

Dr. Martin Luther King, Jr.: Establishing a Robust Qualitative Process for the
Identification of Contemporary Servant Leaders

Submitted to Regent University

School of Business & Leadership

In partial fulfillment of the requirements

for the degree of

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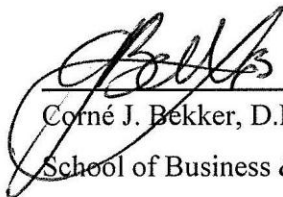
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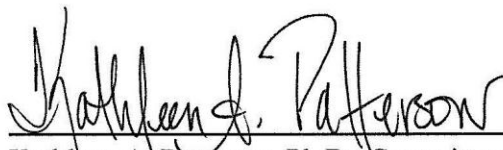
**DR. MARTIN LUTHER KING, JR.: ESTABLISHING A ROBUST
QUALITATIVE PROCESS FOR THE IDENTIFICATION
OF CONTEMPORARY SERVANT LEADERS**

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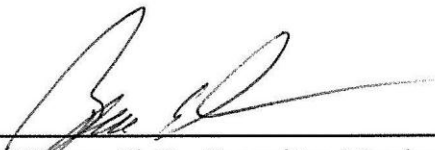
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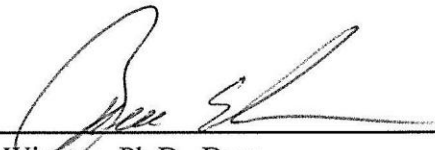
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Abstract

Much has been written about Dr. Martin Luther King, Jr. What has not been written about Dr. King is whether he can be considered a contemporary example of a servant leader. The concept of servant leadership was created by Robert K. Greenleaf in 1977. From that period forward, several books and articles from a qualitative perspective have been written by many scholars as to what constitutes a servant leader. Additionally, several quantitative attempts have been made to establish measurability of servant leadership. Winston (2010) stated that while much has been written on the theoretical and quantitative development of servant leadership, a gap exists within the qualitative realm regarding “deepening our understanding of the theories [servant leadership] we proffer” (p. 180) and that we “should use in-depth interviews and case studies of exemplary servant–leaders in order understand the theory” (p. 180). This dissertation set out to create and establish a repeatable robust qualitative process to identify servant leaders and to determine if Dr. King can be considered a contemporary example of a servant leader. An in-depth look into Dr. King’s life provides the platform from which the analysis is conducted. The research methodology and analysis were conducted through a detailed qualitative and quasiquantitative quadratic approach to answer the central question of whether Dr. King can be considered a contemporary example of a servant leader while trying to establish a repeatable robust qualitative process for the identification of contemporary servant leaders, which currently does not exist in the qualitative servant leadership identification arena.

Dedication

First and foremost, I have to thank God, our Heavenly Father, for providing me the strength, stamina, focus, perseverance, and fortitude to endure this journey and lifelong dream. Without His presence, I would not have been able to endure the many trials and tribulations that life challenged me with during this process. Through God all things will happen.

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I have to thank my son, David Thomas, for his love and support too. After I completed my master's degree in 2005, I promised him that I would not start my Ph.D. until I got the green light from him. In 2009, at the age of 15 and a freshman in high school, he gave me the go-ahead. You are the light in my life, and I am so very proud of you and the man you are becoming; I love you.

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In Memoriam

A very special dedication memoraim is given to my loved ones, who loved and supported me during this wonderful journey, and who joined our Heavenly Father during the course of this endeavor. Thank you all for always being there for me in life. I love and miss you all dearly.

Daniel (Danny) Hatcher, brother; July 7, 1961-January 9, 2010

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Chapter 1 – Introduction

By examining leaders, one may begin to understand what leaders are made of; or rather, by examining the behavior of great leaders one may begin to understand what it takes to be a great leader and the type of leadership that a leader displays or exemplifies. The phrase *great leader* is fraught with ambiguity, for what defines great leadership for one group, community, or nation may not necessarily equate or correlate to great leadership to other groups, communities, or nations. Examples of this may include such great, and infamous, leaders as Adolf Hitler (Byman & Pollack, 2001; Lepsius, 2006), Saddam Hussein (Byman & Pollack, 2001), and Osama Bin Laden (Gunaratna & Nielsen, 2008). In their own rights, they were great and effective leaders, albeit they were each perceived by many throughout the world as enemies and/or terrorists; nonetheless, they were perceived by many within their respective regimes as great leaders. Other great leaders may include the likes of President George Washington (Greenstein, 2006), President Abraham Lincoln (Garvey, 2006), General Colin Powell (Ret.; Matthews, 2008), Mahatma Gandhi (Bligh & Robinson, 2010), and Nelson Mandela (Read, 2010). Contrarily, and assumedly speaking, each of these great leaders too may be or may have been perceived as enemies of the state by one faction, country, religion, sect, group, extremist regime, or nation at one time or another in history.

Several questions then come to mind. If each of these people could be considered a great leader, then what if anything did they share in common? Did they display the same or different style of leadership? What behaviors did they exhibit? What made them the leaders they became? Each of these questions for each of these leaders is a potentially lengthy research study. To be more effective at beginning to understand what makes a great leader, a single leader and a single leadership style/model must be selected.

Van Dierendonck and Patterson (2010) cited several examples of great leaders who appeared to be or are accepted to conform to a leadership model known as *servant leadership*. Van Dierendonck and Patterson stated that examples of servant leaders include Jean Monnet, George Washington, William Wilberforce, Omar Bin al-Khattab, and Shaykh Hajj Ali. Ortiz (2011) suggested that Cesar E.

