I have reviewed the transcript of my oral history interview by the Barclay Civil Rights Scholars on Friday, May 15, 1992. I grant permission to the scholars to include all or parts of the transcript in their proposed publication on the struggle for justice in Baltimore, Maryland.

This permission is granted subject to the following conditions:

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We gratefully acknowledge receipt of the above permission and agree to the stipulated conditions.

[Signature]
[Date] July 2, 1992

[Signature]
[Date] July 2, 1992

Gertrude S. Williams, Principal
Barclay School

Jo Ann D. Robinson, Instructor
(Morgan State University)
June 29, 1992

Dear Gren,

Here is the transcript of your oral history session with the Barclay Scholars. They enjoyed it; Mrs. Thornton and I enjoyed it; we hope you did too. Enclosed also is a permission form which we hope you will sign and return. We'll send back a copy with the signatures of Gertrude and me. One of my summer goals is to scout about for a method of publishing at least excerpts from each interview which the students conducted. If you have any ideas let me know. I'll keep you posted.

Enclosed also are copies of snapshots of your visit and a copy of the latest BARCLAY BUGLE. See page 2.

On a different, but related tack: Do you think that if we started this summer we might be able to persuade John Lewis to be the speaker for Barclay's 8th grade graduation next June? Would it be helpful and OK to mention that Barclay was Chris' first school? Would you be comfortable putting in a good word if we did try this?

I'll be around through Thursday of this week if you have a moment to give me a call. And then I'll be at Box 80, Gunflint Trail, Grand Marais, Minnesota through August 6.

Thanks again for participating in our project; it was pretty neat.

Best regards,

[Signature]
TRANSCRIPT OF ORAL HISTORY INTERVIEW WITH
MR. GRENVILLE WHITMAN BY
THE BARCLAY CIVIL RIGHTS SCHOLARS
BARCLAY SCHOOL, 2900 BARCLAY STREET
BALTIMORE, MARYLAND
FRIDAY, MAY 15, 1992

Cereanda Pittman: Welcome and thank you for coming. We are the Barclay School Civil Rights Scholars. We study how people made important contributions to the civil rights movement. The reason we have invited you to visit us is because we would like to hear your experiences in the struggle for equal rights and justice. We would like you to know that this interview will be taped and that we hope to print parts of this interview. We will send you a copy and ask your permission before we print it.

Grenville Whitman (hereafter GW): Thank you. Good morning, scholars. My name is Gren Whitman and I live over on Guilford Avenue, and I've lived on Guilford Avenue now since about 1969, so I've been living in this neighborhood for a long time. I wanted to just take a few minutes to explain to you how I got involved in civil rights movement back in the early 1960s. Quite a number of years ago, and certainly before any of you were born. I grew up in New England. And there are not many black people in New England, at least there didn't use to be. And there certainly weren't when I was a young person. And so I had no personal experience living with or working with or going to school with, or even playing with black kids. When I was, I joined the army in 1958 and immediately began to live with, work with, play with, black, other black men, or black men. The army had been integrated in 1952 by President Truman who issued an executive order saying the armed forces will be integrated. Everyone will be treated equally in the armed forces. So even though the rest of the country for several years was
Barclay Whitman

