

MARTIN LUTHER KING: HUMANITY'S ASPIRATION-HERO



*A programme recalling the universal vision and
inspired leadership of the late Reverend Dr. Martin
Luther King, Jr.*

*29 November 1977
United Nations, New York*

INSIDE FRONT COVER
BLANK

MARTIN LUTHER KING:
HUMANITY'S ASPIRATION-HERO

Photo Credits:

Richard Howard: pgs. 4 (bottom), 6, 8, 12, 14
20, 24, 40 (top), 41..

Lloyd Hart: pgs. 2, 4 (top), 27, 28, 39
40 (bottom).

Front cover photo: Jeff Kamen

Printed as a special supplement to the United
Nations Meditation Group Bulletin.

Copyright © 1977 by Sri Chinmoy.

**MARTIN LUTHER KING:
HUMANITY'S ASPIRATION-HERO**

(iii)

(iv) BLANK

MARTIN LUTHER KING:
HUMANITY'S ASPIRATION-HERO

29 November 1977
Conference Room 4
United Nations, New York

Opening meditation and remarks:
Sri Chinmoy, Director
United Nations Meditation Group

Three songs
The UN Meditation Group Singers

Speakers:

Mr. Paul O'Dwyer
President of the City Council of New York City

Ambassador Salim Ahmed Salim
Permanent Representative of the United Republic
of Tanzania to the United Nations
Chairman, Special Committee of 24 on Decolonization

Ambassador Leslie O. Harriman
Permanent Representative of Nigeria
to the United Nations
Chairman, Special Committee against Apartheid

Ambassador Al Lowenstein
United States Mission to the United Nations

Dr. Robert Muller
Deputy Under-Secretary-General
for Inter-Agency Affairs

Mr. Donald Keys
NGO Representative, Planetary Citizens

Mrs. Coretta Scott King

One song
The UN Meditation Group Singers

sponsored by the United Nations Meditation Group



Sri Chinmoy (centre) leads opening meditation.

(2)

Jeff Kamen (WPIX-TV News Reporter): Ladies and gentlemen, the members of the United Nations Meditation Group would like to welcome you to today's programme. We have come here today to honour the memory of Nobel Peace Prize winner Reverend Dr. Martin Luther King, Jr. We are honoured to have with us today Mrs. King and other distinguished guests. First please join Meditation Group Director, Sri Chinmoy, in a moment of silence.

Sri Chinmoy leads a short meditation.

Jeff Kamen: The United Nations Meditation Group singers will now offer two songs in tribute to Martin Luther King, Jr.

The singers perform "O Martin Luther King" and "I Have a Dream."

Jeff Kamen: Martin Luther King, Jr. freed many people, even some reporters. In many ways he liberated me. Twelve years ago I was assigned to radio reports on Dr. King, virtually everywhere he went. And that brought me face to face with him, his philosophy of creative non-violence and the tremendous changes he was helping to bring about in the United States. Dr. King's charisma, I learned, was drawn not from the love of power, but rather from the power of love. He never forgot for a moment exactly who he was, a humble servant of God. The United Nations Meditation Group singers will now offer Dr. King's favorite hymn, "Precious Lord."



The United Nations Meditation Group singers perform original songs by Sri Chinmoy dedicated to Dr. Martin Luther King, Jr., some of which were composed to the civil rights leader's own words.



Singers perform "Precious Lord."

Jeff Kamen: Martin Luther King, Jr. loved India's Mahatma Ghandi, the architect of non-violence. From India has come another great soul, Sri Chinmoy, Director of the United Nations Meditation Group. He sees Dr. King as "Humanity's Aspiration-Hero." Sri Chinmoy.

Sri Chinmoy: Martin Luther King, beloved king of the heart-world, unhorizoned vision of the mind-world, hero-warrior of the vital-world, life-sacrificer of the body-world, to you my aspiration-dedication-life bows.

The Saviour-Son gave humanity the lesson of compassion and forgiveness. India's Mahatma Gandhi, with his message of non-violence, proved to be an excellent student. In America the Absolute Supreme chose you to be His unparalleled student, to love divinely the soul of His creation and to serve unreservedly the body of His creation.

We, the members of the United Nations Meditation Group, bow to you lovingly, devotedly and soulfully.

Jeff Kamen. In the earliest days of the American civil rights movement, there were few white people who would put their names, their lives, their reputations on the line. One man had no trouble doing that because it was his very nature. He has come here today to share with us a few thoughts. He has spent a life in dedicated service to the people of the city of New York, to the United States and to the world. He is the City Council President of New York City, Mr. Paul O'Dwyer.



(6)

Mr. Paul O'Dwyer

Mr. Paul O'Dwyer: Friends, Mrs. Coretta King, I am grateful for the opportunity of joining with so many people in this meditation ceremony and to be at a place where Sri Chinmoy is. It is altogether appropriate that he conduct the services here that commemorate the life and times of Martin Luther King because he is an apostle of peace and an apostle of non-violence. I think it is important for us at this time in the history of the world, that we contemplate on the tremendous problems that confronted Martin Luther King at the time that he embarked on a most difficult assignment. It is quite easy when one suffers from tyranny and oppression for over centuries to resort to violence. It is not easy to attempt to lead such people into an atmosphere of non-violence to bring about the end of the problems which have caused so much difficulty in the world.