Chavez was a servant leader; and Keith (2008) offered “George Washington, Abraham Lincoln, Florence Nightingale, Susan B. Anthony, Albert Schweitzer, Gandhi, Martin Luther King Jr., Nelson Mandela, Cesar Chavez, and Mother Theresa . . . George Williams, Harriet Tubman, and Eiichi Shibusawa” (p. 12) as examples of servant leaders. It becomes immediately apparent that servant leadership, and the identification of servant leaders, transcends cultural and geographic, and religious and political boundaries (Trompenaars & Voerman, 2010). However, a preponderance of questions to be contemplated regarding process begins to emerge at this juncture. The initial question becomes: How were these individuals/leaders identified as servant leaders? Quantitatively speaking, were surveys involved? If so, who was surveyed? Qualitatively speaking, were interviews conducted? If so, with whom? Were individual works by the leaders analyzed? If so, how? Were field observations conducted? If so, when? Were data analyzed? If so, how were the data analyzed? In essence, what process was established and used to identify these leaders/people as servant leaders?

To address these criterions, this dissertation examines Dr. Martin Luther King Jr., and the model of servant leadership that was pioneered by Robert K. Greenleaf. Many people and scholars have believed that King was perhaps one of the most significant and impactful leaders of the 20th century. His active involvement and leadership during the Civil Rights Movement in the United States of America during the 1950s and 1960s has led to hundreds of literary works and studies on the movement, King himself, and his leadership. The devastating and pernicious assassination of King on April 4, 1968 brought much sadness and contempt to our nation and many countries around the world. King’s contributions and leadership to the many communities within the United States and to the Civil Rights Movement will always be remembered and have been forever commemorated within our nation (Fleming, 2011).

Dr. Martin Luther King, Jr. has been described as a charismatic leader by some scholars and researchers (Huggins, 1987; Hwang, Khatri, & Srinivas, 2005; Morris, 1999; Paris, 2008). Alternatively, Carson (1987) noted that King rejected the notion of being a charismatic leader. Carson also stated that for clarification

purposes, charismatic leaders are received as unquestioned and God-like; this was not the case with Dr. King. Carson also stated that Dr. King was recognized for his excellent oratory skills and overall charisma, which may have been in part due to his roots in evangelical Christian preaching within the church. Additionally, Carson noted that King was not confident in himself but rather was filled with self-doubt throughout much of his work and life. To further support this view, Yuan-Duen and Ya-Fu (2006) noted that one of the key traits of a charismatic leader is that of having a “high degree of self-confidence” (p. 265), and that one of the key traits of the followers of charismatic leaders is that they possess “unquestioning obedience” (p. 265). Taking into consideration that King did not have a high level of self-confidence and that his followers were not unquestioning (for if they were most assuredly the outcomes and duration of the movement would have been different in effect and execution) may pervade the notion that King was a charismatic leader.

Other scholars have viewed King as being a transformational leader (McGuire & Hutchings, 2007). One of the primary tenants of transformational leadership theory is that the leader develops followers for the purpose and advantage of the organization (Northouse, 2001; Yukl, 2005). In transformational leadership theory, the end advantage still belongs to the organization through focusing development on the follower(s). King’s fundamental focus was not on making the Student Nonviolent Coordinating Committee a better or stronger organization. King’s focus was on equal rights for all Americans regardless of color or race; therefore there, was no organizational benefit but rather a collective benefit for humanity and the social system within the United States. Taking into consideration King’s focus was on the people and not the organization, the notion that King was a transformational leader may be argued from a theoretical perspective.

A precursory search of a major electronic journal search utility using all 18 of its databases with the peer-reviewed search criterion of Martin Luther King and servant leadership, without utilizing quotes, produced 1,249 diluted results. A secondary follow-up expeditious peer-reviewed search of the same search utility utilizing “Martin Luther King” and “servant leadership” (i.e., in quotation marks)

produced only 31 articles. Of those 31 articles, 26 mentioned Martin Luther King and/or servant leadership in a passing comment or only in the references section of the article. This left only five of the 31 articles making brief, direct or inferential, statements establishing some form of link between Martin Luther King and servant leadership.

The following brief, direct or inferential, statements establishing some form of link between Martin Luther King and servant leadership were extracted from the five articles. Brown and Ferrill (2009) mentioned the connection between Martin Luther King being a selfless servant and “providing service selflessly” (p. 3). Hayden (2007) briefly mentioned Martin Luther King and “service as leadership” (p. 350). Stebbins (2010) made a direct, albeit parsimonious, reference linking servant leadership and Martin Luther King. Birkenmeier, Carson, and Carson (2003) may have also loosely inferred a relationship between servant leadership and Martin Luther King. Here again are examples where several articles and authors made the relationship/link between Martin Luther King and servant leadership. S. Jackson, Farndale, and Kakabadse (2003) stated, “The literature on servant leadership is rather ambiguous and anecdotal in establishing the characteristics or attributes of servant leaders” (p. 206). Freeman (2004) stated,

It is difficult to identify individuals who currently are achieving significant prominence in service to the human spirit and improvement of the human condition. Servant leaders are not highly visible today despite the continued influence of living and dead heroic figures such as Nelson Mandela, Bishop Desmond Tutu, Martin Luther King, Malcolm X, Dorothy Height, John and Robert Kennedy, and Abraham Lincoln. (p. 7)

Perhaps the most perfunctory and profound statements were those by S. Jackson et al. indicating that literature on servant leadership was “ambiguous and anecdotal” (p. 206) and by Freeman indicating that “it is difficult to identify individuals [servant leaders]” (p. 7) and that “servant leaders are not highly visible today” (p. 7). Admittedly, these statements of concern were made nearly a decade ago, and much advancement has been made since then. However, they infer the necessity for identifiability and process as it pertains to servant leadership.

Research Problem

Considerable emphasis has been placed on quantitative research in the past several decades and rightfully so. Quantitative research is cost effective, reaches broad groups of individuals in a relatively short time span, for the most part is easy to conduct, and produces data that, when applied longitudinally, display potential trends (Kerlinger & Lee, 1999). Yet, Patton (2002) stated that it is through qualitative research and development that richness and breadth is established and is (or should be) the basis for quantitative research. Understandably, qualitative research tends to take more time and resources; however, the investment of time and resources invariably produces much more information and content to support current and future work.

