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Oberlin College Archives

Rev. Jesse Jackson
Oberlin College Commencement
May 25, 1970

Brothers and sisters of the human race: in pursuit of life and with abhorrence to all of the anti-life and anti-human forces that have now been set loose in the world, I must express my profound gratitude to those of you who would be good enough to allow me to participate in this session with you today, as you commence on your life's journey now, hopefully, with some tools to make a difference in the world. To be certain, education as we know it is not all that it ought to be, but if intelligence and knowledge and information will not save the world, certainly ignorance won't. If we've come here, to colleges across the nation, and we've gotten some intelligence without the courage to apply it, we've gotten it for naught. I would hope that during these trying times we would not panic in the face of the repression and America, having been overtaken literally by the Pentagon, we are now living in a military state, where the officers of the Pentagon have been able to usurp the powers of Congress. That is why we are now in a war in Cambodia; short of a miracle, we'll be going straight to China real soon, and if that happens, we'll be in an eternal war. That is where we are today.

It is obvious that as various scapegoats are used around the nation to avoid these truths, the Black Panthers are not the problem, Communism abroad is not the problem. [The problem is] the racism at home and virtually a national commitment to immorality. It is very clear that the greatest threat to the American government is the philosophy of government called democracy. If America became democratic tomorrow, we would have participated in a revolution overnight. I am concerned that those of us here who have been left living to tell the story and to continue pursuing life, that it is bad to be in the slums, but it is even worse to have the slums in you. It is bad to be attacked by mean men, but it is even worse to become mean just like them, because there is not any necessary correlation between meanness, seriousness, and our determination. To that extent we can be meaningful without looking mean. We need not have our personalities dried up just because this is a very serious hour in your consciousness. Why, it was just as serious two years ago, when blacks were shot down in the back in Orangeburg, South Carolina; it just wasn't in your consciousness. It was just as serious when Medgar Evers was shot in Mississippi; it just wasn't in your consciousness. It was serious when blacks had to get behind curtains on buses, couldn't use downtown America's public facilities; it

was serious when dogs bit us in Birmingham. It's been serious a long time; it has just now gotten to your consciousness.

In one real sense, it is a time of celebration. That's why I'm glad that the soul corner over to the left had a little life this morning; because if you are to be as serious as you have indicated the last few weeks, then this is a day of celebration, not a day of mourning. If we in fact are dead serious about making a new America; if we are just as concerned about a new social order as we are [about] our own personal order, it is a time of celebration. If we have now overcome the forces of ignorance with information; if we are no longer afraid--it has been replaced by courage; if now, money, jail cells, the threat of death, not death itself, would separate us from moving toward a just society, then this is a day of celebration, and it really means that the blood that was shed in Kent, blood that was shed in Alabama and Mississippi and Georgia; it means that the blood that oozed out of their bodies will fertilize the soil on which we stand and thus it will give rise to new sons and daughters of liberation, with an even stronger determination to make this world a decent place in which to live.

It is good now that we are not trying to buy freedom with some foreign aid programs at home with new names; it is good that some of us now know if we are to have life more abundantly, that you cannot buy it with some gold, and some frankincense, and some myrrh. In order to get some life, you've got to bring some life. There is not going to be any new life unless the water breaks, and the blood is spilled, and somebody cries in pain--not necessarily a pain indicating death, but it is really a gruesome pain, expressing that new life has come forth. Those of us familiar with the Christian faith are aware that we must go through a crucifixion in order to get a resurrection. Those of us who, for too long, have not been willing to participate in the crucifixion, just sitting around waiting for the resurrection to come. It serves us well that the new society has not yet come, because the new society will in effect be the sum total of what we bring to the banquet table.

We cannot sit back and assume that men now in power are going to give it up. We cannot assume that just by our praying, taking a deep breath, and closing our eyes and spiritually transcending the situation that it's going to change. Nor can we assume that running to Canada or Switzerland is going to change it. Or running back into our own little enclaves, glorifying the beauty of our skin, is not going to change it. We're going to have to stand up, face forward,

