



April 4, 1968: Rev. Martin Luther King, Jr., just prior to making his final public appearance to address striking Memphis sanitation workers. King was assassinated later that day outside his motel room. (AP/Wide World Photos)

WHERE DO WE GO FROM HERE

Chaos or Community?

MARTIN LUTHER KING, JR.

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BEACON PRESS
BOSTON

VI

The World House

I

Some years ago a famous novelist died. Among his papers was found a list of suggested plots for future stories, the most prominently underscored being this one: "A widely separated family inherits a house in which they have to live together." This is the great new problem of mankind. We have inherited a large house, a great "world house" in which we have to live together—black and white, Easterner and Westerner, Gentile and Jew, Catholic and Protestant, Muslim and Hindu—a family unduly separated in ideas, culture and interest, who, because we can never again live apart, must learn somehow to live with each other in peace.

However deeply American Negroes are caught in the struggle to be at last at home in our homeland of the United States, we cannot ignore the larger world house in which we are also dwellers. Equality with whites will not solve the problems of either whites or Negroes if it means equality in a world society stricken by poverty and in a universe doomed to extinction by war.

All inhabitants of the globe are now neighbors. This worldwide neighborhood has been brought into being largely as a result of the modern scientific and technological revolutions. The world of today is vastly different from the

world of just one hundred years ago. A century ago Thomas Edison had not yet invented the incandescent lamp to bring light to many dark places of the earth. The Wright brothers had not yet invented that fascinating mechanical bird that would spread its gigantic wings across the skies and soon dwarf distance and place time in the service of man. Einstein had not yet challenged an axiom and the theory of relativity had not yet been posited.

Human beings, searching a century ago as now for better understanding, had no television, no radios, no telephones and no motion pictures through which to communicate. Medical science had not yet discovered the wonder drugs to end many dread plagues and diseases. One hundred years ago military men had not yet developed the terrifying weapons of warfare that we know today—not the bomber, an airborne fortress raining down death; nor napalm, that burner of all things and flesh in its path. A century ago there were no sky-scraping buildings to kiss the stars and no gargantuan bridges to span the waters. Science had not yet peered into the unfathomable ranges of interstellar space, nor had it penetrated oceanic depths. All these new inventions, these new ideas, these sometimes fascinating and sometimes frightening developments, came later. Most of them have come within the past sixty years, sometimes with agonizing slowness, more characteristically with bewildering speed, but always with enormous significance for our future.

The years ahead will see a continuation of the same dramatic developments. Physical science will carve new highways through the stratosphere. In a few years astronauts and cosmonauts will probably walk comfortably across the uncertain pathways of the moon. In two or three years it will be possible, because of the new supersonic jets, to fly from New York to London in two and one-half hours. In the

years ahead medical science will greatly prolong the lives of men by finding a cure for cancer and deadly heart ailments. Automation and cybernation will make it possible for working people to have undreamed-of amounts of leisure time. All this is a dazzling picture of the furniture, the workshop, the spacious rooms, the new decorations and the architectural pattern of the large world house in which we are living.

Along with the scientific and technological revolution, we have also witnessed a worldwide freedom revolution over the last few decades. The present upsurge of the Negro people of the United States grows out of a deep and passionate determination to make freedom and equality a reality “here” and “now.” In one sense the civil rights movement in the United States is a special American phenomenon which must be understood in the light of American history and dealt with in terms of the American situation. But on another and more important level, what is happening in the United States today is a significant part of a world development.

We live in a day, said the philosopher Alfred North Whitehead, “when civilization is shifting its basic outlook; a major turning point in history where the pre-suppositions on which society is structured are being analyzed, sharply challenged, and profoundly changed.” What we are seeing now is a freedom explosion, the realization of “an idea whose time has come,” to use Victor Hugo’s phrase. The deep rumbling of discontent that we hear today is the thunder of disinherited masses, rising from dungeons of oppression to the bright hills of freedom. In one majestic chorus the rising masses are singing, in the words of our freedom song, “Ain’t gonna let nobody turn us around.” All over the world like a fever, freedom is spreading in the widest liberation movement in history. The great masses of people are determined to end the exploitation of their races and lands. They are

awake and moving toward their goal like a tidal wave. You can hear them rumbling in every village street, on the docks, in the houses, among the students, in the churches and at political meetings. For several centuries the direction of history flowed from the nations and societies of Western Europe out into the rest of the world in "conquests" of various sorts. That period, the era of colonialism, is at an end. East is moving West. The earth is being redistributed. Yes, we are "shifting our basic outlooks."