Undoubtedly, many quantitative servant leadership scales have been developed—approximately 15 to be more accurate. Additionally, there are several qualitative models (Patterson, 2003b; Sipe & Frick, 2009; Spears, 1998; Winston, 2003) that have been developed and refined and utilized in some of the aforementioned quantitative scale development. Still, Winston (2010) stated,

While we have theoretical studies on servant leadership (Patterson, 2003; Rennaker, 2005), we have not spent sufficient effort on deepening our understanding of the theories we proffer. This is where qualitative research methods can assist us. . . . Within phenomenological studies, we can—and should use in-depth interviews and case studies of exemplary servant-leaders in order understand the theory. (p. 180)

It is with this profound sentiment and insight from Winston that one begins to see that a gap exists between theory, qualitative theoretical modeling, and that of quantitative research—that gap being *functional qualitative application*. In the business world, some may refer to qualitative functional application as interpersonal skills/application or soft skills—a term (according to my experience in the manufacturing industry) that by its very implication undermines and demeans the significance of the interpersonal skill set and tends to evoke scoffs and degrading chuckles among management and leadership when uttered during meetings and employee development. If interpersonal skills (soft skills) were as unimportant as some managers and leaders propagate, then the hiring and

promotional interviews should be discarded and, instead, conducted via self-report and third-party surveys, thereby favoring the desired quantitative results over qualitative inquiry and the subsequent and resulting information that cannot be quantified. However, the need does exist for conducting interviews and reviewing employee performance records and work samples in the interview and promotion processes. Why is this? Presumptively, it may be because there is an unquantifiable value to the inherent qualitative nature of interpersonal relations that can only be discovered and extricated from direct and personal engagement between two or more people.

Presumably, if one understands servant leadership theory, one may be able to state/assert that a person/leader is a servant leader based upon synthesized theoretical knowledge and suppositional leader/leadership familiarity. However, a problem begins to emerge when the question of repeatable process is asked. The assumption may be that an established process exists on how to emphatically identify servant leaders. Admittedly, several quantitative servant leadership scales exist that assist in the identification of servant leaders; however, fundamentally these scales are primarily based on theoretical servant leadership models and qualitative research—not necessarily on an established qualitative identification process. Qualitative servant leadership research does exist that discusses or reports on such things as characteristics, attitudes, virtues, traits, qualities, and attributes (Patterson, 2003b; Sipe & Frick, 2009; Spears, 1998; Winston, 2003)—all of which address what makes a servant leader. The aforementioned gap of how one identifies a servant leader becomes ever more present and befalls an issue of diagnosis and procedure. Analogically speaking, identifying someone as a servant leader through a survey may make about as much sense as diagnosing a medical patient through a questionnaire. A physician may ask patients (or parent/third party in the event of a minor child being a patient) questions about how they are feeling, but the physician diagnoses patients based upon their professional understanding of medicine, and established medical processes and practices pertaining to symptoms (metaphorically, characteristics, traits, attitudes, etc.). The process of how to identify a servant leader may be more prescriptive and preceptive in nature than previously thought or

conceived, whereby a new genre of qualitatively focused servant leadership studies may emerge—that of how to identify a servant leader.

A search of Internet databases for scholarly peer-reviewed research on *servant leaders* broadly produced several thousand directly, indirectly, and remotely relevant articles. A refined search by adding *qualitative* reduced this number broadly to a couple of thousand articles. Adding in *Martin Luther King, Jr.* narrowed one database down to a mere 51 articles, of which none appeared to be convergent on Dr. King specifically as the primary focal of the study. Additionally, there appeared to be relatively few, if any, articles on servant leadership with the objective of identifying a consistent qualitative construct for identifying servant leaders. Notwithstanding, there are several qualitatively based servant leadership models that exist, such as those from Spears (1998), Patterson (2003b) and Winston (2003, 2004), and Sipe and Frick (2009), which are discussed later. There are also many quantitative servant leadership scales available or currently in research and development. An assessment of available quantitative servant leadership scales assessed the number as currently in the neighborhood of 15 scales, which is also discussed later. There were several qualitative and quantitative studies available, yet none appeared to focus on a qualitative methodology for the identification of servant leaders. If quantitative research is born of qualitative research and inquiry, then why does there appear to be a gap in the aspect of qualitative methodology for identification of servant leaders? Metaphorically speaking, this could be correlated to conducting job interviews through the use of surveys rather than through interviews and review of records/work samples. If job interviews were conducted through the use of only surveys, most every application would potentially reveal an ideal candidate for the job—perhaps this is why we interview, observe, and review records and work samples.

Ultimately, it seems as if the focus in the realm of servant leadership has been to further the understanding of servant leadership at the theoretical and qualitative modeling levels or to develop reliable and valid servant leadership scales in an effort to more effectively measure servant leadership. Fundamentally, and ideally, the identification of servant leaders should potentially be conducted in

a more interpersonal, prescriptive and preceptive manner, that is to say a qualitative method, whereby behaviors may be observed, and records/work samples reviewed versus simply reported. That being said, the addition of self and/or third-party reporting would potentially support qualitative methodology, provide for longitudinal trending, and result in a mixed-methods product and presumably a lengthier process. Simply stated, the research problem addressed in this research discourse is the need for establishing a robust repeatable qualitative process to assist in the prescriptive and preceptive identification of contemporary servant leaders, for which the focal case study of this dissertation is Martin Luther King Jr.

