (Yes, sir) they segregated southern churches from Christianity (Yes, sir); they segregated southern minds from honest thinking; (Yes, sir) and they segregated the Negro from everything. (Yes, sir) That's what happened when the Negro and white masses of the South threatened to unite and build a great society: a society of justice where none would pray upon the weakness of others; a society of plenty where greed and poverty would be done away; a society of brotherhood where every man would respect the dignity and worth of human personality. (Yes, sir)

We've come a long way since that travesty of justice was perpetrated upon the American mind. James Weldon Johnson put it eloquently. He said:

We have come over a way

That with tears hath been watered. (Yes, sir)

We have come treading our paths

Through the blood of the slaughtered. (Yes, sir)

Out of the gloomy past, (Yes, sir)

Till now we stand at last

Where the white gleam

Of our bright star is cast. (Speak, sir)

Today I want to tell the city of Selma, (Tell them, Doctor) today I want to say to the state of Alabama, (Yes, sir) today I want to say to the people of America and the nations of the world, that we are not about to turn around. (Yes, sir) We are on the move now. (Yes, sir)

Yes, we are on the move and no wave of racism can stop us. (Yes, sir) We are on the move now. The burning of our churches will not deter us. (Yes, sir) The bombing of our homes will not dissuade us. (Yes, sir) We are on the move now. (Yes, sir) The beating and killing of our clergymen and young people will not divert us. We are on the move now. (Yes, sir) The wanton release of their known murderers would not discourage us. We are on the move now. (Yes, sir) Like an idea whose time has come, (Yes, sir) not even the marching of mighty armies can halt us. (Yes, sir) We are moving to the land of freedom. (Yes, sir)

Let us therefore continue our triumphant march (Uh huh) to the realization of the American dream. (Yes, sir) Let us march on segregated housing (Yes, sir) until every ghetto or social and economic depression dissolves, and Negroes and whites live side by side in decent, safe, and sanitary housing. (Yes, sir) Let us march on segregated schools (Let us march, Tell it) until every vestige of segregated and inferior education becomes a thing of the past, and Negroes and whites study side-by-side in the socially-healing context of the classroom.

Let us march on poverty (Let us march) until no American parent has to skip a meal so that their children may eat. (Yes, sir) March on poverty (Let us march) until no starved man walks the streets of our cities and towns (Yes, sir) in search of jobs that do not exist. (Yes, sir) Let us march on poverty (Let us march) until wrinkled stomachs in

Mississippi are filled, (That's right) and the idle industries of Appalachia are realized and revitalized, and broken lives in sweltering ghettos are mended and remolded.

Let us march on ballot boxes, (Let's march) march on ballot boxes until race-baiters disappear from the political arena.

Let us march on ballot boxes until the salient misdeeds of bloodthirsty mobs (Yes, sir) will be transformed into the calculated good deeds of orderly citizens. (Speak, Doctor)

Let us march on ballot boxes (Let us march) until the Wallaces of our nation tremble away in silence.

Let us march on ballot boxes (Let us march) until we send to our city councils (Yes, sir), state legislatures, (Yes, sir) and the United States Congress, (Yes, sir) men who will not fear to do justly, love mercy, and walk humbly with thy God.

Let us march on ballot boxes (Let us march. March) until brotherhood becomes more than a meaningless word in an opening prayer, but the order of the day on every legislative agenda.

Let us march on ballot boxes (Yes) until all over Alabama God's children will be able to walk the earth in decency and honor.

There is nothing wrong with marching in this sense. (Yes, sir) The Bible tells us that the mighty men of Joshua merely walked about the walled city of Jericho (Yes) and the barriers to freedom came tumbling down. (Yes, sir) I like that old Negro spiritual, (Yes, sir) "Joshua Fit the Battle of Jericho." In its simple, yet colorful, depiction (Yes, sir) of that great moment in biblical history, it tells us that:

Joshua fit the battle of Jericho, (Tell it)

Joshua fit the battle of Jericho, (Yes, sir)

And the walls come tumbling down. (Yes, sir. Tell it)

Up to the walls of Jericho they marched, spear in hand. (Yes, sir)

"Go blow them ramhorns," Joshua cried,

"Cause the battle am in my hand." (Yes, sir)

These words I have given you just as they were given us by the unknown, long-dead, dark-skinned originator. (Yes, sir) Some now long-gone black bard bequeathed to posterity these words in ungrammatical form, (Yes, sir) yet with emphatic pertinence for all of us today. (Uh huh)

The battle is in our hands. And we can answer with creative nonviolence the call to higher ground to which the new directions of our struggle summons us. (Yes, sir) The road ahead is not altogether a smooth one. (No) There are no broad highways that lead us easily and inevitably to quick solutions. But we must keep going.

In the glow of the lamplight on my desk a few nights ago, I gazed again upon the wondrous sign of our times, full of hope and promise of the future. (Uh huh) And I smiled to see in the newspaper photographs of many a decade ago, the faces so bright, so solemn, of our valiant heroes, the people of Montgomery. To this list may be added the names

of all those (Yes) who have fought and, yes, died in the nonviolent army of our day: Medgar Evers, (Speak) three civil rights workers in Mississippi last summer, (Uh huh) William Moore, as has already been mentioned, (Yes, sir) the Reverend James Reeb, (Yes, sir) Jimmy Lee Jackson, (Yes, sir) and four little girls in the church of God in Birmingham on Sunday morning. (Yes, sir) But in spite of this, we must go on and be sure that they did not die in vain. (Yes, sir) The pattern of their feet as they walked through Jim Crow barriers in the great stride toward freedom is the thunder of the marching men of Joshua, (Yes, sir) and the world rocks beneath their tread. (Yes, sir)

My people, my people, listen. (Yes, sir) The battle is in our hands. (Yes, sir) The battle is in our hands in Mississippi and Alabama and all over the United States. (Yes, sir) I know there is a cry today in Alabama, (Uh huh) we see it in numerous editorials: "When will Martin Luther King, SCLC, SNCC, and all of these civil rights agitators and all of the white clergymen and labor leaders and students and others get out of our community and let Alabama return to normalcy?"

But I have a message that I would like to leave with Alabama this evening. (Tell it) That is exactly what we don't want, and we will not allow it to happen, (Yes, sir) for we know that it was normalcy in Marion (Yes, sir) that led to the brutal murder of Jimmy Lee Jackson. (Speak) It was normalcy in Birmingham (Yes) that led to the murder on Sunday morning of four beautiful, unoffending, innocent girls. It was normalcy on Highway 80 (Yes, sir) that led state troopers to use tear gas and horses and billy clubs against unarmed human beings who were simply marching for justice. (Speak, sir) It was normalcy by a cafe in Selma, Alabama, that led to the brutal beating of Reverend James Reeb.

It is normalcy all over our country (Yes, sir) which leaves the Negro perishing on a lonely island of poverty in the midst of vast ocean of material prosperity. It is normalcy all over Alabama (Yeah) that prevents the Negro from becoming a registered voter. (Yes) No, we will not allow Alabama (Go ahead) to return to normalcy. [Applause]

The only normalcy that we will settle for (Yes, sir) is the normalcy that recognizes the dignity and worth of all of God's children. The only normalcy that we will settle for is the normalcy that allows judgment to run down like waters, and righteousness like a mighty stream. (Yes, sir) The only normalcy that we will settle for is the normalcy of brotherhood, the normalcy of true peace, the normalcy of justice.

And so as we go away this afternoon, let us go away more than ever before committed to this struggle and committed to nonviolence. I must admit to you that there are still some difficult days ahead. We are still in for a season of suffering in many of the black belt counties of Alabama, many areas of Mississippi, many areas of Louisiana. I must admit to you that there are still jail cells waiting for us, and dark and difficult moments. But if we will go on with the faith that nonviolence and its power can transform dark yesterdays into bright tomorrows, we will be able to change all of these conditions.

And so I plead with you this afternoon as we go ahead: remain committed to nonviolence. Our aim must never be to defeat or humiliate the white man, but to win his friendship and understanding. We must come to see that the end we seek is a society at peace with itself, a society that can live with its conscience. And that will be a day not of the white man, not of the black man. That will be the day of man as man. (Yes)

I know you are asking today, "How long will it take?" (Speak, sir) Somebody's asking, "How long will prejudice blind the visions of men, darken their understanding, and drive bright-eyed wisdom from her sacred throne?" Somebody's asking, "When will wounded justice, lying prostrate on the streets of Selma and Birmingham and communities all over the South, be lifted from this dust of shame to reign supreme among the children of men?" Somebody's asking, "When will the radiant star of hope be plunged against the nocturnal bosom of this lonely night, (Speak, speak, speak) plucked from weary souls with chains of fear and the manacles of death? How long will justice be crucified, (Speak) and truth bear it?" (Yes, sir)

I come to say to you this afternoon, however difficult the moment, (Yes, sir) however frustrating the hour, it will not be long, (No sir) because "truth crushed to earth will rise again." (Yes, sir)

How long? Not long, (Yes, sir) because "no lie can live forever." (Yes, sir)

How long? Not long, (All right. How long) because "you shall reap what you sow." (Yes, sir)

How long? (How long?) Not long: (Not long)

Truth forever on the scaffold, (Speak)

Wrong forever on the throne, (Yes, sir)

Yet that scaffold sways the future, (Yes, sir)

And, behind the dim unknown,

Standeth God within the shadow,

Keeping watch above his own.

How long? Not long, because the arc of the moral universe is long, but it bends toward justice. (Yes, sir)

How long? Not long, (Not long) because:

Mine eyes have seen the glory of the coming of the Lord; (Yes, sir)

He is trampling out the vintage where the grapes of wrath are stored; (Yes)

He has loosed the fateful lightning of his terrible swift sword; (Yes, sir)

His truth is marching on. (Yes, sir)

He has sounded forth the trumpet that shall never call retreat; (Speak, sir)

He is sifting out the hearts of men before His judgment seat. (That's right)

O, be swift, my soul, to answer Him! Be jubilant my feet!