These developments should not surprise any student of history. Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself. The Bible tells the thrilling story of how Moses stood in Pharaoh's court centuries ago and cried, "Let my people go." This was an opening chapter in a continuing story. The present struggle in the United States is a later chapter in the same story. Something within has reminded the Negro of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the spirit of the times, and with his black brothers of Africa and his brown and yellow brothers in Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice.

Nothing could be more tragic than for men to live in these revolutionary times and fail to achieve the new attitudes and the new mental outlooks that the new situation demands. In Washington Irving's familiar story of Rip Van Winkle, the one thing that we usually remember is that Rip slept twenty years. There is another important point, however, that is almost always overlooked. It was the sign on the inn in the little town on the Hudson from which Rip departed and scaled the mountain for his long sleep. When

he went up, the sign had a picture of King George III of England. When he came down, twenty years later, the sign had a picture of George Washington. As he looked at the picture of the first President of the United States, Rip was confused, flustered and lost. He knew not who Washington was. The most striking thing about this story is not that Rip slept twenty years, but that he slept through a revolution that would alter the course of human history.

One of the great liabilities of history is that all too many people fail to remain awake through great periods of social change. Every society has its protectors of the status quo and its fraternities of the indifferent who are notorious for sleeping through revolutions. But today our very survival depends on our ability to stay awake, to adjust to new ideas, to remain vigilant and to face the challenge of change. The large house in which we live demands that we transform this worldwide neighborhood into a worldwide brotherhood. Together we must learn to live as brothers or together we will be forced to perish as fools.

We must work passionately and indefatigably to bridge the gulf between our scientific progress and our moral progress. One of the great problems of mankind is that we suffer from a poverty of the spirit which stands in glaring contrast to our scientific and technological abundance. The richer we have become materially, the poorer we have become morally and spiritually.

Every man lives in two realms, the internal and the external. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external. We have allowed the means by which we live to outdistance

the ends for which we live. So much of modern life can be summarized in that suggestive phrase of Thoreau: "Improved means to an unimproved end." This is the serious predicament, the deep and haunting problem, confronting modern man. Enlarged material powers spell enlarged peril if there is not proportionate growth of the soul. When the external of man's nature subjugates the internal, dark storm clouds begin to form.

Western civilization is particularly vulnerable at this moment, for our material abundance has brought us neither peace of mind nor serenity of spirit. An Asian writer has portrayed our dilemma in candid terms:

You call your thousand material devices "labor-saving machinery," yet you are forever "busy." With the multiplying of your machinery you grow increasingly fatigued, anxious, nervous, dissatisfied. Whatever you have, you want more; and wherever you are you want to go somewhere else . . . your devices are neither time-saving nor soul-saving machinery. They are so many sharp spurs which urge you on to invent more machinery and to do more business.¹

This tells us something about our civilization that cannot be cast aside as a prejudiced charge by an Eastern thinker who is jealous of Western prosperity. We cannot escape the indictment.

This does not mean that we must turn back the clock of scientific progress. No one can overlook the wonders that science has wrought for our lives. The automobile will not abdicate in favor of the horse and buggy, or the train in favor of the stagecoach, or the tractor in favor of the hand plow, or the scientific method in favor of ignorance and superstition. But our moral and spiritual "lag" must be redeemed.

When scientific power outruns moral power, we end up with guided missiles and misguided men. When we foolishly minimize the internal of our lives and maximize the external, we sign the warrant for our own day of doom.

Our hope for creative living in this world house that we have inherited lies in our ability to reestablish the moral ends of our lives in personal character and social justice. Without this spiritual and moral reawakening we shall destroy ourselves in the misuse of our own instruments.

II

Among the moral imperatives of our time, we are challenged to work all over the world with unshakable determination to wipe out the last vestiges of racism. As early as 1906 W. E. B. Du Bois prophesied that "the problem of the twentieth century will be the problem of the color line." Now as we stand two-thirds into this exciting period of history we know full well that racism is still that hound of hell which dogs the tracks of our civilization.