Purpose of the Study

Greenleaf (1970) asked, “Who is the servant? How does one tell a truly giving, enriching servant from the neutral person or the one whose net influence is to take away from or diminish other people?” (p. 34). The purpose of this study is to address the aforementioned problem of the functional gap in servant leadership whereby a robust repeatable (potentially commonly accepted) qualitative process for the qualitative identification of servant leaders does not appear to exist. The findings of this research study provide a robust repeatable qualitative process on how to identify a servant leader. At a minimum, this work also provides the foundation to propagate future qualitative research and inquiry into the prescriptive and preceptive process of the identification of servant leaders. Additionally, this research expands current servant leadership research by addressing a gap in servant leadership research between qualitative theoretical and model development and that of quantitative servant leadership research.

Servant leadership is perhaps one of the newest leadership models to experience a recent surge in theoretical and research development. The goal to establish a prescriptive and preceptive qualitative process for the identification of servant leaders may be founded in one of Greenleaf’s (1970) most cited works *The Servant as Leader*. Spears (1998) captured Greenleaf’s 1970 statement:

Leadership was bestowed on a man who was by nature a servant. It was something given, or assumed, that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He

was servant first. (p. 16)

Greenleaf implied that servant nature is inherent in some people. Some of those people with the inherent nature to serve then go on to become leaders. The statement that a person is a servant by nature exudes an elemental and intrinsic inflection, similar to those of hereditary distinction—it is a part of who the person is and has become, likely out of natural instinct versus learned behavior. The nature to serve then may be considered intrinsic to individuals and support their ability to lead through being a servant first (Barbuto, 2005; Correia de Sousa & Van Dierendonck, 2010; Sherman, 2002; Winston, 2004). Since servant leadership may be viewed as having an inherent and intrinsic nature, one must consider how then to identify something (servant nature) that appears to be almost genetically ingrained. Referring again to the medical analogy, why must diagnosis of a thing be limited to when something is wrong with someone, such as a physical or mental illness? Why cannot someone have a positive diagnosis?

Relevant Theory

Only one theory is utilized in this study, that of servant leadership. Servant leadership was the manifestation of an article Robert K. Greenleaf had published in 1970, which was based upon his personal interest in and how he was influenced by *Journey to the East*, written by Hermann Hesse. However, the very roots of servant leadership can be traced back several millennia whereby core elements, identified by Spears' (1998) work, may be observed fundamentally through philosophical, religious, and theological lenses in such texts as the Bible, Quran, and the writings and lessons of Confucius. Additionally, many scholars and Christian communities believe that Christ was the ultimate servant leader and that he embodied and exemplified what is meant to be a servant leader (Kretzschmar, 2002; Sendjaya & Sarros, 2002).

In 1970, Greenleaf published a short work titled *The Servant as Leader* and stated,

Serving . . . requires that the concerned individual accept the problems he sees in the world as his own personal task, as a means of achieving his own integrity. He sees the external manifestation of this internal achievement as

beginning with caring for individual persons, in ways that require dedication and skill and that help them grow and become healthier, stronger, and more autonomous. The servant will move from this to larger spheres of influence, leading and showing the way to larger groups—institutions, perhaps vast culture-shaping institutions. (p. 6)

These early statements provide the fundamental basis of perhaps one of the most significant shifts in the perception of what a leader and leadership are. Later, Greenleaf (1977) stated,

The servant-leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then the conscious choice brings one to aspire to lead. That person is sharply different from the one who is *leader* first. (p. 13)

Greenleaf continued, “The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served.” (p. 13). Yukl (2005) indicated a servant leader focuses on the needs of and develops the individual. Historically, this is counterintuitive to most other leadership models whereby the focus is on the needs of the leader and/or organization.

Since Greenleaf’s formal introduction of servant leadership theory, many philosophers, such as Spears (1998), Sendjaya, Sarros, and Santora (2008), Winston (2003, 2004), Patterson (2003b), Laub (1999), Sipe and Frick (2009), Dennis and Bocarnea (2005)—just to name a few—have contributed significantly toward advancing the field of servant leadership. More recently, Van Dierendonck and Patterson (2010) stated, though it has taken a couple of decades for servant leadership theory to become mainstream, it has garnered much attention during the past 10 years.

Recent contemporary research, including both qualitative and quantitative methods, within servant leadership theory, application, and research has been explored and conducted in the United States and several countries around the world, including Africa (Hale & Fields, 2007; Kretzschmar, 2002), Australia and Canada (Laub, 2003), China (Han, Kakabadse, & Kakabadse, 2010), Indonesia (Pekerti & Sendjaya, 2010), Netherlands (Laub, 2003; Van Dierendonck & Nuijten, 2011), and Turkey (Cerit, 2010; Laub, 2003).

Research Question

The central question for a qualitative research study provides a focus of exploration by establishing a premise of consideration through query of a specific concept (Creswell, 2009). One central question is asked for the purpose of this study. The central question for this study is then followed by two primary subquestions, which are then further divided into three secondary questions each.

Central Question

1. Can Dr. Martin Luther King, Jr. be considered a contemporary example of a servant leader through the utilization of a robust qualitative process?

Subquestions and Secondary Questions

1. What statements by Dr. King support his actions as a servant leader?
 - a. What statements support Spears' (1995) 10 characteristics of servant leadership?
 - b. What statements support Patterson's (2003b) seven servant leadership virtues?
 - c. What statements support Sipe and Frick's (2009) seven pillars of servant leadership?
2. What actions/behaviors by Dr. King identify him as a servant leader?
 - a. What actions/behaviors support Spears' (1995) 10 characteristics of servant leadership?
 - b. What actions/behaviors support Patterson's (2003b) seven servant leadership variables?
 - c. What actions/behaviors support Sipe and Frick's (2009) seven pillars of servant leadership?

Logically speaking, providing the level of query depth upfront establishes the expectation and a content overview of what follows in this discourse.

