

Dear Friends and Neighbors:

The life of Martin Luther King, Jr. in his great sermon “the Drum Major Instinct.” His life—which is rightly celebrated in this country by a national holiday—was brilliant and president of the Montgomery Improvement Association coordinated the now famous bus boycott begun when NAACP members in Alabama buses were desegregated on December 21, 1956.

In 1957, King attended the Leadership Conference, which became a major force in organizing the American Civil Rights Movement. King insisted that it is not enough to be a Christian during his four years as a student at Crozer Theological Seminary in Upland, Pennsylvania (near Chester). King was elected class president in 1951, and was awarded the Fellowship of Reconciliation in 1955. King was awarded the Ph.D. degree in 1955. King returned to Montgomery, Alabama and led the great Montgomery bus boycott, testing his belief that nonviolence could promote social change.

by President Lyndon B. Johnson, including:
Civil Rights Act of 1964 prohibited discrimination of all kinds based on race, color, religion or national origin by any government entity.
Voting Rights Act of 1965 made it a federal crime to deny people the right to vote based on race, color or creed.
Executive Order 11246 of 1965 required for the first time affirmative action in all aspects of federal hiring and employment.
Civil Rights Act of 1968, also known as the Fair Housing Act, was signed just seven days after Dr. King’s death.

Martin Luther King, Jr. knew the fight for justice would go on long after him but that the movement was now unstoppable. The day before he was killed he delivered his now famous “I’ve Been To The Mountaintop” speech.

“Well, I don’t know what will happen now. We’ve got some difficult days ahead. But it 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 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.”

MLK April 3, 1968,
Mason Temple (Church of God in Christ HQ)
Memphis, Tennessee

On April 4, 1968, escaped convict and committed racist James Earl Ray shot down Martin Luther King, Jr. in Memphis, Tennessee. Martin Luther King, Jr. was a major for Justice, Peace and Righteousness.

I am honored to work with so many of you in Philadelphia’s neighborhoods, with my colleagues in Harrisburg and in the Pennsylvania House of Representatives. I am honored to work with so many of you in Philadelphia’s neighborhoods, with my colleagues in Harrisburg and in the Pennsylvania House of Representatives. I am honored to work with so many of you in Philadelphia’s neighborhoods, with my colleagues in Harrisburg and in the Pennsylvania House of Representatives.

If you or your loved ones have any difficulty with state government or need help with a state program or policy, please feel free to contact one of my Philadelphia constituent service offices in Olney at 6001 North 5th St. (corner of 5th and Champlost), open 9 am to 4:30 pm, Monday through Friday, phone 215-924-0895; or contact my Rhawnhurst Office at Room 200 Glendale Office Building, 7601 Castor Ave., open Monday, Tuesday and Wednesday, 9:30 am to 4 pm, phone 215-342-2167. My staff and I will do our best to help.

I am honored to work with so many of you in Philadelphia’s neighborhoods, with my colleagues in Harrisburg and in the Pennsylvania House of Representatives. I am honored to work with so many of you in Philadelphia’s neighborhoods, with my colleagues in Harrisburg and in the Pennsylvania House of Representatives.

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Sincerely yours,

Mark B. Cohen

Mark B. Cohen
State Representative, 202nd Legislative District
and Democratic Caucus Chairman
Pennsylvania House of Representatives



State Representative • 202nd Legislative District

Mark B. Cohen

P.O. Box 202202
Harrisburg, PA 17120-2202

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State Representative

MARK B. COHEN

202nd Legislative District



**CELEBRATING THE LIFE AND WORKS
OF REV. DR. MARTIN LUTHER KING, JR.**

**My Constituent Service Offices are
open to serve you!**

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(215) 342-2167 • (215) 342-2168**

Mon., Tues. & Wed. 9:30 a.m. to 4 p.m.