Our God is marching on. (Yeah)

Glory, hallelujah! (Yes, sir) Glory, hallelujah! (All right)

Glory, hallelujah! Glory, hallelujah!

His truth is marching on. [Applause]

******END SPEECH #7******

Beyond Vietnam

April 4, 1967, New York, N.Y.

Mr. Chairman, ladies and gentlemen, I need not pause to say how very delighted I am to be here tonight, and how very delighted I am to see you expressing your concern about the issues that will be discussed tonight by turning out in such large numbers. I also want to say that I consider it a great honor to share this program with Dr. Bennett, Dr. Commager, and Rabbi Heschel, some of the distinguished leaders and personalities of our nation. And of course it's always good to come back to Riverside Church. Over the last eight years, I have had the privilege of preaching here almost every year in that period, and it is always a rich and rewarding experience to come to this great church and this great pulpit.

I come to this magnificent house of worship tonight because my conscience leaves me no other choice. I join you in this meeting because I am in deepest agreement with the aims and work of the organization which has brought us together, Clergy and Laymen Concerned About Vietnam. The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal." That time has come for us in relation to Vietnam.

The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one. Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world. Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty. But we must move on.

Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak. We must speak with all the humility that is appropriate to our limited vision, but we must speak. And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history. Perhaps a new spirit is rising among us. If it is, let us trace its movements, and pray that our own inner being may be sensitive to its guidance, for we are deeply in need of a new way beyond the darkness that seems so close around us.

Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path. At the heart of their concerns, this query has often loomed large and loud: "Why are you speaking about the war, Dr. King?" "Why are you joining the voices of dissent?" "Peace and civil rights don't mix," they say. "Aren't you hurting the cause of your people?" they ask. And when I hear them, though I often understand the source of their concern, I am nevertheless greatly saddened, for such questions mean that the inquirers have not really known me, my commitment, or my calling. Indeed, their questions suggest that they do not know the world in which they live. In the light of such tragic misunderstanding, I deem it of signal importance to try to state clearly, and I trust concisely, why I believe that the path from Dexter Avenue Baptist Church the church in Montgomery, Alabama, where I began my pastorate leads clearly to this sanctuary tonight.

I come to this platform tonight to make a passionate plea to my beloved nation. This speech is not addressed to Hanoi or to the National Liberation Front. It is not addressed to China or to Russia. Nor is it an attempt to overlook the ambiguity of the total situation and the need for a collective solution to the tragedy of Vietnam. Neither is it an

attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they must play in the successful resolution of the problem. While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides. Tonight, however, I wish not to speak with Hanoi and the National Liberation Front, but rather to my fellow Americans.

Since I am a preacher by calling, I suppose it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision. There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America. A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor, both black and white, through the poverty program. There were experiments, hopes, new beginnings. Then came the buildup in Vietnam, and I watched this program broken and eviscerated as if it were some idle political plaything of a society gone mad on war. And I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic, destructive suction tube. So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.

Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home. It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population. We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem. So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools. So we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago. I could not be silent in the face of such cruel manipulation of the poor.

My third reason moves to an even deeper level of awareness, for it grows out of my experience in the ghettos of the North over the last three years, especially the last three summers. As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems. I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action. But they asked, and rightly so, "What about Vietnam?" They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted. Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government. For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent.

For those who ask the question, "Aren't you a civil rights leader?" and thereby mean to exclude me from the movement for peace, I have this further answer. In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: "To save the soul of America." We were convinced that we could not limit our vision to certain rights for black people, but instead affirmed the conviction that America would never be free or saved from itself until the descendants of its slaves were loosed completely from the shackles they still wear. In a way we were agreeing with Langston Hughes, that black bard of Harlem, who had written earlier:

O, yes, I say it plain,

America never was America to me,

And yet I swear this oath?

America will be!

Now, it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war. If America's soul becomes totally poisoned, part of the autopsy must read "Vietnam." It can never be saved so long as it destroys the deepest hopes of men the world over. So it is that those of us who are yet determined that "America will be" are led down the path of protest and dissent, working for the health of our land.

As if the weight of such a commitment to the life and health of America were not enough, another burden of responsibility was placed upon me in 1964. And I cannot forget that the Nobel Peace Prize was also a commission, a commission to work harder than I had ever worked before for the brotherhood of man. This is a calling that takes me beyond national allegiances.

But even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ. To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war. Could it be that they do not know that the Good News was meant for all men for communist and capitalist, for their children and ours, for black and for white, for revolutionary and conservative? Have they forgotten that my ministry is in obedience to the one who loved His enemies so fully that He died for them? What then can I say to the Vietcong or to Castro or to Mao as a faithful minister of this one? Can I threaten them with death or must I not share with them my life?

Finally, as I try to explain for you and for myself the road that leads from Montgomery to this place, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God. Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood. Because I believe that the Father is deeply concerned especially for His suffering and helpless and outcast children, I come tonight to speak for them. This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions. We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls "enemy," for no document from human hands can make these humans any less our brothers.

And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula. I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now. I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.

They must see Americans as strange liberators. The Vietnamese people proclaimed their own independence in 1954, in 1945 rather, after a combined French and Japanese occupation and before the communist revolution in China. They were led by Ho Chi Minh. Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them. Instead, we decided to support France in its reconquest of her former colony. Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long. With that tragic decision we rejected a revolutionary government seeking self-determination and a government that had been established not by China?for whom the Vietnamese have no great love?but by clearly indigenous forces that included some communists. For the peasants this new government meant real land reform, one of the most important needs in their lives.

For nine years following 1945 we denied the people of Vietnam the right of independence. For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam. Before the end of the war we were meeting eighty percent of the French war costs. Even before the French were defeated at Dien Bien Phu, they began

to despair of their reckless action, but we did not. We encouraged them with our huge financial and military supplies to continue the war even after they had lost the will. Soon we would be paying almost the full costs of this tragic attempt at recolonization.

After the French were defeated, it looked as if independence and land reform would come again through the Geneva Agreement. But instead there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators, our chosen man, Premier Diem. The peasants watched and cringed as Diem ruthlessly rooted out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North. The peasants watched as all of this was presided over by United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem's methods had aroused. When Diem was overthrown they may have been happy, but the long line of military dictators seemed to offer no real change, especially in terms of their need for land and peace.

The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support. All the while the people read our leaflets and received the regular promises of peace and democracy and land reform. Now they languish under our bombs and consider us, not their fellow Vietnamese, the real enemy. They move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met. They know they must move on or be destroyed by our bombs.

So they go, primarily women and children and the aged. They watch as we poison their water, as we kill a million acres of their crops. They must weep as the bulldozers roar through their areas preparing to destroy the precious trees. They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury. So far we may have killed a million of them, mostly children. They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets like animals. They see the children degraded by our soldiers as they beg for food. They see the children selling their sisters to our soldiers, soliciting for their mothers.

What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform? What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe? Where are the roots of the independent Vietnam we claim to be building? Is it among these voiceless ones?

We have destroyed their two most cherished institutions: the family and the village. We have destroyed their land and their crops. We have cooperated in the crushing of the nation's only non-communist revolutionary political force, the unified Buddhist Church. We have supported the enemies of the peasants of Saigon. We have corrupted their women and children and killed their men.

Now there is little left to build on, save bitterness. Soon the only solid physical foundations remaining will be found at our military bases and in the concrete of the concentration camps we call "fortified hamlets." The peasants may well wonder if we plan to build our new Vietnam on such grounds as these. Could we blame them for such thoughts? We must speak for them and raise the questions they cannot raise. These, too, are our brothers.

Perhaps a more difficult but no less necessary task is to speak for those who have been designated as our enemies. What of the National Liberation Front, that strangely anonymous group we call "VC" or "communists"? What must they think of the United States of America when they realize that we permitted the repression and cruelty of Diem, which helped to bring them into being as a resistance group in the South? What do they think of our condoning the violence which led to their own taking up of arms? How can they believe in our integrity when now we speak of "aggression from the North" as if there were nothing more essential to the war? How can they trust us when now we

charge them with violence after the murderous reign of Diem and charge them with violence while we pour every new weapon of death into their land? Surely we must understand their feelings, even if we do not condone their actions. Surely we must see that the men we supported pressed them to their violence. Surely we must see that our own computerized plans of destruction simply dwarf their greatest acts.

How do they judge us when our officials know that their membership is less than twenty-five percent communist, and yet insist on giving them the blanket name? What must they be thinking when they know that we are aware of their control of major sections of Vietnam, and yet we appear ready to allow national elections in which this highly organized political parallel government will not have a part? They ask how we can speak of free elections when the Saigon press is censored and controlled by the military junta. And they are surely right to wonder what kind of new government we plan to help form without them, the only party in real touch with the peasants. They question our political goals and they deny the reality of a peace settlement from which they will be excluded. Their questions are frighteningly relevant. Is our nation planning to build on political myth again, and then shore it up upon the power of a new violence?

Here is the true meaning and value of compassion and nonviolence, when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves. For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition.

So, too, with Hanoi. In the North, where our bombs now pummel the land, and our mines endanger the waterways, we are met by a deep but understandable mistrust. To speak for them is to explain this lack of confidence in Western words, and especially their distrust of American intentions now. In Hanoi are the men who led the nation to independence against the Japanese and the French, the men who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial armies. It was they who led a second struggle against French domination at tremendous costs, and then were persuaded to give up the land they controlled between the thirteenth and seventeenth parallel as a temporary measure at Geneva. After 1954, they watched us conspire with Diem to prevent elections which could have surely brought Ho Chi Minh to power over a united Vietnam, and they realized they had been betrayed again. When we ask why they do not leap to negotiate, these things must be remembered.