Today more than ever the lessons taught by Martin Luther King are important in many parts of the world. Amnesty International has told us that the governments of the world have shown a pretty poor example with respect to righteousness and decency and that in many areas torture is committed by the governments against their own citizens. Indeed, an example which would make necessary the tremendous lessons that have been taught to us.

Again let me say that these tributes do not come often enough. The lessons which we learned almost ten years ago should be repeated and repeated and repeated until such time as they have sunk into every angle and part of the whole hemisphere. Thank you.



(8)

Ambassador Salim of Tanzania

Jeff Kamen: Dr. King was a difficult taskmaster. He insisted on truth. He taught that to be a peacemaker you have to be courageous: you have to dare to look the hounds of war in the eye and make them back down, because you know you are right, that you are doing God's work. One such man who is here today deserves special acknowledgement because he is in the middle of doing that thing right now. He will not speak, he has come merely to bear humble silent witness to how he feels about Martin Luther King, Jr. That man is the extraordinary Ambassador to the United Nations from Egypt, Ambassador Ahmed Meguid, and I think we should acknowledge his presence. Ambassador Meguid.

(applause)

Jeff Kamen: As Dr. King was transforming the face and heart of America, brave people in the third world were emerging from the darkness of colonialism. They and Dr. King felt a special oneness even though they had not met. They drew inspiration from one another despite incredible boundaries of distance and culture. I have the honour of introducing to you Ambassador Salim from Tanzania.

Ambassador Salim Ahmed Salim: Mrs. Coretta King, ladies and gentlemen,

The Reverend Dr. Martin Luther King, Jr. has undoubtedly gone in the annals of history as one of the towering figures of our era. It is impossible in a short period to talk of either the accomplishments or the inspiring feats of this great man. His contri-

bution to the struggle for freedom and human dignity has transcended geographical boundaries.

Like the great Mahatma Gandhi, Martin Luther King provided an extraordinary leadership in humanity's quest against the evil forces of racial bigotry and domination. Both these two great leaders did so through non-violent means. And yet most ironically, both died violently.

But it would be wrong to emphasise the methods of Dr. King's struggle without understanding the background circumstances. For I believe that one of Dr. King's singular contributions was his masterly understanding of the concrete realities of his own country as he launched the civil rights movement. He was against violence, but at the same time, he defied the violence of his opponents.

His confidence, courage and perseverance were refreshing. His preparedness to confront hardships—including arrests and jailing—for a just cause is a model for all those fighting for freedom and human dignity. Of course, he paid the supreme sacrifice for our common cause.

One of the most inspiring aspects of Dr. King's life was his understanding and commitment to oppose the injustices not only in his own country but in the world at large. His unequivocal early opposition to the Vietnam War is a case in point. So was his total opposition to colonialism and racism in Africa. In the process, he linked the civil rights struggle in the United States with the general struggle against foreign domination and injustice.

Yet with all the bitter experiences, humiliation and degradation, it is to the greatest credit of Dr. King that he was not an embittered man seeking revenge and reprisal. His was a life truly dedicated to

human equality, understanding and fraternity. In a sense, therefore, in him was symbolized some of the lofty goals of the United Nations. We shall overcome.

Jeff Kamen: As in Tanzania, in Nigeria as well, human rights are tangible. They exist. It doesn't sound like much until you examine the rest of the world. So I would like to introduce to you Ambassador Harriman of Nigeria.

Ambassador L. O. Harriman: At the turn of this century—in 1903 to be precise—the late W. E. B. DuBois wrote prophetically in his preface to *The Souls of Black Folk*:

“... the problem of the Twentieth Century is the problem of the colour line.”

It became the destiny of the Black people all over the world to struggle, throughout this century, to break this colour line and build *one humanity*.

They brought forth great leaders like a Gandhi and a Nehru, a Sun Yat-Sen and a Mao Tse-tung, a Nasser and a Nkrumah, and many others. All of them were driven not only by the urge to free their peoples but by a vision for the future.

Such a leader in the middle of this century was the Reverend Martin Luther King, Jr., who was impelled by a dream—a dream which was more powerful than the might of the bigots and their police dogs. It was a dream which gave faith to millions of people that they shall overcome.

The Reverend Martin Luther King, Jr. dedicated his life to liberate his people—the black people—but that led him, in fact, to a struggle to liberate all the people of this country. He became the



(12)

Ambassador Harriman of Nigeria

spokesman for the poor of all racial origins. He became the advocate of peace on earth, and of a decent foreign policy.

If the United States has emerged from the pathological sickness of the "cold war" and McCarthyism, and if it is able to think of morality in foreign policy, it owes more to the late Martin Luther King, Jr. than to anyone else.

We, in Africa, are acutely aware of this. We recognize the symbolism of the presence of Mrs. Coretta King and Andy Young, the two closest associates of Martin Luther King, as the spokesmen of the United States at the United Nations.

The United States has not yet aligned herself fully with us in the crucial struggle which is going on in southern Africa. But I wish to believe that its conscience has awakened.

