

**FIRST LADY HILLARY RODHAM CLINTON
NATIONAL CARING AWARDS CEREMONY
WASHINGTON, DC
DECEMBER 2, 1994**

TALKING POINTS

[Acknowledgements: Val and Bill Halamandaris and the Caring Institute; former Senator Frank Moss; and Antonio Mora of Good Morning America, emcee]

It's a privilege for me to be here to help honor the winners of the 1994 National Caring Awards.

Until recently, one of the best-kept secrets in America was that millions of men and women give their time, energy, and resources everyday to help others.

I say it was a secret because there was an impression for awhile that Americans didn't care about others any more, didn't want to volunteer, get involved, help each other. But we know that's not true. We know because in this room we have living proof that Americans from all walks of life are sacrificing their own comforts to provide comfort to others.

I'm so glad that the National Caring Awards exist. Not only because they celebrate individuals who have devoted their lives to caring for others, but because they elevate the ideal of caring to its proper place in our society.

As several of the winners said, they were not motivated to house abused children or feed the hungry or distribute shoes and clothing because they wanted 15 minutes of fame. They were motivated by something much deeper and more meaningful -- the inner satisfaction one derives from giving of oneself to make the world a better place.

That ethic of giving to others, of lending one's compassion, is what makes these men and women the finest role models our young people have today. And their lives demonstrate that you can accomplish an awful lot without fame, without fortune, and without help from the government.

Listening to some of the stories I was reminded that, a few days ago, I was at a symposium sponsored by George Washington University, and a young woman asked me how people in her generation -- so-called Generation X -- could feel more hopeful about the future.

I told her there was one sure-fire way that young people

could feel good about the future -- by being involved in service. I don't believe that Generation X is a generation with no promise or commitment. I believe it's a generation, like all those preceding it, trying to face the new challenges of a new time in our history.

And I'm confident they will succeed because I see the young people here today. I see the extraordinary young people who sign up to do community service through City Year and AmeriCorps and Youth Engaged in Service! And I know that their energy and dedication are part of a fundamental resurgence of caring across our country -- and a renewal of the values that have always made Americans the most altruistic, civic-minded people on earth.

Frederick Douglass, the inspiration behind these awards this year, once said: "Remember that our cause is one, and that we must help each other, if we would succeed."

Well, our cause is one. We can help each other. And you are the best inspiration we have for how we will succeed.

Thank you very much.

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November 29, 1994

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Ms. Julie Hopper
Office of the First Lady
The White House
Washington, DC 20500

Dear Julie:

I am writing as a follow-up to the a letter that Val Halamandaris sent to Mrs. Verveer in regard to the specifics of Mrs. Clinton's participation in the National Caring Awards Ceremony this Friday, December 2, in the Senate Auditorium, (SD-50) in the Dirksen Senate Office Building. This letter and enclosures provides you with complete information on the event and specifics for Mrs. Clinton's participation.

1. Background

Each year the Caring Institute bestows the National Caring Award on ten adults and ten young people. It is the culmination of an annual national search for the most caring people in America. Some 20,000 letters are sent each year to Members of Congress, governors, mayors, civic leaders, leaders in the media world, and celebrities, asking them to nominate the most caring individuals they know for this prestigious award. This year the Caring Awards Class of 1994 is truly extraordinary. Enclosed is a script that includes the entire ceremony with text, complete background information on each of the award recipients, and a detailed timeline of the program.

2. Room Set-up

Enclosed is a diagram of the room and exactly how it will be set up for the awards ceremony. The event is being filmed and is carefully orchestrated for cameras. As you will see, the diagram shows where Mrs. Clinton will be seated in and among the Caring Award adult recipients. The set-up also has taken into account ease of access for Mrs. Clinton, and a rope line has been established to anticipate special security needs.

3. Arrival Time and Logistics for Mrs. Clinton

A. The Senate Auditorium (SD-50) is located on the first floor of the Dirksen Senate Office Building and has easy access to the C Street/1st Street door to the building. There is a side entrance to the room where there will be a holding room set up for Mrs. Clinton. We have arranged to have Val Halamandaris and former Senator Frank Moss meet Mrs. Clinton at the door and escort her to the holding room. We will have tea and water available for Mrs. Clinton in the holding room.

B. The award ceremony is divided into two parts, the adult awards and the young adult awards. In his letter to Mrs. Verneer, Mr. Halamandaris outlined two options for Mrs. Clinton's participation. Option 1 is from 10:45 am - 12:00 pm, and Option 2 is from 10:00 am - 11:15 am. Enclosed is a copy of the options sent to Mrs. Verneer that gives you the timeline of events for both scenarios.

Julie Hopper
November 29, 1994
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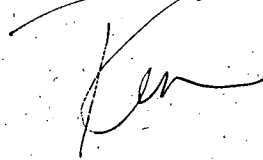
Julie, I hope this detail gives you a complete picture of the awards ceremony. We believe that Option 1 will be more provide a more pleasing format for Mrs. Clinton in the overall program. However, we will work with you to determine which scenario works best from your perspective.

The individuals that are honored each year by the Caring Institute are truly the very best people in our country. They exemplify the principle that one person can make a difference. They are living reminders to all of us of our responsibility to care for one another and for our nation. We are most honored that Mrs. Clinton will join us in our tribute to these remarkable individuals.

As always it is both an honor and a pleasure to work with you and the staff at the White House. I look forward to working with you over the next few days.

With all best wishes,

Sincerely,

A handwritten signature in dark ink, appearing to read 'Ron', with a long, sweeping horizontal line extending to the left.

Ronald J. Kolanowski
Vice President for Member Services

Enclosures

1994 National Caring Awards

Friday, December 2, 1994

9:30 - 11:50 am

Room SD-50 Dirksen Senate Office Building

Options for the First Lady's Participation

The Caring Awards will take place in the Senate Auditorium, SD-50, located on the first floor of the Dirksen Senate Office Building. It has easy access to the C Street/First Street door of the building. There is a side entrance to the room, where a holding room will be set for Mrs. Clinton. We have arranged to have Val Haramandaris and former Senator Frank Moss meet Mrs. Clinton at the front door and escort her to the holding room. We will have tea and water available for Mrs. Clinton in the holding room.

Option 1: 10:45 to 12:00 noon

Young Adult Awards Presentation & Closing Remarks

- 10:45 am Mrs. Clinton arrives and is escorted to the holding room.
- 10:58 am Mrs. Clinton, Senator Moss and Val Haramandaris proceed to their seats on stage.
- 11:00 am The emcee, Antonio Mora from ABC's "Good Morning, America," will introduce Bill Haramandaris to make remarks.
- 11:01 am Bill Haramandaris makes remarks.
- 11:06 am Mr. Mora invites Senator Moss to the stage to help present awards.
- 11:05 am Mr. Mora invites each of the young adults to the stage. Each recipient will come to the stage and make a short statement. Each recipient will remain on stage, standing on the risers. When all have received their awards, they will be gathered on the rises and form a backdrop for Mrs. Clinton.
- 11:30 am Mr. Mora asks Val J. Haramandaris to introduce first Lady.
- 11:31 am Val Haramandaris introduces Mrs. Clinton.
- 11:35 am First Lady's remarks. Following her remarks, Mrs. Clinton takes a few steps back to be near the young people.
- 11:45 am Mr. Mora thanks Mrs. Clinton.
- 11:46 am Singer Clint Homes joins those on stage and sings, "America,"
- 11:50 am Bill Haramandaris thanks everyone for coming and closes ceremony.
- 11:50 am Mrs. Clinton shakes hands of recipients and departs.

Option 2: 10:00 to 11:15 am

Adult Awards Presentation & Remarks

- 10:00 am Mrs. Clinton arrives and is escorted to her seat by Sen. Moss and Val Haramandaris.
- 10:00 am Awards presentations continue for adults.
- 11:00 am Conclusion of adult award ceremony, Mr. Mora introduces Val Haramandaris to introduce First Lady.
- 11:01 am Val Haramandaris introduces Mrs. Clinton.
- 11:05 am Mrs. Clinton makes remarks. Following remarks, she thanks recipients and departs.

Caring Awards for citizen service

By Leslie Miller
USA TODAY

If actions speak louder than words, meet a few of the USA's most eloquent people.

A dozen adults and 10 teens will be honored at the seventh National Caring Awards Dec. 2 in Washington, D.C.

The Caring Institute is a non-profit group founded in 1985 by public-service-minded brothers Bill and Val Halamandaris. Among its projects: surveying national leaders annually in search of people to single out for their unique lives of service and significant contributions to their communities.

The 1994 adult recipients:

► **Carol and Hurt Porter, Houston.** Carol, a nurse, and husband Hurt, a radio broadcaster, gave up their jobs to help feed some of the city's 350,000 hungry kids through Kid-Care, a meals-on-wheels program they founded that delivers more than 17,000 meals a month, and offers day care, preschool summer camp and health care.

► **Michael Brown and Alan Khazei, Boston.** The Harvard Law School grads started City Year in 1988, a sort of urban Peace Corps program that brings 17- to 23-year-olds from all backgrounds to serve meals in shelters and work in community centers. The model for President Clinton's national service program, City Year is now expanding to other cities.

► **Lois Lee, Los Angeles.** While studying prostitutes for a Ph.D. in 1975, Lee noticed many were young teens running away from incest and abuse. Shelters wouldn't help them, so she took them into her home, housing hundreds in the next four years. With a \$3,000 grant, she set up a toll-free hot line and established Children of the Night to help kids escape prostitution and pornography. A shelter opened in 1992; to date, she's helped more than 8,000 kids.

► **Donnalee Velvick, Nampa, Idaho.** She's founder of Hope House, near Boise, which provides four homes on approximately 75 acres for 69 abused, neglected and abandoned children, many with severe disabilities. Velvick has adopted 19 and is legal guardian to another 20.

► **Bill Milliken, Alexandria, Va.** In his 20s he became a "street worker" in New York City; he's started several non-traditional education programs including Cities in Schools, the nation's largest non-profit dropout prevention effort, which he co-founded in 1976. As president, he's helped almost 100,000 kids at 665 project sites.

► **Tommie Lee Williams, Vicksburg, Miss.** Williams is founder of We Care Com-



HELPFUL SOLE: Ranya Kelly began a Redistribution Center after finding 500 pairs of new shoes in the trash.



SERVICE: Mitzi Perdue, left, and Dave Thomas don't let big-business connections stop them from civic work.



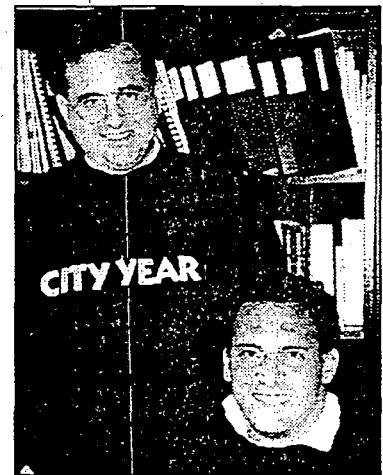
munity Services, a non-profit organization that offers counseling, job placement, education, clothing and emergency assistance to more than 3,000 local people a year. He also started a low-income breakfast program in the public schools, works on behalf of disabled children, is president of the local chapter of the National Federation of the Blind and hosts a radio show.

► **Dave Thomas, Dublin, Ohio.** The founder of Wendy's International is a leader in the adoption movement. An adoptee himself, he gives proceeds from his two books to national adoption programs and started offering adoption benefits to his own employees. He also is involved in other charitable projects.

► **Ranya Kelly, Denver.** In 1986, she found 500 pairs of new shoes in a trash bin behind a shoe store and gave them to a lo-



KID-CARE: Hurt and Carol Porter gave up jobs to help area youth.



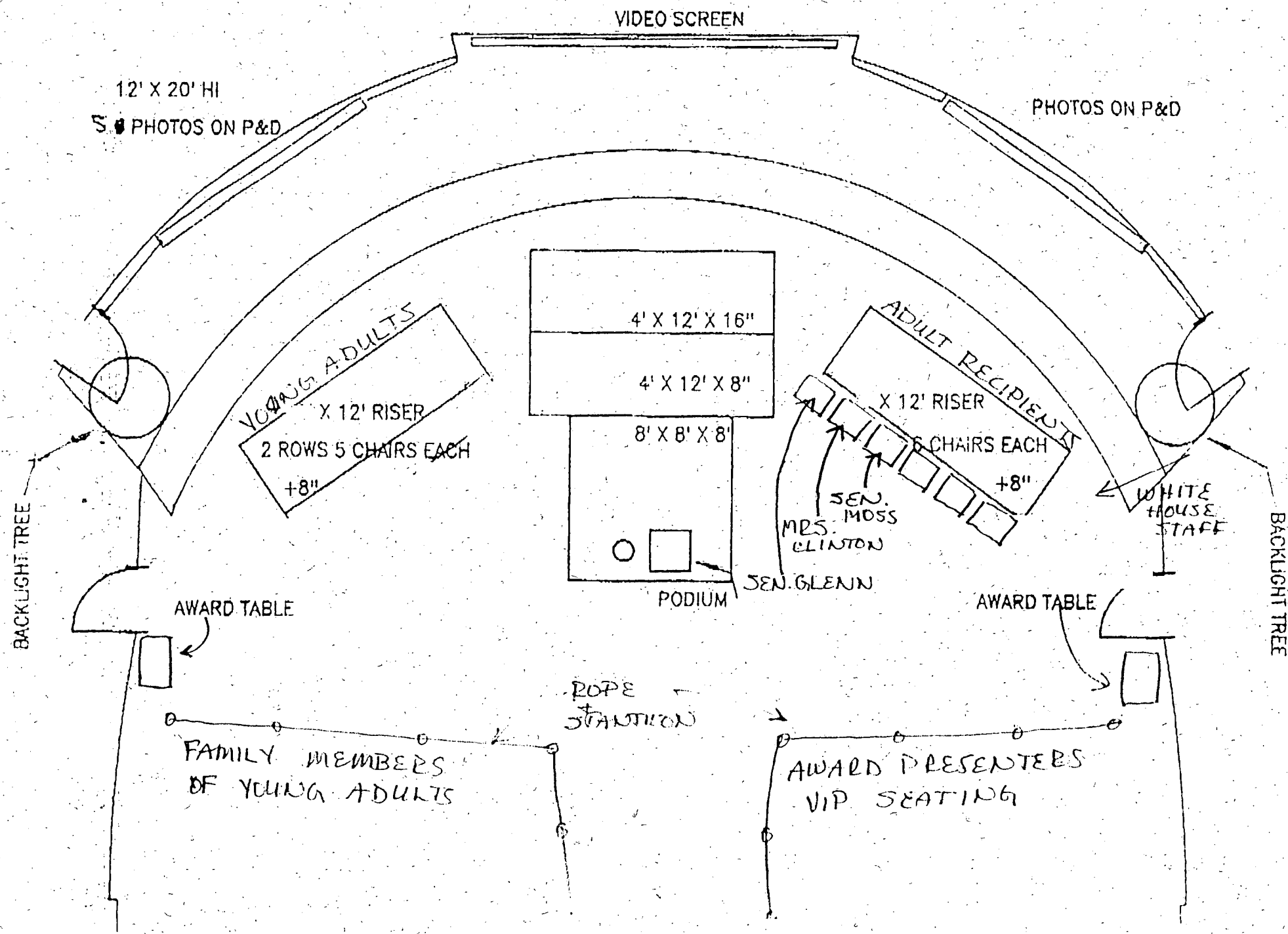
CITY YEAR: Michael Brown, left, and Alan Khazei created program.

cal shelter. She quickly saw the potential of "redistributing" other goods companies couldn't use, and founded the non-profit Redistribution Center, which operates out of her home. Last year she gave out more than \$1 million in clothes, food, toys, building and medical supplies to the needy.

► **Edith Lewis, Garland, Texas.** In the past 20 years, "Grandma" Edie has provided homes for some 300 abused and traumatized 18- to 23-year-olds, and now is working to help stop gang violence. Although many of her charges have been labeled "lost causes" by society, she has an 80% success rate with no government aid.

► **Mitzi Perdue, Salisbury, Md.** Businesswoman, columnist and wife of poultry magnate Frank Perdue, she could lead a life of leisure but spends her time on community service activities, from chairing Youth Engaged in Service! to directing Renew America and doing magic tricks at a local rehab center.