Significance of the Study

In the past, both qualitative and quantitative research have focused on addressing and answering the what aspect of servant leadership (e.g., what makes a

servant leader; what are the characteristics, attributes, etc.). This study addresses, qualitatively, the how facet, specifically, how to identify a servant leader through a repeatable qualitative process. Perhaps what needs to be remembered is that the identification of a servant leader is not a popularity contest or presidential election—it is a prescriptive and preceptive diagnosis. How many times have people elected others to a position or status to only learn later that the selected individual could not fulfill the role? The significance of this study has the potential to escalate our perception on which individuals are servant leaders through a repeatable qualitative prescriptive and preceptive diagnosis process.

Scope of the Study

The scope of this study is limited to development of a repeatable qualitative process, and its subsequent application, to identify servant leaders, whereby the core theoretical emphasis is servant leadership theory. The subject selected for the application of this process is Dr. Martin Luther King, Jr. This study incorporates recommended fundamentals from the following sources: qualitative design techniques (Creswell, 2007), qualitative coding (Saldaña, 2009), and qualitative considerations (Patton, 2002). The intent is not to expand current servant leadership understanding through additional theoretical modeling; rather, the intent is to develop and apply a singular qualitative repeatable applicative process that combines supporting qualitative and quasiquantitative techniques through utilizing existing qualitative servant leadership models.

One of the potential limitations of this study is the developmental aspect of attempting to create a repeatable qualitative technique for identifying contemporary servant leaders. A second potential limitation is the application of the developed qualitative process to only a singular high-profile subject—in this case, Dr. Martin Luther King, Jr. A third limitation that may be assessed is that the biographical data to be studied in the literature review is limited to the biographers' perceptions, knowledge, access to, and interpretation of King-related information. Additional limitations and potential biases are addressed in Chapter 3.

Riehl (2001) stated that maintaining researcher objectivity is essential to

preventing bias in the research process. Duriau, Reger, and Pfarrer (2007) stated that content analysis “does not suffer from researcher demand bias” (p. 7); however, “this advantage only applies to existing texts or other source materials and not to interviews or open-ended responses to surveys” (p. 7). Duriau et al. stated that another form of bias to be aware of was the intentional audience bias of/within “annual reports, speeches, and industry publications” (p. 16). Duriau et al. also addressed potential rater coding bias wherein they listed the eight steps from the Weber protocol:

1. Definition of the recording units (e.g., word phrase, sentence, paragraph).
2. Definition of the coding categories.
3. Test of coding on a sample of text.
4. Assessment of the accuracy and reliability of the sample coding.
5. Revision of the coding rules.
6. Return to Step 3 until sufficient reliability is achieved.
7. Coding of all the text.
8. Assess the achieved reliability or accuracy. (pp. 18-19)

Duriau et al. indicated that qualitative studies that underwent comprehensive reliability testing avoided the risk of coder bias.

Definition of Terms

Establishing a basis of understanding of servant leadership can be most readily achieved through the presentation of servant leadership definitions. Historically, the fundamental definition(s) of servant leadership has been derived from Greenleaf’s writings. They have then been expanded slightly so as to broaden the initial meaning. Venturing into the realm of defining servant leadership itself, or as a concept, has the scope and potentiality to become several research articles in and of itself, whereby facets of Greenleaf’s life experience combined with multiple articles and texts over the past 40 years could be incorporated, and still yet not culminate in a singularly accepted unalloyed statement defining servant leadership.

To ensure due diligence, two categories of servant leadership definitions have been provided: theoretical and qualitative. The theoretical servant leadership definitions provide a simpler (comparatively speaking) high-level definitional perspective of servant leadership. The qualitative servant leadership definitions are

provided to delve much deeper into the technical operational definitions of servant leadership as excerpted from their respective original authors.

Servant Leadership—Theoretical

When defining servant leadership, one must address one potential misconception, which was immediately and simply stated by Greenleaf (1970): “The servant–leader is not necessarily the most popular among his contemporaries. The ‘popular’ leader type will very likely gravitate to easier alternatives” (p. 6). The potential misconception that Greenleaf addressed may be that the servant leader is a popular leader—implying that some people/leaders may view servant leaders as those who evoke individual popularity and charisma versus actual leader skill and effectiveness. Greenleaf also indicated that servant leadership is not an easy means of leadership. These two statements by Greenleaf within the first few pages of his work from 1970 openly state the servant leader is/will not be popular, and servant leadership itself is not an easy leadership alternative. This was further supported decades later by Spears (2010): “It is important to stress that servant leadership is not a ‘quick-fix’ approach. Neither is it something that can be quickly instilled within an institution” (p. 13).

Greenleaf (1977) defined a servant leader: “It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead” (p. 13). Greenleaf continued, “The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served” (p. 13). Greenleaf stated that the basis of servant leadership can be tested by asking,

Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not become further deprived? (pp. 13-14)

Several scholars have also provided definitions of servant leadership in an effort to further our understanding and clarify our perceptual lenses of what servant leadership is and/or what a servant leader is. Ebener and O’Connell (2010) stated, “servant leaders transcend self-interest” (p. 315). Keith (2008) stated, “A servant–

leader loves people, and wants to help them. . . . Loving and helping others gives a servant-leader meaning and satisfaction in life” (p. 9). Keith also stated, it is “a natural, moral, desire that is recognized as important by the world’s great religions and many great thinkers” (p. 5). Spears (2010) stated, “At its core, servant leadership is a long-term transformational approach to life and work—in essence, a way of being—that has the potential for creating positive change throughout our society” (pp. 13-14).

I have also added my position on defining servant leadership with the incorporation of an organizational perspective. I believe servant leadership is leadership that supports and develops the follower based upon the specific needs of the individual/follower with the inherent understanding that the organization will benefit either directly or indirectly. To further expand this thought, the individual may choose/need/want to be supported/developed in an area totally unrelated to their current job role/function, whereby the individual may ultimately change positions or even potentially leave the company. This indirect benefit of the individual choosing to leave still benefits the organization by opening up opportunity for others who may have a desire to work for that company/organization/position. The focus is still strictly on the needs of the individual, and any benefit to the organization is irrelevant, secondary, and subservient.

