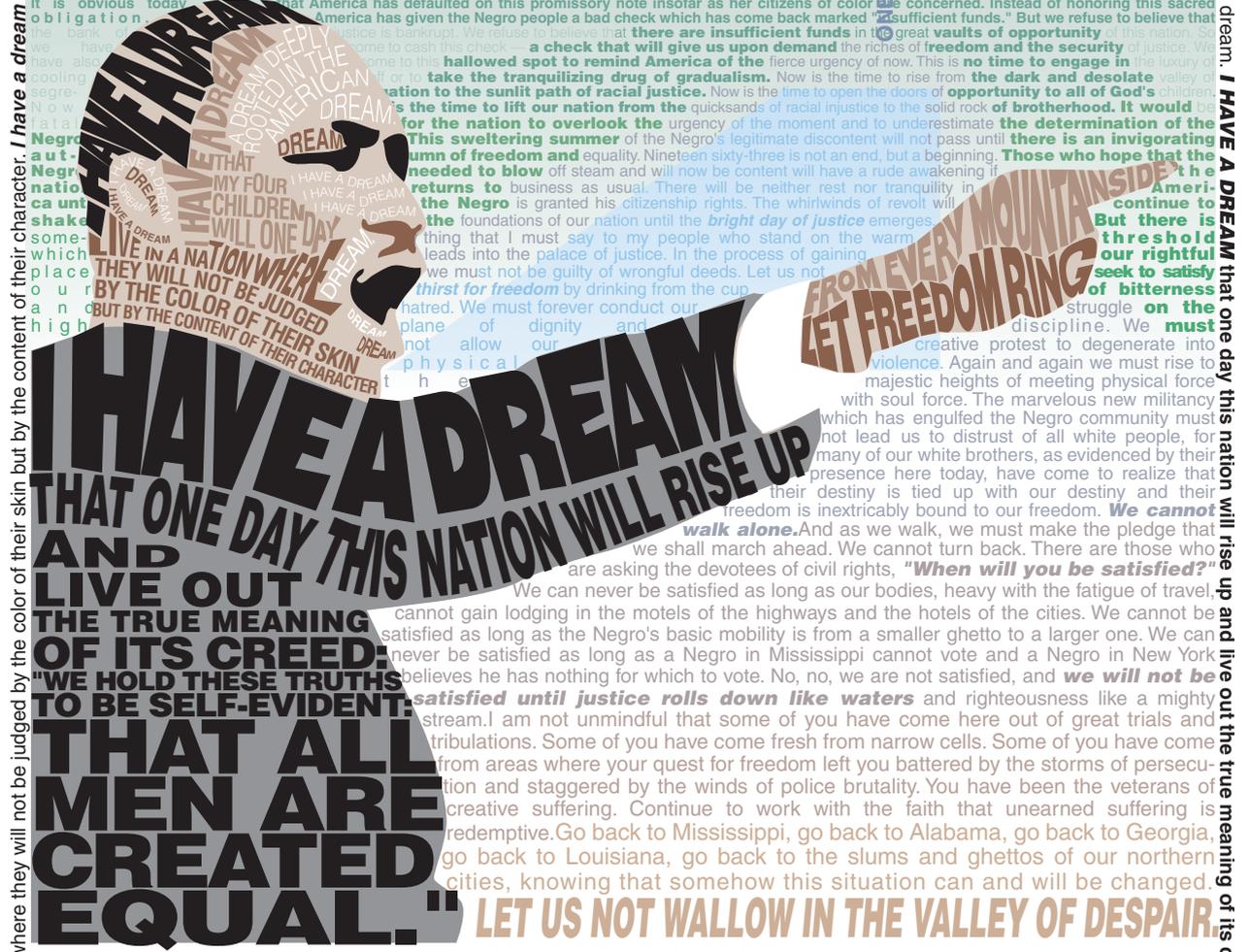


I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal." I 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 symbol shadow we stand 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 captivity. But one hundred years later, we must face the tragic fact that the Negro is still 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 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 American democracy has failed. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. We have come to this cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of comfort 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 wrong 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 will be content with the limited gains of the past need to blow off steam and will now be content with 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 a way. It is the way of nonviolence. 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.**



DREAM BIG

Fifty years after historic speech, Martin Luther King Jr.'s vision closer

On Monday, the nation will observe the anniversary of the birth of the Rev. Dr. Martin Luther King Jr. He is the only person America honors with such a holiday — Washington and Lincoln have to share Presidents Day. He is the only nonpresident to have a memorial on the Washington mall. This year also marks the 50th anniversary of his historic "I have a dream" speech.

It's only recently that I've come to appreciate why Dr. King was deserving of such honors. I was just a small child in the 1960s when he was leading the civil rights movement, and he had yet to make his way into the history books when I was in grade school. I grew up in a Norman Rockwell-like suburban neighborhood, where diversity was having Italian and Irish families on the same block, so the violent struggles for equality of African-Americans were far removed from my sheltered childhood.



KEVIN O'NEILL
InSites

Powerful history

The Martin Luther King Jr. Center for Nonviolent Social Change, or The King Center, has a website at thekingcenter.org where you can learn about Dr. King's history and philosophy. The center, which is a National Historic Site located in Atlanta, was founded by his widow, Coretta Scott King. It houses the world's largest collection of primary source materials on Dr. King and the civil rights movement.

The writings of Dr. King in the center's archives are a powerful testimony to the injustices suffered by blacks, and the courage of those who worked to rectify them. It's probably impossible for a person who has never experienced racial discrimination to understand what it feels like. However, some of his writings give insight to the damage it causes, such as this excerpt from his historic Letter from Birmingham City Jail:

... 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?'

You could easily spend hours reading the speeches and correspondence stored in the archives. The writing is full of not only fascinating history, but also the dramatic metaphor and passionate language of a gifted preacher. At the same time, it delivers logical arguments for equality, in easy-to-understand terms, that appeal to the innate sense of justice that most people have within them.

Positive change

The King Center is not just about history though. In addition to the archives, the site also has several sections that feature nonviolence education and training. Dr. King was heavily influenced by Mohandas Gandhi's strategy of nonviolent resistance. There are explanations of the philosophy and methods used to confront oppression in a nonviolent way to promote social change. There are also curriculums developed by Mrs. King designed to incorporate the teaching of freedom, justice and peace into daily lessons.

The site also features a schedule of numerous events related to Martin Luther King Jr. Day, some at the center, and others in Washington, D.C., or elsewhere. If you want to go to the center in person, there are resources on the site to help you plan a visit. Other sections on the site include news, a blog, a gift shop and donations to the center.

TheKingCenter.org is a fairly well-designed website with good navigation. Most of the content on the site is meant to be read, so there's not a lot of strong imagery. There is a nice slide show on the home page featuring images of Dr. and Mrs. King, the center, his monument and more. And the archive section has an area with photos in it, but it's somewhat limited. Most of the images on the site are of historic documents, and there's no video. However, as an educational site providing insight into a historic figure, the site delivers.

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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 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 American democracy has failed. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. We have come to this cash this check—a check that will give us upon demand the riches of freedom and the security of justice. We have come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of comfort 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 wrong 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 will be content with the limited gains of the past need to blow off steam and will now be content with 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 a way. It is the way of nonviolence. 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.**