For more information on the awards or the institute, write Caring Institute, 320 A St. NE, Washington, D.C., 20002-5940.



an instructor of mathematics at Central Tennessee College (1889–96), and he served as president of Wiley College (Marshall, Tex.) for forty-six years (1896–1942). Dogan founded and organized the Intercollegiate Athletic and Oratorical Association among the black colleges in Texas. He also founded the Southern Athletic Conference.

DOMINO, ANTOINE, JR. (FATS) (1928–), pianist, bandleader, composer; born in New Orleans, La. Domino began working with bands at the age of 19, some time after hurting his hand while working in a bedspring factory. Later, he appeared in nightclubs and films. His best-known songs include “Poor Me,” “I’m Walkin’,” and “Ain’t That a Shame.” See also **MUSIC: HISTORY AND DEVELOPMENT**.

DOUGLAS, AARON (1899–1979), painter, illustrator; born in Topeka, Kans. Douglas received a B.A. degree from the University of Kansas in 1923 and a M.F.A. degree from Columbia University Teachers College (New York, N.Y.). In 1928 and in 1929, he studied in Paris on a Barnes Foundation grant, and also received Rosenwald grants in 1931 and 1938. Douglas illustrated books by Countee Cullen, Langston Hughes, and James Weldon Johnson; and his work also appeared in contemporary magazines: *Vanity Fair*, *Theatre Arts*, and *American Mercury*. Douglas was among the first to apply the qualities of African sculpture to painting, and those qualities—flat angularities and abrupt changes of line and mass—appear most dramatically in his murals on Afro-American themes. His murals were in the Club Ebony (Harlem), the Hotel Sherman (Chicago, Ill.), and Fisk University (Nashville, Tenn.). See also **ARTISTS**.

DOUGLASS, FREDERICK

*FREDERICK DOUGLASS: CHALLENGE AND RESPONSE

by Benjamin Quarles

I have always found it stimulating to turn my attention to Frederick Douglass and it is especially gratifying to do so in this particular city and under such happy auspices. Born in Maryland, Frederick Douglass spent eight years of his young manhood in Baltimore and was a frequent visitor to the city after the Civil War. On the

Morgan campus stands a striking eight-foot bronze sculpture of Frederick Douglass, a proud addition to the public statuary of a historic metropolis which likes to call itself “the monumental city,” a statue which is the work of James E. Lewis, chairman of the art department at this college. . . .

This very day marks the sesquicentennial of his [Douglass'] birth and three hours from now a new twenty-five cent Frederick Douglass stamp of general issue will be unveiled by the Post Office in Washington, D.C., where within the past five years a bridge has been named after Douglass and where his Anacostia Heights home has been taken over as a national shrine by the United States Department of the Interior. . . .

For in the career of this son of the Eastern



(Courtesy of John A. Holley, Public Relations, Morgan State University.)

*Title of an address delivered in 1967 by the distinguished historian and scholar, Benjamin Quarles, at Morgan State College (now Morgan State University), Baltimore, Md., on the occasion of the 150th anniversary of the birth of Frederick Douglass, abolitionist and editor, (ca. 1817–1895), who was born in Tuckahoe, Maryland. Except for a few minor omissions permitted by the author, the address is reproduced here in its entirety. The statue of Douglass by James Lewis, erected in 1956 and mentioned at the beginning of the address, can be seen in the illustration on the right.

Shore the usable past comes into its own. His words have a contemporary ring and his outlook is scarcely less instructive for our day than for his . . .

A figure of heroic proportions, one who contributed notably to making American democracy a viable force, Douglass was destined to cast a

The escape of Douglass from slavery in 1837 was romanticized in this song and lithograph of 1845. (Library of Congress.)



long shadow. "Were ever so many miracles crowded into a single life?" asked a contemporary. The day and year of his birth are uncertain, for he was born a slave. But when he died five state legislatures adopted resolutions of regret, and at his last rites, held in Washington on a winter afternoon in 1895, two United States Senators and a Supreme Court Justice were numbered among the honorary pall bearers. A *Washington Post* editorial stated that he "died in an epoch which he did more than any other to create."

Douglass indeed did symbolize many characteristic American traits, perhaps most obviously the driving force to pull oneself up by his bootstraps. After twenty years in slavery he fled to New Bedford, Massachusetts, where for three years he lived a hand-to-mouth existence. Things took a turn for the better in 1841 when he became an abolitionist lecturer, following the accidental discovery of a fluent tongue and a talent for the public platform.

His subsequent career reflected the central issues of his times. In 1847 at Rochester, New York, he became editor of an anti-slavery weekly which he published for sixteen years. In 1848 he

took a prominent part in the Seneca Falls Convention in New York which formally inaugurated the woman's rights movement in the United States. During the Civil War he recruited troops for the Union Army, and he urged the Lincoln administration to strike forcefully against slavery. After the war he worked for a Reconstruction policy that would guarantee the right to vote without respect to race. Beginning in 1877 he received high federal appointments from three successive presidents, becoming in turn Marshal of the District of Columbia, Recorder of Deeds for the District, and United States Minister to the Republic of Haiti.

What is it that makes Douglass a figure worthy of our attention? Let four of his well-known contemporaries suggest an answer. Frederick Law Olmsted, who traveled extensively in the slave states, wrote of Douglass in 1854: "All the statesmanship and kind mastership of the South has done less, in fifty years, to elevate and dignify the African race, than he in ten." Another contemporary opinion of Douglass was expressed by Mark Twain in a letter to President-elect James A. Garfield on January 12, 1881, urging him to reappoint Douglass as Marshal of the District: "I offer this position with peculiar pleasure and strong desire," wrote Twain, "because I honor this man's high and blemishless character and so admire his brave, long crusade for the liberties and elevation of his race."

Writing ten years earlier Senator (and later Vice President) Henry Wilson struck an even broader note: "The main interest and importance of Mr. Douglass' career are public, rather than personal. Full of thrilling adventure, striking contrasts, brilliant passages, and undoubted usefulness, as his history was, his providential relations to some of the most marked facts and features of American history constitute the chief elements of that interest and importance which by common consent belong to it." This more rounded view of Douglass was expressed by Governor Theodore Roosevelt when he went to Rochester on June 10, 1899, to speak at the unveiling of a monument to Douglass: "I am proud to be able to do my part in paying respect to a man who was a worthy representative of his race because he was a worthy representative of the American nation. . . ."

To say that Douglass' career was strewn with obstacles is to put him in the general class of achievers. The odds against Douglass, however, were especially great and they stand in stark contrast to the unusual kind of man he became—

well-rounded, high principled, and of a spacious outlook. Hence, the distinctive, indeed peculiar, nature of his up-stream career would seem to warrant our appraisal. What circumstances enabled Frederick Douglass to emerge from the shadows?

If anyone were entitled to be called a self-made man, surely it was Douglass. But even in his case there were outward circumstances that cannot be ignored. To begin with, Douglass came to manhood in a day when reformist movements were in ferment. The quarter of a century preceding the Civil War was characterized by crusades, among them woman's rights, temperance, world peace, universal education, and prison improvement. Foremost of these reforms in shaping this country's destiny was the abolitionist crusade—the movement to wipe out slavery. Hence when Frederick Douglass joined the abolitionists in 1841, the times were favorable for a man of his antecedents and his talents. The anti-slavery platform was a school for the training of orators, and Douglass did not take long to become “a cataract that roared.”

If the times operated to the advantage of Douglass, so did the locale—the particular places he lived. True he was born a slave, but at the age of eight he was sent to Baltimore. City slavery was less oppressive than plantation slavery, the former offering far more “elbow room.” “A city slave,” wrote Douglass, “is almost a freeman, compared with a slave on the plantation.” “Going to live in Baltimore laid the foundation, and opened the gateway, to all my subsequent prosperity.”

His first ten years in freedom Douglass spent in Massachusetts. At New Bedford, his first place of residence, he soon learned of an abolition society made up of Negroes. He joined their ranks, leaving only to become a full-time agent of the Massachusetts Anti-Slavery Society. Here he met William Lloyd Garrison, Wendell Phillips and their fellow reformers. These dedicated men and women gave Douglass a helping hand. “To these friends, earnest, courageous, inflexible, ready to own me as a man and brother, against all the scorn, contempt, and derision of a slavery-polluted atmosphere, I owe my success in life,” he wrote in later years. And, as Douglass himself noted, his early befrienders numbered many Negroes. The first two of these were David Ruggles, secretary of the New York Vigilance Committee, with whom he spent his first two weeks in freedom, and Nathan Johnson of New Bedford, who provided a roof for the young run-

away and his bride, and bestowed upon him the surname Douglass.

After nearly ten years in Massachusetts, Douglass in 1847 moved to Rochester where he was to spend the next twenty five years. Again during the shaping years of his life, he was fortunate in his place of residence. Douglass never regretted coming to Rochester. “I know of no place in the Union,” he wrote in 1882, “where I could have located at the time with less resistance, or received a larger measure of sympathy and cooperation, and I now look back to my life and labors there with unalloyed satisfaction.”

A final outward circumstance contributing to the rise of Douglass was his personal appearance. His looks helped him. He was well-proportioned, being tall and broad-shouldered. A newspaper editor, N. P. Rogers, described Douglass as he looked in 1841—the year in which he became an abolitionist lecturer. “A commanding person—over six feet, we should say, in height, and of most manly proportions. His head would strike a phrenologist amid a sea of them, and his voice would ring like a trumpet in the field. Let the South congratulate itself that he is a fugitive. It would not have been safe for her if he had remained about the plantations a year or two longer.”

Like Rogers, James Russell Lowell, who saw the youthful Douglass frequently, was impressed by what he saw: “The very look and bearing of Douglass are eloquent,” wrote Lowell in 1844, “and are full of an irresistible logic against the oppression of his race.” Even after the first flush of youth, Douglass retained his power to make a lasting impression on people seeing him for the first time. . . .

His arresting appearance and the times in which he lived by no means account for the full measure of Douglass' accomplishments. Paul Lawrence Dunbar did not have Douglass in mind when he said that some men are born great, some men achieve greatness, and some men lived during Reconstruction times. Fame did not come to Douglass unearned. “Greatness was inherent in his being, and circumstances simply evoked it,” wrote William H. Crogman, a late nineteenth-century Negro college president.

His own qualities of mind enabled Douglass to move inexorably toward his goals. At the base of these mental qualities was a thirst for knowledge. The first great ambition of the young Douglass was to master the printed page. As a slave boy of 12 years old in Baltimore, he took the first pennies he ever owned and bought a popular

book of orations. He then bribed white boys on the docks to teach him to read. Often he had no money left to buy writing materials. "During this time," as he tells it himself, "my copy-book was the board fence, brick wall and pavement, my pen and ink was a lump of chalk."

To Douglass freedom from chattel slavery was but half a victory unless followed by a liberation of the mind. He expressed the opinion that there was no useful thing a man might do that could not be better done by an educated man than an uneducated one. Referring to his slavery background, he wryly observed that some know the value of education by having it. "I know its value by not having it." Speaking at Storer College in 1880, Douglass shared his credo with students. "If," said he, "a man is without education, he is but a pitiable object; a giant in body, but a pigmy in intellect, and, at best, but half a man. . . . Education, on the other hand, means emancipation; it means light and liberty."

Throughout his life he exhibited this desire to learn, to lead a rich life in the brain. He acquired a personal library of over ten thousand volumes; he started to learn French when he was over seventy. Always to make a new man of himself—this was his goal.

Douglass was a learner because of his desire to increase his effectiveness as a reformer and to improve the quality of life itself. This twin purpose made Douglass a hard worker, one to whom conscientious preparation became a way

of life. He never wrote an article or gave a speech without first doing his homework carefully. Richard T. Greener, first Negro graduate of Harvard College, in speaking of Douglass at memorial exercises held by the city of Boston on December 20, 1895, took note of his thoroughness. "He seemed to have the grand miltonic scorn of coming into a contest of thought unprepared; with his blade not well sharpened, the hilt untried, and the point not tested."

As careful as he was with facts, Douglass was equally as meticulous in putting his thoughts in writing. The most cursory examination of his papers will show that he wrote over and over again, striving for clarity and precision. It may be that Douglass was so careful in composing his sentences because he knew that almost everything he wrote would find its way into print and perhaps into posterity. At any rate, Douglass would have agreed fully with a present-day literary critic, Herbert Hill, that "the urgencies of social protest cannot be invoked as an excuse for shoddy undisciplined writing. For writing without artistic quality can only lead to dull and ineffective protest literature. Indeed, for the writer, a serious and purposeful commitment to racial justice and social action requires the most intense devotion to literary technique and artistic discipline."

The sense of personal responsibility that went into his literary efforts was characteristic of Douglass. He did not believe in waiting for things to take a turn for the better. As a slave he made two attempts to escape, not losing heart because the first was thwarted. Desirous of freedom he began, as he put it, to pray with his legs. In 1894 Douglass was paid a visit by Daniel Hale Williams, first physician in the world to operate successfully on the human heart, and a charter member of the American College of Surgeons. Having his troubles as head of Freedman's Hospital in Washington, D.C., Williams drove out to the Douglass residence seeking advice. The words of the aged reformer, then 77, might have been a capsule of his own career: "The only way you can succeed, Dan, is to override the obstacles in your way. By the power that is within you, do what you hope to do."

These words to Dr. Williams were typical of Douglass. He was always urging Negroes to be up and doing whatever betide. He knew what it was to be black in his native land but he did not believe that prejudice absolved its victims from the exercise of personal responsibility. In the very first issue of his newspaper, the *North Star*,

This rare photograph of Douglass in old age displays his commanding presence. (Sophia Smith Collection, Smith College.)



he stated his credo: "While advocating your rights, the *North Star* will strive to throw light on your duties: while it will not fail to make known your virtues, it will not shun to discover your faults."

To say that Douglass believed in racial self-reliance does not mean that he was against cooperating with whites. "It is gallant to go forth single-handedly, but is it wise?" he said in a speech on John Brown. Douglass was opposed to separate, all-Negro organizations, believing that a solid colored minority would tend to polarize racial resentments. Hence, he took a stand, for example, against the formation in 1888 of a woman's suffrage association of colored women. "I have associated with white people in various societies," wrote he, "in anti-slavery societies, temperance societies, literary societies, woman's suffrage societies, and I see no reason why educated and well-informed colored women should not do the same."

Douglass reasoned that the Negro was an American and that inasmuch as there could be but one America, a nation within a nation would be an anomaly. In delivering the commencement address to the Colored High School of Baltimore in the closing year of his life, Douglass pointed out that "the evils now crushing us to earth have their root and sap in this narrow spirit of race and color, and we have no more right to foster it than men of any other race."

Douglass did not advocate a policy of "go-it-alone." But he did hold that the Negro's white friends could not do for him what he could do for himself. Douglass held it as an article of faith that the Negro's destiny was largely in his own hands. "If we succeed in the race of life, it must be by our own energies, and our own exertions," he said over and over. The Negro should be his own man, speaking up for himself. This was necessary, affirmed Douglass, not merely to inspire the colored people themselves but to furnish doubting whites with an object lesson in the Negro's readiness for equality.

Douglass knew what it was to become one's own spokesman, having taken this step in 1847 while on the threshold of his career. In that year he had broken with the Massachusetts abolitionists. As much as he admired them he left their ranks when he became convinced that their attitude toward him was to some degree patronizing, smacking of "father knows best." They wanted Douglass to stick to a script they had written for him, confining his speeches to his experiences as a slave rather than his reflections

as a man. Douglass refused, having opened his eyes, as he phrased it, and looked out of them through another telescope. No people, observed Douglass, ever "stood forth in the attitude of freedom" unless some one from among themselves had arisen to lead them on to victory.

A final consideration of Douglass as a nineteenth century mover and shaker must take note of his qualities of the spirit. Foremost among these was a sense of humanity that crossed the barrier of race and color. Douglass was broad and encompassing in his outlook and sympathies. This ecumenical spirit was perhaps the more unusual inasmuch as Douglass was pro-Negro to the core. "Whatever character or capacity you ascribe to us," he told a New York audience in May 1853, "I am not ashamed to be numbered with this race. I utterly abhor and spurn with all contempt possible that cowardly meanness which leads any colored man to repudiate his connection with the race." One of Douglass' Negro critics in the 1880s, T. Thomas Fortune, editor of the *New York Freeman*, paid tribute to his battle for the Negro. On April 2, 1886, Fortune wrote as follows: "Of course I do not agree to all your views, but the fight for the race is there and that satisfies me."