Also it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreement concerning foreign troops, and they remind us that they did not begin to send troops in large numbers and even supplies into the South until American forces had moved into the tens of thousands.

Hanoi remembers how our leaders refused to tell us the truth about the earlier North Vietnamese overtures for peace, how the president claimed that none existed when they had clearly been made. Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the North. He knows the bombing and shelling and mining we are doing are part of traditional pre-invasion strategy. Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor, weak nation more than eight hundred, or rather, eight thousand miles away from its shores.

At this point I should make it clear that while I have tried in these last few minutes to give a voice to the voiceless in Vietnam and to understand the arguments of those who are called "enemy," I am as deeply concerned about our own troops there as anything else. For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy. We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved. Before long they must know that their government has sent them into a struggle

among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy, and the secure, while we create a hell for the poor.

Somehow this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor of America who are paying the double price of smashed hopes at home, and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours.

This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words, and I quote:

Each day the war goes on the hatred increases in the hearts of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom, and democracy, but the image of violence and militarism.

If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam. If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play. The world now demands a maturity of America that we may not be able to achieve. It demands that we admit that we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people. The situation is one in which we must be ready to turn sharply from our present ways. In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.

I would like to suggest five concrete things that our government should do immediately to begin the long and difficult process of extricating ourselves from this nightmarish conflict:

Number one: End all bombing in North and South Vietnam.

Number two: Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.

Three: Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.

Four: Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and any future Vietnam government.

Five: Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement. [Sustained applause]

Part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the Liberation Front. Then we must make what reparations we can for the damage we have done. We must provide the medical aid that is badly needed, making it available in this country if necessary. [Applause] Meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment. We must continue to raise our voices and our lives if

our nation persists in its perverse ways in Vietnam. We must be prepared to match actions with words by seeking out every creative method of protest possible.

As we counsel young men concerning military service we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. [Sustained applause] I am pleased to say that this is a path now chosen by more than seventy students at my own alma mater, Morehouse College, and I recommend it to all who find the American course in Vietnam a dishonorable and unjust one. [Applause] Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. [Sustained applause] These are the times for real choices and not false ones. We are at the moment when our lives must be placed on the line if our nation is to survive its own folly. Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.

Now there is something seductively tempting about stopping there and sending us all off on what in some circles has become a popular crusade against the war in Vietnam. I say we must enter that struggle, but I wish to go on now to say something even more disturbing.

The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality, [Applause] and if we ignore this sobering reality, we will find ourselves organizing "clergy and laymen concerned" committees for the next generation. They will be concerned about Guatemala and Peru. They will be concerned about Thailand and Cambodia. They will be concerned about Mozambique and South Africa. We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. [Sustained applause] So such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.

In 1957, a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution. During the past ten years we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela. This need to maintain social stability for our investment accounts for the counter-revolutionary action of American forces in Guatemala. It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru.

It is with such activity in mind that the words of the late John F. Kennedy come back to haunt us. Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable." [Sustained applause] Increasingly, by choice or by accident, this is the role our nation has taken: the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments. I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin [applause], we must rapidly begin the shift from a thing-oriented society to a person-oriented society. When machines and computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered.

A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. On the one hand we are called to play the Good Samaritan on life's roadside, but that will be only an initial act. One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar. It comes to see that an edifice which produces beggars needs restructuring. [Applause]

A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas and see individual capitalists of the West investing huge sums of money in Asia, Africa, and South America, only to take the profits out with no concern for the social betterment of the countries,

and say: "This is not just." It will look at our alliance with the landed gentry of South America and say: "This is not just." The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just.

A true revolution of values will lay hands on the world order and say of war: "This way of settling differences is not just." This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged, cannot be reconciled with wisdom, justice, and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death. [Sustained applause]

America, the richest and most powerful nation in the world, can well lead the way in this revolution of values. There is nothing except a tragic death wish to prevent us from reordering our priorities, so that the pursuit of peace will take precedence over the pursuit of war. There is nothing to keep us from molding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood.

This kind of positive revolution of values is our best defense against communism. [Applause] War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons. Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations. These are days which demand wise restraint and calm reasonableness. We must not engage in a negative anti-communism, but rather in a positive thrust for democracy, [Applause] realizing that our greatest defense against communism is to take offensive action in behalf of justice. We must with positive action seek to remove those conditions of poverty, insecurity, and injustice which are the fertile soil in which the seed of communism grows and develops.

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wounds of a frail world new systems of justice and equality are being born. The shirtless and barefoot people of the land are rising up as never before. The people who sat in darkness have seen a great light. We in the West must support these revolutions.

It is a sad fact that because of comfort, complacency, a morbid fear of communism, and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries. This has driven many to feel that only Marxism has a revolutionary spirit. Therefore, communism is a judgement against our failure to make democracy real and follow through on the revolutions that we initiated. Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism. With this powerful commitment we shall boldly challenge the status quo and unjust mores, and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low; [Audience:] (Yes) the crooked shall be made straight, and the rough places plain."

A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional. Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.

This call for a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class and nation is in reality a call for an all-embracing and unconditional love for all mankind. This oft misunderstood, this oft misinterpreted concept, so readily dismissed by the Nietzsches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of man. When I speak of love I am not speaking of some sentimental and weak response. I'm not speaking of that force which is just emotional bosh. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow the key that unlocks the door

which leads to ultimate reality. This Hindu-Moslem-Christian-Jewish-Buddhist belief about ultimate reality is beautifully summed up in the first epistle of Saint John: "Let us love one another, (Yes) for love is God. (Yes) And every one that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love." "If we love one another, God dwelleth in us and his love is perfected in us." Let us hope that this spirit will become the order of the day.

We can no longer afford to worship the god of hate or bow before the altar of retaliation. The oceans of history are made turbulent by the ever-rising tides of hate. History is cluttered with the wreckage of nations and individuals that pursued this self-defeating path of hate. As Arnold Toynbee says: "Love is the ultimate force that makes for the saving choice of life and good against the damning choice of death and evil. Therefore the first hope in our inventory must be the hope that love is going to have the last word."

We are now faced with the fact, my friends, that tomorrow is today. We are confronted with the fierce urgency of now. In this unfolding conundrum of life and history, there is such a thing as being too late. Procrastination is still the thief of time. Life often leaves us standing bare, naked, and dejected with a lost opportunity. The tide in the affairs of men does not remain at flood?it ebbs. We may cry out desperately for time to pause in her passage, but time is adamant to every plea and rushes on. Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words, "Too late." There is an invisible book of life that faithfully records our vigilance or our neglect. Omar Khayyam is right: "The moving finger writes, and having writ moves on."

We still have a choice today: nonviolent coexistence or violent co-annihilation. We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors. If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response. Shall we say the odds are too great? Shall we tell them the struggle is too hard? Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets? Or will there be another message?of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost? The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.

As that noble bard of yesterday, James Russell Lowell, eloquently stated:

*Once to every man and nation comes a moment to decide,
In the strife of Truth and Falsehood, for the good or evil side;
Some great cause, God?s new Messiah offering each the bloom or blight,
And the choice goes by forever ?twixt that darkness and that light.
Though the cause of evil prosper, yet ?tis truth alone is strong
Though her portions be the scaffold, and upon the throne be wrong
Yet that scaffold sways the future, and behind the dim unknown*

Standeth God within the shadow, keeping watch above his own.

And if we will only make the right choice, we will be able to transform this pending cosmic elegy into a creative psalm of peace. If we will make the right choice, we will be able to transform the jangling discords of our world into a beautiful symphony of brotherhood. If we will but make the right choice, we will be able to speed up the day, all over America and all over the world, when justice will roll down like waters, and righteousness like a mighty stream.
[Sustained applause]

*****END SPEECH #8*****

The Three Dimensions of A Complete Life

April 9, 1967, New Covenant Baptist Church Chicago Illinois

I want to use as the subject from which to preach: "The Three Dimensions of a Complete Life." (All right) You know, they used to tell us in Hollywood that in order for a movie to be complete, it had to be three-dimensional. Well, this morning I want to seek to get over to each of us that if life itself is to be complete, (Yes) it must be three-dimensional.

Many, many centuries ago, there was a man by the name of John who found himself in prison out on a lonely, obscure island called Patmos. (Right, right) And I've been in prison just enough to know that it's a lonely experience. (That's right) And when you are incarcerated in such a situation, you are deprived of almost every freedom, but the freedom to think, the freedom to pray, the freedom to reflect and to meditate. And while John was out on this lonely island in prison, (That's right) he lifted his vision to high heaven (All right, He did) and he saw, descending out of heaven, a new heaven (All right) and a new earth. (That's right) Over in the twenty-first chapter of the book of Revelation, it opens by saying, "And I saw a new heaven and a new earth. (All right) And I John saw the holy city, the new Jerusalem, (All right) coming down from God out of heaven." (Oh yeah)

And one of the greatest glories of this new city of God that John saw was its completeness. (That's right) It was not up on one side and down on the other, (All right) but it was complete in all three of its dimensions. (Yes) And so in this same chapter as we looked down to the sixteenth verse, John says, "The length and the breadth (He did, he did) and the height of it are equal." (Yes, sir) In other words, this new city of God, this new city of ideal humanity is not an unbalanced entity, (No) but is complete on all sides. (Yes) Now I think John is saying something here in all of the symbolism of this text and the symbolism of this chapter. He's saying at bottom that life as it should be and life at its best (Yeah) is a life that is complete on all sides. (That's right)

And there are three dimensions of any complete life to which we can fitly give the words of this text: length, breadth, and height. (Yes) Now the length of life as we shall use it here is the inward concern for one's own welfare. (Yes) In other words, it is that inward concern that causes one to push forward, to achieve his own goals and ambitions. (All right) The breadth of life as we shall use it here is the outward concern for the welfare of others. (All right) And the height of life is the upward reach for God. (All right) Now you got to have all three of these to have a complete life.