Servant Leadership—Qualitative

To facilitate a holistic understanding of servant leadership, and for the purpose of this discourse, the three primary sources of qualitative servant leadership concepts/terms that are utilized in this dissertation are defined. The first source was from Spears (1995), whereby Spears identified 10 characteristics of servant leaders based upon the works of Greenleaf. The second source was from Patterson’s (2003b), whereby seven servant leadership virtues were identified. The third, and most recent source of the three, was from Sipe and Frick (2009), whereby seven servant leadership pillars were identified. All three sources utilized and based their respective identifications from Greenleaf’s works on servant leadership. The

following terms were operationally defined as per their respective authors and were excerpted to maintain the strictest integrity and understanding of the original phraseology. These definitions of terms provide the structural basis of understanding and interpretation for each of the factors utilized in the analysis portion of the dissertation and will clarify any potential distinctions between similar or similarly utilized word, phrases, or constructs. To clarify, this is not a review of servant leadership literature; rather, it is an intentional effort to consolidate theoretical, philosophical, and contextual definitions of servant leadership to ground/pin the specific facets of servant leadership utilized/explored in this study as scripted by the original authors.

What follows are the original definitions by the original authors as excerpted from the works of Spears (1995), Patterson (2003b), and Sipe and Frick (2009).

Ten Characteristics of Servant Leadership (Spears, 1995)

1. *Listening*: Leaders have traditionally been valued for their communication and decision-making skills. While these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps clarify that will. He or she seeks to listen receptively to what is being said (and not said!). Listening also encompasses getting in touch with one's own inner voice and seeking to understand what one's body, spirit, and mind are communicating. Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader. (p. 4)
2. *Empathy*: The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of coworkers and does not reject them as people, even while refusing to accept their behavior or performance. The most successful servant-leaders are those who have become skilled empathetic listeners. It is interesting to note that Robert Greenleaf developed a course in "receptive listening" in the 1950s for the Wainwright House in New York. This course continues to be offered to the present day. (p. 4)
3. *Healing*: Learning to heal is a powerful force of transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and others. Many people have broken spirits and have suffered from a variety of emotional hurts. Although

this is a part of being human, servant-leaders recognize that they have an opportunity to “help make whole” those with whom they come in contact. In *The Servant as Leader* Greenleaf writes: “There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.” (p. 4)

4. *Awareness*: General awareness, and especially self-awareness, strengthens the servant-leader. Making a commitment to foster awareness can be scary—you never know what you may discover! Awareness also aids one in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf observed, “Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.” (p. 4)
5. *Persuasion*: Another characteristic of servant-leaders is a reliance on persuasion, rather than using one’s positional authority, in making decision within an organization. The servant-leader seeks to convince others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups. This emphasis on persuasion over coercion probably has its roots within the beliefs of The Religious Society of Friends (Quakers), the denomination with which Robert Greenleaf himself was most closely allied. (pp. 4-5)
6. *Conceptualization*: Servant-leaders seek to nurture their abilities to “dream great dreams.” The ability to look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. For many managers this is a characteristic that requires discipline and practice. The traditional manager is consumed by the need to achieve short-term operational goals. The manager who wishes to also be a servant-leader must stretch his or her thinking to encompass broader-based conceptual thinking. Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations (something that should always be discouraged!) and fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation, staffs need to be mostly operation in their perspective, and the most effective CEOs and managers probably need to develop both perspectives. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach. (p. 5)

7. *Foresight*: Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. As such, one can conjecture that foresight is the one servant-leader characteristic with which one may be born. All other characteristics can be consciously developed. There hasn't been a great deal written on foresight. It remains a largely unexplored area in leadership studies, but one most deserving of careful attention. (p. 5)
8. *Stewardship*: Peter Block (author of *Stewardship* and *The Empowered Manager*) has defined stewardship as "holding something in trust for another." Robert Greenleaf's view of all institutions was one in which CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant-leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control. (p. 5)
9. *Commitment to the growth of people*: Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to nurture the personal, professional, and spiritual growth of employees. In practice, this can include (but is not limited to) concrete actions such as making available funds for personal and professional development, taking a personal interest in the ideas and suggestions from everyone, encouraging workers involvement in decision making, and actively assisting laid-off workers to find other employment. (p. 6)
10. *Building community*: The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness caused the servant-leader to seek to identify some means of building community among those who work within a given institution. Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said: "All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group." (p. 6)

Seven Servant Leadership Virtues (Patterson, 2003b)

1. *Agapao love*: Love is the cornerstone of the servant leadership/follower relationship, specifically *agapao* love, which according to Winston (2002) is *agapao* love, or the Greek term for moral love, meaning to do the right thing at the right time and for the right reasons. *Agapao* love means to love in a social or moral sense and includes “embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety.” (p. 3)
2. *Humility*: Humility is the ability to keep one’s accomplishments and talents in perspective, which includes self-acceptance, and further includes not being self-focused but rather focused on others (Sandage & Wiens, 2001). Humility, therefore, is a peaceful virtue that rejects self-glorification (Lawrence, 2002). Bower (1997) linked servant leadership with the unassuming behavior of being humble; he believed that humility is a necessity for chief executives, or leaders. The virtue of humility causes one to consider moderation, to listen to the advice of others, and to come with the realization that the right use of power means rejecting the dictatorial (Harrison, 2002). (p. 3)
3. *Altruism*: Altruism, according to Monroe (1994), is not merely having good intentions or being well-meaning; altruism is more about concern for the welfare of another. DeYoung (2000) also concurred with the traditional view of altruism as an unselfish concern for others often involving personal sacrifice; however, he believed that the personal pleasure derived from helping others should also be included in our understanding of altruism. In contrast, Hattwick (1986) placed altruism at one end of the spectrum with personal self-interest at the other end. Altruism seeks the fulfillment of others with behavior directed toward the benefit of others and identifies this behavior as consistent with servant leadership. Bishop Desmond Tutu, Sam Walton, Mother Teresa, and Princess Diana are among Sosik’s (2000) examples of altruistic people. (p. 4)
4. *Vision*: Vision is most often regarded as the organizational vision, or a vision of the future destination of the organization. However, Patterson (2003) offers the servant leader’s focus is on the individual member of the organization and the vision component is about how the organizational members future state. This vision refers to the idea that the leader looks forward and sees the person as a viable and worthy person and seeks to assist each one in reaching that state. Harvey (2001) saw this same ability as inherent in Greenleaf’s (1977) formulation of servant leaders as healers, making the person whole by helping that person to because they help others attain the larger vision or purpose than they otherwise might be able to attain for themselves. (p. 4)