not panic, and just fight. We see evidence, now, that Carlyle was so right when he said that a lie cannot live forever. America's lie is coming to an end. Somebody told a lie when he said that the Indians were not people, but most of you are willing to go along with it. Somebody lied when they said Columbus discovered America, because he found America. Jefferson says that he discovered because that would have to justify who would own it and control it legally, but Genesis indicates who discovered America and who founded America and who the founder is; and that is why nobody should be cold in the wintertime if oil comes out of the universe, not out of a corporation. Water comes out of the universe, fertile soil comes out of the universe, not of some tyrants; and you need not get a sanction from Washington to live. Washington can take life but Washington cannot give life. So long as we go around seeking permission from Washington to live rather than using a kind of divine inspiration, and a commission to live anyhow, we're not going to make it. I am concerned that we have done something more than just react to the killings lately, that by closing the schools down we have set up a counter-action. A reaction, really, is an extension of the first action, which means that if we just react to Kent and Augusta and Jackson, that the killers are still in control in that the reaction is just a logical and inherent extension of the action, but if we develop a counter-action which is a program of our own and we begin to move across the nation en masse, then the tyrant has to react to us. Then we are in control.

That going around the country I hear some strange sounds that are very loud but they're not necessarily sounds of the authentic voice. Some of us try to escape the problems that we are now caught in by using words and semantics and phrases to avoid facing the realities. I talked to a group of students the other night who were concerned that they didn't want any irrelevant education. It suddenly became very clear to me that those two words are in conflict and it's really a contradictory expression; if something is irrelevant, it is irrelevant on its own. Education is relevant. If there is something irrelevant going on, it is not education. Some of you may have been abused and misused and knocked off your course under the name of education but there has never been any irrelevant education. There are some schools pimping off of education which is irrelevant, trying to serve the Pentagon. It is virtually impossible to have education apart from the sum total of the issues involving the society in which that education is to express itself and make itself manifest.

There can be no education in Ohio apart from understanding the people who go to bed hungry here every night and understanding the forces that are responsible for keeping them hungry. There is no education apart from understanding the dynamics of the police state as we now see it all around America. There is no education apart from understanding Viet Nam and Cambodia and why we are in Southeast Asia. And who is supporting that war and who declared that war. There is no education apart from understanding men worship their skins in pursuit of the authentic life. There are no studies in a college or university apart from black studies, but also Indian studies and Spanish studies, and white studies. The beauty of the university is that it brings together all of the forces of the universe. And when one would have left a true university, he would have a universal perspective rather than a neighborhood perspective. Black students here have made a valiant fight for black history.

I hope that you have gotten the analytical tools to deal with the black present. You've hewn out a vision to deal with the black future.

I am concerned that all of us here understand the ridiculousness of the seniority system whether it is on the college campus or in Congress. There ain't no necessary correlation between seniority and wisdom; it can be. Some young men are wise, some seniors are senile. There ain't no inherent virtue in being old, Methuselah got old, but about nothing.

It is not right to be under the guise of democracy and the president can make a unilateral decision without even conferring with his cabinet. To declare war--that is autocratic, it is not democratic. Those who would not try to transform this autocracy into a democracy, You are irrelevant. The right of the eighteen year old to vote--it is absurd to even argue the point any longer. Too long we have been dying, we have not had the chance to direct the nation in ways to live. We must expand the political process and get our minds involved. It is good and it is significant.

Some of us now realize that we have short-circuited ourselves by hiding behind some phrases. I'm particularly concerned about those who would say "Well, the reason that I'm not going to get involved is because I don't want to be in the system." I want you to know today in no uncertain terms that that is a form of escapism. All of us are involved in the system. System ain't just some buildings; the system is some of y'all's mommy's and daddy's ideas about how this world ought to go. That's why when you bomb a building you don't stop the system; you just give those who are not in the building more rationale to crack down and shoot rifles. We are in the system. Those of us who have a moral vision

of a new world, we are not of the system; so long as we are in it but not of it there can remain an internal conflict between it and us. Let us not fool ourselves, saying we're not in it. But when you put on your cotton shirt, even as you took off your robe, it is of the prerogatives of cheap labor in Mississippi and Alabama. Even as you protest in your sandals with their rubber soles, somebody pulled rubber out of the rubber tree [at] fifteen or twenty cents an hour. When you roll down the highway with 90% Federal Government, 10% state of Ohio; when you ate this morning or whenever you ate, it was of the prerogative of the agricultural system. All of us are in the system.