Segregated, and blacks and whites just didn't live and work and play together. In the army, in the armed forces it was a totally integrated society. And that's very important, I think. Because in many ways the armed forces is still a very liberal, integrated society in a society that is still racially divided in many ways. Anyway I had the awful experience of going into the deep south as a young person as a soldier. I went into Alabama, I went into Texas, and I went into North Carolina. In fact I spent my whole 3 years in the south, which was entirely segregated at that point. When you went into a bus station, when I left Baltimore and I went south to Alabama and I got off in the bus station, there would be the whites only waiting room and what they called colored at that time, colored and white. And there were colored drinking fountains and white drinking fountains. Everything was segregated. And so I had the peculiar experience of when I was on an army base, everything was integrated. The barracks were integrated, the mess halls were integrated, where we drank beer, the enlisted men's clubs were integrated; everything on the post was integrated. Integrated sports, integrated studies, everything. The minute you stepped off a post, an army post in the south, you were back in the segregated areas again. There were two USO clubs in every town, one for black soldiers, one for white soldiers. I don't mean to elaborate on this but I think you all may find shocking that in fact there was real segregation and black people could not go in certain areas, in fact were arrested and put in jail, and worse, if they violated these codes. And so for 3 years I was in the service, and everywhere off the post it was segregated. I didn't like it at all. And towards the end of my service the freedom rides, well, the freedom rides occurred in 1960, and they came down from North Carolina. And so right where I was, history was being made. They were coming down through Durham and Raleigh and Monroe and Charlotte and people all were getting arrested. So all the
time we’re still on the post watching all this happen. And then in 1961 the sit-ins started. And that was even more exciting to me and to other people that I knew in the army who were friends of mine because these were young people, these were students who were doing the sit-ins and anyway, after I got out of college and I had gotten my degree in 1964, I joined what was called the Mississippi Summer Project, in which we went down into Mississippi and spent about 3 months. We meaning I and several hundred other college students, mostly white but not entirely by a long shot, working in black communities in Mississippi, helping people register to vote. If they couldn’t actually register we were registering them in what was called the Mississippi Freedom Ballot. And I won’t go into that, but we were trying to get people registered to vote. We were running freedom schools for students to teach them black history for the most part. And to teach them history that they probably hadn’t gotten in their school. Everything was still segregated then, too. And this was 1964. I believe it was in the summer of 64 that President Lyndon Johnson signed the civil rights act which got rid of segregation, I think it was ’64, was the public accommodations act and in 1965 was the voting rights act and the civil rights movement up to that point, those were the 2 goals the civil rights movement had been seeking, get rid of segregation and allow people to vote. And so those 2 events were very important, ’64 public accommodations act and ’65 voting rights act. The little, the role that I played was minor, compared, but the role I played was minor, but there were so many people involved that it all added up to a large movement. And there were famous leaders, of the movement, but it couldn’t have been done without a large number of just ordinary people who got involved, and that’s how I got involved. Hit me with your questions.

Careena: What is your occupation and does it have anything
to do with the civil rights movement?

GW: Well my occupation, I work as, I work with another fellow and we help non-profit organizations strengthen themselves. We work with women's organizations; we work with organizations of elderly people; we work with environmental groups; we work with the Baltimore American Indian Center. I'm just trying to think of some groups we're working with right now. And most of the groups that we work with are trying to, are engaged in social change activities. The Indian Center wants to help their community get jobs and stop drinking and stop using drugs and get a high school education. The senior organization wants better medical care for themselves. The environmental group wants clean streams. So it's not civil rights; it's not precisely civil rights, but it's social change. And so in a sense I'm still doing the same kind of work that I was involved in 20 years ago. Does that answer your question?

Carenda: Yes.

GW: Alright.

Lonnie Williams: What was it like to live in Baltimore before the civil rights movement?

GW: Well that's very hard for me to answer because I really, I wasn't living here in Baltimore until 1960, until 1966, and by 1966 an awful lot of the very overt, very observable forms of racial segregation had been eliminated. There was no more segregated facilities officially, legally. So I can't, I think, I talked about going into the south and seeing what it was like before the civil rights act of 64 and 65 and I think that would probably answer your question. It was awful. I didn't like it. An awful lot of people didn't like it even though they may have gone along with it.
Carenda: How has Baltimore changed as a result of the civil rights movement?

GW: Oh, well it's changed in, huh, huh. First of all there isn't any more legal segregation in any facilities. You can, a person can buy a house anywhere they want; they can live anywhere they want. They can go anywhere they want. They can socialize with anybody they want to. So there's no more legal separation, legal segregation. Number two is, the voting rights act has effectively, the major change in Baltimore has been the shift from a basically white political structure to, a dominant white political structure, to a dominant black political structure. So there's been a complete shift in the color of the mayor, the mayor's office and other offices in the city. There was an effort last year to re--; it's still an issue; there aren't, even though the city is majority black now, there still isn't a majority of blacks in the city council and this is still an issue in the city. But the legal barriers have been removed, and I think that's very important. And that's a huge change.

Tony Cappelletty: Did you participate in the 1963 March on Washington? If so, please tell us why you went and share some of your memories of the March with us.

GW: I didn't. I did not go on the 1963 civil rights march. At the time I was up in Boston, and it just seemed too far to go and I didn't go. Several hundred thousand other people felt a little differently but (laughs), I didn't make that party.

Carenda: What were you doing when you learned about the
assassination of Dr. King?