But Douglass was not ethnocentric; instead, his interests embraced the family of man. As he said on one occasion, the black people were his people, the yellow people were his people and the white people were his people. "Now, as always," he wrote in a private letter in April 1884, "I am for any movement whenever there is a good cause to promote, a right to assert, a chain to be broken, a burden to be removed, or a wrong to be redressed."

In part Douglass's broad outlook stemmed from his early association with such figures as William Lloyd Garrison and Wendell Phillips, whose reform interest were far-ranging. In part, too, Douglass's broad sympathies may have resulted from being a Negro. Paradoxically, it would seem, his belonging to a despised group had given him a deeper, more inclusive sense of human brotherhood. Douglass' deep interest in the plight of his fellow men may be viewed as a mark of maturity if we are to believe the new school of "ego psychology."

But whatever the reasons Douglass belonged to "the fellowship of the concerned." His own success never lulled his conscience, leading him to murmur, "Soul, take thine ease." He could be numbered among those who mourned man's inhumanity to man. Oppressed peoples in other

lands evoked his words of support—the Irish under England, the Hungarians under Austria and the Cubans under Spain.

Of the non-racial domestic reforms that engaged Douglass' attention, woman's rights took highest rank. "Right is of no sex," said Douglass in 1847, and throughout his life no man was a more zealous woman's righter. Ignoring volleys of criticism and abuse, he took part in many of the state and national conventions held by the embattled women's groups. Age did not diminish his interest. On his last afternoon he attended a meeting of the National Council of Women in Washington, D.C., at which he was warmly received. He returned home and as he and his wife were talking after dinner, his heart gave away.

Nearly two hours later, as the National Council of Women opened their evening session, Mary Wright Sewall, the presiding officer, took solemn note of his passing. It was a historic coincidence, she said, that the man who embodied the struggle between liberty and oppression should have spent his last day in company with the seekers of "a new expression of freedom." It was a sentiment Douglass would not have quarreled with, being not wide of the mark.

In leaving Douglass it hardly need be added that most of what he said and stood for has a relevance for our times. His social insights were, on the whole, remarkable. Two brief final illustrations may be noted. A careful reader of the American character, Douglass knew that his countrymen, as heirs of the Declaration of Independence, were committed to the call of freedom and equality. In the dark days of the Dred Scott decision he had proclaimed that "the best defense of free American institutions is the hearts of the American people."

But Douglass also knew that America's dedication to freedom and equality could not be taken for granted—that his countrymen were prone to infringe upon the rights of the Negro. In a speech in Washington in 1889, under the auspices of the Bethel Literary and Historical Association, Douglass summed up the attitude of the mass of Americans, his statement as cogent now as it was then. "Justice and magnanimity are elements of the American character. They may do much for us. But we are in no position to depend upon these qualities exclusively. Depend upon it, whenever the American people shall become convinced that they have gone too far in recognizing the rights of the Negro, they

will find some way to abridge these rights. The Negro is great but the welfare of the nation will be considered greater. They will forget the Negro's service in the late war. They will forget his loyalty to the republic."

Finally, Douglass saw the Negro as the touchstone of American democracy, its inescapable test. In the main an optimist, he did not believe that human problems were so vast as to defy solution. But neither did he believe that they would go away of themselves. Hence one of Douglass' major contributions was in holding up a mirror to America, in making her face up to the unfinished business of democracy. The land of the free must needs come to grips with itself. America's inevitable self-confrontation was a theme of one of Douglass' greatest speeches, delivered in the nation's capital on the occasion of the twenty-first anniversary of emancipation in the District of Columbia, and subsequently reprinted upon the request of twenty prominent Negroes, headed by former United States Senator B. K. Bruce. The words of Douglass on that occasion could almost have been written today:

"What Abraham Lincoln said in respect of the United States is as true of the colored people as of the relations of those states. They cannot remain half slave and half free. You must give them all or take from them all. Until this half-and-half condition is ended, you will have an aggrieved class, and this discussion will go on. Until the public schools shall cease to be caste schools in every part of our country, this discussion will go on. Until color shall cease to be a bar to equal participation in the offices and honors of the country, this discussion will go on. Until the trades-unions and the workshops of the country shall cease to proscribe the colored man, this discussion will go on. In a word, until truth and humanity shall become living ideas, this discussion will go on."

See also *AFRO-AMERICAN HISTORY*; *MORGAN STATE UNIVERSITY*; *NEWSPAPERS*; *SLAVERY: THE ABOLITIONISTS*; *QUARLES, BENJAMIN*.

REFERENCES: There are several adequate references to be noted. Benjamin Quarles wrote a full-length biography of Douglass (1948) for the Associated Publishers. He also authored, in 1968, a biography for Prentice-Hall. Philip S. Foner, another scholar, showed an early interest in Douglass by editing selections from his writings (1945); a later study (1976) revealed Douglass' interest in women's rights. There are, of course, many articles on Douglass; several have appeared in the *Journal of Negro History*. Moreover, Douglass spoke ably of himself in his own accounts: *Life and Times of Frederick Douglass* (Collier Books, 1962; reprinted from rev. ed. of *My Bondage and My Freedom*, 1892); and *Narrative of*

DRAFT

1994 National Caring Awards Script

9:00: Music plays as crowd assembles and people settle into position. 1994 National Caring Awards posted on video screen, front and center.

Opening

9:30: Music stops.
House lights come down
Larnelle moves into place (stage right) and begins "Mighty Spirit" (3:15) a cappella.

Video dissolves out of 1994 National Caring Awards frame and into opening video as Larnelle's voice is joined with orchestration. (Larnelle cues the dissolve).

9:34: Bill Halamandaris thanks Larnelle Harris, welcomes audience and introduces Antonio Mora.

9:36: **Antonio Mora, program emcee takes stage.**

Mora: Thank you and welcome ladies and gentlemen to the 1994 National Caring Awards. I am Antonio Mora and it is my pleasure to be your host this morning.

We are here to celebrate the lives and contributions of some of the most caring men and women in America. These people have emerged from a process that began ten years ago when the Caring Institute was created. We believe that caring reflects the essence of life and the foundation of our society. Caring is the core value that supports democracy, the Bill of Rights, and the free enterprise system.

The National Caring Awards were established to identify and recognize Americans who embody this critical value. These people represent the best part of our society, as well as the best part of ourselves. They come from different faiths and different places but are united by the common thread of goodness that runs through the fabric of our society. Among other things they remind us that however great our differences may be, it is what we share that matters.

This year, more than a hundred and fifty thousand people were asked to nominate the most caring person they know. Thousands of wonderful people have been nominated. Every person nominated is carefully evaluated by staff and volunteers, sometimes over a period of years before finalists are presented to the Board for selection.

The people we will honor here today have emerged from this extensive and exhausting process. They are the best of the best. While we seek to honor them this morning, the truth is *they* honor us with the quality of their lives.

Presentation of Adult Awards

9:38 Mora introduces Wally Amos

The first award will be presented by Wally Amos. Wally is national known as the maker of extraordinary chocolate chip cookies. He is also a distinguished author, a humanitarian, and the recipient of a National Caring Award in 1990. Wally Amos...

Mora retreats

Amos walks to podium

9:39 Wally Amos:

I nominated Bill Milliken for this award because he truly is one of the most dedicated people I know. I met Bill at a meeting in 1985 and fell in love with him. He's the type of person whose heart just jumps out of his chest and pulls you in.

Bill Milliken knows what it is like to be troubled and lost. As a youth in Pittsburgh, he was told by his high school principal that he would never amount to anything. He did poorly in high school, dropped out of college, and gained something of a "bad boy" reputation by hanging out in the streets.

But on the streets, he also learned about redemption. His life was turned around by caring adults who believed in him and "loved him into change." That led him to Harlem thirty years ago to work with troubled youths. If you ask him, he will tell you that last thing he had in mind at that time was to found a program. He was simply trying to return what he was given and love his neighbor.

But out of this commitment and love have in fact emerged a remarkable series of programs including the first "street academies," a live-in program to serve substance abusers; programs to shelter young people who need food, a safe place, and support; the "Postal Academies," which sprang up in the 1970s nationwide to offer work/study opportunities for the students; Exodus in Atlanta; and finally Cities in Schools, which he co-founded in 1976.

You many know that three thousand young people drop out of school each day. Eighty-two percent of prison inmates and 85 percent of juveniles in court are dropouts. The unemployment rate for dropouts is more than double the rate for high school graduates. This is the problem Cities and Schools set out to tackle.

CIS brings existing public and private resources and qualified professionals and volunteers into schools where they most benefit at-risk youth. As a result, the children are given direct access to the services they need to solve social, educational, health and emotional problems that lead to loss of self-worth and identity, and, ultimately, to dropping out.

Today Cities in Schools is the nation's largest nonprofit dropout prevention program in the country operating 665 project sites and 96 local programs for elementary through senior high school level students. Nearly 100,000 children have been served by Cities in Schools to date.

We asked Bill to tell us about his work earlier in the year. This is what he had to say:

9:41 Milliken Interview:

We've had a breakdown in community. What worked for us, whether it was the storefront schools or the living situation, it worked because there was a sense of community and everybody had a name. So many of these kids had nobody that knew their name, nobody they had a significant relationship with in their lives, and I said, we've got to have a totally different way of thinking about how we do this.

So what we've tried to do is create a spiritual and a movement that at the same time, the stuff we had to learn coming off the streets is how to keep it organized and hooked together and using all the tools that are out there, because if we say we care about kids, then we've got to find out the best technique, the best technology, the best way so that we can have a combination of high touch and high tech working together.

And these children are all our children. They're all our family. They aren't just the next-door neighbors. So we all have to come together, because we can't give away what we don't have. And if we don't have community, then we can't ask the kids to have community. They are only reflecting how we live. You don't need to have courses on race relations and male-female equality. If we're living it out that way, the kids will see us acting that way.

I've had so many kids tell me that the real issues aren't what we call the issues. The issues I've heard over 30-some years is, 'hey, I'm lonely, nobody knows my name, I feel worthless, nobody believes in me.' And how many times have I heard kids say, 'hey, that teacher believed in me or that doctor or dentist.' It doesn't take a program.

I tell a lot of kids, 'don't believe what they tell you about yourself because most of the people I've met that are doing anything worthwhile are ordinary people doing extraordinary things, but they've been conditioned to believe in IQs and believe in you can do it or you can't do it, and I said that's all a myth. Follow love's way, no matter how tough it is, and hook with other people that are about the same things, because you can't make it alone.' And

then focus in on what you feel called to do and be about and don't quit no matter how much the obstacles are.

Once you start caring, you find out that you get your life by giving it away. You don't seek your life, you give your life away and you keep finding it in other people, in community.

Colleen hands Amos the award
Marian moves Milliken into position
Amos presents Milliken the award
Photo opportunity at presentation point
Amos retreats

9:44 Milliken places award on stand and responds.

Milliken retreats
Mora walks to podium

9:46 Mora introduces Senator Craig

Donnalee Velvick was nominated by Idaho senator Larry Craig. First elected to the state senate at the age of 29, he was elected to the US House of Representatives in 1980 and to the US Senate in 1990. He serves on the Agriculture, Nutrition and Forestry Committee, the Energy and Natural Resources Committee, and the Special Committee on Aging. Please welcome Senator Craig.

Mora retreats
Craig walks to podium

9:47 Sen. Craig:

Since 1973 Donnalee Velvick has been "Mom" to hundreds of abused, neglected and abandoned children. From a dysfunctional and abusive background herself, Donna established Hope House to provide a loving home to children with special needs.

Hope House consists of four homes, on approximately 75 acres near Boise. As of August, 1994 there were 69 children residing at Hope House, which is run like a "normal" family, except on a much larger scale. Donna operates the home and school on \$600,000 per year. Some children attend public schools and there are also teachers on the premises who teach those students who need individual attention. Donnalee has established a state-accredited school on the property with certified teachers who teach the mentally handicapped children five days a week.

Once a child is in residence at Hope House it is usually a permanent situation. They leave only if and/or when they wish to leave. Donna "handles all the children as her own." So far, she has adopted 19 of the children and is the legal guardian of 20 more.

All the children have household responsibilities and contribute to the unit as a whole. Some children have the opportunity to earn some pocket money of their own. In addition, the children must all engage in special projects that help others, such as the Christmas gift-wrapping stand that is set up in the local mall during the holiday season. They also have "fun-runs" and benefit dinners held at Hope House, which help contribute to its self-sufficiency. The children also help with raising the livestock and growing their own vegetables on the farm. Donna has built a ballpark for the kids to play soccer and softball. About half of her kids are actively involved on the sports teams.

With Donna Velvick, the children always come first. She will tell you she's is only doing what she promised she would do at the age of eleven. If you listen to what follows, I think you will agree with me that she is also doing what she was meant to do.

9:49 Velvick Interview:

I'm a kid like these kids, and I won't get into all the sob story part of that, but I guess the most important thing is I made a promise when I was 11 that if I could get out of the mess that I was in that I would spend my life serving. And I didn't use the word "serving" then. I don't even remember what word I used. But all I remember is I made a promise that I would do what I could to help other kids so they wouldn't have to go through what I was going through.

And then at the present time, all told, about 300 children. I think that's fairly accurate. Right now, there are 36 here under the age of 18. There are nine over 18 that are going to work and going to school, going to college, things like this, or still in high school. And then we have our disabled family on top. So all total, there's 54 or 56 today. I'm not sure.

The promise I made, I'm going to keep. And knowing that without one set of hands, the other sets of hands are not that interested until they came here, and now they're as interested and can do more of the physical than we can, but the most important thing is you start with one person and you simply give.

My expectations for the day to day, I don't know what's going to come to that door, but I know I'm going to work the hardest I know how, and if there's a sack of potatoes or if it's some carrots or if it's celery or whatever comes, the cooks will be happy and we'll add it to our kitchen.

For the children that have come into our vision—now those that are out there—I can't do anything about that, but for the ones that have, I can go to sleep at night. When I see Cindy and I see Jennifer and I see the Paulines and the Josephs and the Logans and the Lukes, when I walk around and I see that they're snuggled in their beds and I know that they are safe.

I'm hoping that by the example that we set, all of us, and by situations like what you're living to us, that we can encourage other people to step out on faith and get their eyes back to basics.

It's taught me that I'm a good person. It's taught me that God's creation isn't done yet and needs to continue to be purified and modified and all those other "fiefs" that you need. It's taught me that no matter how big the bump in the road is, that there is an option that you have. You can sit there and complain about the bump in the road and not move. You can go under it, around it, or over the top of it. You have the choices, and it's your personal decision what you want to do with it.

Colleen hands Sen. Craig the award
Marian moves Velvick into position
Sen. Craig presents Velvick the award
Photo opportunity at presentation point
Craig retreats

9:52 Velvick places award on stand and responds.

Donna retreats
Mora walks to podium

9:54 Mora Introduces Fred Matser

Fred Matser, from the Netherlands, has founded programs that help people worldwide through his People for People Foundation and the Foundation for Environmental Awareness. His global efforts include founding a clinic in Romania for AIDS babies, the Martagao Gesteira Children's Hospital in Brazil, a home for Tibetan orphans, a holistic health center, the Primary Health Care Center in Tanzania and providing medical, social and agricultural support to the people in Surinam. For his efforts he was recognized by the Institute with a special international award in 1992. He will present our next recipient.

Mora retreats
Matser walks to podium

9:55 Matser Introduces Ranya Kelly

In 1986, Ranya Kelly needed a box to mail a Christmas gift so she searched the dumpster behind a local shoe store. What she found instead were 500 pairs of new shoes. The toes of the shoes were marked with yellow spray paint, but otherwise they were in good condition. Ranya took the shoes, cleaned off the paint, and distributed them to those in need in her community. When she saw how much need there was, Ranya went looking for more. So far she's given away over 120,000 pairs, earning her the nickname "The Shoe Lady."

Ranya didn't stop with shoes. She began investigating other stores and suppliers who might have give-aways instead of throw-aways. To facilitate

this effort she founded The Redistribution Center, which, last year, delivered over \$1 million worth of clothing, food, building and medical supplies, linens, and toys to the needy in Colorado and neighboring states and in selected countries worldwide. All this was accomplished with an operating budget \$12,000.

