may occupy the throne for a day, but ultimately it must give way to the triumph and beat of the drums of Easter. It says that evil may so shape events that Caesar will occupy the palace and Christ the cross, but one day that same Christ will rise up and split history into A.D. and B.C. so that even the life of Caesar must be dated by his name. There is something in this universe that justifies Carlyle in saying, “No lie can live forever.” There is something in this universe that justifies William Cullen Bryant in saying, “Truth crushed to earth will rise again.” And there is something in this universe that justifies James Russell Lowell in saying, “Truth forever on the scaffold, wrong forever on the throne, yet that scaffold sways a future, and behind the dim unknown stands God within the shadow keeping watch above his own.” And this is what the method of nonviolent resistance says to the individual engaged in the struggle. And this is why the nonviolent resister can suffer and not retaliate, because he has this strong faith in the future. This is a method, this is a technique, and this is a procedure. It is not at all without precedent. A brown man tried it in India. He looked over at the powerful British empire and he noticed all over vast and intricate military machinery. And in the midst of looking at all of this, something said to him—and he said to himself, “We cannot use this method.” And so he decided to confront physical force with an even greater force, namely soul force. And this brown man, Mahatma Gandhi, was able to free his people from the political domination and the economic exploitation inflicted upon them by Britain. And so those four hundred million people stand out today with their freedom through the method of nonviolent resistance.

And God grant that we will continue to move on all men of goodwill, and all those who are confronted with oppression in this world will move on with this method. Not with the method of violence, not with the method of retaliatory violence, not with any method that seeks to retaliate, but the method that seeks to redeem. And whenever we decide to do this, we will be able to emerge from the bleak and desolate midnight of man’s inhumanity to man and to the bright and glittering daybreak of justice and freedom and brotherhood for all people. God bless you. [applause]

At. ABAC-ABHSP.

15. See a discussion of these passages in note 8 to “The Death of Evil upon the Seashore,” 17 May 1956, p. 260 in this volume.

From Septima Poinsette Clark

30 July 1956
Monteagle, Tenn.

In the spring of 1956 Clark had been fired as a public school teacher in Columbia, South Carolina, when she refused to resign from the NAACP, as required by a new state
law prohibiting public employees from belonging to the organization. Determined to carry on her civil rights activism, she then became director of workshops at Highlander Folk School. King replied to her letter on 16 August.

Rev. & Mrs. M. L. King
Dexter Ave. Baptist Church
Montgomery, Alabama

Dear Rev. & Mrs. King:

The staff and director of Highlander Folk School invite you as a guest to spend a week or two with them.

The mountain top is cool and delightful especially at nights and we feel that you and your family can relax here in comfort. You deserve this and more for your courage.

For your information; room, board, and transportation will be furnished you. You may choose to come in during a workshop and stay on.

The enclosed folder will give you dates to choose from. You may write or call Monteagle 164 collect.

Sincerely yours,

[signed] Mrs. Septima P. Clark
Workshop Director

ALS. MLKP-MBU: Box 14A.

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1. Septima Poinsette Clark (1898–1987), born in Charleston, received her B.A. (1942) from Benedict College in South Carolina and her M.A. (1945) from Hampton Institute in Virginia. Clark began teaching in 1916 and four years later campaigned against job discrimination in the teaching profession. Clark later joined the NAACP and participated in a class action suit that in 1945 established teacher pay equity. Recruited by Myles Horton to work at Highlander, Clark became an influential leader in the civil rights struggles of the late 1950s and early 1960s. She was instrumental in creating citizenship schools throughout the South and served as director of education for the SCLC. She was one of the few women to serve on SCLC's staff and executive board. Her autobiographical publications include Echo in My Soul (1962) and Ready from Within (1986).

2. See pp. 349–350 in this volume.

From Medgar Wiley Evers

31 July 1956
Jackson, Miss.

After meeting King at the NAACP national convention in San Francisco in June, the organization's Mississippi field secretary invites King to speak in Jackson. King

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1. Medgar Wiley Evers (1925–1963), born in Decatur, Mississippi, graduated from Alcorn A&M College in 1952. He served as the NAACP's first field secretary in Mississippi from 1954 until 1963 and was