Some of us in our fears have relinquished our responsibility within it. Yes, I believe it's going on a suicide mission that's on a collision course but if we are in it and it goes overboard we will not be spared. To that extent we have enlightened self interest or even a selfish self interest and not just sitting in the back of the system complaining, back in the trunk, or even in the back seat complaining and protesting. We must seize the levels of power and redirect it. Ahmed Evan's incident took place in Cleveland and there was a desire on the part of the white community to come in shooting indiscriminately. But because Carl Stokes had seized power he can re-direct their forces. We wanted to do the same thing in Detroit, Michigan, because Judge Crockett had seized power. He could redirect their energies. To that extent political sovereignty logically must extend to the point where we seize power rather than having a seizure before we get to the point of power. We want a world made of peace, then a peace candidate must be president.

Castro didn't like Batista. He couldn't get mad and complain and cry. He had to seize the government to redirect it. Hotels that used to cost \$40 a day for big fat pimps and tyrants to abuse people, turned those nice young girls into prostitutes; now those hotels are \$4 a day and those girls are nurses. Some of those young men are now scientists and doctors. He didn't do it by saying "Ain't no need of me goin' to school because Batista's educational system is not good for me." Castro went to school under Batista. Just like Dr. King went to school under Talmadge. Even under Batista's regime, Castro had a law degree and a Ph.D. at age 22, and then had principles enough when he was locked up not to be bought off.

I'm concerned that we are transferring this anger into knowledge, and find out the levels of power and be able to move them. Malcolm is a hero to a lot of us today. But it's not because he was a pimp, not because he was a dope addict, not because

he pushed dope, but it was because he stopped pushing dope, because he stopped being an addict, it was because he turned a jail cell into a university classroom, it was because of those qualities that Malcolm is now a hero. Dr. King had to leave the state of Georgia and go on and get his higher degrees to develop his mind. You cannot teach what you do not know, you cannot lead where you do not go. We cannot stop short of academic excellence but that excellence must be directed in the direction of the problems that are in fact.

Now there's a thing called revolutionary patience and it's not the same as static patience. Static patience is just prayin', hoping that the Lord and the other forces in the universe will somehow liberate you some night while you sleep, that's static patience. Revolutionary patience is to have the vision and then get the tools, and then plant the seeds and then have the patience to watch those seeds develop. You cannot plant seeds today and curse them into growing, because seeds growing is a universal process and cursing does not alter the course of the universe.

So we want to be serious about our heroes. Martin King had a Ph.D., a developed mind. Che Guevara a Ph.D., a developed mind. Castro, a Ph.D. and a lawyer, a developed mind. Jomo Kenyatta, Ph.D., a developed mind. Ho Chi Minh a developed mind. Mao Tse-Tung, three Ph.D.'s. The great leaders of the world have developed minds. We are one of the few nations with a leader with an undeveloped mind and a Greek Scholar. One thing Agnew did for all of us, he certainly broke the stereotype of the Greek Scholar. So there is even some good in the worst of things. Another funny talk going around about "Do blacks believe in separation." Since when did people start taking our beliefs seriously, anyhow. Gonna have the problem of black leaders, the problem of white leaders, there are not enough black leaders around, and not enough black organization in the country to really make any difference. White leaders declare war. White leaders misappropriate funds for killin' that should go for healin'. White leaders lock blacks out of these schools for too long. White leaders set up the arrangement with Dow Chemical and others to make prostitutes out of colleges and universities. We don't have a problem of lack of black leaders. Have a problem of immoral white leaders, and until you are willing to face that fact you don't want to deal with where the problem is. Separation; we are already separate and we didn't do the separating, and we don't even have the power to do the integrating. It is not the lack of insistence on the part of blacks that we don't have one society; it is the resistance on the part of the whites. And I wonder what threatens the white mentality so much it must lock itself away from

the rest of mankind. Men try to be slick enough to raise the question like "do y'all believe in separation?"

We haven't blackened white America, it has lightened black America. Our confusion grows out of your abuse. In part we are turned around because we are a new people, we are a hybrid children. Sons and daughters of the raped and the rapists, blood of both flowing in our veins from our African roots, we've now become American fruits, strained and abused by European brutes. Yes, we are confused; but the source of the confusion--the man who raped a black woman by night froze the white woman by day. Black progress is not in proportion to black preparation nor has it ever been. Black progress is in proportion to the expansion of the white mind. We were ready to play baseball before 1947; white mind wasn't ready. We were ready to sit on the front of a bus before 1956; the white mind wasn't ready. We were ready to use public libraries in downtown America before 1963; the white mind wasn't ready. We were ready to vote before 1965, been qualified to have been mayor of Cleveland long before 1966; the white mind was not ready. Question becomes: What threatens it? We ain't got no military power, we ain't got no economic power, we ain't got no political power. What is it about us that threatens the white mind? Given the impression that we've been under, it is understandable we have become "niggers." Thus, our frightened creatures have reverted to form the cruel survival--smiling when we were not happy, bending when our backs were hurting, just trying to survive.