Though Ranya has called on her friends and family for support, most people will tell you The Redistribution Center is a one-woman organization. Ranya serves as a liaison between the people or groups that need help and the corporations and local businesses who are able to provide it. She finds corporations to donate the goods needed to help the disadvantaged; likewise, she finds worthy recipients for surplus goods donated by businesses.

Ranya operates the business end of The Redistribution Center out of her home and, for years, many of the expenses, like a \$300 a month phone bill and \$200 a month gas bill, came directly out of her family's pocket. Until last year when she received a grant to pay for a van, she put 500 to 1,000 miles each week on her own car delivering shoes, clothing and other supplies.

Ranya spends 75-100 hours each week helping others, all without compensation. Her volunteerism is her life and, if you ask her, she will tell you, as she did us, how it changed her life.

9:57 Kelly Interview:

Well, eight years ago I was looking for a box to do some Christmas shipping, some late Christmas shipping, to my mom and came across 500 pairs of shoes in a dumpster behind a strip mall that I was looking for a box. And I couldn't believe what I saw. It was 500 pairs of shoes that looked like they were mostly new.

I didn't know what to do with all these shoes. Nobody else wanted them, so I called the Samaritan House, which was a shelter here in Denver, and took them down there.

There was a woman that changed my life forever, and she had a little baby about two or three years old and was pregnant and had kind of a bell bottom pair of pants on that were dragging the floor and no shoes, and that was in mid-January. I couldn't believe it. And that woman changed my life. I wish I could tell her thank you, because it's changed it forever.

Shoes are so important, you know, for kids to go to school, to run and play, to be in PE or an outdoor lab or keeping their feet from being burned on the pavement. Shoes are the most important thing, besides the underclothes or even the other types of clothes that we have to wear. If you don't have a good pair of shoes, some things you just can't do, you can't participate in.

So I try to make sure that if we have shoes that are donated, that they would be shoes that I would be proud to wear. That's our goal, is to make sure that kids have nice things and not hand-me-down things.

We have volunteers that have trucks. We do get some money for gas that we pay out to the volunteers, because a lot of times they don't work. They do just this. They try to help. We run on \$12,000 a year and we move over \$1 million worth of goods.

When I talk to kids, I tell them that you can do anything you want to do, you just have to put your mind to it, and that if it is truly right, it'll happen. It'll be there. And I also believe that kids are our future and they are the ones that can make the biggest difference.

Colleen hands Matser the award
Marian moves Kelly into position
Matser presents Kelly with the award
Photo opportunity at presentation point
Matser retreats

10:00 Ranya places award on stand and responds.

Kelly retreats
Mora walks to podium

10:02 Mora introduces Lloyd Hill

Lloyd Hill is the Chief Executive Officer of Appelbee's family restaurants. He will present Tommie Lee Williams. Please welcome Lloyd Hill.

Mora retreats
Hill walks to podium

10:03 Lloyd Hill

Over 20 years ago, a closing thrift store gave Tommie Lee Williams some clothing to distribute to people in need. Williams had a history of helping people in the community and took on this small project without a plan and without facilities but with his characteristic determination. From a three-room "shotgun" house he began to distribute clothes to those in need in Vicksburg.

Almost magically, as word of his distribution spread, Tommie Lee began to receive more clothing, replenishing his supply. He soon found himself with more and better clothing to distribute than he had when he began.

At the same time, the recipients of these clothes began to request other social services. In response, Tomilee Lee formed We Care Community Services, Inc. With the assistance of numerous volunteers, the organization has blossomed into a multi-service entity meeting the needs of over three thousand people annually in Warren County, Mississippi.

Williams' work at We Care can be compared to "one-stop shopping" since the services provided administer to people's physical, economic, mental and spiritual needs. We Care offers emergency assistance to clients, provides intervention, counseling and outreach, job placement, education, enrichment services like tutoring and life-coping skills, and Bible study, as well as clothing and other items donated to the variety store.

Beyond We Care Community Services, Inc., Williams has been successful in starting a low-income breakfast program in the Warren County public school system, and he serves as local chapter president of the National Federation of the Blind. In short, Tommie Lee Williams seems to be involved in almost everything in Vicksburg.

Tommie Lee Williams has changed society not just by what he has done and how he has done it, but by who he is. He is a sightless man with much vision. His focus is clear and direct and it's best description can be found in the application he submitted to the local United Way. When asked to describe what We Care was all about he submitted a two-word statement: Helping people.

Here's what Tommie Lee had to say to us when we interviewed him earlier this year:

10:05 Williams Interview:

I started "We Care" in October of '72. What happened—there was a thrift store on Washington Street that used to give me clothes for needy families. You know, I was blind then. If a person called me and the child needed some shoes to go to school I would go to this thrift store and get some shoes to fit this child. If it needed some clothes or whatever the family needed, I would go there to get the clothes to give the family.

Well, a lot of other individuals—you see, they started giving clothes and bringing clothes. Well, truthfully, what happened with the clothes that I started off with, that this thrift store gave me here in Vicksburg—at the end of three months I had way more better clothes and with more clothes and different items to help with, you know, here in Vicksburg.

I'm 68 years old. I never have been on welfare, drawing commodities or anything, for my family. I worked, you know. Been working all of my life—ever since I was 10 or 12 years old. Used to work for 10 cents an hour. So, you know, there's a lot out there and folks will help you if you want to be helped. Why do I do this? Because I know and I feel that God has appointed me to do this. The reason why I feel this way—Tommie Williams don't have anything to help anybody with.

A white teacher was coming into the school system. She said, "Mr. Williams," she said, "I asked my children in class what did they want to be and who

would they want to be like." And she said, "Most of them said 'I would like to be like Mr. Williams, helping people.'" So that really made me feel good. We older individuals should train ourselves, our mind, to be trustees to our children. And it's our responsibility, and this is what I've always thought and tried to do and say—that we are responsible for our children and for our neighbor's children.

I'm not looking for any recognition, praises. I'm not looking for that. I would like for someone to say that he did the best that he could. He did try to help someone along the way.

Colleen hands Hill the award
Marian moves Williams into position
Hill presents Williams the award
Photo opportunity at presentation point
Hill retreats

10:08 Tommie Lee places award on stand and responds.

Williams retreats
Mora walks to podium

10:10 Mora introduces Clint Holmes.

Clint Holmes' successful career began over 20 years ago with his hit record "Playground in My Mind." He has also had an accomplished career as a television personality, hosting an emmy-award winning talk show and serving as Joan Rivers' announcer on her Fox Television show. He currently has a one-man show in production called *Comfortable Shoes* and released a new album, *Edges*, earlier this year.

Mora retreats
Holmes walks to podium

10:11 Holmes introduces Lois Lee.

When Lois Lee began her doctoral dissertation in 1975, she had no idea she was actually beginning what was to be her life's work. As Lee researched the bond between prostitutes and their pimps, she was amazed to see that a high percentage of the prostitutes walking the streets of Los Angeles were actually children. Upon interviewing the teens, she found that many were running away from a life of incest and abuse. She was so touched by their stories that she began to offer some of the kids refuge in her own home.

For four years after the conclusion of her research project, Lee continued to shelter children in her home. By 1979 she had housed almost 300 children, and had assisted hundreds more. Then with a \$3,000 grant, she set up a 24-hour hotline and established Children of the Night to help children escape prostitution and pornography.

In the first year Children of the Night served about 250 people. The following year that number doubled to 500. In the next year, the number doubled

again, and it still continues to grow. To date, Lee and Children of the Night have rescued over 8,000 children. Approximately 80% of these teenagers have not returned to the streets, and many of them have worked with Children of the Night in rescuing other sexually abused teens.

Children of the Night offers a variety of services, including a walk-in crisis center, a street outreach program, shelter, counseling services, crisis intervention for medical or life-threatening situations, family counseling, job placement, and foster or group home placement.

In June of 1992 Children of the Night opened the first shelter designed solely to help teenage prostitutes escape the streets and turn their lives around. Today the shelter supplements Children of the Night's other activities by providing a comprehensive 60-day program for 24 children at a time. Children of the Night also continues to provide services for non-resident runaways. The program is available 24 hours a day, seven days a week.

We asked Lois to tell us what she has learned in dealing with teen prostitutes:

10:13 Lee Interview:

I'm dealing with an immense problem that nobody wants to recognize and everybody wants to try and cover up. It goes on in every major city, and in the last few years, because of gang activity, it's moved into the suburbs. There's one to one-and-a-half million children estimated that run away from home each year, and a third is a conservative estimate, a third of those children getting involved in some kind of prostitution or having a brush with pornography.

I would say somewhere between 30 and 40 percent of your total prostitution population are under the age of 18, and they work in a variety of different ways that may not be easily recognizable, and local law enforcement would much rather pass them through as an adult and book them in an adult facility than spend three hours on paperwork for a juvenile.

They're sexually abused as small children, which makes them vulnerable to prostitution. People just don't go out on the streets and say, "Gee, I think I'll be a prostitute today." And people that aren't sexually abused, when they go out on the streets, they commit other kinds of crimes. So these kids are acting out a crime of child abuse that happened to them before. So prostitution for children is an acting out of that behavior.

The role that we play with the kids is just the unconditional love. We don't punish them. We're there for them, regardless of what choices they want to make. If they want help now, we're there and we'll provide total care for them. And if they want to go back to the streets, we understand that they have to go back to the streets for their own reasons and we're still there for them. They can call us if they're bored or if they're lonely, if they've taken too many drugs, if they need help, if they get in trouble. Whatever it is, we're

willing to do that for them, whatever stage of the game and however they want to play it. I mean, it's up to them.

You can ask any kid I've worked with at any stage of the game and they will tell you that because she's there for me, because she loves me, because she's my mom.

It saddens me to hear the people, and I know this and I see it with government money a lot, that they spend so much money trying to do other things or trying to find the answer when if we just went back to basics, it's one, two, three.

I think I could be incredibly bored most of the time without these kids, and I find that they give me a challenge. They give me something to fight for. They let me make a difference. And it's not so much for them, in terms of changing them around, but I get to help them when they're fighting the system. I mean, I basically just dare anybody to mess with my kids.

Colleen hands Holmes the award
Marian moves Lee into position
Holmes presents Lee with the award
Photo opportunity at presentation point
Holmes retreats.

10:16 Dr. Lee places award on stand and responds.

Lee retreats
Mora walks to podium

10:18 Mora introduces John & Marsha Rae Ratcliff

John and Marsha Rae Ratcliff have been integrally involved for 20 years with Variety Clubs International, a network of charitable organizations dedicated to meeting the needs of children around the world. John joined the Variety Club of Great Britain in 1976 and currently serves as President of Variety Clubs International. Marsha Rae was the first female president of the Variety Club of Great Britain and was named an International Ambassador of Variety Clubs in 1989. For their efforts John and Marsha Rae were recognized with an International Caring Award in 1993.

Mora retreats
Ratcliffs walk to podium

10:19 Ratcliffs introduce Perdue

Mitzi Perdue is a woman of many talents. After graduating cum laude from Harvard University she went on to receive a masters degree in public administration from George Washington University before beginning successful careers in management, communications, and journalism.

As with most people who are so gifted, Mitzi's most difficult task has been determining how to allocate her time. Early on she determined she would

use her energy where she could contribute the most. That decision has led her to a life of service.

Mitzi is the founder and National Chair of Youth Engaged in Service! (YES!), a nonprofit community service youth organization that currently operates programs in over 100 schools. She is an avid environmentalist and writes a weekly syndicated column for Scripps Howard News Service called "The Environment and You."

Mitzi is a board member for Renew America, which seeks to build community spirit through environmental action, a director of Blue Cross Blue Shield of Maryland and, for the past seven years, she has been actively involved with Lower Shore Enterprises, a community rehabilitation center for the mentally and physically disabled.

In fact, a lot of people will tell you they don't know of anything in her community that Mitzi Perdue hasn't had her hand in. She supports the Substance Abuse Program at Salisbury State University, the Salisbury Zoo's Fun(d) for Kids, and the Twelve Step Center in the community.

In 1991 Mitzi wrote *The Perdue Chicken Cookbook*. She donated over \$70,000 of its proceeds to the Lower Shore American Red Cross. The proceeds of the cookbook also raised over \$100,000 for the National Red Cross Desert Storm campaign.

Mitzi says that inspiration is the greatest gift one person can give another because it provides both energy and direction. When we asked her where she got her inspiration she responded as follows.

10:21 Perdue Interview:

My mother, she was a Southern lady living in Boston, and she always tried to give us what she called recipes for living, and recipes for living would be things like "Put back in the bucket." And I always thought that was just such a wonderful phrase. She also told us that the people in this world who are happy are the givers and the people in this world who are miserable are the takers.

I have sometimes thought that my mother's phrase, that the givers of the world are happy and the takers are miserable, that it's a deeply selfish thing to be a giver, because—I look at my own life sometimes. When I'm really unhappy, I try to stand aside a little bit and think, am I wishing for something that's not coming my way? Am I wanting to take? And almost in every case when I'm unhappy, it's when I'm the motive, you know, somebody owes me something. On the other hand, when I stand back and think, gosh, I'm happy, I have the feeling of connecting with somebody and one can't know but one can hope that the impact is positive.

I guess in life you make choices of how you spend your time and you kind of allocate it to where you get the greatest reward, and I selfishly have chosen

to do things that give me the greatest reward. And to me, the—I don't know, the things I see in my life where people's lives can be impacted positively and you know that you had some little piece of it is just like a great big expanding joy. It's a flower. It's wonderful.

The reason I'm involved in YES! at all is a concern of the morals and values that guide people's lives. I mean, I want people to be happy, and I don't see happiness when a pair of Nike sneakers is something you are willing to kill somebody else over. I wish that there was some force, and I don't care whose force it is, that would enable kids to have something that would bring them more joy than Nike sneakers, and I think community service is the answer.

I'm doing what makes me joyously happy, and I think I'd be bored with the jet set stuff. I mean, it's not real. It's just ephemeral. It has no consequence. I feel sorry for people who—I mean, to me, that's kind of on the same level as the people who put Nikes above everything else.

And when you get right down to it, I like jewelry; it's pretty. Jet set people like jewelry; it's pretty. But so what? And I guess I feel the same way about Nikes. It's all part of the same ball of wax, that these material things, in the end, they're awfully nice, but they don't bring happiness. They don't bring satisfaction. They don't at the end of the day make you feel, oh, this was a good day. And I figure that whatever step anybody takes, no matter how small it is, if you'll just do it, we're that much closer to a better world. And so I guess you asked me if there was a final thought. The good that we can do, we must do, and however small, just start. Do it.

Colleen hands the Ratcliffs the award
Marian moves Perdue into position
The Ratcliffs present Perdue with the award
Photo opportunity at presentation point
Ratcliffs retreat

10:24 Perdue places award on stand and responds.

Perdue retreats
Mora walks to podium

10:26 Mora introduces Arianna Huffington.

Arianna Huffington is a graduate of Cambridge University and the best-selling author of *The Fourth Instinct: The Call of the Soul* as well as biographies of Maria Callas and Pablo Picasso. Through her cable television show "The Critical Mass" she hopes to provide a platform for caring people who will work together to help transform America into a more compassionate society. Please welcome Arianna Huffington...

Mora retreats
Huffington walks to podium

10:27 Arianna Huffington:

Carol and Hurt Porter did not start out to set up a program. They simply began feeding hungry children. At first the food was purchased, prepared, and distributed entirely by the Porters, but as word of their work spread, food was donated by local merchants and volunteers began to help.

Kid-Care now has a staff of four and a large team of volunteers who prepare and deliver over 17,000 meals a month. The operation is still run out of the Porter's house, which is filled with six refrigerators, four freezers, and two stoves.

Carol cooks most of the meals, either the night before or very early each morning. Meals are delivered Monday through Friday, twice daily; a hot lunch to preschoolers and an after-school "kiddy pack sack" to the preschoolers and their older siblings. The hot lunch usually consists of stew, vegetables, and fruit, while the snack pack consists of a sandwich and fruit.