Now let's turn for the moment to the length of life. I said that this is the dimension of life where we are concerned with developing our inner powers. (Yeah) In a sense this is the selfish dimension of life. There is such a thing as rational and healthy self-interest. (Yeah) A great Jewish rabbi, the late Joshua Leibman, wrote a book some years ago entitled Peace of Mind. And he has a chapter in that book entitled "Love Thyself Properly." And what he says in that chapter, in substance, is that before you can love other selves adequately, you've got to love your own self properly. (All right) You know, a lot of people don't love themselves. (That's right) And they go through life with deep and haunting emotional conflicts. So the length of life means that you must love yourself.

And you know what loving yourself also means? It means that you've got to accept yourself. (All right) So many people are busy trying to be somebody else. (That's right) God gave all of us something significant. And we must pray every day, asking God to help us to accept ourselves. (Yeah) That means everything. (Yeah) Too many Negroes are ashamed of themselves, ashamed of being black. (Yes, sir) A Negro got to rise up and say from the bottom of his soul, "I am somebody. (Yes) I have a rich, noble, and proud heritage. However exploited and however painful my history has been, I'm black, but I'm black and beautiful." (Yeah) This is what we've got to say. We've got to accept ourselves. (Yeah) And we must pray, "Lord, Help me to accept myself every day; help me to accept my tools." (Yeah)

I remember when I was in college, I majored in sociology, and all sociology majors had to take a course that was required called statistics. And statistics can be very complicated. You've got to have a mathematical mind, a real knowledge of geometry, and you've got to know how to find the mean, the mode, and the median. I never will forget. I took this course and I had a fellow classmate who could just work that stuff out, you know. And he could do his homework in about an hour. We would often go to the lab or the workshop, and he would just work it out in about an hour, and it was over for him. And I was trying to do what he was doing; I was trying to do mine in an hour. And the more I tried to do it in an hour, the more I was flunking out in the course. And I had to come to a very hard conclusion. I had to sit down and say, "Now, Martin Luther King, Leif Cane has a better mind than you." (That's right) Sometimes you have to acknowledge that. (That's right) And I had to say to myself, "Now, he may be able to do it in an hour, but it takes me two or three hours to do it." I was not willing to accept myself. I was not willing to accept my tools and my limitations. (Yeah)

But you know in life we're called upon to do this. A Ford car trying to be a Cadillac is absurd, but if a Ford will accept itself as a Ford, (All right) it can do many things that a Cadillac could never do: it can get in parking spaces that a Cadillac can never get in. [laughter] And in life some of us are Fords and some of us are Cadillacs. (Yes) Moses says in "Green Pastures," "Lord, I ain't much, but I is all I got." [laughter] The principle of self-acceptance is a basic principle in life.

Now the other thing about the length of life: after accepting ourselves and our tools, we must discover what we are called to do. (Oh yeah) And once we discover it we should set out to do it with all of the strength and all of the power that we have in our systems. (Yeah) And after we've discovered what God called us to do, after we've discovered our life's work, we should set out to do that work so well that the living, the dead, or the unborn couldn't do it any better. (Oh yeah) Now this does not mean that everybody will do the so-called big, recognized things of life. Very few people will rise to the heights of genius in the arts and the sciences; very few collectively will rise to certain professions. Most of us will have to be content to work in the fields and in the factories and on the streets. But we must see the dignity of all labor. (That's right)

When I was in Montgomery, Alabama, I went to a shoe shop quite often, known as the Gordon Shoe Shop. And there was a fellow in there that used to shine my shoes, and it was just an experience to witness this fellow shining my shoes. He would get that rag, you know, and he could bring music out of it. And I said to myself, "This fellow has a Ph.D. in shoe shining." (That's right)

What I'm saying to you this morning, my friends, even if it falls your lot to be a street sweeper, go on out and sweep streets like Michelangelo painted pictures; sweep streets like Handel and Beethoven composed music; sweep streets like Shakespeare wrote poetry; (Go ahead) sweep streets so well that all the host of heaven and earth will have to pause and say, "Here lived a great street sweeper who swept his job well."

If you can't be a pine on the top of a hill

Be a scrub in the valley—but be

The best little scrub on the side of the hill,

Be a bush if you can't be a tree.

If you can't be a highway just be a trail

If you can't be the sun be a star;

It isn't by size that you win or fail—

Be the best of whatever you are.

And when you do this, when you do this, you've mastered the length of life. (Yes)

This onward push to the end of self-fulfillment is the end of a person's life. Now don't stop here, though. You know, a lot of people get no further in life than the length. They develop their inner powers; they do their jobs well. But do you know, they try to live as if nobody else lives in the world but themselves? (Yes) And they use everybody as mere tools to get to where they're going. (Yes) They don't love anybody but themselves. And the only kind of love that they really have for other people is utilitarian love. You know, they just love people that they can use. (Well)

A lot of people never get beyond the first dimension of life. They use other people as mere steps by which they can climb to their goals and their ambitions. These people don't work out well in life. They may go for awhile, they may think they're making it all right, but there is a law. (Oh yeah) They call it the law of gravitation in the physical universe, and it works, it's final, it's inexorable: whatever goes up can come down. You shall reap what you sow. (Yeah) God has structured the universe that way. (Yeah) And he who goes through life not concerned about others will be a subject, victim of this law.

So I move on and say that it is necessary to add breadth to length. Now the breadth of life is the outward concern for the welfare of others, as I said. (Yeah) And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. (All right)

One day Jesus told a parable. You will remember that parable. He had a man that came to him to talk with him about some very profound concerns. And they finally got around to the question, "Who is my neighbor?" (All right) And this man wanted to debate with Jesus. This question could have very easily ended up in thin air as a theological or philosophical debate. But you remember Jesus immediately pulled that question out of thin air and placed it on a dangerous curve between Jerusalem and Jericho. (He did, he did) He talked about a certain man who fell among thieves. (Right) Two men came by and they just kept going. And then finally another man came, a member of another race, who stopped and helped him. (Oh yeah) And that parable ends up saying that this good Samaritan was a great man; he was a good man because he was concerned about more than himself. (Oh yeah)

Now you know, there are many ideas about why the priest and the Levite passed and didn't stop to help that man. A lot of ideas about it. Some say that they were going to a church service, and they were running a little late, you know, and couldn't be late for church, so they kept going because they had to get down to the synagogue. And then there are others who would say that they were involved in the priesthood and consequently there was a priestly law which said that if you were going to administer the sacrament or what have you, you couldn't touch a human body twenty-four hours before worship. Now there's another possibility. It is possible that they were going down to Jericho to organize a Jericho Road Improvement Association. That's another possibility. And they may have passed by because they felt that it was better to deal with the problem from the causal source rather than one individual victim. That's a possibility.

But you know, when I think about this parable, I think of another possibility as I use my imagination. It's possible that these men passed by on the other side because they were afraid. You know, the Jericho Road is a dangerous road. (That's right) I've been on it and I know. And I never will forget, Mrs. King and I were in the Holy Land some time ago. We rented a car and we drove from Jerusalem down to Jericho, a distance of about sixteen miles. You get on that Jericho road—I'm telling you it's a winding, curving, meandering road, very conducive for robbery. And I said to my wife, "Now I can see why Jesus used this road as the occasion for his parable." (Yes) Here you are when you start out in Jerusalem: you are twenty-two hundred feet above sea level, and when you get down to Jericho sixteen miles later—I mean you have sixteen miles from Jerusalem—you're twelve hundred feet below sea level. During the days of Jesus that road came to the point of being known as the "Bloody Path." So when I think about the priest and the Levite, I think those brothers were afraid. (All right)

They were just like me. I was going out to my father's house in Atlanta the other day. He lives about three or four miles from me, and you go out there by going down Simpson Road. And then when I came back later that night—and brother, I can tell you, Simpson Road is a winding road. And a fellow was standing out there trying to flag me down. And I felt that he needed some help; I knew he needed help. [laughter] But I didn't know it. I'll be honest with you, I kept going. [laughter] I wasn't really willing to take the risk. (That's right)

I say to you this morning that the first question that the priest asked was the first question that I asked on that Jericho Road of Atlanta known as Simpson Road. The first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (That's right) But the good Samaritan came by and he reversed the question. Not "What will happen to me if I stop to help this man?" but "What will happen to this man if I do not stop to help him?" This was why that man was good and great. He was great because he was willing to take a risk for humanity; he was willing to ask, "What will happen to this man?" not "What will happen to me?" (All right)

This is what God needs today (Yes): Men and women who will ask, "What will happen to humanity if I don't help? (Oh yeah) What will happen to the civil rights movement if I don't participate? (Yes) What will happen to my city if I don't vote? (Oh yeah) What will happen to the sick if I don't visit them?" This is how God judges people in the final analysis. (Oh yeah)

Oh, there will be a day, the question won't be, "How many awards did you get in life?" Not that day. (Yeah) It won't be, "How popular were you in your social setting?" That won't be the question that day. (Yeah) It will not ask how many degrees you've been able to get. (All right) The question that day will not be concerned with whether you are a "Ph.D." or a "no D." (That's right) It will not be concerned with whether you went to Morehouse or whether you went to "No House." (Yes) The question that day will not be, "How beautiful is your house?" (That's right) The question that day will not be, "How much money did you accumulate? How much did you have in stocks and bonds?" The question that day will not be, "What kind of automobile did you have?" On that day the question will be, "What did you do for others?" (That's right)

Now I can hear somebody saying, "Lord, I did a lot of things in life. I did my job well; the world honored me for doing my job. (Oh yeah) I did a lot of things, Lord; I went to school and studied hard. I accumulated a lot of money, Lord; that's what I did." It seems as if I can hear the Lord of Life saying, "But I was hungry, and ye fed me not. (That's right) I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren't concerned about me. So get out of my face. What did you do for others?" (That's right) This is the breadth of life. (Oh yeah)

Somewhere along the way, we must learn that there is nothing greater than to do something for others. And this is the way I've decided to go the rest of my days. That's what I'm concerned about. John, if you and Bernard happen to be around when I come to the latter-days and that moment to cross the Jordan, I want you to tell them that I made a request: I don't want a long funeral. In fact, I don't even need a eulogy (No) more than one or two minutes. (All right) I hope that I will live so well the rest of the days—I don't know how long I'll live, and I'm not concerned about that—but I hope I can live so well that the preacher can get up and say, "He was faithful." (Yes) That's all, that's enough. (That's right) That's the sermon I'd like to hear: "Well done my good and faithful servant. You've been faithful; you've been concerned about others." (That's right) That's where I want to go from this point on the rest of my days. (Oh yeah) "He who is greatest among you shall be your servant." I want to be a servant. (Yes) I want to be a witness for my Lord, to do something for others.