GW: I remember the exact moment. I was at 2525 Maryland Avenue in Baltimore, and I was in the process of putting out a little newspaper, which we called PEACE AND FREEDOM NEWS and Walter Lively who was a black activist here in the city, walked in the office and said that King had been shot, and we immediately changed the front page and put a big picture of him on the front page. So I certainly do remember that.

Lonnie: How did you first react, what was going through your mind, when you heard about the assassination?

GW: Well, we were horrified and very upset and very sad, and we were also afraid about what would happen, because we knew there was going to be terrible reaction to it, and in fact of course there was. These are very good questions by the way. (Laughs)

Carenia: What happened in Baltimore as a result of Dr. King's murder and did it affect your life in any way?

GW: Well as you probably know there was what some people called a riot and what some people call a rebellion, it depends on your point of view. Here in Baltimore, the interesting thing in Baltimore, even though there were a lot of buildings burned down and a lot of people were arrested, and probably quite a few people were injured, there wasn't nearly the number of people killed here in Baltimore as there were in other major cities. And I think that's just, I think that's interesting, and I really don't quite know the reason for it. But it's possible that the police department had been reorganized in the middle sixties and it's possible that the reorganized police department showed some restraint. But very few people were killed. But the city was occupied by national guardsmen. There was a
curfew. You couldn't go out at night. You couldn't buy beer, which affected me tremendously.

Scholars: Laughter.

GW: They closed all the liquor stores. They may have closed the gas stations, or at least they may have closed the gas stations in certain parts of the city, so that people couldn't get gas to light fires. And this went on for several days. And the mayor, Mayor D'Alesandro, had just been elected to office, and I don't think he felt good about being mayor the rest of his time in office and didn't run again. He didn't run a second time. Spiro Agnew called in a lot of black, he was governor at the time. I don't, never did like him and I still don't so...

Mrs. Thornton: (inaudible)

GW: He's a despicable character but at any rate he called in a lot of black leaders into his office and, over in the state office building on Preston Street. And he started lecturing them and he berated them and he harangued them and everything else. And one by one they just started getting up and walking out of his office; they just left. They just got up and left and left Spiro sitting there practically talking to himself. But the interesting thing about that was he made a name for himself as the law and order governor and Richard Nixon just thought he was great, and Spiro Agnew wound up as vice president, so as a result of that meeting. I believe he became vice president. So you never know what is going to happen (laughs) when you go to a meeting, but, does that answer your question?

Carenda: Yes.

GW: I got a little long-winded, but it was pretty wild.
We drove around the city taking pictures, we, two of us, we tied a black ribbon around our aerial. We went all over the city taking pictures. We went into one place and were taking pictures and guys were saying don't take pictures of this, don't take pictures of this, you know, and then they left and this old guy came out and he says, yeah, take pictures, take pictures.

Scholars: Laughter

GW: So we took pictures. (laughs) We got some pretty wild pictures, too. It wasn't nice. But our pictures were better than anything in the SUN papers I'll tell you that. PEACE AND FREEDOM NEWS came out with some good pictures.

Tony: Do you think that things have changed where race is concerned since you were a child or are the problems just as bad?

GW: Well in view of, since I got the invitation, we had a rebellion or riot in Los Angeles that I consider to be a very serious event and I guess everyone else in this room does too. Yes, things have certainly changed since I was a child, because of the elimination of legal segregation. The laws on race have all been eliminated. It used to be that the goals were to get rid of segregation in public accommodations and get people the right to vote. Period. I shouldn't say get people the right to vote. Everyone has the right to vote. The point was that people weren't allowed to vote. So everyone now, there's no segregation, and, legally, and everybody can vote. But we still got problems. So what's going on folks? I feel like Rip Van Winkle. I woke up the other day and it was like 25 years ago and here was Los Angeles on fire all over again. Only it was worse this time, I think, much worse this time. A lot more people were killed this time than in 1965. So what
this country has yet to do is address, not race, but class and the people who are rioting in the streets are not middle class people. They are not rich people. They are people who are poor. And there are poor blacks and there are rich blacks. And there are poor whites and there are rich whites. And there are poor Asians and there's rich Asians.

And I guarantee you that the struggle is not between the races, even though that's what the power structure would like you to believe, like us to believe. But it's a class struggle. It's a class struggle to get the poor out of poverty. And in order to do that you have to redistribute wealth and that means that you have to take money from the rich people, and the rich people do not like to give up their money, I assure you. And so in a nutshell there are tremendous racial divisions in this country as everyone in this room is well aware of. And yet it's easier to overcome those divisions, deep though they may be, than it is to overcome the class divisions in this country which no one even wants to talk about because they're so scary.