But feeding Houston's hungry children is only part of what Kid-Care is now about. Kid-Care Day-Care subsidizes day care costs for mothers who want to find employment or finish their education. Kid-Care Academy maintains an apartment within the Northline Terrace complex, which has a large Hispanic population, where they run a pre-school three days a week. Their Welcome Wagon volunteers teach up to twenty-two children colors, shapes, and numbers in English. Kid-Care also provides health care to needy kids, sponsors a summer camp each summer, and promotes the idea of kids helping kids. They have encouraged classes from 13 local schools to adopt a child from an underprivileged neighborhood. The class collects and distributes food, clothing, and school supplies for their "adopted kid."

At the same time, the Porters are encouraging other communities to follow their lead and use Kid-Care as a model to help feed children across the country. They distribute a "How To Do As We Do" guide for others interested in starting a program. Kid-Care programs have already been initiated in Fort Worth, Los Angeles, and in the Bahamas.

Here's how they describe what they are trying to do.

10:29 Porter Interview:

Hurt: We are feeding needy children. We are taking care of the needs directly and what I mean, though, by "directly" is going after the kid who's really hungry instead of just saying that here's a can of food. Here's a turkey. And that's fine, you know, because we do distribute turkeys around Thanksgiving and Christmas. But every day, five days a week, we're going to the child and saying, look, this is your meal. This is yours. You don't have to be hungry today.

Carol: And children are dying in America. Children have diseases that were only thought of as Third World conditions. And these problems and these

physical health problems are directly related to malnourished-related conditions.

I say to many middle class people that the only difference in you and a lot of my clients is a pink slip. And the tragedy of racism in the media—the media has led white folk to believe that poverty was a minority issue. It never has been. It has been an every kind of people issue.

Hurt: I had felt that we would be—well, I guess I felt that we'd be helping people off and on, you know, just like regular people do. The neighbor across the street—you know, they need their light bills turned on. You know, okay, or they need their lights turned on, so okay, Harold. Write 'em a check. And then maybe three weeks later or three months later something else will happen. There's a little child down the street who needs bread. Let's carry it to 'em. But I had no idea of something of this magnitude, that we'd ever do anything like this.

Carol: But it makes sense. I mean, because now that it's happened, it makes sense, because we did it. We did it! We've been married 20 years and we did the same things ever since we've been married on a smaller scale that we do because of "Kid-Care."

How we live our lives is a legacy that we're leaving behind because what we're doing is going to affect several generations down the road. It's not just that child that we're dealing with. It's that child and it's going to grow up and become an adult—their child and their child's child. So we're laying the legacy for generations. We're changing lives. And when we die, we've left behind part of ourselves. And now, what greater legacy is that, to leave part of yourself that's never going to die?

Colleen hands Huffington the award
Marian moves Porters into position
Huffington presents Porters the award
Photo opportunity at presentation point
Huffington retreats

10:32 Porters place award on stand and respond.

Porters retreat
Mora walks to podium

10:35 Mora Introduces Sarah McClendon

Sarah McClendon is a Washington legend—a journalist who has covered the administrations of eleven presidents. This experienced journalist runs the McClendon News Service, writes a syndicated newspaper column, works as a television and radio broadcaster and as a political analyst, and is in great demand as a public speaker. Ms. McClendon recently celebrated her fiftieth year covering the news in Washington.

Mora retreats

McClendon walks to podium

10:30 McClendon:

Alan Khazei and Michael Brown met when they were assigned to be roommates while students at Harvard University. Out of this fortuitous pairing has emerged a remarkable friendship and an unprecedented program.

From the beginning, the roommates quickly discovered that they shared the ideals of social awareness and public service. Almost immediately they fixed on national service as the vehicle to capture the energy and idealism of youth.

While City Year was not formally incorporated until after they had completed their education, it is fair to say that it was in development throughout most of the time they were in college and in law school. In its first year, 1987, City Year had a youth corps of 50 young participants performing community service. It has grown to an enrollment of more than 300 young people who do hands-on work with needy people in the community.

Corps members, ages 18-23, sign up to complete nine months of service in exchange for a weekly stipend and a financial award at the conclusion of their service. Young people from varied backgrounds are teamed together to perform a variety of community service activities.

Since 1988, City Year has initiated over 500 projects, including after-school programs for inner city kids; food distribution centers and soup kitchens; restoring community centers; and assisting senior citizens, people with AIDS, and physically- and mentally-challenged children and adults. City Year has painted miles of walls at shelters and low-income housing buildings and developed 40 housing units for the homeless in Boston. In all, City Year has provided more than 100 organizations with more than 350,000 hours of service since its founding.

This simple, powerful idea born in a college dormitory has proven so successful it has been replicated in six states and served as one of the primary models for the Administration's national service program - AmeriCorps. Michael and Alan have proven how well national service can work. When we interviewed them about their work, this is what they had to say:

10:38 Khazei/Brown Interview:

Alan: Mike and I really started working together on national service when we were in college together.

Michael: And the more Alan and I worked on it together, the more we realized what a rich concept this is. All the different parts of the country, and all the hopes and ideals of the country that I can really tap into.

And also what a big idea it is. And the more, the more we worked on it, the more we got excited by it, but also realized that if we really wanted to contribute to it, we needed to actually try to set something up and learn from doing.

Alan: We have young people in here who people have written off, from all spectrums. They've written them off because they think they're just--they have had too many privileges in life, and they're spoiled. Or they've written them off because they've been so disadvantaged in life, and they just, they just can't make it.

We span the spectrum and what we found is that all young people can succeed, all young people can make a difference, all young people can turn on their justice nerves and be idealistic, and make change, if we give them the chance, and frankly, if we get out of the way.

Michael: And if you challenge young people and you provide them with the institutional structures to do it, we realize that the energy and idealism of young people is the single greatest untapped resource in the country.

Alan: Don't even let anyone tell you that you can't change the world, and that you as one person are important, and valuable and needed. That's everyone's needed. And that you can start making a difference whether you're, you know, six years old, or older. Even five years old.

Michael: And so I think the most exciting things about the last seven or eight years have been the number of young people that have come forward. I mean, it's sad, though, that we've got to turn away about five young people for every single spot we have. But it's also a statement about that young people want to do this.

Alan: It all comes back to love. And I just want to--we have to encourage each other to love each other. And to find--everybody has a capacity to love, and just say we're all important, we all need attention, we all need to be a part of something larger than ourselves, and we need to love each other.

Colléen hands McClendon the award
Marian moves Khazei/Brown into position
McClendon presents Khazei/Brown with their award
Photo opportunity at presentation point
McClendon retreats

10:41 Khazei /Brown place award on stand and respond.

Khazei/Brown retreat
Mora walks to podium

10:44 Mora Introduces Jay Stein

Jay Stein is the Chairman and Chief Executive Officer of Stein Mart, a very successful 80-store retail chain based in the southern United States. Mr.

Stein is also extensively involvement in local and national charities, earning him the Humanitarian Award from the area chapter of the National Conference of Christians and Jews in 1993. He is a founding member of The Holocaust Memorial here in Washington and is vice chairman of the Hebrew Union College Board of Governors and the Kennedy Center Board of Directors. Mr. Stein will introduce our next recipient.

Mora retreats
Stein walks to podium

10:45 Jay Stein

Twenty-five years ago Edie Lewis heard some noise in her backyard in Alaska. It was the middle of the night but that didn't stop her from going out to investigate. She found a teenage boy trying to find a place to sleep. She coaxed him inside and tried to persuade him to call his parents to tell them he was safe. He told her his parents didn't care where he was. Being a mother herself, she couldn't believe that, but she learned it was true when she called the boy's parents and told them where they could pick up their son. "We don't want him, was the father's reply. "You found him, you keep him."

That phone call changed the direction of Edie Lewis' life. Since that time she has dedicated her life to providing a future for those who thought they had no future—through education, love, and rehabilitation.

She began helping out 4-5 young adults at a time in Alaska. When she moved to Garland, Texas, in 1981, she expanded her efforts to embrace more than 100 young adults (18-23 years old) who needed help and had no one else to turn to. At any given time there are between seven to 12 people living in her small home. Most have to go through the painful agony of withdrawal. Grandma Lewis stays up with them all night, spoon-feeding those who need it. She does all this knowing she'll have to repeat the process, sometimes several times, before each person is well enough to leave her home for good.

Kids who come to Grandma have been rejected not only by their parents but also by the system. They are nearly all addicts of one kind or another and have often been in and out of jail and institutions. Nothing has worked for them. Grandma boasts an 80% success rate, which is particularly impressive compared to the 10% success rate most government-sponsored rehabilitation programs claim. Her secret is simple. She loves them like no one else has ever loved them—without judgment, and with patience, 24 hours a day, seven days a week.

She will not accept money from the government or from the kids, but cares for them as she can, using her social security income, church donations, and as you will hear, when money becomes tight, Edie takes up a collection in her neighborhood.

In my religion we refer to Grandma Edie's work as a special kind of "mitzvah," a good deed—in her case, a great one. A great one because it is performed with no expectation of reward. Concerning Grandma Edie's kind of mitzvah, the rabbies say that "people like her will be rewarded by God in this world and rewarded a second time in the next world." On behalf of all humanity, please accept our thanks, our love, and God's blessing.

10:47 Lewis Interview:

Grandma Edie: I've been there. I don't forget when I was young. A lot of adults forget how it was when they were young. I try not to do that.

I have an annuity in Social Security, an annuity from my husband's death. It's absurd. This, I use. Like I said, it's not enough, so I take the bucket or the jug and I go door to door, like a Moonie. Thank goodness people in Garland knows me, so it's not so difficult, like it used to be when I first had to do it. Or I'll stand on the corner with a bucket in Dallas, walk up and down those islands. I don't like doing that, but then I don't want to quit, you know. I've got to do something, because I don't want to quit. I'll be doing this if I'm in a wheelchair.

They hear about me, and sometimes they hear about me for quite a while before they brave it to come, out there fighting for their lives and everything else and are afraid to come knock on my door because I'm an adult and they've never had a decent adult in their life that's treated them right. They was more afraid to me in the beginning than people they have to hit up with on the streets.

None of them has a role model. None of them lived in a home that is decent. The child abuse is horrible. The child abuse stories is almost unbelievable, and they cannot help who they're born to, they cannot chose their parents, and it's not fair they don't get their fighting chance. And that's why they do respond, because basically, they're not bad kids, just bad circumstances that's made them bad kids. I've always believed this, and I prove it. They prove it, not me, they prove it.

Street-wise kids, they're supposed to be so smart, you know, street-wise. It takes them a few months before they realize that you really care, and then they start straightening up because they want to. They want to please you then. Mostly, they start straightening up to please me because they start caring back. Then when they see how good it feels, then they do it to please me and please themselves, and when I start seeing this, I know it's not much longer. I've got them. I've got them.

They've taught me how to care, to love. They've taught me that everybody's worth something. I don't care who or what it is, everybody has worth, and that's what I've got to teach them, that they have worth.

I'm addicted, very, very heavily addicted. I can get them off their addictions but I can't get me off of mine. My addiction is them. I'm addicted to these young people.

I don't expect to go down in history. I'm not doing this to go down in history. I'm doing it to please myself and to help the kids. But I would like to think that they would think of me. It's what the kids think of me that matters.

Colleen hands Jay the award
Marian moves Edie into position
Jay presents Edie with their award
Photo opportunity at presentation point
Stein retreats

10:50 Lewis places award on stand and responds.

Lewis retreats
Mora walks to podium

10:52 Mora introduces Don Perlyn

Dave Thomas was nominated by a friend and competitor, Don Perlyn. Don is Executive Vice President of Franchising and Development for Miami Subs Corporation. A twenty-three year veteran of the restaurant industry, Perlyn is an attorney by schooling. Since joining Miami Subs in 1990, Perlyn has been responsible for increasing the number of franchise units in excess of 300 units. Please welcome Mr. Perlyn.

Mora retreats
Perlyn walks to podium

10:53 Don Perlyn:

Dave Thomas is more than the founder of the highly successful fast food chain named after his daughter, Wendy. He is a man of consistency and commitment whose caring is reflected in a multitude of activities.

Dave has used his position and visibility to become the nation's leading advocate for adoption. He has designed a model adoption employee benefit which he established at Wendy's and then launched a campaign to persuade other CEOs to follow his example. As part of this effort, he has produced and starred in numerous PSAs promoting adoption, sponsored a poster campaigns, and pledged the profits from the sale of his autobiography *Dave's Way to adoption*. To date 350,000 copies of *Dave's Way* have been sold. Among other things, the proceeds were used to produce 1/2 million copies of a *Beginner's Guide to Adoption*, which has been distributed to adoption agencies throughout the country.

Dave Thomas is also involved in a wide range of other charitable activities that reflect his love for kids. He serves as an honorary member of the board of the Foundation of the Children's Home Society in Florida where, among

other things, he has helped establish an emergency home for kids who are victims of abuse and neglect and a 24-hour kids crisis line.

He serves on the board of Recreation Unlimited—a camp that benefits 1,800 physically and mentally handicapped kids each year and is one of the primary sponsors of Charity Newsies, which generates funds to buy clothing for underprivileged kids. He has also endowed an educational center at Duke University and a cancer research center in Columbus.

Dave served as president of the Horatio Alger Association in the 1980s and was largely responsible for changing the group's orientation from a social one to one of service. Dave initiated a program in which Alger recipients were asked to talk to high school students around the country about leadership. Fifteen thousand students were reached through this program the year he was president.

Dave's consistency and character is evident in his most recent effort - a second book which will benefit adoption called *Well Done!* This inspirational book is based on Dave's belief that success is related to doing the right thing and living by a set of values. When we asked him what he values, here is what he said:

10:55 Thomas Interview:

I've never seen anyone that's crooked last. I mean, they may go up for a little bit, but I think the Lord takes care of them. And I just think that today, you'd better not mess around with anybody that doesn't have those values. I've always said that I never want to mess around with crooks and people that you can't trust, and I still don't.

I look at people how they, how they handle themselves, and how they treat their people, and how they care about people. Because if you don't like people—you know, we used to talk about a lot, is that it seems like the more you can help someone else, and put yourself second, it just works out a lot better for you. Because you're really talking to yourself in a lot of cases.

Look at how you can do things, something better, or help somebody, but you're really helping—you're helping that person but you're also helping yourself at the same time. I believe that.

You know, I went back and got my GED. I don't know if you knew that or not. And the reason I did, this was because I went around and talked to the high school students, and editors, about how important it was about values, about honesty and integrity and doing the right thing. And I was asked most often: 'Well, you talk about all this, why didn't you go back—you dropped out of school. I said, 'don't drop out—trust me—I mean, that was a big mistake, I should have never done it.' And they said, 'well, why don't you go back and get your GED?' And I said, 'maybe I will,' and I did. March 20, 1993, I got my GED. Coconut Creek High School, in Coconut Creek, Florida, adopted me.

the class of '93, and voted me most likely to succeed. And I went to the prom.

The big thing is there's so many people can do so many things. If you just get them started a little bit because they can—you know, one person—I cannot do anything. We can do anything we want to do. And it takes we.

But you know, it's so short. I mean, we don't live here long enough to be mean. We should—everyone that lives should try to live the fullest—you know, to help one another. And if you help—if I help you, I'm really helping myself.

Colleen hands Perlyn the award
Marian moves Thomas into position
Perlyn presents Dave with his award
Photo opportunity at presentation point
Perlyn retreats

10:58 Dave places award on stand and responds.

Thomas retreats
Mora walks to podium

Presentation of Young Adults

11:00 Mora Introduces ~~Senator Glenn~~ BILL HALAMANDARIS

We would now like to recognize ten outstanding young adults. In January, the Institute contacted the principals of every junior and senior high school in the country and asked them to identify their best kids. The people we honor here today were selected from the thousands who were nominated.

To help us honor these special young people, I'd like to welcome a distinguished American, the first American to orbit the world, and the senior senator from the State of Ohio, John Glenn, who will help us begin this process.

Mora retreats
Glenn walks to podium

11:01 ~~Senator Glenn~~ BILL HALAMANDARIS

Mora joins Glenn at podium

11:06 Mora: Thank you Senator Glenn. Senator Moss, will you please join ^{us} ~~Senator Glenn~~ for the call of honor? Each of these young people will receive a week at U.S. Space Camp courtesy of the U. S. Space Camp Foundation, a \$5,000 scholarship, and a caring award. We will begin with:

[Italicized section in case Glenn is unable to join us. Mora will invite Senator Moss to present awards while he reads their stories.]