My daddy, by some definitions and standards, is an Uncle Tom because he did a lot grinning and bowing and scraping, but in his own mind, he didn't mind being laughed at. He was going to be a bridge over which I could run across. He wasn't a Tom. We do him a disservice by not understanding his mind. To those of us who are basically afraid, we would rather deal with the bound than the binder anyhow. Deal with the man who bound my daddy; who put him in the binds. There was my daddy having two children in 1942. Sayin' he wanted to stop shining shoes at the local barber shop. Mr. Brown said you have a responsibility here, as a shoe-shine boy, to keep my parlor alive. He said, but I have two children, and that's a greater responsibility. Can you imagine my daddy saying that in 1942 to a white man in South Carolina? He was strong; he was young; and he was determined. He was trying to be a man. And my daddy walked off that job just like a man and started waiting tables. And then Mr. Brown walked away from his barber shop down to the draft office, just like a powerful racist cracker in the South could do, and sent my daddy to the Army. And then Thurman came to Paris, France, and lectured to the Red

Ball Express, and told my daddy and those other black soldiers, "You have a purpose over here: Know your place. Stay out from around these European women and hurry on back home." My daddy acted funny from then on, not because he didn't know himself, but because he did know racist power. He knew that the great challenge of that moment was not for him to die so I could dig up his bones; the challenge for him was to live and allow me to live. So it's not so bad that my daddy became a nigger; but it's real bad that Mr. Brown needed a nigger.

Separation. Yeah, we're separate. But whites are separate, except they're separate and independent. We're separate and dependent. Whites in their separation are controlled by their primary leadership, we are now separated and controlled by white secondary leadership, and that's why every black community in America is usurped economically by the whites. I'm not surprised that the construction workers are raising all that hell in New York, and are going to raise some more this summer. Blacks have been the vanguard of unemployment. We were the weathervane for you to measure what was going to happen. Once a force, an emotional force such as hate, the power to kill, is set loose, it cannot control itself. No killer can control his bullet. So he enslaved the Indians, then he enslaved the blacks, then he began to enslave his own household. So he kills students at Orangeburg, then he kills them at Kent. We are just a weathervane. We are the forerunner of the nation's problems, and until the forerunner is saved, those coming behind will suffer our same fate.

That's why we have to stand together as brothers and sisters with a new idea. That's why somebody's got to get big enough to get bigger than skin color and have a clear vision. We can't just be against being killed; we must be against killin'. We can't just be against bein' hated; we must be against hate. We must develop some philosophical depth to our protest. We cannot be just like the people that we are trying to transform. We must be the new people, the beautiful people, and the flowers on our shoulders must be in our hearts. Love must take hate head on. Courage must take fear head on. Knowledge must take ignorance on head on. We must redefine the game.

We can tell who's in power by the suggestions that are being made. We say, well one of the ways we clean up the world is get us some pills and stop all the babies. Too many babies coming, they're messing up the world. Now you know there ain't nobody young conceived of that scheme; let old people live forever and kill babies. It's ridiculous that you would suggest in a society that's been messed up by the people that are here now, to kill the innocent baby and let the guilty tyrant live on. That's just backwards. That's the opposite of what ought to happen.

Cause in Greece, they were a little kind. They didn't kill old people who had made their contribution. They just set up an island for them on the outskirts of town and gracefully respected them--gave them grapes, wine, women, roses--whatever they needed. They didn't want them constipating society by sitting up, pulling off foolish power plays on people. We ought not kill old men in power; just give them a rest; set them to the side; get them out the way. They have their place. We can call upon their wisdom. They can call upon our energy. We have a natural kinship. They're not the killers. We're not to kill them, but both of us must know our place. In this whole construction fight, the issue is not to eliminate the white construction worker, or the white construction worker to eliminate the black construction worker. The challenge is to expand the economy, so both can live. I don't hear this kind of vision coming from the "Blight House."