And don't forget in doing something for others that you have what you have because of others. (Yes, sir) Don't forget that. We are tied together in life and in the world. (Preach, preach) And you may think you got all you got by yourself. (Not all of it) But you know, before you got out here to church this morning, you were dependent on more than half of the world. (That's right) You get up in the morning and go to the bathroom, and you reach over for a bar of soap, and that's handed to you by a Frenchman. You reach over for a sponge, and that's given to you by a Turk. You reach over for a towel, and that comes to your hand from the hands of a Pacific Islander. And then you go on to the kitchen to get your breakfast. You reach on over to get a little coffee, and that's poured in your cup by a South American.

(That's right) Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. (Yes) Or maybe you want a little cocoa, that's poured in your cup by a West African. (Yes) Then you want a little bread and you reach over to get it, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. (That's right) Before you get through eating breakfast in the morning, you're dependent on more than half the world. (That's right) That's the way God structured it; that's the way God structured this world. So let us be concerned about others because we are dependent on others. (Oh yeah)

But don't stop here either. (No, sir) You know, a lot of people master the length of life, and they master the breadth of life, but they stop right there. Now if life is to be complete, we must move beyond our self-interest. We must move beyond humanity and reach up, way up for the God of the universe, whose purpose changeth not. (Right)

Now a lot of people have neglected this third dimension. And you know, the interesting thing is a lot of people neglect it and don't even know they are neglecting it. They just get involved in other things. And you know, there are two kinds of atheism. Atheism is the theory that there is no God. Now one kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they come to a conclusion that there is no God. The other kind is a practical atheism, and that kind goes out of living as if there is no God. And you know there are a lot of people who affirm the existence of God with their lips, and they deny his existence with their lives. (That's right) You've seen these people who have a high blood pressure of creeds and an anemia of deeds. They deny the existence of God with their lives and they just become so involved in other things. They become so involved in getting a big bank account. (Yeah) They become so involved in getting a beautiful house, which we all should have. They become so involved in getting a beautiful car that they unconsciously just forget about God. (Oh yeah) There are those who become so involved in looking at the man-made lights of the city that they unconsciously forget to rise up and look at that great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. (All right) They become so involved in looking at the skyscraping buildings of the Loop of Chicago or Empire State Building of New York that they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make. They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion. They become so involved in thinking about man's progress that they forget to think about the need for God's power in history. They end up going days and days not knowing that God is not with them. (Go ahead)

And I'm here to tell you today that we need God. (Yes) Modern man may know a great deal, but his knowledge does not eliminate God. (Right) And I tell you this morning that God is here to stay. A few theologians are trying to say that God is dead. And I've been asking them about it because it disturbs me to know that God died and I didn't have a chance to attend the funeral. They haven't been able to tell me yet the date of his death. They haven't been able to tell me yet who the coroner was that pronounced him dead. (Preach, preach) They haven't been able to tell me yet where he's buried.

You see, when I think about God, I know his name. He said somewhere, back in the Old Testament, "I want you to go out, Moses, and tell them 'I Am' sent you." (That's right) He said just to make it clear, let them know that "my last name is the same as my first, 'I Am that I Am.' Make that clear. I Am." And God is the only being in the universe that can say "I Am" and put a period behind it. Each of us sitting here has to say, "I am because of my parents; I am because of certain environmental conditions; I am because of certain hereditary circumstances; I am because of God." But God is the only being that can just say, "I Am" and stop right there. "I Am that I Am." And He's here to stay. Let nobody make us feel that we don't need God. (That's right)

As I come to my conclusion this morning, I want to say that we should search for him. We were made for God, and we will be restless until we find rest in him. (Oh yeah) And I say to you this morning that this is the personal faith that has kept me going. (Yes) I'm not worried about the future. You know, even on this race question, I'm not worried. I was down in Alabama the other day, and I started thinking about the state of Alabama where we worked so hard and

may continue to elect the Wallaces. And down in my home state of Georgia, we have another sick governor by the name of Lester Maddox. (Yes) And all of these things can get you confused, but they don't worry me. (All right) Because the God that I worship is a God that has a way of saying even to kings and even to governors, "Be still, and know that I am God." And God has not yet turned over this universe to Lester Maddox and Lurleen Wallace. Somewhere I read, "The earth is the Lord's and the fulness thereof, and I'm going on because I have faith in Him. (Oh yeah) I do not know what the future holds, but I do know who holds the future. (Yes) And if He'll guide us and hold our hand, we'll go on in.

I remember down in Montgomery, Alabama, an experience that I'd like to share with you. When we were in the midst of the bus boycott, we had a marvelous old lady that we affectionately called Sister Pollard. She was a wonderful lady about seventy-two years old and she was still working at that age. (Yes) During the boycott she would walk every day to and from work. She was one that somebody stopped one day and said, "Wouldn't you like to ride?" And she said, "No." And then the driver moved on and stopped and thought, and backed up a little and said, "Well, aren't you tired?" She said, "Yes, my feet is tired, but my soul is rested." (All right)

She was a marvelous lady. And one week I can remember that I had gone through a very difficult week. (Yes) Threatening calls had come in all day and all night the night before, and I was beginning to falter and to get weak within and to lose my courage. (All right) And I never will forget that I went to the mass meeting that Monday night very discouraged and a little afraid, and wondering whether we were going to win the struggle. (Oh yeah) And I got up to make my talk that night, but it didn't come out with strength and power. Sister Pollard came up to me after the meeting and said, "Son, what's wrong with you?" Said, "You didn't talk strong enough tonight."

And I said, "Nothing is wrong, Sister Pollard, I'm all right."

She said, "You can't fool me." Said, "Something wrong with you." And then she went on to say these words, "Is the white folks doing something to you that you don't like?"

I said, "Everything is going to be all right, Sister Pollard."

And then she finally said, "Now come close to me and let me tell you something one more time, and I want you to hear it this time." She said, "Now I done told you we is with you." She said, "Now, even if we ain't with you, the Lord is with you." (Yes) And she concluded by saying, "The Lord's going to take care of you."

And I've seen many things since that day. I've gone through many experiences since that night in Montgomery, Alabama. Since that time Sister Pollard has died. Since that time I've been in more than eighteen jail cells. Since that time I've come perilously close to death at the hands of a demented Negro woman. Since that time I've seen my home bombed three times. Since that time I've had to live every day under the threat of death. Since that time I've had many frustrating and bewildering nights. But over and over again I can still hear Sister Pollard's words: "God's going to take care of you." So today I can face any man and any woman with my feet solidly placed on the ground and my head in the air because I know that when you are right, God will fight your battle.

"Darker yet may be the night, harder yet may be the fight. Just stand up for that which is right." It seems that I can hear a voice speaking even this morning, saying to all of us, "Stand up for what is right. Stand up for what is just. Lo, I will be with you even until the end of the world." Yes, I've seen the lightning flash. I've heard the thunder roll. I've felt sin-breakers dashing, trying to conquer my soul. But I heard the voice of Jesus saying still to fight on. He promised never to leave me, never to leave me alone. No, never alone. No, never alone. He promised never to leave me, never to leave me alone. And I go on in believing that. Reach out and find the breadth of life.

You may not be able to define God in philosophical terms. Men through the ages have tried to talk about him. (Yes) Plato said that he was the Architectonic Good. Aristotle called him the Unmoved Mover. Hegel called him the Absolute Whole. Then there was a man named Paul Tillich who called him Being-Itself. We don't need to know all of

these high-sounding terms. (Yes) Maybe we have to know him and discover him another way. (Oh yeah) One day you ought to rise up and say, "I know him because he's a lily of the valley." (Yes) He's a bright and morning star. (Yes) He's a rose of Sharon. He's a battle-axe in the time of Babylon. (Yes) And then somewhere you ought to just reach out and say, "He's my everything. He's my mother and my father. He's my sister and my brother. He's a friend to the friendless." This is the God of the universe. And if you believe in him and worship him, something will happen in your life. You will smile when others around you are crying. This is the power of God.

Go out this morning. Love yourself, and that means rational and healthy self-interest. You are commanded to do that. That's the length of life. Then follow that: Love your neighbor as you love yourself. You are commanded to do that. That's the breadth of life. And I'm going to take my seat now by letting you know that there's a first and even greater commandment: "Love the Lord thy God with all thy heart, (Yeah) with all thy soul, with all thy strength." I think the psychologist would just say with all thy personality. And when you do that, you've got the breadth of life.

And when you get all three of these together, you can walk and never get weary. You can look up and see the morning stars singing together, and the sons of God shouting for joy. When you get all of these working together in your very life, judgement will roll down like waters, and righteousness like a mighty stream.

When you get all the three of these together, the lamb will lie down with the lion.

When you get all three of these together, you look up and every valley will be exalted, and every hill and mountain will be made low; the rough places will be made plain, and the crooked places straight; and the glory of the Lord shall be revealed and all flesh will see it together.

When you get all three of these working together, you will do unto others as you'd have them do unto you.

When you get all three of these together, you will recognize that out of one blood God made all men to dwell upon the face of the earth.