Racism is no mere American phenomenon. Its vicious grasp knows no geographical boundaries. In fact, racism and its perennial ally—economic exploitation—provide the key to understanding most of the international complications of this generation.

The classic example of organized and institutionalized racism is the Union of South Africa. Its national policy and practice are the incarnation of the doctrine of white supremacy in the midst of a population which is overwhelmingly black. But the tragedy of South Africa is not simply in its own policy; it is the fact that the racist government of South Africa is virtually made possible by the economic policies of the United States and Great Britain, two countries which profess to be the moral bastions of our Western world.

In country after country we see white men building empires on the sweat and suffering of colored people. Portugal continues its practices of slave labor and subjugation in Angola; the Ian Smith government in Rhodesia continues to enjoy the support of British-based industry and private capital, despite the stated opposition of British government policy. Even in the case of the little country of South West Africa we find the powerful nations of the world incapable of taking a moral position against South Africa, though the smaller country is under the trusteeship of the United Nations. Its policies are controlled by South Africa and its manpower is lured into the mines under slave-labor conditions.

During the Kennedy administration there was some awareness of the problems that breed in the racist and exploitative conditions throughout the colored world, and a temporary concern emerged to free the United States from its complicity though the effort was only on a diplomatic level. Through our ambassador to the United Nations, Adlai Stevenson, there emerged the beginnings of an intelligent approach to the colored peoples of the world. However, there remained little or no attempt to deal with the economic aspects of racist exploitation. We have been notoriously silent about the more than \$700 million of American capital which props up the system of apartheid, not to mention the billions of dollars in trade and the military alliances which are maintained under the pretext of fighting Communism in Africa.

Nothing provides the Communists with a better climate for expansion and infiltration than the continued alliance of our nation with racism and exploitation throughout the world. And if we are not diligent in our determination to root out the last vestiges of racism in our dealings with the rest of the world, we may soon see the sins of our fathers

visited upon ours and succeeding generations. For the conditions which are so classically represented in Africa are present also in Asia and in our own back yard in Latin America.

Everywhere in Latin America one finds a tremendous resentment of the United States, and that resentment is always strongest among the poorer and darker peoples of the continent. The life and destiny of Latin America are in the hands of United States corporations. The decisions affecting the lives of South Americans are ostensibly made by their government, but there are almost no legitimate democracies alive in the whole continent. The other governments are dominated by huge and exploitative cartels that rob Latin America of her resources while turning over a small rebate to a few members of a corrupt aristocracy, which in turn invests not in its own country for its own people's welfare but in the banks of Switzerland and the playgrounds of the world.

Here we see racism in its more sophisticated form: neo-colonialism. The Bible and the annals of history are replete with tragic stories of one brother robbing another of his birthright and thereby insuring generations of strife and enmity. We can hardly escape such a judgment in Latin America, any more than we have been able to escape the harvest of hate sown in Vietnam by a century of French exploitation.

There is the convenient temptation to attribute the current turmoil and bitterness throughout the world to the presence of a Communist conspiracy to undermine Europe and America, but the potential explosiveness of our world situation is much more attributable to disillusionment with the promises of Christianity and technology.

The revolutionary leaders of Africa, Asia and Latin America have virtually all received their education in the capitals of the West. Their earliest training often occurred in Christian missionary schools. Here their sense of dignity was es-

tablished and they learned that all men were sons of God. In recent years their countries have been invaded by automobiles, Coca-Cola and Hollywood, so that even remote villages have become aware of the wonders and blessings available to God's white children.

Once the aspirations and appetites of the world have been whetted by the marvels of Western technology and the self-image of a people awakened by religion, one cannot hope to keep people locked out of the earthly kingdom of wealth, health and happiness. Either they share in the blessings of the world or they organize to break down and overthrow those structures or governments which stand in the way of their goals.

Former generations could not conceive of such luxury, but their children now take this vision and demand that it become a reality. And when they look around and see that the only people who do not share in the abundance of Western technology are colored people, it is an almost inescapable conclusion that their condition and their exploitation are somehow related to their color and the racism of the white Western world.