5. *Trust*: Fletcher (1999) advocated that servant leadership's basis is trust, which is supported by Kezar (2002) who described a servant leadership philosophy as helping people to feel comfortable and creating an open environment where everyone has a voice, and everyone works collaboratively and collectively while using skills such as truth telling. Russell (2001) concurs, noting that trust is essential for servant leaders and that the values of integrity and honesty build interpersonal and organizational trust and leads to credibility. Patterson (2003) offers that trust is a building block to work from for servant leaders, a trust in the unseen potential of the followers, believing they can accomplish goals, a self-fulfilling prophecy. Story (2002) agrees, noting that trust is an essential characteristic of the servant leader. . . . The trust bond nurtures teamwork, confidence, self-esteem, and even self-actualization for the followers. Patterson (2003) states that servant leaders build environments of trust allowing truth, an open door and for clarity in communications, both upwards and downwards. Patterson (2003) also notes that the trusting leader is one who empowers followers and the empowered workforce is a workforce that has the freedom to serve the organization as well as the people who form the organization. (pp. 5-6)
6. *Empowerment*: Greenleaf has been called "the father of the empowerment movement" because empowerment is one of the most important characteristics of servant leadership (Buchen 1998; Russell & Stone 2002). Veronesi (2001) explained that there is no servant leadership where there is no sharing of power. Empowering people, with the best interest of those served in mind, is at the heart of servant leadership (Veronesi; Kezar 2002). Empowerment is entrusting power to others, really giving it away (Patterson, 2003); and involves effective listening, making people feel significant, putting an emphasis on teamwork, and valuing of love and equality (Russell & Stone, 2002). In addition, servant leaders also empower by teaching and developing people (Russell & Stone). The servant leaders' satisfaction comes from the growth of others and that they are willing to hold themselves accountable for the results (Blanchard, 2000). Bennett (2001) stated that servant leaders need to know their followers and understand their needs for the knowledge and experience that they acquire through empowerment. (p. 6)
7. *Service*: A virtue is displayed, according to Arjoon (2000) when one is doing something deliberately with a desire to perform as human beings ought, that is, in the proper way. Such is the case with servant hood. Service is the heart of servant leadership theory; it is the primary function of a type of leadership that is not based on one's own interests but rather on the interests of others (Farling, Stone, & Winston 1999). Russell and Stone (2002) concurred that service is the core of servant leadership and, further, that this service is a choice of the interests of

others over self-interest. Servant leaders know that they are servants first (Greenleaf, 1977; Buchen, 1998). (p. 6)

Seven Pillars of Servant Leadership (Sipe & Frick, 2009)

1. *Person of character*: A Servant–Leader makes insightful, ethical, and principle-centered decisions. Is honest, trustworthy, authentic, and humble. Leads by conscience, not by ego. Is filled with a depth of spirit and enthusiasm. Is committed to the desire to serve something beyond oneself. Core Competencies: Maintains integrity. Demonstrates humility. Serves a higher purpose. (p. 15)
2. *Puts people first*: A Servant–Leader helps other meet their highest priority development needs. Seeks first to serve, then aspires to lead. Self-interest is deeply connected to the needs and interests of others. Serves in a manner that allows those served to grow as persons. Expresses genuine care and concern of others. Core Competencies: Displays a servant’s heart. Is mentor-minded. Shows care and concern. (p. 34)
3. *Skilled communicator*: A Servant–Leader listens earnestly and speaks effectively. Seeks first to understand, then to be understood. Listens receptively to others, demonstrating genuine interest, warmth, and respect. Listens honestly and deeply to oneself and invites feedback from others. Influences others with assertiveness and persuasion rather than power and position. Core Competencies: Demonstrates empathy. Invites feedback. Communicates persuasively. (p. 45)
4. *Compassionate collaborator*: A Servant–Leader strengthens relationship, supports diversity, and creates a culture of collaboration. Invites and rewards the contributions of others. Pays attention to the quality of work-life and strives to build caring collaborative teams and communities. Relates well to people of diverse backgrounds and interest and values individual differences. Manages disagreements respectfully, fairly, and constructively. Core Competencies: Expresses appreciation. Builds teams and communities. Negotiates conflict (**T**ogether **E**veryone **A**chieves **M**ore). (p. 77)
5. *Foresight*: A Servant–Leader imagines possibilities, anticipates the future, and proceeds with clarity of purpose. Views foresight as the central ethic of leadership. Knows how to access intuition. Can articulate and inspire a shared vision. Uses creativity as a strategic tool. Is a discerning, decisive, and courageous decision-maker. Core Competencies: visionary. Displays creativity. Takes courageous, decisive action. (p. 104)
6. *Systems thinker*: A Servant–Leader thinks and acts strategically,

manages change effectively, and balances the whole with the sum of its parts. Connects systems thinking with ethical issues. Applies the principles of Servant Leadership to systems analysis and decision making. Integrates input from all parties in a system to arrive at holistic solutions. Demonstrates an awareness of how to lead and manage change. Core Competencies: Comfortable with complexity. Demonstrates adaptability. Considers the “greater good.” (p. 130)