Janelle Askew began her crusade for AIDS awareness as a freshman through participation in borough-wide program designed to train kids to teach each

other about AIDS. In 1992, Janelle joined the high school's newly formed AIDS/HIV Peer Educators and initiated a mobile education program, taking it to the streets of New York City. During the summer of 1993, she worked daily with a community outreach program—again tackling health-related questions on the streets. Last year, Janelle chaired AIDS/HIV Peer Educators, making presentations to other schools two to three times each week. In addition, she created her trademark "baskets of love" project (baskets filled with candy, fruit and supportive letters), delivering them to hospitalized AIDS patients. Janelle is president of the student government and she serves as a presenter for the Bronx Peer Education Conferences. Janelle Askew

Each young adult comes forward as Antonio describes their activities. Colleen cues kids.

Marian hands awards to Glenn and Moss

Moss and Glenn hand kids the awards (statue and space camp certificate.)

Photo opportunity at presentation point

Young adults respond, then take a position on stage as the next young adult is presented.

Desiray Bartak is the founder of Children Against Rape and Molestation (CARAM). She was, at age 12, the first young victim of sexual abuse to go public. Starting with a simple pamphlet on rape and molestation that Desiray distributed to local police stations, CARAM now generates a bi-monthly newsletter with a circulation of over 3,000. A national voice for victims of child abuse, Desiray has helped other children to organize state chapters of CARAM and counsels children daily who have been sexually abused. The latest venture of the Desiray Project, the incorporated nonprofit for all of Desiray's activities, is the production of a video to prepare abuse victims for the court room. Desiray Bartak

Jeanette Boydston researched, planned and founded Community Outreach Onsite Learning (COOL) as a high school freshman after noticing the lack of enthusiasm her fellow students felt toward school. Members of COOL, a service learning club, help their community while learning skills necessary to attend college or enter the work force. Students are able to choose from a variety of volunteer opportunities that Jeanette coordinates and they are required to journal their experiences and attend pre- and post-service workshops headed by Jeanette. Involved with her school's peer counseling group, Jeanette also volunteers with Christmas Unlimited and has been active in service since seventh grade. Jeanette Boydston

Christopher Burrus has been involved in virtually every volunteer activity available to him on the tiny island of Ocracoke for the past six years. Chris assisted in every community service project possible, including playing a pivotal role in the Ocracats Spay & Neuter Clinic, feeding and caring for the legendary wild ponies on the island, and working for the National Park Service. During the summer of 1993, Chris volunteered with the Smithsonian Institution's pelican tagging project. Last year, Chris became a member of the volunteer fire department. Chris is also active at his school and is the youngest person at his church to serve as a delegate. Chris Burrus

Jennifer Hagel developed the idea, as a junior in high school, for a district-wide toy drive to benefit abused and underprivileged children in her community. She solicited the participation of all principals in the district and trained over 45 student representatives from various high schools to begin the drives at their schools. In the toy drive's second year, donations tripled to over 1,300 quality toys. Jennifer also served as a peer helper/mediator at her school for three years and, during her senior year, was a driving force behind the Homework Club, a tutoring program for residents of low-income housing. Jennifer Hagel

Shareen Ismail began volunteering as a freshman with the Eric A. Trust Youth Group, an organization devoted to reducing racism. For three years, Shareen organized a fund raising fashion show to benefit the youth group. In her senior year, over 76 students from nine high schools participated in this project to promote student diversity and raise funds for other charities. Shareen coordinated activities for the International Club and the African American Club, and served as a member of Onondaga County Youth Court, Amnesty International, and Students in Action, a leadership-building community group. She was also a mentor for the Boys and Girls Club. Shareen Ismail

Richard Julian was the driving force behind many community service activities throughout high school. In his senior year alone Rick spent over 400 hours volunteering with many programs, including the American Cancer Society, Drug Awareness Resistance Education, Special Olympics, and Project Host Soup Kitchen. In his sophomore year, Rick helped coordinate activities that raised over \$13,000 for Children's Hospital. As a junior Rick helped raise \$23,000 for Camp Spearhead for handicapped children. As a senior Rick volunteered with Camp Opportunity for neglected and abused children and he made time to help an elderly couple in the final year of their lives. Richard Julian

Angie Koons served as an peer counselor and tutor at her school, beginning in her freshman year. During her senior year she coordinated the counseling program, which provided assistance to over 100 students. Angie helped to plan a teen hotline in her community in conjunction with two alcohol and drug treatment centers and was chosen as a speaker for a county conference on drugs and alcohol. She served as vice-president of SADD and was a member of Students Helping to Aid the Disabled and Elderly. As public relations representative for the student council she coordinated several events, including a Cystic Fibrosis fund-raiser that raised over \$2500 and an Earth Week trash bash. Angie Koons

Brad Shuman began his community service involvement his freshman year. In 1992, he co-founded Help Our People Everywhere (HOPE), which received the Volunteer Club of the Year Award from the Village of Schaumburg. Focusing on socially pressing issues, HOPE sponsored numerous events, including a World AIDS Week. Brad was responsible for coordinating an annual clothing and food drive to benefit Public Action to Deliver Shelter

(PADS), volunteering at the PADS site for four years. He was also the driving force behind his high school's Save the Planet Club, and he served as a peer counselor, peer coach for handicapped students, chair of the Big Brother/Big Sister program, and tutor for the Learn to Read program. Brad Shuman

Jamie Yeh organized a tutoring program for foreign students in his position as assistant supervisor (and founder) of the Department of Volunteer Services at the Mid-Jersey Chinese School. For four years, Jamie served as the community impact coordinator for the Rutgers Community Chinese Church Youth Ministry, where he worked as a translator for new exchange students, organized food and clothing drives, and started a peer counseling program. As founder of his school's Bible Club, Jamie developed an activity called "Love in Action," which provides assistance to senior citizens. As founder and vice president of the twenty-member Chinese Student Association, Jamie arranged for tutoring, peer support groups, and volunteer outreach. Jamie Yeh.

VAL HALAMANDARIS

11:30 Mora: ~~Barbara Obama~~ will now introduce the First Lady.

Mora retreats

~~Glenn~~ walks to podium

HALAMANDARIS

11:30 ~~Sen. Glenn~~ introduces Hillary Rodham Clinton

VAL HALAMANDARIS

~~Glenn~~ retreats

Clinton walks to podium

Kids stay standing on stage behind the First Lady

11:35 First Lady's remarks

Clinton retreats

Mora walks to podium

11:45 Mora: Thank you Mrs. Clinton for taking the time out of your busy schedule to spend some time with these very special people. It is an honor to have you here. I'd now like to ask you to please join us in welcoming a wonderful performer, Clint Holmes, who will sing a beautiful tribute to this country. I'd like to ask the adult recipients to join these inspiring young people up on stage.

Mora retreats

Adults join kids on stage, standing behind them

Holmes walks to podium

11:46 Clint Holmes joins kids on stage, and begins singing "America."

Halamandaris joins everyone on stage

11:50 Halamandaris closing remarks

Thank you Clint for joining us again and providing such a fitting close to our ceremony. Thanks also to Antonio for leading us so ably through this

ceremony. We appreciate all you coming out to join us here today as we paid tribute to the 1994 National Caring Award recipients.

11:51 Music up. Sponsors scrolled on video screen. Lights up gradually.

ACT/ACTION

My Soul Looks Back, 'Less I Forget: A collection of
 Quotations by People of Color; Dorothy Winkash & Riley, ed 5, 1991

Those who are agitated must be chastened, the fainthearted must be consoled, the feeble must be sustained, the argumentative must be refuted, the treacherous must be guarded against, the untutored must be taught, the indolent must be goaded, the conscientious must be restrained, the proud must be held in check, the quarrelsome must be placated, the impoverished must be aided, the oppressed must be delivered, the good must be commended, the evil must be endured, and all must be loved.

ST. AUGUSTINE, on the anniversary of his ordination

There shall be no peace to the wicked . . . this guilty nation shall have no peace . . . we will do all that we can to agitate! AGITATE! AGITATE!

FREDERICK DOUGLASS, "Resolution of the National Convention of Colored People and Friends," speech given in Troy, New York, 1847

For it is not light that is needed, but fire; it is not the gentle shower, but thunder. We need the storm, the whirlwind, and the earthquake. The feeling in the nation must be quickened, the conscience of the nation must be roused, the propriety of the nation must be startled, the hypocrisy of the nation must be exposed: and its crimes against God and man must be denounced.

FREDERICK DOUGLASS, "What to the Slave is the Fourth of July?" speech given in Rochester, New York, 5 July 1852

Do not do that which others can do as well.

BOOKER T. WASHINGTON, *Up from Slavery*, 1901

Men must not only know, they must act.

W. E. B. DU BOIS, *The Souls of Black Folk*, 1903

According to the commonest principles of human action, no man will do as much for you as you will do for yourself.

MARCUS GARVEY, *Philosophy and Opinions of Marcus Garvey*, 1923

We must do something and we must do it now. We must educate the white people out of their two hundred fifty years of slave history.

IDA B. WELLS, in Duster, ed., *Crusade for Justice*, 1928

God never appears to you in person but always in action.

MOHANDAS GANDHI, in *Young India*, 1928

Nothing counts but pressure, pressure, more pressure, and still more pressure through broad organized aggressive mass action.

A. PHILIP RANDOLPH, speech given to March on Washington Movement, Detroit, Michigan, 26 September 1942

The purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation.

MARTIN LUTHER KING, JR., *Letter from a Birmingham City Jail*, 1963

Revolutions are brought about by men who think as men of action and act as men of thought.

KWAME NKRUMAH, *Consciencism*, 1964

Do whatever you do so well that no man living and no man yet unborn could do it better.

BENJAMIN MAYS, "What Man Lives By," in Philpot, ed., *Best Black Sermons*, 1972

When do any of us do enough?

BARBARA JORDAN, *Barbara Jordan*, 1977

Every man is born into the world to do something unique and something distinctive and if he or she does not do it, it will never be done.

BENJAMIN E. MAYS, "I Knew Carter G. Woodson," *Negro History Bulletin*, January-March 1981

[God] is not just a talking God. . . . He acted. He showed Himself to be a doing God. . . . He takes sides. He is not a neutral God. He took the side of the slaves, the oppressed, the victims.

DESMOND TUTU, *Hope and Suffering*, 1983

I never regret anything I don't do.

GEOFFREY HOLDER, in "Geoffrey Holder Grabs for the Gusto," *Class*, April 1984

Love in action is the answer to every problem in our lives and in this world. Love in action is the force that helped us make it to this place, and it's the truth that will set us free.

SUSAN TAYLOR, c. 1985

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 PAUL ROBESON,
 Technician

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break under the strain of the society or salvage some dignity from the general confusion.

SELWYN CUDJOE, "Maya Angelou and the Autobiographical Statement," in Evans, ed., *Black Women Writers*, 1984

CAUSE

We wish to plead our own cause. Too long have others spoken for us.

JOHN RUSSWURM, in *Freedom's Journal*, 16 March 1827

Remember that our cause is one, and that we must help each other, if we would succeed.

FREDERICK DOUGLASS, in *North Star*, 3 December 1847

We trace the real cause of this World War to the despising of the darker races by the dominant groups of men, and the consequent fierce rivalry among European nations in their efforts to use darker and backward people for the purposes of selfish gain regardless of the ultimate good of the oppressed. We see permanent peace only in the extension of the principle of government by the consent of the governed, not simply among the smaller nations of Europe, but among the natives of Asia and Africa, the West Indies and the Negroes of the United States.

W. E. B. DU BOIS, *Dusk of Dawn: An Essay Toward an Autobiography of Race Concept*, 1940

A devotion to humanity . . . is too easily equated with a devotion to a Cause; and Causes . . . are notoriously bloodthirsty.

JAMES BALDWIN, *Notes of a Native Son*, 1955

When you know the origin, you know the cause.

MALCOLM X, speech given at the Organization of Afro-American Unity Rally, Audubon Ballroom, New York City, 24 January 1965

Cause and effect are in fact joined and if you build a sufficient cause then not all the talk or all the tears in God's creation can prevent the effect from presenting itself one morning as the now ripened fruit of your labors.

WILLIAM GRIER AND PRICE COBB, *Black Rage*, 1968

It's a blessing to die for a cause, because you can so easily die for nothing.

ANDREW YOUNG, in "Interview," *Playboy*, July 1977

CHAINS

The legs in chains with friends is better to be with than strangers in a garden.

AFRICA

You can take the chains off arms, but not off minds.

TRADITIONAL

The heavy hanging chains will fall. The walls will crumble at a word, and Freedom greet you in the light, Brothers give you back the sword.

ALEXANDER PUSHKIN, *Message to Siberia*, 1824-25

When I alone thought myself lost my dungeon shook, my chains fell off.

WILLIAM WELLS-BROWN, *Narrative*, 1847

No man can put a chain about the ankle of his fellowman, without at last finding the other end of it about his own neck.

FREDERICK DOUGLASS, *Life and Times of Frederick Douglass*, 1895

Along the way of life, someone must have the sense enough and morality enough to cut off the chain of hate.

MARTIN LUTHER KING, JR., speech given at Hall Street Baptist Church, Montgomery, Alabama, 5 December 1955

They supported their chains only so long as they did not know any condition of life more happy than that of slavery. But today . . . if they had a thousand lives they would sacrifice them all rather than be forced into slavery again.

TOUSSAINT L'OUVERTURE, in James, *The Black Jacobins*, 1963

Ellis Island is for the people who came over on ships. My people came in chains.

DAVID DINKINS, in "Being There," *Vanity Fair*, January 1991

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PAUL ROBES

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A. PHILIP RA

Washing

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DAVID

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JAMES BA

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replaced by new i

How is it that little children are so intelligent and men so stupid? It must be education that does it.

Ibid.

Education is a ladder.

MANUELITO OF THE NAVAHOES, speech given to Congress, 1865

The combined opposition cannot prevent us from advancing so long as we have the road to books and schools open to us. Even the snub given to our political condition is as nothing compared with what it would be to shut the doors of the school against us.

BENJAMIN LEE, in the *Christian Recorder*, 1877

Educate your sons and daughters, send them to school and show them that beside the cartridge box, the ballot box, and the jury box, you have also the knowledge box.

FREDERICK DOUGLASS, *Life and Times of Frederick Douglass*, 1892

I plead for industrial education and development for the Negro, not because I want to cramp him, but because I want to free him. I want to see him enter the all-powerful business and commercial world.

BOOKER T. WASHINGTON, speech given at the Atlanta Exposition, Atlanta, Georgia, 1895

Education was feared by slave owners because slaves might read of their national rights.

Black Chronicle, 1 June 1896

For years to come the education of my people should be so directed that the greatest proportion of the mental strength of the masses will be brought to bear upon the practical things of life, upon something that is needed to be done, and something which they will be permitted to do in their community.

BOOKER T. WASHINGTON, *Up From Slavery*, 1901

Whether you like it or not the millions are here, and here they will remain. If you do not lift them up, they will pull you down. . . . Education must not simply teach work—it must teach life.

W. E. B. DU BOIS, "The Talented Tenth," *The Negro Problem*, 1903

Education is the development of power and ideal.

W. E. B. DU BOIS, *Resolutions, Niagara Movement*, 1906

Education is the key to unlock the golden door of freedom.

GEORGE WASHINGTON CARVER, c. 1912

The modern school without systematic lectures turns out many graduates who lack retention. No sooner has the sound of the word left their teacher's lips, the subject has been forgotten; and if they are called to explain, it is reduced to an incomprehensible mass of meaningless words.

A. A. SCHOMBURG, *Racial Integrity*, July 1913

In truth, school is a desperate duel between new souls and old to pass on facts and methods and dreams from a dying world . . . without letting either teacher or taught lose for a moment faith and interest. It is hard work. . . . It is never wholly a success without the painstaking help of the parent.

W. E. B. DU BOIS, "Education," *Crisis*, 1922

I got my education from many sources, private tutors, public schools, two grammar or high schools, and two colleges. Between school and work, at fourteen, I had under my control several men. I was strong and manly. I made them respect me.

MARCUS GARVEY, *Philosophy and Opinions of Marcus Garvey*, 1923

One system of education could not fit the needs of an entire race; to sneer at and discourage higher education would mean to rob the race of leaders which it so badly needed; and that all of the industrial education in the world could not take the place of manhood.

IDA B. WELLS, in Duster, ed., *Crusade for Justice*, 1928

Education fits us for the work around us and demanded by the time in which we live.