When you get all three of these together... [recording ends]

*****END SPEECH #9*****

Where Do We Go From Here

August 16, 1967, Southern Christian Leadership Conference Atlanta, Georgia

Now, in order to answer the question, "Where do we go from here?" which is our theme, we must first honestly recognize where we are now. When the Constitution was written, a strange formula to determine taxes and representation declared that the Negro was 60 percent of a person. Today another curious formula seems to declare he is 50 percent of a person. Of the good things in life, the Negro has approximately one half those of whites. Of the bad things of life, he has twice those of whites. Thus half of all Negroes live in substandard housing. And Negroes have half the income of whites. When we view the negative experiences of life, the Negro has a double share. There are twice as many unemployed. The rate of infant mortality among Negroes is double that of whites and there are twice as many Negroes dying in Vietnam as whites in proportion to their size in the population.

In other spheres, the figures are equally alarming. In elementary schools, Negroes lag one to three years behind whites, and their segregated schools receive substantially less money per student than the white schools. One twentieth as many Negroes as whites attend college. Of employed Negroes, 75 percent hold menial jobs.

This is where we are. Where do we go from here? First, we must massively assert our dignity and worth. We must stand up amidst a system that still oppresses us and develop an unassailable and majestic sense of values. We must no longer be ashamed of being black. The job of arousing manhood within a people that have been taught for so many centuries that they are nobody is not easy.

Depiction of Blackness and Negro Contributions

Even semantics have conspired to make that which is black seem ugly and degrading. In Roget's Thesaurus there are 120 synonyms for blackness and at least 60 of them are offensive, as for example, blot, soot, grim, devil and foul. And there are some 134 synonyms for whiteness and all are favorable, expressed in such words as purity, cleanliness, chastity and innocence. A white lie is better than a black lie. The most degenerate member of a family is a "black sheep." Ossie Davis has suggested that maybe the English language should be reconstructed so that teachers will not be forced to teach the Negro child 60 ways to despise himself, and thereby perpetuate his false sense of inferiority, and the white child 134 ways to adore himself, and thereby perpetuate his false sense of superiority.

The tendency to ignore the Negro's contribution to American life and to strip him of his personhood, is as old as the earliest history books and as contemporary as the morning's newspaper. To upset this cultural homicide, the Negro must rise up with an affirmation of his own Olympian manhood. Any movement for the Negro's freedom that overlooks this necessity is only waiting to be buried. As long as the mind is enslaved, the body can never be free. Psychological freedom, a firm sense of self-esteem, is the most powerful weapon against the long night of physical slavery. No Lincolnian Emancipation Proclamation or Johnsonian Civil Rights Bill can totally bring this kind of freedom. The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own Emancipation Proclamation. And, with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, "I am somebody. I am a person. I am a man with dignity and honor. I have a rich and noble history. How painful and exploited that history has been. Yes, I was a slave through my foreparents and I am not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave." Yes, we must stand up and say, "I'm black and I'm beautiful," and this self-affirmation is the black man's need, made compelling by the white man's crimes against him.

Basic Challenges

Another basic challenge is to discover how to organize our strength in terms of economic and political power. No one can deny that the Negro is in dire need of this kind of legitimate power. Indeed, one of the great problems that the Negro confronts is his lack of power. From old plantations of the South to newer ghettos of the North, the Negro has been confined to a life of voicelessness and powerlessness. Stripped of the right to make decisions concerning his life and destiny he has been subject to the authoritarian and sometimes whimsical decisions of this white power structure. The plantation and ghetto were created by those who had power, both to confine those who had no power and to perpetuate their powerlessness. The problem of transforming the ghetto, therefore, is a problem of power-confrontation of the forces of power demanding change and the forces of power dedicated to the preserving of the status quo. Now power properly understood is nothing but the ability to achieve purpose. It is the strength required to bring about social, political and economic change. Walter Reuther defined power one day. He said, "Power is the ability of a labor union like the U.A.W. to make the most powerful corporation in the world, General Motors, say 'Yes' when it wants to say 'No.' That's power."

Now a lot of us are preachers, and all of us have our moral convictions and concerns, and so often have problems with power. There is nothing wrong with power if power is used correctly. You see, what happened is that some of our philosophers got off base. And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites - polar opposites - so that love is identified with a resignation of power, and power with a denial of love.

It was this misinterpretation that caused Nietzsche, who was a philosopher of the will to power, to reject the Christian concept of love. It was this same misinterpretation which induced Christian theologians to reject the Nietzschean philosophy of the will to power in the name of the Christian idea of love. Now, we've got to get this thing right. What is needed is a realization that power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love. And this is what we must see as we move on. What has happened is that we have had it wrong and confused in our own country, and this has led Negro Americans in the past to seek their goals through power devoid of love and conscience.

This is leading a few extremists today to advocate for Negroes the same destructive and conscienceless power that they have justly abhorred in whites. It is precisely this collision of immoral power with powerless morality which constitutes the major crisis of our times.

Developing a Program?

We must develop a program that will drive the nation to a guaranteed annual income. Now, early in this century this proposal would have been greeted with ridicule and denunciation, as destructive of initiative and responsibility. At that time economic status was considered the measure of the individual's ability and talents. And, in the thinking of that day, the absence of worldly goods indicated a want of industrious habits and moral fiber. We've come a long way in our understanding of human motivation and of the blind operation of our economic system. Now we realize that dislocations in the market operations of our economy and the prevalence of discrimination thrust people into idleness and bind them in constant or frequent unemployment against their will. Today the poor are less often dismissed, I hope, from our consciences by being branded as inferior or incompetent. We also know that no matter how dynamically the economy develops and expands, it does not eliminate all poverty.

The problem indicates that our emphasis must be twofold. We must create full employment or we must create incomes. People must be made consumers by one method or the other. Once they are placed in this position we need to be concerned that the potential of the individual is not wasted. New forms of work that enhance the social good will have to be devised for those for whom traditional jobs are not available. In 1879 Henry George anticipated this state of affairs when he wrote in *Progress and Poverty*:

The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature and elevates thought, is not done to secure a living. It is not the work of slaves driven to their tasks either by the task, by the taskmaster, or by animal (sic) necessity. It is the work of men who somehow find a form of work that brings a security for its own sake and a state of society where want is abolished.

Work of this sort could be enormously increased, and we are likely to find that the problems of housing and

education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished. The poor transformed into purchasers will do a great deal on their own to alter housing decay. Negroes who have a double disability will have a greater effect on discrimination when they have the additional weapon of cash to use in their struggle.

Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security. The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the means to seek self-improvement. Personal conflicts among husbands, wives and children will diminish when the unjust measurement of human worth on the scale of dollars is eliminated .

Now our country can do this. John Kenneth Galbraith said that a guaranteed annual income could be done for about twenty billion dollars a year. And I say to you today, that if our nation can spend thirty-five billion dollars a year to fight an unjust, evil war in Vietnam, and twenty billion dollars to put a man on the moon, it can spend billions of dollars to put God's children on their own two feet right here on earth.

Commitment To Nonviolence

Now, let me say briefly that we must reaffirm our commitment to nonviolence. I want to stress this. The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots. Yesterday, I tried to analyze the riots and deal with their causes. Today I want to give the other side. There is certainly something painfully sad about a riot. One sees screaming youngsters and angry adults fighting hopelessly and aimlessly against impossible odds. And deep down within them, you can even see a desire for self-destruction, a kind of suicidal longing.

Occasionally Negroes contend that the 1965 Watts riot and the other riots in various cities represented effective civil rights action. But those who express this view always end up with stumbling words when asked what concrete gains have been won as a result. At best, the riots have produced a little additional antipoverty money allotted by frightened government officials, and a few water-sprinklers to cool the children of the ghettos. It is something like improving the food in the prison while the people remain securely incarcerated behind bars. Nowhere have the riots won any concrete improvement such as have the organized protest demonstrations. When one tries to pin down advocates of violence as to what acts would be effective, the answers are blatantly illogical. Sometimes they talk of overthrowing racist state and local governments and they talk about guerrilla warfare. They fail to see that no internal revolution has ever succeeded in overthrowing a government by violence unless the government had already lost the allegiance and effective control of its armed forces. Anyone in his right mind knows that this will not happen in the United States. In a violent racial situation, the power structure has the local police, the state troopers, the National Guard and, finally, the Army to call on—all of which are predominantly white. Furthermore, few if any violent revolutions have been successful unless the violent minority had the sympathy and support of the nonresistant majority. Castro may have had only a few Cubans actually fighting with him up in the hills, but he could never have overthrown the Batista regime unless he had the sympathy of the vast majority of Cuban people.

It is perfectly clear that a violent revolution on the part of American blacks would find no sympathy and support from the white population and very little from the majority of the Negroes themselves. This is no time for romantic illusions and empty philosophical debates about freedom. This is a time for action. What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American life as quickly as possible. So far, this has only been offered by the nonviolent movement. Without recognizing this we will end up with solutions that don't solve, answers that don't answer and explanations that don't explain.

And so I say to you today that I still stand by nonviolence. And I am still convinced that it is the most potent weapon available to the Negro in his struggle for justice in this country. And the other thing is that I am concerned about a better world. I'm concerned about justice. I'm concerned about brotherhood. I'm concerned about truth. And when one is concerned about these, he can never advocate violence. For through violence you may murder a murderer but you can't murder. Through violence you may murder a liar but you can't establish truth. Through violence you may murder a hater, but you can't murder hate. Darkness cannot put out darkness. Only light can do that.

And I say to you, I have also decided to stick to love. For I know that love is ultimately the only answer to mankind's problems. And I'm going to talk about it everywhere I go. I know it isn't popular to talk about it in some circles today.