The black people have paid dearly in the lives of their leaders even as they were being vindicated. We have lost the Reverend Martin Luther King, Jr., at a young age, as we have lost Eduardo Mondlane in Mozambique, Patrice Lumumba in Zaire, Amilcar Cabral in Guinea-Bissau, and, lately, Steve Biko in South Africa. The dying systems take away our beloved leaders before they go into oblivion.

But the struggle continues, with greater and greater faith in the ultimate triumph.

Yesterday, to be black meant to be oppressed, humiliated and despised.

Today, to be black has come to mean the burden of leadership, a vanguard role, in the struggle to free the whole of humanity of prejudice and iniquity, and to break down the barriers that segment it.



U.S. Ambassador Lowenstein displays magazine cover showing Martin Luther King, Jr. and his wife in consultation.

Those of us in the independent nations of Africa and the Caribbean and the black people of this country must join together, even more firmly, to see that southern Africa is free, and that black men and women can walk in dignity everywhere on the globe—for, when the black people are free, everyone will be free.

The Reverend Martin Luther King, Jr., was killed—but his dream lives on, more powerful than the armies of all the racists of the world.

The problem of the twentieth century, defined by the late DuBois, must and will be solved before the century is over.

Jeff Kamen: We are most fortunate that Al Lowenstein, President Carter's personal representative for human rights to the United Nations, has come to share some of his perceptions of Dr. King's gift to the world.

Ambassador Lowenstein: May I first say that to many of us this extraordinary photograph symbolizes why this meditation today is so important. And as we are in the presence of the spirit of Martin Luther King and the widow of Martin Luther King, I remember a child was once asked some years ago, "Who was the greatest President of the United States?" The child replied, "Franklin Eleanor Roosevelt." And it has often struck me that we are dealing with the remarkably phenomenal coincidence of a man and wife, the Dr. and Mrs. King, who together managed more than any couple since Franklin and Eleanor Roosevelt to say to the world that America is at its best. So in coming today in place of Andy Young, let me make just a

personal comment which he would make were he here: that the fact that we attend a session of the General Assembly in which the United States is represented by Coretta Scott King says something about the remarkable progress in our country of the ideals that Dr. King formed and organized and galvanized more than anyone of our time.

And that when Andrew Young became the United States Ambassador to the United Nations, it said what words never could have said. Dr. King, through the travail that he was so essential to in our country, had given the world this process by which a President of the United States, who, as Andy likes to say, was picked by the hands that picked the cotton in Mississippi and who twenty years ago couldn't even vote, has turned this country into a bastion in the world for the kinds of ideals that sometime in our lifetime we hope and believe and trust will become universal. Dr. King would have been proud to know that a president of the United States, in this building, said these words:

"All the signatories of the United Nations Charter pledge themselves to observe and respect human rights, and no member of the United Nations can claim the mistreatment of its citizens as solely its own business." Because that was what Dr. King was about. And we are all, whatever our backgrounds or race, our heritage, our concepts, our geography, our history, whatever different points in our own history we are all at, we share one small planet, on which, for the first time since Cain killed Abel, half the population of the world can be wiped out in five minutes. And if we don't find some way to share that planet for the good things we have together, we will find that there is

nothing left for us to share. In the course of Dr. King's life, he gave us in the United States a sense of what we could be, that we had needed for a long time. And I wanted to share just a few lines that may be the ultimate statement of what Dr. King meant to America, delivered by Robert Kennedy the day after Dr. King was murdered. Robert Kennedy had discovered in the course of his learning of the murder of Dr. King, what that loss represents to the world. He said something so extraordinarily prescient that I wanted to read it today, because it seems to me it should be at the center of what all of us think as we meditate on what Dr. King meant to us and ought to mean to us in the extraordinary times that we share.

"There is another kind of violence," said Robert Kennedy, "slower, but just as deadly, destructive as the shot or the bomb in the night, and that is the violence of institutions: indifference, inaction, slow decay. That is the violence that afflicts the poor, that poisons relations between men because their skins have different colors. That is the slow destruction of a child by hunger, by schools without books and homes without heat in the winter; until we learn at the last to look at our brothers as aliens, men with whom we share a city, but not a community, men bound to us in common dwelling, but not in common effort. And then we learn to share only a common fear, only a common desire to retreat from each other, only a common impulse to meet disagreement with force. What we need is not division or hatred or violence or lawlessness, but what Martin Luther King had come to personify: love and wisdom and compassion toward one another and a

feeling of justice toward all those who still suffer, whether they be white or whether they be black.

"My favorite poet," said Robert Kennedy, "was Aeschylus, who wrote, 'In our sleep, pain which we cannot forget falls drop by drop upon the heart until in our own despair and against our will comes wisdom through the awful grace of God.' Let us dedicate ourselves to what the Greeks wrote so many years ago, 'To tame the savageness of man and to make gentle the life of this world'. Let us dedicate ourselves to that same prayer for our country and for all people."