BOOKER T. WASHINGTON, *Selected Speeches of Booker T. Washington*, 1932

One of the most striking evidences of the failure of higher education among Negroes is their estrangement from the masses, the very people upon whom

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Black.

Marching Blacks, 1945

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m Black Africa, 1963

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h Today," *Harper's*,
April 1965

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l him. I loved him
as the great and

l in His Hand, 1981

Our grandmother would tell the story of her life
and how she had married Osip Hannibal, the son of
the Moor; he was handsome, he was black.

ALEXANDER PUSHKIN, in "Alexander Sergevich
Pushkin: An Interpretation of the Russian
Renaissance," *Negro History Bulletin*, October 1982

The true accolade was not only my father saying he
was pleased, but that my grandmother would have
been proud of me.

WILLIAM H. HASTIE, in *Grace Under Pressure*, 1984

Grandparents instilled in me a great belief in the
power of the individual through his own industry,
determination, and courage to achieve.

Ibid.

Hug [your] grandparents and say "I want to thank
you for what you've done to make me and my life
possible."

ALEX HALEY, in "Words of the Week," *Jet*,
4 February 1985

Grandparents somehow sprinkle a sense of stardust
over grandchildren.

ALEX HALEY, "We Must Honor Our Ancestors," *Ebony*,
August 1986

I pray every day. Not only do I pray, but I pray on
my knees. Like my grandmother taught me. . . .
"As long as God allows you to bend, you bend."
And I've bent every day of my life.

OPRAH WINFREY, in "An Intimate Talk with Oprah,"
Essence, August 1987

Knowing as a child how to care for my grandfather,
being told what to do for him, gave me a lot of infor-
mation about growing old, respecting people.

TONI MORRISON, in "Toni Morrison Now," *Essence*,
October 1987

My grandfather was the most influential person in
my life. He affected the lives of many. . . . He was
born in . . . poverty, and on top of that was crippled
by a bone disease. It never hindered him from
achieving the things he did.

BILL LEE in Spike Lee, *Mo' Better Blues*, 1990

GREAT

Oh, small, small fire, who takes the great and
devours them.

DAHOMÉY

You see nothing but the springs of the machine and
not the sublime workman who makes it function.
You recognize around you only those whose posi-
tions have been assigned to them by some minister
or king; you are unable to see those men whom God
has placed above kings and ministers by giving them
a mission to fulfill, rather than a position to occupy.

ALEXANDRE DUMAS, *The Count of Monte Cristo*, 1844

Man's greatness consists in his ability to do and the
proper application of his powers to things needed
to be done.

FREDERICK DOUGLASS, 1886

There is no great education which one can get from
books and costly apparatus that is equal to that
which can be gotten from contact with great men
and women.

BOOKER T. WASHINGTON, *Up From Slavery*, 1901

Great men cultivate love . . . only little men cherish
a spirit of hatred.

Ibid.

Greatness is largely a social accident, and almost
always socially supported.

MARY MCLEOD BETHUNE, c. 1902

A people may become great through many means,
but there is only one measure by which its greatness is
recognized and acknowledged. The final measure of
the greatness of all peoples is the amount and stan-
dard of the literature and art they have produced.
The world does not know that a people is great until
that people produces great literature and art.

JAMES WELDON JOHNSON, preface to *The Book of Negro
Poetry*, 1931

Gabriel will say . . . "I'd be the greatest trumpeter
in the Universe, if old Satchmo had never been
born!"

MELVIN TOLSON, "Lamda," *Harlem Gallery*, 1965

slow accumulation of humiliations and grievances. It was constant exposure to Jim Crow in the schools, movies, stores, hotels, and restaurants.

ROY WILKINS, *Standing Fast*, 1982

[I]t always surprised me to hear Southern racists talk about the sanctity of Jim Crow, as if he had been around forever. Actually, he didn't gain full strength until the years after *Plessy v. Ferguson*.

Ibid.

I was offered the ambassadorship of Liberia once. Then that post was earmarked for a Negro. I told them I wouldn't take a Jim Crow job.

RALPH BUNCHE, in "Black Americans as Participants in the Foreign Service," *Crisis*, November 1986

In the '60s, it was Jim Crow. In the '80s, it's Mr. James Crow, Esquire.

HARRY EDWARDS, in "Hardline," *Detroit Free Press*, 8 May 1988

JOB

See also WORK, LABOR

We must become mechanics; we must build as well as live in houses; we must make as well as use furniture; we must construct bridges as well as pass over them, before we can properly live or be respected by our fellow man. We need mechanics as well as ministers. We need workers in iron, clay, and leather. We have orators, authors, and other professional men, but these reach only a certain class, and get respect from our race in certain select circles.

FREDERICK DOUGLASS, letter to Harriet Beecher Stowe, 8 March 1853

Every hour sees [the black man] elbowed out of some employment to make room for some newly arrived emigrant . . . whose hunger and whose color entitle man to special favor.

Ibid.

One of my most important jobs was to be a beggar.

MARY MCLEOD BETHUNE, 1930

Not a small part of the task of the Negro in America is learning to work without timidity, neither looking for trouble nor avoiding it, and taking full advantage of the privilege of citizenship wherever he may be.

WILLIAM HASTIE, in *Personal Affairs*, 11 March 1934

If it falls your lot to be a street sweeper, sweep streets like Michelangelo painted pictures, like Shakespeare wrote poetry, like Beethoven composed music; sweep streets so well that all the host of Heaven and earth will have to pause and say, "Here lived a great sweeper, who swept his job well."

MARTIN LUTHER KING, JR., "Facing the Challenge of a New Age," speech given in Montgomery, Alabama, 19 December 1956

We intend to finish the journey that somebody else so rudely started us on—and we intend to finish the job that they so foolishly left undone.

SHIRLEY CHISHOLM, *Unbought and Unbossed*, 1970

You can predict a depression by how many black people start losing their jobs.

JOE LOUIS, *My Life*, 1981

If the federal government can pay farmers for not raising food, they can subsidize honest jobs for people.

COLEMAN YOUNG, 1984

It's a thankless job being a GOP Black appointee. You get bashed in the head by your own brothers and sisters and sometime you are cut to pieces by conservatives on the inside.

CLARENCE THOMAS in *Jet*, 26 November 1984

All of us are seeking, in many fitful ways, to be agents of the kingdom.

DESMOND TUTU, in *Message*, June 1986

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LOUIS, *My Life*, 1981

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LEMAN YOUNG, 1984

Black appointee.
our own brothers
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26 November 1984

fitful ways, to be
Message, June 1986

I see myself as a regular person, I just do a differ-
ent job than others.

MICHAEL JACKSON, c. 1987

Too much emphasis is placed on how others
should do their jobs instead of how one should do
his/her own job. If you pay too much attention to
the pitcher or the batter, the next thing you know
the ball is between your legs and rolling. You have
missed the ball because your mind is on the
pitcher and the batter and not on third base. If
you're on third base, play third base.

MELVIN CHAPMAN, 1987

Dance is vulnerability, it's about giving your love,
light, generosity. If an audience can pick up on all
these things when you're on stage, then you're
doing your job.

JUDITH JAMISON, 1988

As things now stand, the overwhelming majority of
young Blacks who seek to fill the shoes of O. J., Dr.
J., Reggie J., and Magic J., in all likelihood will end
up with no "J" at all—no job whatever.

HARRY EDWARDS, in "Hardline," *Detroit Free Press*,
8 May 1988

[Handling my career is like] when you're the
queen, but you have to blow your own horn and
say, "Here she comes, here she comes!" You have
to give your own announcement, and then you
roll out your own red carpet, and then you go
back and put your crown on. And then you say,
"The Queen, the Queen!" And you walk. You just
can't do all of those things.

ROBERTA FLACK, in "An Intimate Talk with Roberta,"
Essence, February 1989

Not only should we be great consumers but we must
begin to be great entrepreneurs. This is mandatory
to enable us to establish jobs and training positions
so that our youth will have a future. We need to
acquire and muster the survival instinct—an instinct
that has to begin with "Unity."

DON DAVIS, 1989

We must learn to rear sons who will learn from the
cradle that their major function as men is not to
get a good job and a fine car, but to defend, pro-
tect, and support their people, even should death
be the consequence.

FRANCES CRESS WELSING, *The Isis Papers*, 1991

JUDGMENT

You who judge others, at sometimes be also a
judge of yourself. Look into the recesses of your
own conscience.

ST. CYPRIAN, "Address to Demetrian," c. 252

Climin up the mountain, chillun,/ Didn't come here
for to stay/ If I ever gonna see you agin,/ It'll be on
judgment day.

SPIRITUAL

God wields national judgment on national sins.

FRANCES E. W. HARPER, letter to John Brown, 25
November 1859

You are not judged by the height you have risen,
but from the depth you have climbed.

FREDERICK DOUGLASS, *Life and Times of Frederick
Douglass*, 1881

If tomorrow anything should happen to those
being judged today, tomorrow this will affect
you, too.

PAUL ROBESON, "Two Worlds—Ten Years of
Struggle," *Komsomolskaia, Pravda*, 16 June 1949

It is very easy to sit in judgment upon the behavior
of others, but often difficult to realize that every
judgment is a self-judgment.

HOWARD THURMAN, *Meditations of the Heart*, 1953

The thing to judge in any jazz artist is, does the
man project and does he have ideas.

MILES DAVIS, c. 1962

No nation is judged by the position of their men,
but by the position of its women.

ELIJAH MUHAMMAD, *Muhammad Speaks*, 1962

duum of truth, and
is to control the uni-

es of a Native Son, 1955

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Knows My Name, 1961

legend begins to fade.
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c talent is still there,
o throws away a beau-

Y, *The Raw Pearl*, 1968

out meeting a living
lf the same question.

ates: "A Living Legend,"
Crisis, December 1985

usic, but don't call me
avis.

AVIS, in *Jet*, 9 June 1986

nd. I'm still the lady
t on the ground.

ARETHA FRANKLIN, 1988

I. I have no birth cer-
sist, that is why I am a

EARTHA KITT, 1988

have an image of me
they see me as any-
ey can't accept it.

ALI, in *Jet*, 16 May 1988

Being called a legend is another way of saying you
survived.

JOE WILLIAMS, 1989

After twenty-five years, I guess you are either out
of it or you're a legend.

MARTHA REEVES, 1990

LESSONS

The lessons of all the ages upon this point is, that
a wrong done to one man is a wrong done to all
men. It may be . . . delayed, but so sure as there is
a moral government of the universe, so sure will
the harvest of evil come.

FREDERICK DOUGLASS, *Life and Times of Frederick
Douglass*, 1895

Let lessons of stern yesterdays . . . be your food,
your drink, your rest.

JOSEPH COTTER, *Negro Tales*, 1912

The best lessons, the best sermons are those that
are lived.

YOLANDA KING, *Ebony*, August 1987

LIBERTY

Too much liberty corrupts an angel.

TERENCE, *Self-Tormentor*, 161 B.C.

Do they think men who have been able to enjoy
the blessings of liberty will calmly see it snatched
away?

TOUSSAINT L'OUVERTURE, *Lettres de Toussaint
L'Ouverture*, 1802

Liberty is a spirit sent from God and like its great
Author is no respecter of persons.

H. HIGHLAND GARNET, "An Address to the Slaves of
the United States," speech given at National Negro
Convention, Buffalo, New York, August 1843

The liberty of no man is secure, who controls not
his political destiny . . . to suppose otherwise is
that delusion which at once induces its victims to
every species of wrong; trusting against probability

and hoping against all reasonable expectations,
for the privileges and enjoyment of rights, that will
never be attained.

MARTIN DELANY, *The Condition, Elevation, Emigration,
and Destiny of the Colored People of the United States*, 1852

Liberty exists in the very idea of man's creation. It
was his even before he comprehended it. He was
created in it, endowed with it, and it can never be
taken away.

FREDERICK DOUGLASS, *My Bondage and My Freedom*,
1855

The price of liberty is eternal vigilance.

FREDERICK DOUGLASS, speech given at Bethel Literary
Historical Association, Washington, D.C., 4 April
1889

I know the bitterness of being accused and
harassed by prosecutors. I know the horror of
being hunted and haunted. I have dashed across
continents and oceans as a fugitive, and have
matched my wits with the police and secret agents
seeking to deprive me of one of the greatest bless-
ings a man can have—liberty.

JACK JOHNSON, *Jack Johnson in the Ring and Out*, 1927

Eternal vigilance is the price of liberty, and it does
seem that notwithstanding all those social agen-
cies and activities there is not vigilance, which
should be exercised in the preservation of our
rights.

IDA B. WELLS, in Duster, ed., *Crusade for Justice*, 1928

In overthrowing me, you have cut down in San
Domingo only the trunk of the tree of liberty. It
will spring up again by the roots for they are
numerous and deep.

TOUSSAINT L'OUVERTURE, in James, *The Black Jacobins*,
1963

Sweetest fruits of liberty are plucked by those who
readily display boldness and daring.

ROBERT WILLIAMS, "USA: The Potential of a Minority
Revolution," *The Crusader Monthly Newsletter*,
May-June 1965

rapidly becoming synonymous with the Black underclass.

HARRY EDWARDS, in "Hardline," *Detroit Free Press*,
8 May 1988

I am not the problem. Man is the problem.
Woman, anything capable of thought.

CHARLES JOHNSON, *Middle Passage*, 1990

The problem with a lot of Black writing—and American writing in general—is that we don't have the fiction opening up our understanding, our vision of the world.

CHARLES JOHNSON, in "Interview with Charles Johnson," *The World and I*, June 1991

Americans should not fall into the trap of blaming all the problems faced by Blacks or other minorities on others. We are not beggars or objects of charity. We don't get smarter just because we sit next to white people in class, and we don't progress just because society is ready with handouts.

CLARENCE THOMAS, *The Wall Street Journal*, 5 July 1991

PROGRESS

The whole history of the progress of human liberty shows that all concessions yet made to her august chains have been born of earnest struggle. If there is no struggle, there is no progress.

FREDERICK DOUGLASS, *My Bondage and My Freedom*,
1855

What stone has been left unturned to degrade us? What hand has refused to fan the flames of popular prejudice against us? What press has not ridiculed and condemned us? No other nation on the globe could have made more progress in the midst of such stringent disparagement. It would humble the proudest, crush the energies of the strongest, and retard the progress of the swiftest.

JAMES MCCABE SMITH, c. 1860

The moral, mental, and material condition of the race must be properly looked after before we can hope to establish any sort of status in the country.

T. THOMAS FORTUNE, in the *Freeman*, 26 March 1886

Time, patience, and constant achievement are great factors in the rising of a race.

BOOKER T. WASHINGTON, *The American Negro*, 1899

How shall man measure progress/ there where the dark-faced Josie lies?/ is it the twilight of nightfall/ or the flush of some faint-dawning day.

W. E. B. DU BOIS, *The Souls of Black Folk*, 1903

Out of abysses of Illiteracy,/ Through labyrinths of Lies,/ Across wastelands of Disease . . . / We advance!/ Out of dead-ends of Poverty,/ Through wildernesses of Superstition,/ Across barricades of Jim Crowism . . . / We advance!

MELVIN B. TOLSON, "Dark Symphony,"
Rendezvous with Death, 1944

Slowly we have lifted ourselves by our own bootstraps. Step by halting step, we have beat our way back. It has been a long and tortuous road since the Dred Scott decision of 1857, which branded us as non-citizens and by the Plessy decision, which gave the nation the green light to treat us as they pleased. ROY WILKINS, "The Conspiracy to Deny," speech given to the NAACP, New York City, 1955

Progress is the attraction that moves humanity.

MARCUS GARVEY, *Garvey and Garveyism*, 1963

Self-progress brings its own reward.

Ibid.

Never at any time in the history of our people in this country have we made advances or progress in any way based upon the internal good will of this country. We have made advancement in this country only when this country was under pressure from forces above and beyond its control. The internal moral consciousness of this country is bankrupt.