Baruke Griffin: I have a question. Through all the stuff you've done in the civil rights movement, were your parents at all any support in what you were doing?

GW: Sure. What else can I say? They supported me right down the line. Said you're crazy. You want to go to Mississippi? You're crazy but go ahead and we'll support you. And in fact they joined a group of parents, a group of parents got together saying, gee we better form a group of parents to make sure that our kids are not going to be injured and killed in Mississippi. So they joined a group of parents, you know, people were killed in Mississippi that summer. I'm sure you're aware of that.
Jo Ann Robinson: Could you say just a little, talk a little bit about your Mississippi experiences, things that you remember from that.

GW: My Mississippi experiences. They seem, they seem very minor compared with sort of the broader sweep of history. And this 1964 seems like a very long time ago. But it was a very scary, very, I would say it was a very frightening experience to go into Mississippi as a civil rights worker. The entire state was up, in an uproar with the prospect of civil rights workers coming into the state to disrupt things. Partly they were angry and partly they were very scared. They were very scared and they were very angry. So everybody was scared. And in a situation where everyone is scared, bad things happen. Really bad things happen. In fact it's probably interesting that more people weren't killed and more people weren't injured that summer of '64. But what happened was that Mississippi was in fact the worst state of all, of all the bad states, Mississippi was the worst of all. And not only that, it was the poorest state in the country. Absolutely the poorest state. There was more poverty in Mississippi per person the anywhere else. And the idea of the Student Nonviolent Coordinating Committee people and the CORE people, which is the Congress of Racial Equality, and the NAACP, their idea was if we can crack Mississippi, we can crack any other state. If we can deal with the worst state in the country we can deal with any other state. I learned a couple of years ago, when I was back in Jackson, Mississippi and I was in Alabama doing some work with some hunger groups, that in fact Mississippi isn't the worst state anymore, it's Alabama. Mississippi is 49, so big deal you know.

Scholars: Laughter.

GW: Now Alabama is 50 instead of 49 and Mississippi is 49 instead of 50, but things are still pretty bad there. But at least people can vote and there are black representatives from Mississippi now and there certainly are in the state
legislature, are there any black representatives in Congress
from Mississippi? I don't think so, but there certainly are
state and local offices and so things really have changed a
lot in Mississippi. But again, there is, there's no
segregation in Mississippi; there's voting rights in
Mississippi and yet people are still dirt poor. So there's
something else going on than just voting rights and public
accommodations.

J. Robinson: Were you ever personally in danger while you
were down there, did you feel in danger?

GW: Yeah, I felt in danger the day I set foot in the state
until the day I left. When we, I worked in a place that was
probably safer than other places. I worked on the coast in
a little citye called Biloxi, Mississippi. But we used to
go back into the countryside to get people registered. And
that was very scary. In those days we weren't as
enlightened as we were, and we wouldn't allow any women to
go with us. So this was men's work. You know, men's work
was going to go out into the countryside and register people
to vote. So us brave men (laughs). The minute we got in
the car we started going like this and you know, we were
scared out of our minds.

Scholars: Laughter

GW: And one of us would drive. And one of us would look
out of the back. And the other one would look at the front.
OK, and this is how we drove around those roads, because we
were so scared of the police and other people. OK, we did
not want to be stopped anywhere out from a town. This was
really scary. When we got to where we were going we would
call in. And we would call back to the office every 30
minutes. And if we didn't call back to the office ever 30
minutes they'd pick up the phone and call the FBI. Because they figured we were in trouble. We'd be calling in every, every 15 minutes, every half an hour to tell them that we're still ok here folks. This of course is in the United States. But we didn't think that Mississippi was part of the United States at that point. I'll tell you another funny thing. This is a, and then Patricia I'll get to you. All the antennas on cars had confederate flags on them. Every car you saw had a confederate flag waving on the antenna. And one day we were standing somewhere and a truck or a car drove by and it had an American flag on it and three of us all at once said, there's an American flag! Because it was so unusual to see a American flag flying an antenna in Mississippi, but. Ok, Patricia.

Patricia Cuffie: Did you face any problems or prejudice because of your helping black people?