So in this session of the United Nations and in the presence of great acts of courage by leaders of countries long opposed to one another, we sense the spirit, the bond of compassion and love toward one another. We know that whether it's in the Koran, where Allah speaks to Mohammed about the only difference between Arab and non-Arab, or white and colored man is not in any spirit except in the degree of their righteousness, or whether it's in the Old Testament prophets, or whether it's in the teachings that Martin Luther King brought to us so prophetically and so continually from his own religious heritage, it is the same message. Each of us has to, as we meet together, find the applicability of what we know to be essential now as the priority of our agenda, as human beings, as nations, as representatives. And if it's true that Andy Young is symbolic of what Martin Luther King tried to do, and now speaks for our country here, and if it's true that in Mrs. King we have one of the preeminent souls in the world sitting amongst us, and if it's true that Dr. King's father was the man that brought the benediction to the

White House for the people of America, if it's true that the hands that picked the cotton in Mississippi picked the President this time around, so must it also be true that out of all of the hatreds and festering injustices that have pockmarked the whole of the human experience, this spirituality and this meditation, this quality has to now come through triumphant finally, lest the planet itself not survive.

So we hope that in some small way our country has contributed now something which over the years we would have liked to contribute sooner. And we hope that in response to that effort that we make now, there shall be that reciprocity of spirit from all the countries. And that instead of pointing out all errors, we realize that we all make errors. I come from a country and represent a people that gave the world the most electrifying battle cry for human rights in history:

"...that all men are created equal, and that they are endowed by their Creator with certain unalienable rights...life, liberty and the pursuit of happiness." And we gave that battle cry while we had slavery. So we know out of our past, as in the past of every people, there are these blessings and promises and broken promises and hopes. And that somehow now with Martin Luther King hovering with us, participating in us, we have to figure out a way we can translate all these delayed aspirations into something that will work for all people everywhere.

The greatest words may come from the people who gave us Martin King in America, from the old spirituals. And I often think during the difference of negotiations and the quandary that we're in of



(20)

Dr. Robert Muller

trying to figure out how we do what we know from all the quagmires that have built up and the cobwebs that are keeping us from doing what we should do, of the spiritual which ended,

"Often I wonder why I must wander
Over a road so rugged and steep,
While there are others living in comfort
While of the lost I labor and weep. . ."

That was Martin Luther King's life, that was his contribution. And I suppose that his answer to that remarkable quartet of lines would have been another set of lines which was,

"Through many dangers, toils and snares
We have already come.
'T was grace that brought us safe thus far,
Grace will lead us on."

That's why we're here. And that's why we're grateful to the people who organized a programme like this to try to bring together past divisions into something that will lead us, in the words of Aeschylus, "to tame the savageness of man and make gentle the life of this world."

Jeff Kamen: I now have the pleasure of introducing to you a great visionary of the United Nations, Robert Muller, Deputy Under-Secretary-General for Inter-Agency Affairs.

Dr. Robert Muller, Deputy Under-Secretary-General: At every epoch of history, there are a few exceptional human beings who are blessed with a correct vision of the place of man on Earth and in the universe. This vision is always basically the same:

— it recognizes the oneness and supremacy of the human family, irrespective of creed, colour, lan-

guage, sex or any other distinctive characteristics;

—it recognizes each individual human being as a unique miracle, a cosmos of his own, never to be repeated again in all eternity;

—it rejects all violence as being contrary to the happy society;

—it preaches love and care for our beautiful and so diverse planet in the fathomless universe;

—it sees each human life and society as a part of an eternal stream of time and ever ascending evolution;

—it recognizes that the ultimate mysteries of life, time and the universe will forever escape the reach of man and therefore bends in awe and humility before these mysteries of God;

—it advocates gratitude and joy for the privilege of being admitted to the banquet of life;

—it preaches hope, faith, optimism and a deep commitment to the moral and ethical virtues of peace and justice distilled over eons of time as the foundations for further civilization.

Only people with this type of vision do ultimately survive in the memory of man. They are the great religious leaders, the great philosophers, the great artists and the great humanists of all times. They sing a breathtaking hymn to life, to our planet and to the universe.

Our time has been fortunate to count many of such great people, whose number might well be on the increase. We were blessed with a Gandhi, an Albert Schweitzer, a Sri Aurobindo, an H. G. Wells, a Teilhard de Chardin, a Toynbee, and nearer to us, the Secretaries-General of the United Nations and a Mother Teresa. Last, but not least, it was the turn of the American soil which pro-

duced such a great human being, Martin Luther King. It did it in the true American way: Martin Luther King had his roots in Africa, bore the name of a European and professed a Christian faith born in the Middle East. His life and work overflow with the unmistakable accents of true vision and greatness. One could quote endlessly thoughts and words of his which make one's heart vibrate, which inspire, which elevate, which make us feel better, greater and proud to be a human. Everything he did and said bore the stamp of that same great human dream which is also being sought here under this roof. This is why he was described as a first citizen of the world, a man of all ages and of all continents. We find in him the same ultimate message which was left to us by Dag Hammarskjöld and U Thant, namely that love is the secret to all secrets, the great transcending force which alone can change our society. May I be permitted to quote his own words in this regard:

To the crowd gathered outside his bombed home in Montgomery, King said: "We must love our white brothers no matter what they do to us. We must make them know that we love them." In an address to a huge gathering in Washington in 1957 he said, "We must never be bitter—if we indulge in hate, the new order will only be the old order . . . We must meet hate with love, physical force with soul force." After being jailed in Montgomery he declared: "Blood . . . may flow in the streets of Montgomery before we receive our freedom, but it must be our blood that flows and not that of the white man. We must not harm a single hair on the head of our white brothers. In the sermon, "Loving Your Enemies," he said, "To our most bitter oppo-



Mr. Donald Keys



Jeff Kamen

(24)

nents we say: . . . Do to us what you will, and we shall continue to love you. . . . Throw us in jail, and we shall still love you. Bomb our homes and threaten our children, and we shall still love you."