MALCOLM X, "To Mississippi Youth," speech given in New York City, 31 December 1964

We began to boycott buses and form organizations, and go where we weren't wanted, or expected. We began to sit and march. We wanted to live our ideas, involved with various disciplines and religions. We came to understand that frustration was

of man, that it must
 has given the soul
 man with an excel-
 lence, is in him when he
 fallacies in man, at
 business of man, the
 ignorance of
 omings in man, and
 not by his purpose.
 given in Los Angeles,
 ia, 16 November 1987

purpose, the schools
 tutation that too often
 disocial behavior.
 JOHN CONYERS, c. 1988

ake you see and reex-
 d vision.
 star," *Essence*, April 1988

QUARREL

A quarreler is a mindless person, if he is known as
 an aggressor. The hostile man will have trouble in
 the neighborhood.

PTAH HOTEPI, c. 2340 B.C.

Quarrel is not a food which is eaten.

GHANA

Quarrels can end but words spoken never die.

SIERRA LEONE

A day of disputes, a day of insults.

WEST INDIES

There can't be an argument over the fact that we
 should have equality in America. But the white
 American doesn't want us to have it, because then
 he'll be giving up a freedom of his—to reject us
 because of color.

BILL COSBY, in *Playboy*, 1969

[Americans] have an on-going quarrel, with our
 lives, with the conditions that we live in.

RALPH ELLISON, "On Initiation Rites and Power,"
Going to the Territory, 1986

QUESTION

He who asks questions cannot avoid the answers.

CAMEROON

The real question is whether American justice,
 American liberty, American civil rights, American
 law, and American Christianity can be made to
 include all American citizens.

FREDERICK DOUGLASS, "What to the Slave is the
 Fourth of July?," speech given at Corinthian Hall,
 Rochester, New York, 5 July 1852

The question is not whether we will be extremist,
 but what kind of extremist we will be. Will we be
 extremist for hate or will we be extremist for love?

MARTIN LUTHER KING, JR., c. 1964

Question everything. Every stripe, every star, every
 word spoken. Question everything.

ERNEST GAINES, c. 1968

When I was told to do something, no questions
 would be tolerated. So I started to read and it was
 my salvation.

CAROLYN WARFIELD, in "Rising to the Light,"
City Arts Quarterly, Spring 1988

ged.
AMS, *Tell Freedom*, 1954

l against that cage of
birth; and yet it is pre-
n this reality that we

tes of a Native Son, 1955

e is terrifying because
s sense of one's own

The Fire Next Time, 1963

ts. The lights go off as

Conversation with James
in Society, Summer 1966

le class to rise up from
retreat from its flight
its heart, its mind, and
he less fortunate.

LUTHER KING, JR., c. 1966

the doer as it is to the

Black Poetry Writing, 1975

unchanging, whatever

aft," *Latin American Tales*,
1977

ameleonlike before my
I have learned, or am
anything except what

s and Slashes of Light," in
Black Women Writers, 1984

is the reality, or you can
going to deal with you.

ALEX HALEY, 1985

You have to look at reality and see it like it is. Once
you cloud your vision with sentimentality, you are
in trouble.

COLEMAN YOUNG, 1987

The stories that we tell ourselves and our children
function to order our world, serving to create both
a foundation upon which each of us constructs our
sense of reality and a filter through which we
process each event that confronts us every day.

HENRY LOUIS GATES, JR., in Goss and Barnes, eds.,
Talk That Talk, 1989

REASON

If you can only find it, there is a reason for every-
thing.

TRADITIONAL

If mankind ever expects to enjoy a state of peace,
they must be ready to sacrifice on the altar the
rude passions that animate them. This can only be
done by exerting their reasoning powers.

WILLIAM WHIPPER, "An Address on Non-resistance
to Offensive Aggression," *The Colored American*,
16 September 1837

When the human mind is once completely under
the dominion of pride and selfishness, the reason-
ing faculties are inverted if not subverted.

FREDERICK DOUGLASS, in *Douglass Monthly*, 1863

Reasons are one thing, motives another.

CHARLES JOHNSON, in Locke, ed., *Negro Migration*,
1920

If prejudice could reason, it would dispel itself.

WILLIAM PICKENS, in Locke, ed., *The New Negro*, 1925

What is going to win in this world is reason if
this ever becomes a reasonable world.

W. E. B. DU BOIS, "Behold the Land," speech given in
Columbia, South Carolina, 20 October 1946

Reason, I sacrifice you to the evening breeze.

AIMÉ CÉSAIRE, *Notes on a Return to the Native Land*,
1947

Because there are no stars in the sky is no reason to
assume that darkness is eternal.

PETER ABRAHAMS, *Return to Goli*, 1953

What lies beyond anger is reason.

JOHN WILLIAMS, *Beyond the Angry Black*, 1966

One cannot reason with those who have no use for
reason.

Ibid.

Human existence cannot be mechanized or put
into neat boxes according to reason. Human rea-
son, though valuable, is not absolute, because deci-
sions—those decisions which deal with human dig-
nity—cannot be made by using the abstract.

JAMES CONE, *Black Theology and Black Power*, 1969

RECOGNITION

Let American and wrong, let American and cru-
elty, let American and prostitution, let American
religion and piracy, let American and murder,
cold-blooded and calculated, America's largest
measure shake hands.

CHARLES LENOX REMOND, letter to the West Newberry
Anti-Slavery Society, 16 September 1842

I know that my race must change. We cannot hold
our own with the white man as we are. We only ask
an even chance to live as other men live. We as to
be recognized as men. We ask that the same law
shall work alike on all men. If an Indian breaks the
law, punish him by the law. If the white man breaks
the law, punish him also.

HIGHN'MOOT TOOYALAKET (CHIEF JOSEPH) OF THE NEZ
PERCES, "An Indian's View of Indian Affairs," *North
American Review*, 1879

Recognition will do more to cement the friendship
of the two races than any occurrence since the
dawn of freedom.

BOOKER T. WASHINGTON, *Up From Slavery*, 1901

It seemed to me like trying to walk on the Atlantic
Ocean to obtain recognition in the literary world.

FENTON JOHNSON, c. 1920

American writer in
e has to go to the
ers From Now," in
w Black Voices, 1972

and, a poor pilgrim
n. Some folks call
name; some folks
ed three score and
ncle," but they're
children simply say
man." Some folks
"psychotic"; some
polish"; some call
o I am.
race to Dignity," in
Black Sermons, 1972

poultry run the old
d the docile hens
asserts himself or
s own and power

undiata: An Epic of
d Mali, 1217-1237

HAUSA

gy in the story of
es in wrestling
the giant was
cret was that the
time he came in
wed strength. So
s that after they
t, they must fall

a and the World,"
nual Conference,
1919

Only the strong are free. Might may not make
right, but there is no right nation without might.

RICHARD WRIGHT, *12 Million Black Voices*, 1941

When I studied the history of the great religions of
the world, I saw that even in his religion, man car-
ried himself along. His worship of strength was
there. God was made to look that way too.

ZORA NEALE HURSTON, *Dust Tracks on a Road*, 1942

It takes no strength to give up, to accept shackles
of circumstances, so they become shackles of soul,
to shrug the shoulders in blind acquiescence.

HOWARD THURMAN, *Meditations of the Heart*, 1953

There is a strength beyond our strength, giving
strength to our strength.

Ibid.

The strong man is the man who can stand up for
his rights and not hit back.

MARTIN LUTHER KING, JR., c. 1967

It is no use painting the foot of the tree white, the
strength of the bark cries out from beneath the
paint.

AIMÉ CÉSAIRE, in Fanon, *Black Skin, White Masks*, 1967

The nettlesome task of Negroes today is to dis-
cover how to organize our strength into com-
pelling power so that government cannot elude
our demands. We must develop, from strength, a
situation in which the government finds it wise
and prudent to collaborate with us.

MARTIN LUTHER KING, JR., "Black Power Defined,"
New York Times Magazine, 11 June 1967

When the strength of a race depends on its
beauty, when the focus is turned to how one looks
as opposed to what one is, we are in trouble.

TONI MORRISON, "Behind the Making of the Black
Door," *Black World*, February 1974

The strength of the artist is [the] courage to look
at every old thing with fresh eyes and [the] ability
to re-create, as true to life as possible, that great

middle ground of people between Medgar Evers's
murderer . . . and . . . John Brown.

ALICE WALKER, *In Search of Our Mothers' Gardens*, 1983

We cannot strengthen America with Black power
alone or with white power alone; but with Black
and white power and God's power working
together, we can strengthen and build the kind of
American power we all hope and pray for.

LEON SULLIVAN, "Dreams of the Future," *Negro History
Bulletin*, January-March 1983

Go within every day and find the inner strength so
that the world will not blow your candle out.

KATHERINE DUNHAM, in "She Danced to Teach—And
They Loved It," *American Visions*, February 1987

A good head and good heart are always a formida-
ble combination. But when you add to that a liter-
ate tongue or pen, then you have something very
special.

NELSON MANDELA, *Higher than Hope*, 1991

STRUGGLE

I been swallowing bitter pills and chewing dry
bones.

TRADITIONAL

If there is no struggle, there is no progress.
Those who profess to favor freedom, and yet dep-
recate agitation, are men who want crops without
plowing up the ground. They want rain without
thunder and lightning. They want the ocean
without the awful roar of its many waters. This
struggle may be a moral one; or it may be physi-
cal; but it must be a struggle. Power concedes
nothing without a demand. It never did and it
never will.

FREDERICK DOUGLASS, *Life and Times of Frederick
Douglass*, 1881

UNITY

Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will.

MARTIN LUTHER KING, JR., *Letter from a Birmingham City Jail*, 1963

Why am I as I am? To understand that of any person, his whole life, from birth must be reviewed. All of our experiences fuse into our personality. Everything that ever happened to me is an ingredient.

MALCOLM X, *The Autobiography of Malcolm X*, 1965

It disturbs the soul of man to truly understand what he invariably senses: that nobody really finds oppression or poverty tolerable.

LORRAINE HANSBERRY, *Les Blancs*, 1972

If you understood everything I say, you'd be me.

MILES DAVIS, in Ellington, *Music Is My Mistress*, 1973

It took me twenty years of study and practice to work up to what I wanted in this performance. How can she expect to listen five minutes and understand it?

Ibid.

Blacks believe that soul, feeling, emotional and spiritual, serve as guides to understanding life.

GENEVA SMITHERMAN, *Talkin' and Testifying*, 1977

Let us understand and revere all things,/ and penetrate into that secret world./ May the flower be your guiding light.

JOSÉ ANDRADE, "Each Thing Is a World in Itself," *Latin American Tales*, 1977

Men will never understand women. There is an age-old mystery that will always separate the two.

GRACE JONES, in "An Interview with Grace Jones," *Black Stars*, May 1981

That's what makes Magic Johnson such a great basketball player. He understands every position on the court, not just his position. And he understands those positions in transition as they change. He has in-depth understanding. You need that

kind of complete understanding to be good at what you do, be it music or any other profession.

WYNTON MARSALIS, 1988

UNITY

Then spider webs unite—they can tie up a lion.

ETHIOPIA

All for one, one for all.

ALEXANDRE DUMAS, *The Three Musketeers*, 1844

We are one, our cause is one, and we must help each other; if we are to succeed.

FREDERICK DOUGLASS, editorial, *North Star*, 1847

We will never separate ourselves voluntarily from the slave population in this country; they are our brethren by the trees of consanguinity, of suffering and of wrong; and we feel there is more virtue in suffering privations with them than fancied advantage for a season.

RICHARD ALLEN, *The Life Experience and Gospel Labors of Richard Allen*, 1887

The dawn of a new day is upon us and we see things differently. We see now not as individuals, but as a collective whole, having one common interest.

MARCUS GARVEY, *Philosophy and Opinions of Marcus Garvey*, 1923

Whether you have a Ph.D, a D.D., or no D, we're in this together. Whether you're from Morehouse or No house we're in this bag together.

FANNIE LOU HAMER, "The Special Plight and Role of Black Woman," speech given at NAACP Legal Defense Fund Institute, New York City, 7 May 1954

In a time of chaos, in a time of trouble, we're asking for unity, as defense against these mad white people who continue to run the world.

LEROI JONES, speech given at Hotel Theresa, New York City, 1960

We cannot think of uniting with others, until after we have first united among ourselves. We cannot

419

think of being accepted first proven acceptance unite bananas with so MALCOLM X, "A Declaration conference at Park

We've got to change other. We have to see We have to see each We have to come together develop unity and harmony MALCOLM X, "The Ball in

In Birmingham in 19 were picketing. I went but my boss told me w to tote. The next time time I toted I didn't ha for \$25 a week for Dr. I

You don't fight racism fight racism is with solid BOBB

Not to fight to liberate this is another trick among ourselves—but Black man.

The road to solidarity ably through reclamati Black art and culture. HOYT W. FULLER, in C

I cannot allow the d supremacy to lead me than what may be the n one of our time: that aspiration of the Africa lion American Negroes up together forever. LORRAINE

quiet to the point of
shy. He was a man
nanhood, the hard
big and too wise to
ools of intellectual
value of both expe-

e, eulogy of Carter G.
h, Washington, D.C.,
3 April 1950

g from editing the
ing the furnace and
ooks. One never got
you to do anything

e *Negro History Bulletin*,
February 1967

end in his own time.
ngth and breadth of
to teach Negro his-

er G. Woodson," *Negro*
ry Bulletin, March 1981

h, a disseminator of
a contributor to truth,

CHARLES H. WESLEY, in *ibid.*

OS
ngs that are strange/
repetition;/ Not
by the ancestors!/ I
olds,/ In releasing all
s repetition,/When
ers' words are nothing
by those who come

of Khakheperre-Sonb,"
1550-1305 B.C.

: there is never any

AFRICA

Great events stem from words of no importance.

CONGO

If you want fo' lick the old woman pot, you scratch
him back. (Use flattery and you will succeed.)

JAMAICA

A cutting word is worse than a bowstring; a cut
may heal, but the cut of the tongue does not.

MAURITANIA

There are some words that close a conversation
like an iron door.

ALEXANDRE DUMAS, *The Count of Monte Cristo*, 1844

Action! action! not criticism, is the plain duty of
this hour. Words are now useful only as they stim-
ulate to blows. The office of speech is now only to
point out when, where, and how to strike to the
best advantage.

FREDERICK DOUGLASS, *Life and Times of Frederick
Douglass*, 1882

The words "superiority" and "supremacy" are the
only words that express what will be understood by
the rank and file of people who live where lynch-
ings take place.

NANNIE BURROUGHS, 1894

Never let the word "dumb" be used in your class
or anything said disrespectful of parents or
guardians.

FRANCES COPPIN, *Reminiscences of School Life*, 1913

That words have meanings is just the difficulty.
That is why the poet has to turn and twist them in
meter and verse, so that the meaning may be held
in check, and the feeling allowed a chance to
express itself.

RABINDRANATH TAGORE, *My Reminiscences*, 1917

Your words dropped into my heart like pebbles into a
pool,/ Rippling around my breast and leaving it
melting cool.

CLAUDE MCKAY, "Absence," *Selected Poems*, 1953

But if my father never actually spoke, I know that
he was forming words in his mind. I could tell
from his lips, which kept moving, bending over
the pot, he stirred the gold and charcoal with a bit
of wood that kept bursting into flame and had
constantly had to be replaced by a fresh one. What
sort of words did my father utter? I do not know . . .
but could they have been anything but incanta-
tions?

CAMARA LAYE, *The Dark Child*, 1954

The words dripped on my consciousness, sank
into my being, and carried me away to the magic
long ago of once upon a time.

PETER ABRAHAMS, *Tell Freedom*, 1954

With words as our weapons, there are some few of
us who will stand on the ramparts to fend off the
evildoers, the slanderers, the greedy, the self-right-
eous! You are not alone.

RICHARD WRIGHT, "An Open Letter to Kwame
Nkrumah," *Black Power*, 1954

All change, all production and generation are
effected through the word.

LEOPOLD SENGHOR, *Présence Africaine*, 1956

Words were living things bestriding the air and
charging the room with strong colors.

PAULE MARSHALL, *Brown Girl, Brownstones*, 1959

When old people speak it is not because of the
sweetness of words in our mouths; it is because we
see something which you do not see.

CHINUA ACHEBE, *No Longer At Ease*, 1961

Text without context is pretext.

HOWARD THURMAN, *Disciplines of the Spirit*, 1963

Diplomacy—species of lies and deceptions.

C. L. R. JAMES, *The Black Jacobins*, 1963

You can taste a word.

PEARL BAILEY, in *Newsweek*, 4 December 1967

We have written a Declaration of Independence,
itself an accomplishment, but the effort to trans-