This is a treacherous foundation for a world house. Racism can well be that corrosive evil that will bring down the curtain on Western civilization. Arnold Toynbee has said that some twenty-six civilizations have risen upon the face of the earth. Almost all of them have descended into the junk heaps of destruction. The decline and fall of these civilizations, according to Toynbee, was not caused by external invasions but by internal decay. They failed to respond creatively to the challenges impinging upon them. If Western civilization does not now respond constructively to the challenge to banish racism, some future historian will have to say

that a great civilization died because it lacked the soul and commitment to make justice a reality for all men.

Another grave problem that must be solved if we are to live creatively in our world house is that of poverty on an international scale. Like a monstrous octopus, it stretches its choking, prehensile tentacles into lands and villages all over the world. Two-thirds of the peoples of the world go to bed hungry at night. They are undernourished, ill-housed and shabbily clad. Many of them have no houses or beds to sleep in. Their only beds are the sidewalks of the cities and the dusty roads of the villages. Most of these poverty-stricken children of God have never seen a physician or a dentist.

There is nothing new about poverty. What is new, however, is that we now have the resources to get rid of it. Not too many years ago, Dr. Kirtley Mather, a Harvard geologist, wrote a book entitled *Enough and to Spare*.² He set forth the basic theme that famine is wholly unnecessary in the modern world. Today, therefore, the question on the agenda must read: why should there be hunger and privation in any land, in any city, at any table, when man has the resources and the scientific know-how to provide all mankind with the basic necessities of life? Even deserts can be irrigated and topsoil can be replaced. We cannot complain of a lack of land, for there are 25 million square miles of tillable land on earth, of which we are using less than seven million. We have amazing knowledge of vitamins, nutrition, the chemistry of food and the versatility of atoms. There is no deficit in human resources; the deficit is in human will.

This does not mean that we can overlook the enormous acceleration in the rate of growth of the world's population. The population explosion is very real, and it must be faced squarely if we are to avoid, in centuries ahead, a "stand-

ing room only" situation on these earthly shores. Most of the large undeveloped nations in the world today are confronted with the problem of excess population in relation to resources. But even this problem will be greatly diminished by wiping out poverty. When people see more opportunities for better education and greater economic security, they begin to consider whether a smaller family might not be better for themselves and for their children. In other words, I doubt that there can be a stabilization of the population without a prior stabilization of economic resources.

The time has come for an all-out world war against poverty. The rich nations must use their vast resources of wealth to develop the underdeveloped, school the unschooled and feed the unfed. The well-off and the secure have too often become indifferent and oblivious to the poverty and deprivation in their midst. The poor in our countries have been shut out of our minds, and driven from the mainstream of our societies, because we have allowed them to become invisible. Ultimately a great nation is a compassionate nation. No individual or nation can be great if it does not have a concern for "the least of these."

The first step in the worldwide war against poverty is passionate commitment. All the wealthy nations—America, Britain, Russia, Canada, Australia, and those of Western Europe—must see it as a moral obligation to provide capital and technical assistance to the underdeveloped areas. These rich nations have only scratched the surface in their commitment. There is need now for a general strategy of support. Sketchy aid here and there will not suffice, nor will it sustain economic growth. There must be a sustained effort extending through many years. The wealthy nations of the world must promptly initiate a massive, sustained Marshall Plan for

Asia, Africa and South America. If they would allocate just 2 percent of their gross national product annually for a period of ten or twenty years for the development of the underdeveloped nations, mankind would go a long way toward conquering the ancient enemy, poverty.

The aid program that I am suggesting must not be used by the wealthy nations as a surreptitious means to control the poor nations. Such an approach would lead to a new form of paternalism and a neocolonialism which no self-respecting nation could accept. Ultimately, foreign aid programs must be motivated by a compassionate and committed effort to wipe poverty, ignorance and disease from the face of the earth. Money devoid of genuine empathy is like salt devoid of savor, good for nothing except to be trodden under foot of men.

The West must enter into the program with humility and penitence and a sober realization that everything will not always "go our way." It cannot be forgotten that the Western powers were but yesterday the colonial masters. The house of the West is far from in order, and its hands are far from clean.

