

I HAVE A DREAM

August 28, 1963

Five score years ago, a great American, in whose symbolic 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 languished 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 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

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 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 ask 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 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 from narrow jail 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 victims 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, 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 slaveholders 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 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 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 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 straight, 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 new meaning: My country, 'tis of thee, Sweet land of liberty, Of thee I sing: Land where my fathers died, Land of the pilgrims' pride, From every mountain-side 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 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!"



MARTIN LUTHER KING, JR.

The one-eyed man thanks God only when he sees a man who is totally blind. -Nigeria

THIS PAPER CONTAINS
DUPLIX BLACK GOLD MUSIC PROGRAM

The Carolina Times

THE TRUTH UNBIDDEN

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NEW YORK BOMB BLAST VICTIM EULOGIZED HERE



BEARING BODY FROM UNION BAPTIST CHURCH



MRS. BESSIE LITTLE, VICTIM'S MOTHER



A PORTION OF MOURNERS AT LAST RITES

Notables Pay Last Respects To Elaine Little, Durham Native At Union Bapt.

By Ray Jenkins

It was just about two weeks ago that a bomb blast tore through a locker in the baggage terminal of LaGuardia Airport in New York which injured seventy-five people, severely maiming several, and snuffed out the life of eleven people. Elaine Little, a young twenty six year-old native, was among the dead. She had just returned to New York, where she had been living since 1969, after spending the Christmas vacation with her mother. Her Sunday began like most of her Sundays when she was in Durham: she attended church services at Union Baptist Church on North Roxboro Street. No one had any idea that she would be returning a week later in a casket to that same church where a funeral was held last Sunday. A handsome amount showed up and packed the medium-sized church to pay their last respects to the remains of what was once the Sunday School teacher at Union Baptist.

Some of those who knew Miss Little spoke about her. UDI director, Ben Ruffin, who was once a close associate of Miss Little, spoke about several aspects of her life and read some telegrams from (See VICTIM, Page 8-A)

THE POINT:

BY RAY JENKINS

"The Sunday School Teacher Is Dead"



The considerable gathering of friends, relatives and well-wishers packed the moderately sized Union Baptist Church to afford the last rites to the former Sunday school teacher. She had returned one week and a thousand mile round-trip

to the same church that she attended the previous week. But last Sunday was different, for it was to be the last time that she would ever be in church, and the people gathered to honor the spirit that was once her's. This time she (See POINT, Page 9-A)

3rd World Countries Rap Intervention In Angola

Peking, (Hsinhua) - Third world countries have strongly condemned superpower intervention in Angola's internal affairs which has intensified the Civil War there, and demanded that the Soviet Union and the United States stop interfering in Angola and let the Angolan people settle their own problems.

The Soviet Union has in the past few months reportedly dispatched to Angola military personnel and massive arms and ammunition worth tens of

millions of dollars including missiles and MIG-21 planes. The U. S. Government has declared time and again that "The United States cannot be indifferent to what is going on in Angola," and "will try to prevent one party from achieving dominance." The escalated Angolan Civil War in the wake of the sharpening contention between the two hegemonists - the Soviet Union and the United States - has aroused grave concern (See THIRD, Page 9-A)

Cong. Mitchell To Address Durham Audience Jan. 17



CONGRESSMAN MITCHELL

Representatives in 1968. Before becoming a member of Congress, Mitchell, served as Professor of Sociology and Assistant Director of Urban Studies Institute at Morgan State College, Baltimore, Maryland; Executive Director of the Community Action Agency of Baltimore; Executive Secretary with the Maryland Commission on Interracial Problems and Relations. (See MITCHELL, Page 8-A)

JORDAN BLASTS 'SCOOP' JACKSON BUSING STANCE

Vernon E. Jordan, Jr., executive director of the National Urban League, today denounced presidential candidate Henry Jackson's anti-busing position, calling it a "blow to those among us who are fighting for racial justice" and charging that Jackson is sacrificing "noble principles to presidential ambitions."

Jordan's comments were sent to the Senator in a wire, the text of which is as follows:

"This is to express my deep disappointment with your unfortunate injection (See JORDAN, Page 8-A)

OTHER MLK RELATED STORIES ON PAGE 8-A

Dr. Benjamin E. Mays To Highlight Memorial Service At Duke Chapel

On Sunday, January 11 at 4:00 p.m. a Service of Word and Song, in memory of Dr. Martin Luther King, Jr., will be presented in the Duke University Chapel with Dr. Benjamin E. Mays as speaker. The public is cordially invited to attend.

On Monday evening, January 5, the Durham City Council unanimously endorsed a resolution designating January 15, 1976 as a day of remembrance of Dr. Martin Luther King, Jr., and a day of rededication to the goals of equal opportunity and equal justice for all the citizens of Durham.

January 15 marks the anniversary of the birth of a great American, a suffering servant of all people, and a great dreamer. Martin Luther King, Jr. known throughout the world as a Christian, dedicated, with unyielding tenacity, to the principle of human brotherhood. He gave the last full measure of his love and devotion that this nation, under God, shall have a new birth of freedom, and that human kind, of every race or class or national origin might walk and work hand in hand out of the darkness of hate, ignorance, injustice and strife into the noon day of a great and glorious people.

January 15 is a day on which all people of goodwill - people who have longed for the day when every human being, regardless of race religion or class shall be granted love, dignity and compassion - should turn aside and reflect again upon the life, teachings and sacrifices set before us all by Martin Luther King, Jr.

C. E. Boulware

City Council Passes Resolution

WHEREAS January 15th marks the anniversary of the birth of the Rev. Dr. Martin Luther King, Jr.:

WHEREAS Dr. King was known throughout the world as a Christian minister dedicated to principles of non-violence and of racial justice for all people, a dedication which won for him the Nobel Peace Prize;

WHEREAS Dr. King's life and ministry continue to serve as an example of total self-sacrifice for the good of others; and

WHEREAS it is fitting for all men and women of goodwill to remember his ministry and to rededicate themselves to the goal of equal opportunity and equal justice for all citizens;

THEREFORE, BE IT RESOLVED that the City Council of Durham, North Carolina, designates January 15, 1976, as a day of remembrance of Dr. Martin Luther King, Jr., and a day of rededication to the goal of equal opportunity and equal justice for all the citizens of Durham.

"One of the saddest things of all is that many of our children today know nothing of the accomplishments of Dr. King, in spite of the fact that they happened so recently. Perhaps this is the best reason of all why a national holiday is necessary to commemorate the birth of Dr. King. This would be a yearly reminder of the greatness of Dr. King's vision and his accomplishments, and a spur to action to complete that part of his dream which remains unfulfilled."

- Howard Bennett
National Chairman
Citizens Committee for a
Dr. Martin L. King, Jr. Holiday