Thus was Martin Luther King, a great and righteous man whom we must include deep in our hearts as a true world servant of united peoples.

Jeff Kamen: Few people have the global grasp of Dr. King's mission from the very outset. One of them is Donald Keys, United Nations Representative for Planetary Citizens. Mr. Keys.

Mr. Donald Keys: Coretta King, Sri Chinmoy, Excellencies, ladies and gentlemen. I am going to take my few moments to amplify one of the subjects that Ambassador Lowenstein mentioned, namely the team aspect of the life of Dr. Martin Luther King and Coretta Scott King. It was a team which acted on the basis that it was divinely inspired and on its divinely inspired qualities of courage, love, harmlessness, strength and compassion. And there is nothing in the record of the work of that team to suggest otherwise. They were strong when others were weak, courageous when others were fearful, loving when others responded to injustice with hate. The team, in Mrs. King's words, "felt that it was possible through devoted lives to become instruments of the divine, creative world," and they have lived their lives accordingly.

Their accomplishment was the spearheading of a revolution of civil rights in American society, perhaps what we might call the "King revolution." In my own experience, my first acquaintance with the team was during the days of the civil rights move-

ment and the peace movement in American society, when we in the peace movement sought an entente with the civil rights movement. We felt it would be important to put our strengths together at that crucial time. The team conferred and it was Mrs. King who was designated to be the ambassador to the American peace movement. And it was in honour perhaps of this aspect of her life that *Planetary Citizens* last year presented to Mrs. King its annual award. It was also at that time that we first became acquainted with Andrew Young. Andy had come to New York to do what he's doing now in a different context. He was moderating between the radical and liberal elements of the American peace movement.

But Martin Luther King, Jr. and Mrs. King always dealt with humanity in its largest sense. Thus the book of Martin Luther King on *The World House* is not a surprise but a confirmation, and one of the most lucid statements about the nature of world affairs and the requirements of today, which he saw ahead, the qualitative and value aspects of issues of a new international economic order, of the requirements necessary for the maintenance of international peace and security. Martin Luther King, Jr. sowed the seeds of a mighty transformation in human relations. In the Martin Luther King Center for Social Change which you, Coretta Scott King, founded, you are protecting, nurturing and multiplying those seeds. In world affairs, Andrew Young, chief disciple of Martin Luther King, is sowing the same seeds of harmlessness, non-violence and creative love.

Thus the task begun goes on, and this is the greatest possible tribute to a great man and a divinely inspired team. Thank you.



(27)



Mrs. Coretta Scott King

(28)

Jeff Kamen: I want to tell you about one event, or really it was a series of events, not especially great or powerful when compared to the others which are well known, but significant nonetheless. There came a time in the American Civil Rights Movement that money had all but run out. Coretta Scott King went on the road giving "Freedom Concerts." I attended several of them. Wherever she went to sing, she inspired people everywhere. She carries the same strength and determination in her work here at the United Nations. Mrs. King, would you join us for a few moments?

Mrs. Coretta King: God give me the serenity to accept the things I cannot change, the courage to change the things I can change and the wisdom to know the difference.

I want to first express my deep gratitude to the United Nations Meditation Group and to all of you in the United Nations and from the City of New York, who have gathered here in this special tribute to the life and contributions of Martin Luther King, Jr. Your words have been, indeed, an inspiration to me. And to have heard what has been said by representatives of nations around the world, who have understood Martin Luther King, Jr.'s message and his great life commitment, certainly inspires me personally to continue in the struggle which we are all a part of here, I feel, at the United Nations, to liberate those who are oppressed and to bring about a better quality of life for all people in this world and certainly in our nation, where I am a citizen. I feel that I am also a citizen of the world, as Martin Luther King, Jr. was

a citizen of the world, as Andy Young is a citizen of the world. And I do have some credentials to prove it since receiving the award last year from Planetary Citizens.

I want to say some things that I feel are important in terms of the way I saw Martin Luther King —as I understood him, as we shared a life of commitment together. Martin Luther King was a twentieth century prophet. He was alien to our culture as it has been alluded to. He was a black man and a product of the black religious experience, having roots in Africa and in America. His religion was not really the religion of the West. He embraced Christianity, which is an Eastern religion, and he took that religion seriously. He said, "I receive my inspiration from Christ and the techniques from Mahatma Ghandi," so that he was first of all a spiritual leader, and the movement that he led in America, in the South, was essentially a spiritual movement. It was based on the love ethic, and it has been said that love is the most powerful force in all the world. It has been said that God is Love. I say that Martin Luther King understood that the two most durable values in our universe are truth and love. No one has a monopoly on truth and love. They exist; we discover them and embrace them. Truth is, love is, God is. We have different labels for our God, but when we discover love and embrace it, we've discovered God.