We must have patience. We must be willing to understand why many of the young nations will have to pass through the same extremism, revolution and aggression that formed our own history. Every new government confronts overwhelming problems. During the days when they were struggling to remove the yoke of colonialism, there was a kind of preexistent unity of purpose that kept things moving in one solid direction. But as soon as independence emerges, all the grim problems of life confront them with stark realism: the lack of capital, the strangulating poverty, the uncontrollable birth rates and, above all, the high aspi-

rational level of their own people. The postcolonial period is more difficult and precarious than the colonial struggle itself.

The West must also understand that its economic growth took place under rather propitious circumstances. Most of the Western nations were relatively underpopulated when they surged forward economically, and they were greatly endowed with the iron ore and coal that were needed for launching industry. Most of the young governments of the world today have come into being without these advantages, and, above all, they confront staggering problems of overpopulation. There is no possible way for them to make it without aid and assistance.

A genuine program on the part of the wealthy nations to make prosperity a reality for the poor nations will in the final analysis enlarge the prosperity of all. One of the best proofs that reality hinges on moral foundations is the fact that when men and governments work devotedly for the good of others, they achieve their own enrichment in the process.

From time immemorial men have lived by the principle that "self-preservation is the first law of life." But this is a false assumption. I would say that other-preservation is the first law of life. It is the first law of life precisely because we cannot preserve self without being concerned about preserving other selves. The universe is so structured that things go awry if men are not diligent in their cultivation of the other-regarding dimension. "I" cannot reach fulfillment without "thou." The self cannot be self without other selves. Self-concern without other-concern is like a tributary that has no outward flow to the ocean. Stagnant, still and stale, it lacks both life and freshness. Nothing would be more disastrous and out of harmony with our self-interest than for the developed nations to travel a dead-end road of inordinate selfish-

ness. We are in the fortunate position of having our deepest sense of morality coalesce with our self-interest.

But the real reason that we must use our resources to outlaw poverty goes beyond material concerns to the quality of our mind and spirit. Deeply woven into the fiber of our religious tradition is the conviction that men are made in the image of God, and that they are souls of infinite metaphysical value. If we accept this as a profound moral fact, we cannot be content to see men hungry, to see men victimized with ill-health, when we have the means to help them. In the final analysis, the rich must not ignore the poor because both rich and poor are tied together. They entered the same mysterious gateway of human birth, into the same adventure of mortal life.

All men are interdependent. Every nation is an heir of a vast treasury of ideas and labor to which both the living and the dead of all nations have contributed. Whether we realize it or not, each of us lives eternally "in the red." We are everlasting debtors to known and unknown men and women. When we arise in the morning, we go into the bathroom where we reach for a sponge which is provided for us by a Pacific Islander. We reach for soap that is created for us by a European. Then at the table we drink coffee which is provided for us by a South American, or tea by a Chinese or cocoa by a West African. Before we leave for our jobs we are already beholden to more than half of the world.

In a real sense, all life is interrelated. The agony of the poor impoverishes the rich; the betterment of the poor enriches the rich. We are inevitably our brother's keeper because we are our brother's brother. Whatever affects one directly affects all indirectly.

A final problem that mankind must solve in order to survive in the world house that we have inherited is finding

an alternative to war and human destruction. Recent events have vividly reminded us that nations are not reducing but rather increasing their arsenals of weapons of mass destruction. The best brains in the highly developed nations of the world are devoted to military technology. The proliferation of nuclear weapons has not been halted, in spite of the limited-test-ban treaty.

In this day of man's highest technical achievement, in this day of dazzling discovery, of novel opportunities, loftier dignities and fuller freedoms for all, there is no excuse for the kind of blind craving for power and resources that provoked the wars of previous generations. There is no need to fight for food and land. Science has provided us with adequate means of survival and transportation, which make it possible to enjoy the fullness of this great earth. The question now is, do we have the morality and courage required to live together as brothers and not be afraid?

One of the most persistent ambiguities we face is that everybody talks about peace as a goal, but among the wielders of power peace is practically nobody's business. Many men cry "Peace! Peace!" but they refuse to do the things that make for peace.

The large power blocs talk passionately of pursuing peace while expanding defense budgets that already bulge, enlarging already awesome armies and devising ever more devastating weapons. Call the roll of those who sing the glatidings of peace and one's ears will be surprised by the resounding sounds. The heads of all the nations issue clarion calls for peace, yet they come to the peace table accompanied by bands of brigands each bearing unsheathed swords.