I'm not talking about emotional bosh when I talk about love, I'm talking about a strong, demanding love. And I have seen too much hate. I've seen too much hate on the faces of sheriffs in the South. I've seen hate on the faces of too many Klansmen and too many White Citizens Councilors in the South to want to hate myself, because every time I see it, I know that it does something to their faces and their personalities and I say to myself that hate is too great a burden to bear. I have decided to love. If you are seeking the highest good, I think you can find it through love. And the beautiful thing is that we are moving against wrong when we do it, because John was right, God is love. He who hates does not know God, but he who has love has the key that unlocks the door to the meaning of ultimate reality.

I want to say to you as I move to my conclusion, as we talk about "Where do we go from here," that we honestly face the fact that the Movement must address itself to the question of restructuring the whole of American society. There are forty million poor people here. And one day we must ask the question, "Why are there forty million poor people in America?" And when you begin to ask that question, you are raising questions about the economic system, about a broader distribution of wealth. When you ask that question, you begin to question the capitalistic economy. And I'm simply saying that more and more, we've got to begin to ask questions about the whole society. We are called upon to help the discouraged beggars in life's market place. But one day we must come to see that an edifice which produces beggars needs restructuring. It means that questions must be raised. You see, my friends, when you deal with this, you begin to ask the question, "Who owns the oil?" You begin to ask the question, "Who owns the iron ore?" You begin to ask the question, "Why is it that people have to pay water bills in a world that is two thirds water?" These are questions that must be asked.

About Communism

Now, don't think that you have me in a "bind" today. I'm not talking about Communism.

What I'm saying to you this morning is that Communism forgets that life is individual. Capitalism forgets that life is social, and the Kingdom of Brotherhood is found neither in the thesis of Communism nor the antithesis of capitalism but in a higher synthesis. It is found in a higher synthesis that combines the truths of both. Now, when I say question the whole society, it means ultimately coming to see that the problem of racism, the problem of economic exploitation, and the problem of war are all tied together. These are the triple evils that are interrelated.

If you will let me be a preacher just a little bit - One night, a juror came to Jesus and he wanted to know what he could do to be saved. Jesus didn't get bogged down in the kind of isolated approach of what he shouldn't do. Jesus didn't say, "Now Nicodemus, you must stop lying." HE didn't say, "Nicodemus, you must stop cheating if you are doing that." He didn't say, "Nicodemus, you must not commit adultery." He didn't say, "Nicodemus, now you must stop drinking liquor if you are doing that excessively." He said something altogether different, because Jesus realized something basic - that if a man will lie, he will steal. And if a man will steal, he will kill. So instead of just getting bogged down in one thing, Jesus looked at him and said, "Nicodemus, you must be born again."

He said, in other words, "Your whole structure must be changed." A nation that will keep people in slavery for 244 years will "thingify" them - make them things. Therefore they will exploit them, and poor people generally, economically. And a nation that will exploit economically will have to have foreign investments and everything else, and will have to use its military might to protect them. All of these problems are tied together. What I am saying today is that we must go from this convention and say, "America, you must be born again!"

Conclusion

So, I conclude by saying again today that we have a task and let us go out with a "divine dissatisfaction." Let us be dissatisfied until America will no longer have a high blood pressure of creeds and an anemia of deeds. Let us be dissatisfied until the tragic walls that separate the outer city of wealth and comfort and the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice. [et us be dissatisfied until those that live on the outskirts of hope are brought into the metropolis of daily security. Let us be dissatisfied until slums are cast into the junk heaps of history, and every family is living in a decent sanitary home. Let us be dissatisfied until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality, integrated education. Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity. Let us be dissatisfied until men and women, however black they may be, will be judged on the basis of the content of their character and not on the basis of the color of their skin. Let us be dissatisfied. Let us be dissatisfied until every state capitol houses a governor who will do justly, who will love mercy and who will walk humbly with his God. Let us be dissatisfied until from every city hall, justice will roll down like waters and righteousness like a mighty stream. Let us be dissatisfied until that day when the lion and the lamb shall lie down together. and every man will sit under his own vine and fig tree and none shall be afraid. Let us be dissatisfied. And men will recognize that out of one blood God made all men to dwell upon the face of the earth. Let us be dissatisfied until that day when nobody will shout "White Power!" - when nobody will shout "Black Power!" - but everybody will talk about God's power and human power.

I must confess, my friends, the road ahead will not always be smooth. There will still be rocky places of frustration and meandering points of bewilderment. There will be inevitable setbacks here and there. There will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. Our dreams will sometimes be shattered and our ethereal hopes blasted. We may again with tear-drenched eyes have to stand before the bier of some courageous civil-rights worker whose life will be snuffed out by the dastardly acts of bloodthirsty mobs. Difficult and painful as it is, we must walk on in the days ahead with an audacious faith in the future. And as we continue our charted course, we may gain consolation in the words so nobly left by that great black bard who was also a great freedom fighter of yesterday, James Weldon Johnson:

*Stony the road we trod,
Bitter the chastening rod
Felt in the days
When hope unborn had died.*

*Yet with a steady beat,
Have not our weary feet
Come to the place
For which our fathers sighed?*

We have come over the way

*That with tears hath been watered.
We have come treading our paths
Through the blood of the slaughtered,*

*Out from the gloomy past,
Till now we stand at last*

*Where the bright gleam
Of our bright star is cast.*

Let this affirmation be our ringing cry. It will give us the courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride toward the city of freedom. When our days become dreary

with low hovering clouds of despair, and when our nights become darker than a thousand midnights, let us remember that there is a creative force in this universe, working to pull down the gigantic mountains of evil, a power that is able to make a way out of no way and transform dark yesterdays into bright tomorrows. Let us realize the arc of the moral universe is long but it bends toward justice.

Let us realize that William Cullen Bryant is right: "Truth crushed to earth will rise again." Let us go out realizing that the Bible is right: "Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap." This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow with a cosmic past tense, "We have overcome, we have overcome, deep in my heart, I did believe we would overcome."

This address was made to the Tenth Anniversary Convention of the S.C.L.C. in Atlanta on August 16, 1967.

*****END SPEECH #10*****

I've Been to the Mountaintop

*April 3, 1968, Mason Temple (Church of God in Christ Headquarters), Memphis, Tennessee
(Delivered the day before his tragic assassination)*

Thank you very kindly, my friends. As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. It's always good to have your closest friend and associate to say something good about you. And Ralph Abernathy is the best friend that I have in the world. I'm delighted to see each of you here tonight in spite of a storm warning. You reveal that you are determined to go on anyhow.

Something is happening in Memphis; something is happening in our world. And you know, if I were standing at the beginning of time, with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?" I would take my mental flight by Egypt and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather across the Red Sea, through the wilderness on toward the promised land. And in spite of its magnificence, I wouldn't stop there.

I would move on by Greece and take my mind to Mount Olympus. And I would see Plato, Aristotle, Socrates, Euripides and Aristophanes assembled around the Parthenon. And I would watch them around the Parthenon as they discussed the great and eternal issues of reality. But I wouldn't stop there.

I would go on, even to the great heyday of the Roman Empire. And I would see developments around there, through various emperors and leaders. But I wouldn't stop there.

I would even come up to the day of the Renaissance, and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man. But I wouldn't stop there.

I would even go by the way that the man for whom I am named had his habitat. And I would watch Martin Luther as he tacked his ninety-five theses on the door at the church of Wittenberg. But I wouldn't stop there.

I would come on up even to 1863, and watch a vacillating President by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation. But I wouldn't stop there.

I would even come up to the early thirties, and see a man grappling with the problems of the bankruptcy of his nation. And come with an eloquent cry that we have nothing to fear but "fear itself." But I wouldn't stop there.

Strangely enough, I would turn to the Almighty, and say, "If you allow me to live just a few years in the second half of the 20th century, I will be happy."

Now that's a strange statement to make, because the world is all messed up. The nation is sick. Trouble is in the land; confusion all around. That's a strange statement. But I know, somehow, that only when it is dark enough can you see the stars. And I see God working in this period of the twentieth century in a way that men, in some strange way, are responding.

Something is happening in our world. The masses of people are rising up. And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee -- the cry is always the same: "We want to be free."

And another reason that I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it. Survival demands that we grapple with them. Men, for years now, have been talking about war and peace. But now, no longer can they just talk about it. It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence. That is where we are today.

And also in the human rights revolution, if something isn't done, and done in a hurry, to bring the colored peoples of the world out of their long years of poverty, their long years of hurt and neglect, the whole world is doomed. Now, I'm just happy that God has allowed me to live in this period to see what is unfolding. And I'm happy that He's allowed me to be in Memphis.

I can remember -- I can remember when Negroes were just going around as Ralph has said, so often, scratching where they didn't itch, and laughing when they were not tickled. But that day is all over. We mean business now, and we are determined to gain our rightful place in God's world.

And that's all this whole thing is about. We aren't engaged in any negative protest and in any negative arguments with anybody. We are saying that we are determined to be men. We are determined to be people. We are saying -- We are saying that we are God's children. And that we are God's children, we don't have to live like we are forced to live.

Now, what does all of this mean in this great period of history? It means that we've got to stay together. We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula for doing it. What was that? He kept the slaves fighting among themselves. But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. Now let us maintain unity.

Secondly, let us keep the issues where they are. The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. Now, we've got to keep attention on that. That's always the problem with a little violence. You know what happened the other day, and the press dealt only with the window-breaking. I read the articles. They very seldom got around to mentioning the fact that one thousand, three hundred sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor. They didn't get around to that.

Now we're going to march again, and we've got to march again, in order to put the issue where it is supposed to be -- and force everybody to see that there are thirteen hundred of God's children here suffering, sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out. That's the issue. And we've got to say to the nation: We know how it's coming out. For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory.

We aren't going to let any mace stop us. We are masters in our nonviolent movement in disarming police forces; they don't know what to do. I've seen them so often. I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the 16th Street Baptist Church day after day; by the hundreds we would move out. And Bull Connor would tell them to send the dogs forth, and they did come; but we just went before the dogs singing, "Ain't gonna let nobody turn me around."