Martin Luther King, Jr. had that great capacity to love as God loves us. And that love that he embraced, he was able to share unselfishly. When we love in the true sense, we love unselfishly. We love people because they are lovable and because they are creatures of God, and we love them uncondi-

tionally. His ability to love also caused him to suffer, because there can be no great love without great suffering and sacrifice. That is a part of our Judeo-Christian faith. Martin used to say that there can be no Easter without going through Good Friday. Sometimes in life we want to achieve that which is good and to gain fulfilment in our lives, but we're not willing to pay the price for that.

In the movement that he led, which was called, as I have labelled it, "The Non-Violent Movement for Social Change in America"—some call it the civil rights movement, but I say it was always a human rights movement, because it involved all people—Martin always understood that in order to free his people and the people in our nation and in the world who were oppressed, we somehow had to first free ourselves. Martin became a free spirit. And in becoming free we lose our sense of fear. He used to say, "A man is not free until he has lost the fear of death."

We all strive to somehow save ourselves. We don't take positions that are unpopular because we are afraid of what can happen to us. We may lose our job, we're concerned about our status in society. But Martin Luther King, Jr. believed that we have to take positions against the evils and the injustices in our society. And he did. And we must be willing to accept the consequences. I don't have to recite the history of his struggles, because those of you here are enlightened people and you have read about them and participated in those struggles or you have participated in your own way wherever you've lived in this world-wide struggle for liberation, for justice, for peace, for brotherhood, for the love of humanity.

Martin Luther King understood that it was usually the problem of those who have control of the wealth in our nation, in the world, struggling against those who have not—the haves, the have-nots, the rich, the poor. And he knew that none of us could be free, none of us could be secure until all of us were secure. In America, it was the blacks that symbolized that oppression more than anything else, because we had almost 250 years of slavery and segregation before Martin Luther King, Jr.'s movement came into being on December 5th, 1955, almost twenty-two years ago. Out of that history of slavery, that history of suffering, black people in this country learned how to survive. It was through their religious faith that they were able to survive the inhumanity of slavery. And that same spirit, that same religious faith, was the force that black people embraced in the struggle in Montgomery. And that was the real essence of what Martin's movement was based on. It was a moral movement. He became, in his time, the conscience of this nation.

When he took the position against the Vietnam War, there were people who said that Martin Luther King, Jr., a black man, did not have enough experience to speak about foreign policy. And some black people even felt that way. But Martin Luther King understood that we couldn't separate international relations and peace from what was happening inside of this nation, in the ghettos of America, when blacks were suffering and when they were losing hope because our cities were not able to provide adequate jobs, decent housing and health care for them. And so he said that until we could re-order the priorities of our nation and

begin to spend money to develop our cities and communities instead of spending billions of dollars of our resources on an ill-fated, immoral war in Vietnam, we could never do what we needed to do here at home.

And so, nine years later, a black man, Andy Young, becomes the spokesman for our delegation at the United Nations, and people are listening—not only in America, but they are listening throughout the whole world. Andy Young understood what Martin Luther King understood, that we are all tied together in a single garment of destiny. Whether we like it or not, we have to be concerned about what happens in the remotest parts of this world, although we live here in New York City or we live in London, England or we live in Cairo, Egypt. It doesn't matter. We are all members of the human family. And he finally said that we will learn to live together as brothers or we will perish together as fools. We've got to put an end to the arms race, we've got to find an alternative to violence, we've got to solve our problems of economic injustice.

He left us in a great campaign to bring about jobs for the jobless in our nation, which he called "The Poor People's Campaign," when he brought all the poor people in this nation together. Martin Luther King, Jr. did not live to see that part of his work brought to fruition, but we have built in Atlanta, Georgia a centre to his memory that is both national and international. And three and a half years ago we called into being a coalition for full employment, for which I've had the privilege to serve as co-chairperson, along with Murray Findley of the Amalgamated Clothing and Textile Workers Union.

Just the other day, the President endorsed a bill for full employment, which is the first time in history that we've been able to get a piece of legislation that is as far-reaching. It is a good bill, contrary to what you may have read in the media, the first reports. We've gotten some better editorials since then, as the bill has been explained, but a lot of people in this country don't understand that bill, the Humphrey-Hawkins Bill. It does require the President to set some goals, for the first time, a target. And it also mandates that legislation be passed to set some policies, fiscal policies, to meet those goals. That's never been done before—4 per cent unemployment across the board—that is for everybody—and 3 per cent for adults by 1983. You say that's a long time to wait, but we've been waiting all these years and we've never had such far-reaching legislation. It will be a tribute to Martin Luther King, Jr. when this legislation is passed and implemented in our Congress.

We here in the United Nations are concerned about human rights, but Martin Luther King's concern for human rights, Andy Young's concern for human rights and, I believe, this administration's concern for human rights, are feeding the hungry people of this world, providing housing, medical and health care and a better quality of life for all people. I believe that's the only kind of human rights that makes sense. And that's what Martin Luther King, Jr. understood, that's what I understand and that's what we in the King Center are working to bring about. I'm encouraged today that Martin Luther King, Jr.'s dream is still being fulfilled. Martin taught us how to make change non-violently, without violence, however you want

to say it. Non-violence is non-cooperation with evil and injustice in this society. And it is working through the system, using a process that does work.