The stages of history are replete with the chants and choruses of the conquerors of old who came killing in pursuit of peace. Alexander, Genghis Khan, Julius Caesar, Charle-

magne and Napoleon were akin in seeking a peaceful world order, a world fashioned after their selfish conceptions of an ideal existence. Each sought a world at peace which would personify his egotistic dreams. Even within the life span of most of us, another megalomaniac strode across the world stage. He sent his blitzkrieg-bent legions blazing across Europe, bringing havoc and holocaust in his wake. There is grave irony in the fact that Hitler could come forth, following nakedly aggressive expansionist theories, and do it all in the name of peace.

So when in this day I see the leaders of nations again talking peace while preparing for war, I take fearful pause. When I see our country today intervening in what is basically a civil war, mutilating hundreds of thousands of Vietnamese children with napalm, burning villages and rice fields at random, painting the valleys of that small Asian country red with human blood, leaving broken bodies in countless ditches and sending home half-men, mutilated mentally and physically; when I see the unwillingness of our government to create the atmosphere for a negotiated settlement of this awful conflict by halting bombings in the North and agreeing unequivocally to talk with the Vietcong—and all this in the name of pursuing the goal of peace—I tremble for our world. I do so not only from dire recall of the nightmares wreaked in the wars of yesterday, but also from dreadful realization of today's possible nuclear destructiveness and tomorrow's even more calamitous prospects.

Before it is too late, we must narrow the gaping chasm between our proclamations of peace and our lowly deeds which precipitate and perpetuate war. We are called upon to look up from the quagmire of military programs and defense commitments and read the warnings on history's signposts.

One day we must come to see that peace is not merely

a distant goal that we seek but a means by which we arrive at that goal. We must pursue peaceful ends through peaceful means. How much longer must we play at deadly war games before we heed the plaintive pleas of the unnumbered dead and maimed of past wars?

President John F. Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind." Wisdom born of experience should tell us that war is obsolete. There may have been a time when war served as a negative good by preventing the spread and growth of an evil force, but the destructive power of modern weapons eliminates even the possibility that war may serve any good at all. If we assume that life is worth living and that man has a right to survive, then we must find an alternative to war. In a day when vehicles hurtle through outer space and guided ballistic missiles carve highways of death through the stratosphere, no nation can claim victory in war. A so-called limited war will leave little more than a calamitous legacy of human suffering, political turmoil and spiritual disillusionment. A world war will leave only smoldering ashes as mute testimony of a human race whose folly led inexorably to ultimate death. If modern man continues to flirt unhesitatingly with war, he will transform his earthly habitat into an inferno such as even the mind of Dante could not imagine.

Therefore I suggest that the philosophy and strategy of nonviolence become immediately a subject for study and for serious experimentation in every field of human conflict, by no means excluding the relations between nations. It is, after all, nation-states which make war, which have produced the weapons that threaten the survival of mankind and which are both genocidal and suicidal in character.

We have ancient habits to deal with, vast structures of power, indescribably complicated problems to solve. But unless we abdicate our humanity altogether and succumb to fear and impotence in the presence of the weapons we have ourselves created, it is as possible and as urgent to put an end to war and violence between nations as it is to put an end to poverty and racial injustice.

The United Nations is a gesture in the direction of non-violence on a world scale. There, at least, states that oppose one another have sought to do so with words instead of with weapons. But true nonviolence is more than the absence of violence. It is the persistent and determined application of peaceable power to offenses against the community—in this case the world community. As the United Nations moves ahead with the giant tasks confronting it, I would hope that it would earnestly examine the uses of nonviolent direct action.

I do not minimize the complexity of the problems that need to be faced in achieving disarmament and peace. But I am convinced that we shall not have the will, the courage and the insight to deal with such matters unless in this field we are prepared to undergo a mental and spiritual re-evaluation, a change of focus which will enable us to see that the things that seem most real and powerful are indeed now unreal and have come under sentence of death. We need to make a supreme effort to generate the readiness, indeed the eagerness, to enter into the new world which is now possible, "the city which hath foundation, whose Building and Maker is God."