GW: I don't think so. I feel, no, I think that people admired me more so than anything else. What can I say. No I, oh

Mrs. Thornton: What about within your peer group within that particular time period?

GW: I didn't care what they thought. No, no. Because it was very interesting. We were absolutely right in those days. We were absolutely right. No one was going to tell us that we were wrong. Because things were very simple. Things seemed very simple at that point. If a person can't live where they want to live, they got to live where they want to live. People can't vote, they've got to vote. And things were very simple. And things don't seem so simple anymore. (laughs) They don't seem so simple anymore, but
In fact people have to be able to eat. They have to be able to have a place to live. They have to be able to feed their families. They have to be able to take care of their families when they’re sick. And so things, in that sense, are still very simple. And these rights, these human rights; it’s not civil rights anymore, now it’s getting to be human rights. And these are very simple too. And as soon as the United States government figures that one out we’ll have a law that says, you know, everyone’s going to eat; everyone’s going to have a place to sleep; everyone’s going to have health insurance and everyone’s going to be able raise their families, etc.

Baruke: How do you feel about the way people today deprived of all the rights that people fought for. How do you feel about that?

GW: Say it again, say it again, Baruke.

Baruke: Example, teens out, people out there do not take seriously what they have, people did not have it back then. How do you feel about that?

GW: You mean people don’t appreciate what they have now?

Baruke: Yes.

GW: You know, that’s a hard thing to answer. It’s just like I appreciate, and anyone of my generation, appreciates now not having segregated facilities, but it’s hard to tell someone who’s never experienced that what a relief it is not to have that. So if someone was poor and is now rich, yeah they’re glad not be poor any more. Say your question again. An interesting question.

Mrs. Thornton: Maybe, I think he’s saying, do you feel that
your work with, and you tell me if I'm incorrect, because I'm sort of feeling the same thing. Do you feel that your work was sort of in vain because the young people of today don't appreciate having the opportunity to exercise these rights and many of them don't even take advantage of the rights that are out there.

GW: Yeah, ok. I don't dwell on that too much. The rights are there, if they wish. The point was that it's there if you want it. It didn't used to be there if you wanted it. Now it's there if you want it. If you don't want to exercise your right to vote, I don't care, well actually I do care.

Scholars: Laughter.

GW: But that's up to you and you can live where you want to live, you know, if you can afford it. That's the problem. It used to be, well, you know I got a right to sit at this Woolworth's counter and have a hamburger. It didn't use to be that way. But what if you don't have the money to buy that hamburger. You can sit at that Woolworth's counter until you starve, and it's not going to do you any good. But, no I think it's, no, the point was and the point still is (laughs)

Scholars: Laughter

GW: Make it possible for people to do what they want to do and don't deprive people of their rights. And then if they want to exercise their rights, or if they don't want to exercise their rights it's up to them; it's up to them. Individual decision they call it.

J. Robinson: This is our last round. And we're kind of
breaking the mold a little bit, and that's good, I think.
But this is your last chance, scholars, this semester, to ask

GW: I'm the last, I'm the caboose. I'm the back of the
bus, huh?

Scholars: Laughter

J. Robinson: We always save the best to the last.

GW: Best to the last huh? OK

J. Robinson: But if you have any other questions that
anyone would like to throw at Gren, I'm sure he'll field
them for you.

GW: Patricia

Patricia Guffie: Have you ever met or heard any famous
leaders speak before?

GW: Oh sure. In fact one of the things that I really feel
good about is that John Lewis, who used to be the chairman
of the Student Nonviolent Coordinating Committee, is now a
representative from Georgia in the Congress. When my son
was born we were in Atlanta and we didn't have any money at
all, because we were working for the Student Nonviolent
Coordinating Committee, and they didn't pay very well.

Scholars: Laughter.

GW: And we lost our apartment and we moved, and I had an
infant son, I mean he was less than a month old, and John
Lewis let us move into his apartment with him. And he let
us have his bed, and he slept on the couch and we put my son
in an old orange crate in John Lewis' apartment. John Lewis
to me was a very inspiring person; he wasn't a very good speaker. He isn't a very good speaker. He was born with a speech impediment. And he has a very hard time speaking.