We who have been successful in our nation in transforming the southland—and it has had an impact throughout this nation and, I believe, as well, around the world—feel a very strong kinship with the struggling people of Africa and wherever else in the world there is oppression and where human beings cannot live in dignity. We feel that we have a responsibility to work within our nation, to enlighten our nation, to help our nation understand more fully and assume its role in this regard.

The document which was written when our nation came into being was a beautiful document, and I don't think we can improve upon it, but we still have not lived it out. But I will say that because Martin Luther King, Jr. lived and because he cared enough to give his life trying to make our nation the nation that it should be, we are much closer to the fulfilment of what that document says than we were ten years ago. Martin Luther King became a martyr for his cause and somehow it has been the martyrs throughout history who have advanced mankind, the progress of mankind.

We will be commemorating Martin Luther King's 49th birthday in Atlanta, Georgia, January 12th—16th. His birthday actually comes on the 15th, and many cities and some states celebrate it as a holiday. We are working for a federal holiday in our country, and it should come during this administration, because it is a part of the Democratic platform that Martin Luther King, Jr.'s birthday should become a holiday. It would be the first holiday honouring a black man in this country.

And I think it would say a great deal about whether America believes in her preachments, if this should happen, and I believe it will happen. I hope that some of you will join with us in Atlanta as we celebrate and commemorate the 10th anniversary of the founding of the King Center as well as the birthday of Martin Luther King, Jr. in 1978.

Martin lives, his spirit lives here at the United Nations. He often said that it is through the United Nations, by strengthening the United Nations, that we can solve the problems of the world. And since I've been here I've been more encouraged than ever. There's a lot of hope here, with Andy here giving this kind of leadership on behalf of our nation, and with his colleagues—with Al Lowenstein and all the others. I'm encouraged. I see some new policies beginning to emerge and I'm very, very hopeful. But it doesn't mean that we can give up, we can slow down. We have to continue to struggle, because Martin understood that nothing will come to us unless we continue to struggle. He understood that blacks and other minorities have to become a part of the political and economic mainstream in our nation. And as our nation gives leadership, it must look inside itself to see whether or not we're doing all that we can. And there are some of us who care enough, who are going to continue to prod the conscience of the people of good will in our nation. And there are a lot of people of good will in America. I lost my husband, the father of my children, and I know that I could be bitter. But I've never felt any bitterness. I've always felt that there are people of good will. Many times they don't know how to work, they don't know where they can serve. We could not have won our

struggle, as 10 per cent of the population, with the civil rights bill and the voting rights bill, and we could not have been as far along as we are in this country, if we had not had people of good will working with us in the white community. We didn't have many at first; yes, but as we went along we got more. And today we have not only those people but the other minorities in this country, who understand that there's a relationship between their struggle and the struggle of blacks in this country.

I was just at the International Women's Year Conference in Houston and a most remarkable thing occurred at that conference when the minority resolution was passed overwhelmingly. It was a substitute resolution which involved not only the blacks but the native Americans, the Hispanics and the Asians. The spirit of the civil rights movement was invoked as we sang "We Shall Overcome." It was one of the most moving experiences that I've had since the civil rights movement, since the 60's. So I believe that the women's movement reached a new stage of maturity during this convention and the media did not report all of the good things. But those women who were gathered in that assembly hall had an experience, and this is what happens in a movement situation: you have an experience and no one can change that. What was etched in the hearts and souls of those women cannot be changed: a spirit of solidarity, as sisters. We understand our common problems and together we can work now for our liberation and the liberation of all mankind.

Again, I want to say how grateful I am to have the privilege of sharing with you, and as I close I'd like to leave you the words of one of our great

poets, the last stanza of "Lift Every Voice and Sing," which was written by James Wellman Johnson and the music by Jay Roseman Johnson—two brothers who were black. And sometimes it's called the black anthem, national anthem. It starts with "Lift every voice and sing," but I'm going to turn to the final stanza of that song as I close, because it is really a prayer, as we move on in our struggle. We have achieved a certain degree of political liberation. What we have to do is to work toward the freedom, the economic liberation of those nations, developing nations, throughout the world, because we can never be secure here in America, the most affluent nation in the world, until all the nations of this world are secure and when every person can have enough food and adequate clothing and housing and can have health care and education and culture of the spirit.

"God of our weary ears,
God of our silent tears,
Thou who hast brought us thus far on the way,
Thou who hast by Thy Might
Led us into Thy Light,
Keep us forever in the path, we pray,
Lest our feet stray from the places,
Our God, where we met Thee,
Lest our heart drunk with wine
Of the world, we forget Thee.
Shadowed beneath Thy Hand
May we forever stand
True to our God,
True to our native land."

(Mrs. King received a standing ovation.)



Sri Chinmoy presents Mrs. King with a photograph of her husband taken by master of ceremonies, News Reporter Jeff Kamen, in 1967.





(41)

Jeff Kamen: As the United Nations Meditation Group singers present their last song of the program, Sri Chinmoy, Director of the United Nations Meditation Group, will make a brief presentation in silence to Coretta Scott King. I'd like to point out that the words to the song, "All Men Are Created Equal," are by Dr. Martin Luther King, Jr.

The singers perform "All Men Are Created Equal" as Sri Chinmoy presents Mrs. King with a photograph of her husband taken by Jeff Kamen in 1967.