I am concerned that we take the difference between seizing the system and having a seizure before we get to the system very seriously. Political sovereignty must mean that some of you get elected to office, because when you get elected to office and act just as your predecessor acted, it meant that your disagreement was dishonest because you were jealous of him. I'm not jealous of Washington's ability to kill people. I don't want to go to Washington and be a killer. I am philosophically sick of Washington's commitment to killing. I want something different. Last year's federal budget, 157 billion dollars: 85 billion for an undeclared war in Vietnam; 13 billion for the national debt, 80% war-created; and 10 billion for veterans of past wars; 69.9% for killing programs, and only 19 billion for health, education, and welfare collectively, or 12.2%. Any nation that is 69.9% inclined toward killing, and only 12.2% inclined toward healing, is in big trouble.

You think it is as simple as black-white. The most recent survey on hunger shows that about 40 million of 200 [million] people in the nation are malnourished; about 10 million are starving, and of that 40 million, 28 million are white. About 14 million rural poor, 11 million white. Thirty million of the 40 million live in a household where somebody is working every day. Business makes so little money until working doesn't make any difference. I'm long past the argument about our being lazy; I know who wakes up America every morning. I know who still cleans the public bathrooms, I know who works for your mommy and daddy, I know who made cotton king, who hoed Tobacco Road, who hewed sides of mountains. I know we're not lazy. We've always worked the

hardest and the longest on the nastiest of jobs, performing the most menial chores; I know who has energy. But I also know who has exploited that energy.

I want to have a little roll call, before I take my seat, at one level on the nature of our problem. The South won the Civil War by using a long range strategy: the South lost the war militarily and then decided to make an adjustment and use racism, one-party politics and murder as a way to infiltrate the government and take it over politically. Twelve of the top fifteen committees in Washington today are controlled by Southerners who have a permanent commitment and a public stance on glorifying race. The ones who are most guilty of saying, "Kill the youth except we should have killed them earlier." Some of us need to go back to the South to get involved in politics, not just to help black people. But you must understand that southern senators and congressmen have more power than yours up north then you will understand how many corporations made up of liberal guys paying the taxes except their politicians don't have the power to direct those taxes.

Rules committee in the senate, the most powerful committee in the senate. It determines which committees will operate and how. Senator Russell--Georgia. Finance Committee: this committee determines who is taxed, and to what extent they are taxed--Russell Long, Democrat of Louisiana. Armed Services Committee: this committee forms the wars in our magnificent armies. Armed Services--Senator Stennis, Mississippi. Agricultural Committee: this is the committee that subsidizes the rich and starves the poor. Five farmers in this nation receive more than a million dollars a year not to farm, one of them receives four million dollars. There are five hundred who receive more than a half million dollars a year not to farm. There are more than 6,579 farmers who receive more than \$25,000 a year not to farm. Chairman of the Agricultural Committee--Senator Ellender, Democrat of Louisiana. The Judiciary Committee, the Justice Committee--Senator Eastland, Mississippi. In the House the Ways and Means Committee--Mills from Arkansas. Armed Services Committee--Mendel Rivers, South Carolina. Agriculture--Poage from Texas.

What does this mean? It means that those of us running 'round down here -- trying to identify with each other and end up saying, "Well, the liberal white's my problem," say, "Well, the radical black is my problem." While we are down here in the bottom of the jug arguing, up at the bottleneck there are some old fogies, racist, facist, enemies to mankind and every good idea

that comes in the jug or goes out has to go out by the bottleneck, and unless we stand together as a young people, as a black people, as a white people, as an educated people, and bust the bottleneck, all of us will surely die. That's what political sovereignty has to be about. Finally, my brothers and sisters, this is a great time in which to be alive. There's a greater world-wide commitment now to the cessation of war than ever before in the history of mankind; not by the leaders who've always created the wars with their ego conflict with the leaders of other nations but the people of the world are tired of war. See, bus drivers in America, and bus drivers in Russia never were angry with each other. Maids in South Carolina and maids in South Viet Nam never were angry with each other. Just a handful of tyrants have an ego conflict on who gonna put their names on the most signs around the world. This make sense to y'all? (Say 'amen' or somethin' act like y'all got some soul, y'all scared? I'm already intimidated. Got your preacher up here in this great university, the trees blowing and you all sitting up here looking funny, I don't know what's about to happen.)