**CELEBRATING THE LIFE OF
REV. DR. MARTIN LUTHER KING, JR.**

January 15, 1929 - April 4, 1968

**MARTIN LUTHER KING, JR.
IN PENNSYLVANIA
1948-1951**

“Yes, if you want to say that I was a drum major. Say that I was a drum major for justice. Say that I was a drum major for peace. Say that I was a drum major for righteousness. And all of the other shallow things will not matter. I won’t have any money to leave behind. I won’t have the fine and luxurious things in life to leave behind. But I just want to leave a committed life behind. And that’s all I want to say. If I can help somebody as I pass along, if I can cheer somebody with a word or song, if I can show somebody he is traveling wrong, then my living will not be in vain.”

*from “The Drum Major Instinct”
a sermon by Rev. Dr. Martin Luther King, Jr.,
Ebenezer Baptist Church, Atlanta, Georgia,
February 4, 1968*



After completing his undergraduate work and a Bachelor of Sociology at Morehouse College in Atlanta, Martin Luther King, Jr. entered Crozer Theological Seminary in 1948 Upton, Pennsylvania near Chester. While the seminary was founded by Baptists in 1868, King was drawn to the school’s nondenominational approach and reputation for liberal theological leanings. It was at Crozer that King strengthened his commitment to the Christian social gospel and developed his initial interest in ideas of nonviolence espoused by Indian independence leader Mohandas K. Gandhi and the American pacifists. In November 1949 King attended lectures by A. J. Muste of the Fellowship of Reconciliation – an American pacifist group. He later attended a sermon by Mordecai Johnson, president of Howard University, on the methods of Gandhi. Although King never became a strict pacifist, it was through Gandhi’s emphasis on love and nonviolence that King discovered the method of social reform that he had been seeking.

As one of only 11 black students at Crozer, King was initially nervous about student life, but he soon developed close relationships with students and faculty and a reputation as an exceptional student. He was elected class president in his third year. In 1951, King graduated from Crozer with honors as class valedictorian and was also the recipient of the Pearl Plafker award for scholarship. (In 1970 the seminary merged with Colgate Rochester Divinity School in Rochester, New York.)

In September of 1951, Martin Luther King, Jr. began doctoral studies in Systematic Theology at Boston University. He was awarded the Ph.D. degree in 1955. He returned to Montgomery, Alabama and led the great Montgomery bus boycott, testing his belief that nonviolence could promote social change.

Martin Luther King, Jr.’s relationship with the Fellowship of Reconciliation (FOR) was renewed during the bus boycott when FOR veteran Bayard Rustin and associates came to Alabama to help support local efforts to challenge racial segregation nonviolently. Rustin was an African American raised by Quaker grandparents in West Chester, Pennsylvania. Rustin was a cofounder of the Congress of Racial Equality and became a principal organizer for the Civil Rights Movement. He was the tactician behind the 1963 March on Washington and like King, maintained a life-long commitment to nonviolence.

We are all proud of Pennsylvania’s many contributions to the King story and the Civil Rights Movement—not just Rustin but the hundreds of Pennsylvanians that marched with Dr. King—and all the Pennsylvanians that carry on his work today.

I HAVE A DREAM

REV. DR. MARTIN LUTHER KING JR.

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 100 years later, the Negro still is not free; 100 years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination; 100 years later, the Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity; 100 years later, the Negro is still languished in the corners of American society and finds himself in exile in his own land.

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 our Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was the 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 in so far 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." We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation.

And so we've 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 God's children. It would be fatal for the nation to overlook the urgency of the movement. 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.

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 they have come to realize that their freedom is

inextricably bound to our freedom. This offense we share mounted to storm the battlements of injustice must be carried forth by a biracial army. 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 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 selfhood 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, 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 excessive trials and tribulation. Some of you have come fresh 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 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 Louisiana; go back to the slums and ghettos of the northern cities, knowing that somehow this situation can, and will be changed. Let us not wallow in the valley of despair.

So I say to you, my friends, that even though we must face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American 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, sons of former slaves and 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 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 every valley shall be exalted, every hill and mountain shall be made low, the rough places shall be made plain, and the crooked places shall be made straight and the glory of the Lord will be revealed and all flesh shall see it together.

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

With this faith we will be able to hear 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 go to jail 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 pilgrim's pride; from every mountain side, let freedom ring" – and if America is to be a great nation, this must become true.

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

MARCH ON WASHINGTON – AUGUST 28TH, 1963