Jeff Kamen: Ladies and gentlemen, would you rise for one minute of silent meditation, joining Sri Chinmoy in inner tribute to the constant gift of Martin Luther King, Jr.

(A brief meditation follows.)

Jeff Kamen: Ladies and gentlemen, as you leave Sri Chinmoy will greet you at the door and offer you a very small gift. Thank you so much.



*A message extended to Mrs. Coretta Scott King
by H.E. Ms. Shirley Gbujama, Permanent Repre-
sentative of Sierra Leone to the United Nations,
upon her return to New York from Africa:*

As a student in the United States in the early 60's, I was deeply moved by the practical demonstration of love and concern for humanity of Martin Luther King, Jr. How can we fail to realise that all he did in life, and is doing in death, has been made possible through the tremendous spiritual dimension of his life. We thank almighty God for both of your lives. I pray that your philosophy of non-violence continues to flourish in its appeal to human conscience over the violence of racism, selfishness, greed, injustice and economic strangulation, all of which have unbearable effects on the very survival of their victims. It is necessary that this must be so, in order to avoid that violence which is often the result of despair.

O MARTIN LUTHER KING

O Martin Luther King,
Soul-love of oneness-ring!
Your heart-cry: God the Dream.
Your soul-smile: Beauty-Supreme.
Your selfless life's pure door
Transformed the weak and the poor.
One man, one face, one race
From our Lord's fullness-Grace.
Earth, Heaven together dance
King, King, King, King, in your victory-trance.

words and music
by Sri Chinmoy

O MARTIN LUTHER KING

$\text{♩} = 126$ Moderate

fine

O----- Mar-tin Lu---ther King-----

soul----- love----- of-----

one-----ness---ring! Your heart---cry----- God-----

the Dream. Your soul----- smile-----

Beau--ty Su-----preme----- Your self-less

life's----- pure----- door Trans-formed

the----- weak----- and----- the----- poor-----

One man, one face, one----- race, from--- our---

Lord's----- full--ness---Grace Earth--- Hea-----ven

to--ge-ther dance----- King, King, King, King

in--- your vic---t'ry---trance D.C. without repeat

I HAVE A DREAM

I have a dream.
Today, with this faith
We shall be able
To work together,
To pray together,
To struggle together,
To go to jail together,
To stand up for freedom together
Knowing that we will be free one day.

words by Dr. Martin Luther King, Jr.
music by Sri Chinmoy

I HAVE A DREAM

♩ = 126 Moderate

I have a dream----- to-----day

with this faith--- we--- shall be----- a---ble

to--- work to--ge-ther, to pray to-ge-ther, to strug-gle

to-ge-ther, to go to jail----- to-ge-ther, to

stand--- up----- for--- free-----dom to-ge-ther,

know---ing that--- we----- will be-----

free----- one----- day--

ALL MEN ARE CREATED EQUAL

All men are created equal,
Not some men, not white men, all men.
America, rise up and come home.

words by Dr. Martin Luther King, Jr.
music by Sri Chinmoy

ALL MEN ARE CREATED EQUAL

$\text{♩} = 112$ Moderate

The musical score is written on five staves in G major (one sharp) and 2/4 time. The tempo is marked 'Moderate' with a quarter note equal to 112 beats. The lyrics are: 'All men are cre--a--ted e--qual--', 'Not some-- men not white men--', 'all men----- A-----me-ri-ca', 'rise----- up----- and-----', and 'come----- home-----'. The melody is simple and rhythmic, with many notes tied across bar lines to indicate long durations.

All men are cre--a--ted e--qual--

Not some-- men not white men--

all men----- A-----me-ri-ca

rise----- up----- and-----

come----- home-----

Take My Hand, Precious Lord

T.A.D.

Thomas A. Dorsey

Prayerfully



1. Pre-cious Lord, take my hand, Lead me on, help me stand; I am
2. When my ways grows drear, Pre-cious Lord, lin-ger near; When my



tired, I am weak, I am worn; — Thru the storm, thru the night, Lead me
life is al-most gone; — Hear my cry, hear my call, Hold my



on to the light; Take my hand, Pre-cious Lord, lead me home. —
hand lest I fall; Take my hand, Pre-cious Lord, lead me home. —

Copyright © 1938 by Hill and Range Songs, Inc. Copyright renewed, assigned to UNICHAPPELL MUSIC, INC., New York, N.Y. Belinda Music, Publisher. International Copyright Secured. Made in U.S.A. All Rights Reserved. Used by Permission.

UNITED NATIONS:



the Heart-Home
of the World-Body

We Believe

...and we hold that each man has the potentiality of reaching the Ultimate Truth. We also believe that man cannot and will not remain imperfect forever. Each man is an instrument of God. When the hour strikes, each individual soul listens to the inner dictates of God. When man listens to God, his imperfections are turned into perfections, his ignorance into knowledge, his searching mind into revealing light and his uncertain reality into all-fulfilling Divinity.

—United Nations Meditation Group

The United Nations Meditation Group is an association of U.N. delegates, staff, NGO representatives and accredited press correspondents.

*For information
please call (212) 754-7828
or write*

United Nations Meditation Group
GPO 20-room 1925, United Nations, N.Y. 10017

(51)

(52) Blank

INSIDE BACK COVER
(BUTTER)

BACK COVER - BLANK