But believe me, he makes himself very clear. Everyone here knows the Selma March, from Selma to Montgomery in 1965, which led to the voting rights act. But what people don't know is that there was a little march ahead of that where people were severely beaten by the police. They started in Selma and they went across the Edmond Pettus Bridge, and they were told to stop! by the highway patrol. Stop! And John Lewis took one more step. And got his head really badly injured. But that to me was a very inspiring thing.

Julian Bond, I worked with Julian Bond, and of course I mean he is still in the news. Stokely Carmichael, changed his name to something, but he's still in the news. Rap Brown, he's somewhere doing something.

Scholars: Laughter.

GW: And he's got to be a character. H. Rap Brown said you think Stokely Carmichael's bad, wait till you get me. Gee, some of the other people. The local leaders. You've already had people like Parren in here and more of them, very very important Judge, Judge Watts, very important, courageous local folk here. But I didn't rub too many shoulders with the rich and famous or even the famous.

Scholars: Laughter.

Devin Johnson: What schools did you attend?

GW: Well, I went to school in New England and then I went to a college called (ineudible) College, and it only took me 8 years to get through there.

Scholars: Laughter.
GW: And I haven't been to school since. Not that I don't like school.

Patricia: When you were in New England when the problems of racial segregation was happening in America, did it affect New England in any way?

GW: Well it did. It did to a degree. For example, there were always black people living everywhere in this country, not just the south, although a lot of black folk lived in the south. So there were long standing black communities in New England. For example in Boston there was a long standing black community in Boston. And yet in New England there weren't segregation laws. You could theoretically live where you want to, and you could vote. There were informal agreements that prevented people from living where they wanted to do, like in fact, this is still a problem today. And there are still people who work on this problem. A real estate agent, if a black couple walked in and said I want to buy a house, we want to buy a house they'd say, oh, ok, we'll go over here. I'll show you houses over here. But if a white couple walked in the real estate agent would say well ok I'll show you houses over here. So that's not legal anymore but it was then and it was practiced. George Wallace always said that the north was always dumping on the south. Northern people were always dumping on southern people saying oh look how you treat your blacks. He said wait till the civil rights movement comes north, and then you're going to really see problems and he was right. He was really right. I really think he was right. Old George was shot 20 years ago yesterday here in Maryland, and is still living as a suffering man and the person who shot him is still locked up out in Hagerstown. He'll make parole in
8 years, if he makes parole. George Wallace was a very disliked person in many circles. But he was a very liked person in many circles. He was a very divisive person. But he spoke the truth a lot of the time. I didn't like him.

Scholars: Laughter.

GW: But in retrospect, he spoke the truth about a lot of things. And I was (inaudible)

Scholars: Laughter.

Mrs. Thornton: I'm interested in 2 statements that you made and I (inaudible) in my notes - elimination of legal racism.

GW: Yes.

Mrs. Thornton: And also that the struggle is not a struggle of race but, I call it, economic empowerment that's necessary to change what's happening, that will bring about human rights, as you stated, for all.

GW: Um huh, thank you. Yeah, class is sort of an outmoded term now, but economic inequities, economic unfairness, there'll always be unfairness in this world. But the important thing is to try to make things as fair as we possibly can. And quite frankly, what happened in Los Angeles in the last few weeks ago, was not surprising at all. In fact I think some people are very surprised that it didn't happen in far more other places. The cities are tinderboxes right now. And Washington knows it. The mayors know it. There's a march on Washington tomorrow, save our cities march tomorrow, just like we were marching on Washington 20, 30 years ago. There's still marches on Washington. So a lot of things haven't changed. The thing
that's good about this country is that you can express yourself, and you can to one degree or another, as an individual, change things. You usually have to get together with others to do it, you have to join with others and, but if you do, you as an individual can contribute to social change.

Scholars: Applause.
Lamont Williams: Thank you very much for sharing with us.
As a token of our appreciation please accept this remembrance from a trip that 9 members of our group recently made to the National Civil Rights Museum in Memphis, Tennessee.

GW: Oh, thank you very much I really appreciate this. And I hope that next year, let me open it now, oh, listen, thank you very much, that's very nice.

Lamont: We have one final request.

GW: OK

Lamont: This is our photographer, Syreeta Byrd. May she take your picture?

GW: Of course she can take my picture.

(General conversation during picture-taking)

GW: I hope that next year you can go to Atlanta and go to the King Center and see King's boyhood home, where he was born. Because it's a very, very moving experience. And the Ebenezer Baptist Church where he preached. And also go to the Carter Library.