It is not enough to say, "We must not wage war." It is necessary to love peace and sacrifice for it. We must concentrate not merely on the eradication of war but on the

affirmation of peace. A fascinating story about Ulysses and the Sirens is preserved for us in Greek literature. The Sirens had the ability to sing so sweetly that sailors could not resist steering toward their island. Many ships were lured upon the rocks, and men forgot home, duty and honor as they flung themselves into the sea to be embraced by arms that drew them down to death. Ulysses, determined not to succumb to the Sirens, first decided to tie himself tightly to the mast of his boat and his crew stuffed their ears with wax. But finally he and his crew learned a better way to save themselves: they took on board the beautiful singer Orpheus, whose melodies were sweeter than the music of the Sirens. When Orpheus sang, who would bother to listen to the Sirens?

So we must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war. Somehow we must transform the dynamics of the world power struggle from the nuclear arms race, which no one can win, to a creative contest to harness man's genius for the purpose of making peace and prosperity a reality for all the nations of the world. In short, we must shift the arms race into a "peace race." If we have the will and determination to mount such a peace offensive, we will unlock hitherto tightly sealed doors of hope and bring new light into the dark chambers of pessimism.

III

The stability of the large world house which is ours will involve a revolution of values to accompany the scientific and freedom revolutions engulfing the earth. We must rapidly begin the shift from a "thing"-oriented society to a "person"-oriented society. When machines and computers, profit motives and property rights are considered more important than people, the giant triplets of racism, materialism

and militarism are incapable of being conquered. A civilization can flounder as readily in the face of moral and spiritual bankruptcy as it can through financial bankruptcy.

This revolution of values must go beyond traditional capitalism and Communism. We must honestly admit that capitalism has often left a gulf between superfluous wealth and abject poverty, has created conditions permitting necessities to be taken from the many to give luxuries to the few, and has encourage smallhearted men to become cold and conscienceless so that, like Dives before Lazarus, they are unmoved by suffering, poverty-stricken humanity. The profit motive, when it is the sole basis of an economic system, encourages a cutthroat competition and selfish ambition that inspire men to be more I-centered than thou-centered. Equally, Communism reduces men to a cog in the wheel of the state. The Communist may object, saying that in Marxian theory the state is an "interim reality" that will "with away" when the classless society emerges. True—in theory; but it is also true that, while the state lasts, it is an end in itself. Man is a means to that end. He has no inalienable rights. His only rights are derived from, and conferred by, the state. Under such a system the fountain of freedom runs dry. Restricted are man's liberties of press and assembly, his freedom to vote and his freedom to listen and to read.

Truth is found neither in traditional capitalism nor in classical Communism. Each represents a partial truth. Capitalism fails to see the truth in collectivism. Communism fails to see the truth in individualism. Capitalism fails to realize that life is social. Communism fails to realize that life is personal. The good and just society is neither the thesis of capitalism nor the antithesis of Communism, but a socially conscious democracy which reconciles the truths of individualism and collectivism.

We have seen some moves in this direction. The Soviet Union has gradually moved away from its rigid Communism and begun to concern itself with consumer products, art and a general increase in benefits to the individual citizen. At the same time, through constant social reforms, we have seen many modifications in *laissez-faire* capitalism. The problems we now face must take us beyond slogans for their solution. In the final analysis, the right-wing slogans on "government control" and "creeping socialism" are as meaningless and adolescent as the Chinese Red Guard slogans against "bourgeois revisionism." An intelligent approach to the problems of poverty and racism will cause us to see that the words of the Psalmist—"The earth is the Lord's and the fullness thereof"—are still a judgment upon our use and abuse of the wealth and resources with which we have been endowed.

A true revolution of value will soon cause us to question the fairness and justice of many of our past and present policies. We are called to play the Good Samaritan on life's roadside; but that will be only an initial act. One day the whole Jericho Road must be transformed so that men and women will not be beaten and robbed as they make their journey through life. True compassion is more than flinging a coin to a beggar; it understands that an edifice which produces beggars needs restructuring.