Bull Connor next would say, "Turn the fire hoses on." And as I said to you the other night, Bull Connor didn't know history. He knew a kind of physics that somehow didn't relate to the transphysics that we knew about. And that was the fact that there was a certain kind of fire that no water could put out. And we went before the fire hoses; we had known water. If we were Baptist or some other denominations, we had been immersed. If we were Methodist, and some others, we had been sprinkled, but we knew water. That couldn't stop us.

And we just went on before the dogs and we would look at them; and we'd go on before the water hoses and we would look at it, and we'd just go on singing "Over my head I see freedom in the air." And then we would be thrown in the paddy wagons, and sometimes we were stacked in there like sardines in a can. And they would throw us in, and old Bull would say, "Take 'em off," and they did; and we would just go in the paddy wagon singing, "We Shall Overcome." And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers, and being moved by our words and our songs. And there was a power there which Bull Connor couldn't adjust to; and so we ended up transforming Bull into a steer, and we won our struggle in Birmingham. Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday.

Now about injunctions: We have an injunction and we're going into court tomorrow morning to fight this illegal, unconstitutional injunction. All we say to America is, "Be true to what you said on paper." If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions. Maybe I could understand the denial of certain basic First Amendment privileges, because they hadn't committed themselves to that over there. But somewhere I read of the freedom of assembly. Somewhere I read of the freedom of speech. Somewhere I read of the freedom of press. Somewhere I read that the greatness of America is the right to protest for right. And so just as I say, we aren't going to let dogs or water hoses turn us around, we aren't going to let any injunction turn us around. We are going on.

We need all of you. And you know what's beautiful to me is to see all of these ministers of the Gospel. It's a marvelous picture. Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher? Somehow the preacher must have a kind of fire shut up in his bones. And whenever injustice is around he tell it. Somehow the preacher must be an Amos, and saith, "When God speaks who can but prophesy?" Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." Somehow the preacher must say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me," and he's anointed me to deal with the problems of the poor."

And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years; he's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggle, but he's still going on, fighting for the rights of his people. Reverend Ralph Jackson, Billy Kyles; I could just go right on down the list, but time will not permit. But I want to thank all of them. And I want you to thank them, because so often, preachers aren't concerned about anything but themselves. And I'm always happy to see a relevant ministry.

It's all right to talk about "long white robes over yonder," in all of its symbolism. But ultimately people want some suits and dresses and shoes to wear down here! It's all right to talk about "streets flowing with milk and honey," but God has commanded us to be concerned about the slums down here, and his children who can't eat three square meals a day. It's all right to talk about the new Jerusalem, but one day, God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. This is what we have to do.

Now the other thing we'll have to do is this: Always anchor our external direct action with the power of economic withdrawal. Now, we are poor people. Individually, we are poor when you compare us with white society in America. We are poor. Never stop and forget that collectively -- that means all of us together -- collectively we are richer than all the nations in the world, with the exception of nine. Did you ever think about that? After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro

collectively is richer than most nations of the world. We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States, and more than the national budget of Canada. Did you know that? That's power right there, if we know how to pool it.

We don't have to argue with anybody. We don't have to curse and go around acting bad with our words. We don't need any bricks and bottles. We don't need any Molotov cocktails. We just need to go around to these stores, and to these massive industries in our country, and say, "God sent us by here, to say to you that you're not treating his children right. And we've come by here to ask you to make the first item on your agenda fair treatment, where God's children are concerned. Now, if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you."

And so, as a result of this, we are asking you tonight, to go out and tell your neighbors not to buy Coca-Cola in Memphis. Go by and tell them not to buy Sealtest milk. Tell them not to buy -- what is the other bread? -- Wonder Bread. And what is the other bread company, Jesse? Tell them not to buy Hart's bread. As Jesse Jackson has said, up to now, only the garbage men have been feeling pain; now we must kind of redistribute the pain. We are choosing these companies because they haven't been fair in their hiring policies; and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike. And then they can move on town -- downtown and tell Mayor Loeb to do what is right.

But not only that, we've got to strengthen black institutions. I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. We want a "bank-in" movement in Memphis. Go by the savings and loan association. I'm not asking you something that we don't do ourselves at SCLC. Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference. We are telling you to follow what we are doing. Put your money there. You have six or seven black insurance companies here in the city of Memphis. Take out your insurance there. We want to have an "insurance-in."

Now these are some practical things that we can do. We begin the process of building a greater economic base. And at the same time, we are putting pressure where it really hurts. I ask you to follow through here.

Now, let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. Nothing would be more tragic than to stop at this point in Memphis. We've got to see it through. And when we have our march, you need to be there. If it means leaving work, if it means leaving school -- be there. Be concerned about your brother. You may not be on strike. But either we go up together, or we go down together.

Let us develop a kind of dangerous unselfishness. One day a man came to Jesus, and he wanted to raise some questions about some vital matters of life. At points he wanted to trick Jesus, and show him that he knew a little more than Jesus knew and throw him off base....

Now that question could have easily ended up in a philosophical and theological debate. But Jesus immediately pulled that question from mid-air, and placed it on a dangerous curve between Jerusalem and Jericho. And he talked about a certain man, who fell among thieves. You remember that a Levite and a priest passed by on the other side. They didn't stop to help him. And finally a man of another race came by. He got down from his beast, decided not to be compassionate by proxy. But he got down with him, administered first aid, and helped the man in need. Jesus ended up saying, this was the good man, this was the great man, because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.

Now you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop. At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. At other times we would speculate that there was a religious law that "One who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the

ceremony." And every now and then we begin to wonder whether maybe they were not going down to Jerusalem -- or down to Jericho, rather to organize a "Jericho Road Improvement Association." That's a possibility. Maybe they felt that it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect.

But I'm going to tell you what my imagination tells me. It's possible that those men were afraid. You see, the Jericho road is a dangerous road. I remember when Mrs. King and I were first in Jerusalem. We rented a car and drove from Jerusalem down to Jericho. And as soon as we got on that road, I said to my wife, "I can see why Jesus used this as the setting for his parable." It's a winding, meandering road. It's really conducive for ambushing. You start out in Jerusalem, which is about 1200 miles -- or rather 1200 feet above sea level. And by the time you get down to Jericho, fifteen or twenty minutes later, you're about 2200 feet below sea level. That's a dangerous road. In the days of Jesus it came to be known as the "Bloody Pass." And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. Or it's possible that they felt that the man on the ground was merely faking. And he was acting like he had been robbed and hurt, in order to seize them over there, lure them there for quick and easy seizure. And so the first question that the priest asked -- the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" But then the Good Samaritan came by. And he reversed the question: "If I do not stop to help this man, what will happen to him?"

That's the question before you tonight. Not, "If I stop to help the sanitation workers, what will happen to my job. Not, "If I stop to help the sanitation workers what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" The question is not, "If I stop to help this man in need, what will happen to me?" The question is, "If I do not stop to help the sanitation workers, what will happen to them?" That's the question.

Let us rise up tonight with a greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge to make America what it ought to be. We have an opportunity to make America a better nation. And I want to thank God, once more, for allowing me to be here with you.

You know, several years ago, I was in New York City autographing the first book that I had written. And while sitting there autographing books, a demented black woman came up. The only question I heard from her was, "Are you Martin Luther King?" And I was looking down writing, and I said, "Yes." And the next minute I felt something beating on my chest. Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital. It was a dark Saturday afternoon. And that blade had gone through, and the X-rays revealed that the tip of the blade was on the edge of my aorta, the main artery. And once that's punctured, you drowned in your own blood -- that's the end of you.

It came out in the *New York Times* the next morning, that if I had merely sneezed, I would have died. Well, about four days later, they allowed me, after the operation, after my chest had been opened, and the blade had been taken out, to move around in the wheel chair in the hospital. They allowed me to read some of the mail that came in, and from all over the states and the world, kind letters came in. I read a few, but one of them I will never forget. I had received one from the President and the Vice-President. I've forgotten what those telegrams said. I'd received a visit and a letter from the Governor of New York, but I've forgotten what that letter said. But there was another letter that came from a little girl, a young girl who was a student at the White Plains High School. And I looked at that letter, and I'll never forget it. It said simply,

Dear Dr. King,

I am a ninth-grade student at the White Plains High School." And she said,

While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune, and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze.

And I want to say tonight -- I want to say tonight that I too am happy that I didn't sneeze. Because if I had sneezed, I wouldn't have been around here in 1960, when students all over the South started sitting-in at lunch counters. And I knew that as they were sitting in, they were really standing up for the best in the American dream, and taking the whole nation back to those great wells of democracy which were dug deep by the Founding Fathers in the Declaration of Independence and the Constitution.

If I had sneezed, I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in inter-state travel.

If I had sneezed, I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up. And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.

If I had sneezed -- If I had sneezed I wouldn't have been here in 1963, when the black people of Birmingham, Alabama, aroused the conscience of this nation, and brought into being the Civil Rights Bill.

If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had.

If I had sneezed, I wouldn't have been down in Selma, Alabama, to see the great Movement there.

If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering.

I'm so happy that I didn't sneeze.

And they were telling me --. Now, it doesn't matter, now. It really doesn't matter what happens now. I left Atlanta this morning, and as we got started on the plane, there were six of us. The pilot said over the public address system, "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong with on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."

And then I got into Memphis. And some began to say the threats, or talk about the threats that were out. What would happen to me from some of our sick white brothers?

Well, I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now, because I've been to the mountaintop.

And I don't mind.

Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will. And He's allowed me to go up to the mountain. And I've looked over. And I've seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the promised land!

And so I'm happy, tonight.

I'm not worried about anything.

I'm not fearing any man!

Mine eyes have seen the glory of the coming of the Lord!!

*****END SPEECH #11*****