It is important that we understand that our political escapism course will not liberate us. We must take the government over. I can't say it enough! We must take the government over, if we want it to be different. It is not going to evolve into something different, and with the repression coming we must not panic. Now one can justify why we panicked but they will also be explaining how we lost. Somebody'll say they were behind ten points and there wasn't but five minutes left to play, and they panicked. Well, that's a good explanation on why they panicked, but they still lost the game. Champions in the face of the crisis don't panic--they march forward. We can't go back, can't stand still; we must go forward. We must have a new value system. That's ultimate in what we are talking about.

We're talking about getting an education, yes. Learning to be a doctor but for public health not for personal wealth. We want to learn how to be lawyers, but we want to learn law to distribute justice not just to acquire judgeships. We want to be teachers, we have been trying to say that to your professors, but we want to teach for life, we want to spread information. We don't want to just teach for a living and make it a hustle. We don't want to prostitute the profession. We want our questions answered. We don't want to move because we are afraid. Some of us, ironically enough, have decided to be Christian. We just don't want to study war anymore, we're tired of killing and bloodshed and we

don't want you supporting it directly or indirectly. We want the university to be a haven for creative thought and dynamics. We don't want this to be an extension of the air force or the army or the marines.

Professors, don't get angry, we want to free you too. Some of y'all are training us to be killers; we want to be trained to be healers. There are some basic questions got to be answered. You got to stand up and protest because you are more guilty than I am. If you teach me mess I learn the mess because I got to get a grade and get on out of here. But if you teach me the mess with the power and leverage over me you're the guilty one. That's why the writer said that he who stumbles and falls in the dark is not so guilty as the one who creates the darkness. The college president must defy the Pentagon, the college professors must defy the Pentagon. We want you to lead us but not to hell. Take us somewhere. We don't mind following leadership, but we need some.

In this black revolution where very little has changed on the outside but so much has changed on the inside, where our minds are now different, I would challenge you today, my brothers and sisters, to take the high road. Let nobody pull you down to the level of hate. Don't let the hater get on the inside of you. Don't be a killer. I said here some time ago Black is beautiful; but so are the other colors that come through a prism. Character is beautiful, integrity and honesty are also beautiful. But in the real sense, you knew beauty was beautiful long before we started putting color adjectives before beauty. Because beauty didn't come out of the adjectives. You see, beauty is a noun, when it's used right. Beauty is, and can function independent of color adjectives. I would hope that when we put color in front of beauty that it would enhance beauty. You know what happens when you put a weak adjective in front of a strong noun. Sentence ain't structured right.

Beauty is parallel lines loping into infinity and never touching. Beauty is the law of gravity, declaring everything that goes up must come down. Beauty is courage in the face of fear; love in the face of hate. Beauty is information replacing ignorance. Beauty is growth. Beauty is a handful of students being willing to die in order that a whole nation might wake up. Beauty is watching us become radical, and extremist for justice and love. Jesus was an extremist. Plato, Socrates were extremists. Paul was an extremist. Martin King was an extremist. I want to be an extremist. I want to be radical. I just want to know what I'm an extremist about. I want to be an extremist for beauty. And

beauty is watching a mother in Hickory Hollow Swamp with 14 children, and the state tells her that those children are illegitimate. She, not having enough words to react with, just feels bad and guilty. The beauty is, somehow, her being able to find out that she cannot find the full life in the distortion of abortion. Somehow, she says these 14 children are legitimate; they may be illegal, but no children are illegitimate. God legitimates life, and devil s take life. Beauty is this woman saying, "Yes, I'll prostitute, I'll stoop, to lie my body down to help my children. It doesn't matter that some people don't understand my plight, but my commitment to life is that my children will never see a hungry day."

We get that same kind of commitment in our endeavor as we leave this place. We will create the new world, where no man shall starve. The new world, where mothers' sons will come back home from across the sea alive. A new world, where every man will have a job on income, where every man will have a chance to live. A new world, where every man will respect his fellow man. A new world, where men will grow and dig just to help somebody. A world where men will take their swords, beat 'em into plowshares and their spears into pruning hooks, study war no more, stand up! Say I am a son, I am a daughter, of the universe, I want to help somebody, even going back home and help our parents. I walked by Martin's tomb Saturday, I only had a short word to say. I am still yet your disciple, and I don't want your living and your loving to have been in vain.