A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look at thousands of working people displaced from their jobs with reduced incomes as a result of automation while the profits of the employers remain intact, and say: "This is not just." It will look across the oceans and see individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the

countries, and say: "This is not just." It will look at our alliance with the landed gentry of Latin America and say: "This is not just." The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just. A true revolution of values will lay hands on the world order and say of war: "This way of settling differences is not just." This business of burning human beings with napalm, of filling our nation's homes with orphans and widows, of injecting poisonous drugs of hate into the veins of peoples normally humane, of sending men home from dark and bloody battlefields physically handicapped and psychologically deranged cannot be reconciled with wisdom, justice and love. A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death.

America, the richest and most powerful nation in the world, can well lead the way in this revolution of values. There is nothing to prevent us from paying adequate wages to schoolteachers, social workers and other servants of the public to insure that we have the best available personnel in these positions which are charged with the responsibility of guiding our future generations. There is nothing but a lack of social vision to prevent us from paying an adequate wage to every American citizen whether he be a hospital worker, laundry worker, maid or day laborer. There is nothing except shortsightedness to prevent us from guaranteeing an annual minimum—and *livable*—income for every American family. There is nothing, except a tragic death wish, to prevent us from reordering our priorities, so that the pursuit of peace will take precedence over the pursuit of war. There is nothing to keep us from remolding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood.

This kind of positive revolution of values is our best defense against Communism. War is not the answer. Communism will never be defeated by the use of atomic bombs or nuclear weapons. Let us not join those who shout war and who through their misguided passions urge the United States to relinquish its participation in the United Nations. These are days which demand wise restraint and calm reasonableness. We must not call everyone a Communist or an appeaser who advocates the seating of Red China in the United Nations, or who recognizes that hate and hysteria are not the final answers to the problems of these turbulent days. We must not engage in a negative anti-Communism, but rather in a positive thrust for democracy, realizing that our greatest defense against Communism is to take offensive action in behalf of justice. We must with affirmative action seek to remove those conditions of poverty, insecurity and injustice which are the fertile soil in which the seed of Communism grows and develops.

These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression, and out of the wombs of a frail world new systems of justice and equality are being born. The shirtless and barefoot people of the earth are rising up as never before. "The people who sat in darkness have seen a great light." We in the West must support these revolutions. It is a sad fact that, because of comfort, complacency, a morbid fear of Communism and our proneness to adjust to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch antirevolutionaries. This has driven many to feel that only Marxism has the revolutionary spirit. Communism is a judgment on our failure to make democracy real and to follow through on the revolutions that we initiated. Our only hope today lies

in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal opposition to poverty, racism and militarism. With this powerful commitment we shall boldly challenge the status quo and unjust mores and thereby speed the day when "every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight and the rough places plain."

A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional. Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.

This call for a worldwide fellowship that lifts neighborly concern beyond one's tribe, race, class and nation is in reality a call for an all-embracing and unconditional love for all men. This often misunderstood and misinterpreted concept has now become an absolute necessity for the survival of man. When I speak of love, I am speaking of that force which all the great religions have seen as the supreme unifying principle of life. Love is the key that unlocks the door which leads to ultimate reality. This Hindu-Muslim-Christian-Jewish-Buddhist belief about ultimate reality is beautifully summed up in the First Epistle of Saint John:

Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . If we love one another, God dwelleth in us, and his love is perfected in us.

Let us hope that this spirit will become the order of the day. We can no longer afford to worship the God of hate or

bow before the altar of retaliation. The oceans of history are made turbulent by the ever-rising tides of hate. History is cluttered with the wreckage of nations and individuals who pursued this self-defeating path of hate. As Arnold Toynbee once said in a speech: "Love is the ultimate force that makes for the saving choice of life and good against the damning choice of death and evil. Therefore the first hope in our inventory must be the hope that love is going to have the last word."

We are now faced with the fact that tomorrow is today. We are confronted with the fierce urgency of *now*. In this unfolding conundrum of life and history there is such a thing as being too late. Procrastination is still the thief of time. Life often leaves us standing bare, naked and dejected with a lost opportunity. The "tide in the affairs of men" does not remain at the flood; it ebbs. We may cry out desperately for time to pause in her passage, but time is deaf to every plea and rushes on. Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words: "Too late." There is an invisible book of life that faithfully records our vigilance or our neglect. "The moving finger writes, and having writ moves on. . . ." We still have a choice today: nonviolent coexistence or violent coannihilation. This may well be mankind's last chance to choose between chaos and community.