7. *Moral authority*: A Servant–Leader is worthy of respect, inspires trust and confidence, and establishes quality standards for performance. Values moral authority over positional authority. Empowers others with responsibility *and* authority. Sets clear, firm yet flexible boundaries. Establishes, models, and enforces quality standards for conduct and performance. Core Competencies: Accepts and delegates responsibility. Shares power and control. Creates a culture of accountability. (p. 155)

To summarize, the theoretical definitions of servant leadership lay the foundation for our understanding of servant leadership. The excerpted definitions from Spears (1995), Patterson (2003b), and Sipe and Frick (2009) not only provide a deep dive into defining servant leadership from an applied qualitative perspective, they also provide the fundamental basis for the analysis conducted later. Maintaining transparency and distinction between the theoretical and qualitative definitions helps to maintain levels of separation and cohesion between their respective applications throughout this discourse.

Overview of the Study

This study incorporates a quadratic qualitative approach involving three sets of qualitative servant leadership constructs, first and secondary levels of qualitative coding, quasiquantitative analysis, final analysis, and expert review. This should provide the study with several aspects and elements of, and to increase, reliability from a variety of triangulation techniques that include data, theory, expert review, and method triangulations (Patton, 2002).

This study is an intrinsic case study. Creswell (2007) stated, “This [type of case study] resembles the focus of narrative research, but the case study analytic procedures of a detailed description of the case, set within its context or surroundings, still hold true” (p. 74). This research is based upon existing data and theory, and the findings and results are subjected to expert review. Additionally, the

coding is subjected against three sets of qualitative servant leadership fundamental concepts/models, whereby the goal is to further mitigate the opportunity for bias and to increase reliability and the strength of the final position/conclusion. This approach also helps to reduce/mitigate researcher bias and increase credibility and validity of the analysis.

Sourcing of the requisite Martin Luther King, Jr. data involves, and is not limited to, the following steps:

1. Read and review several Martin Luther King, Jr. biographies to discover a potential cognitive attitudinal change in King. The attitudinal change may have occurred sometime after completing his undergraduate degree. Specifically, it is an attempt to identify a shift from desire to lead to desire to serve—that life-changing moment in him.
2. Select a time period of King’s works to be studied and utilized as a basis to support any servant leadership characteristics, virtues, or pillars.
3. Listen to and watch selected media of his speeches to acquire additional support through observational verbal and nonverbal nuances.

Research Procedures and Analysis

Qualitative Servant Leadership Models

Three sets of established qualitative servant leadership factors involving characteristics, virtues, and pillars from three servant leadership models are discussed and operationally defined. These factors are used as the basis for the servant leadership construct. These factors provide the framework for the first- and second-level coding.

First- and Second-Cycle Coding

First-cycle coding involves simultaneous elemental coding methodologies using descriptive (essentially focused on nouns) and process (essentially focused on verbs/action words) coding techniques. Second-cycle coding utilizes focused coding whereby the most frequent and/or significant themes are categorized (Saldaña, 2009). First and secondary coding is conducted using manual and electronic coding and assisted through the use of ATLAS.ti6® and Microsoft

Excel® software. First and secondary coding are based upon the servant leadership characteristics, virtues, and pillars identified earlier. The results of the first- and second-level coding provide the information necessary to perform the analysis.

First- and Second-Cycle Coding Analysis

The analysis portion involves the assimilation of refined themes and categories to determine whether or not or how many themes and categories appear to be or can be inductively or deductively correlated to the servant leadership factors from the three servant leadership models. The inductive and deductive portion of the analysis ultimately determines which of the three models may be partially or completely correlated to the resulting themes and categories that were produced from the analysis.

Quasiquantitative Analysis

The first- and second-cycle coding analysis is followed by a quasiquantitative analysis using ATLAS.ti6® software whereby a word count analysis is conducted. The word count results are then chunked (if possible) into similar/like groups of words. The resulting word groups are then coded against the applicable identified servant leadership characteristics, virtues, and pillars.

Final Analysis

The final analysis compares and contrasts the results of the first- and second-cycle coding analysis and the results of the quasiquantitative analysis to identify any potential overlapping of core/primary themes that emerged. The areas of overlap may then be considered significant areas of shared common interest between the two types of analysis. This may then add further credence to the results of the analysis and act as catalysts for focal points in future potential studies.

Expert Review

The results of the first- and second-level analysis, quasiquantitative analysis, and final analysis are then reviewed by experts in the areas of Dr. King himself, the theoretical construct of servant leadership, and qualitative research. A pool of expert reviewers was established based upon their expertise in the fields of servant leadership, qualitative research, and/or Martin Luther King, Jr. studies. Initially, to mitigate researcher bias, experts in these areas were not considered

from Regent University (the university of my PhD coursework and attendance) however, they were later added to incorporate another level of robustness and validity in addition to the “external” pool of reasonable candidates. For the purpose of the previous statement only, *reasonable candidate* is operationally defined as those individuals that may be contacted and accessed within in the cost and time constraints of this study without incurring unnecessary financial or time strains, and those individuals who are willing to participate as expert reviewers within the necessary financial and time constraints of this study. The following list displays the initial conceptual pool of reviewers. Initial considerations for expert reviewers included, but were not limited to the following individuals:

Martin Luther King, Jr. Studies

Two professors from Stanford University

One professor from Morehouse College

One professor from Georgetown University

Two alumni from Regent University

Servant Leadership Studies

One professor from Erasmus University

One professor from Gonzaga University

One professor from University of Queensland

One professor from Monash University

One professor from Regent University

Four alumni from Regent University

Qualitative Research Studies

One professor from University of Nebraska

One professor from Arizona State University

Two professors from Regent University

Two alumni from Regent University

At least three expert reviewers from each of the three identified categories above participated as reviewers for this research. Additional doctors and professors were considered in the event the initial pool of candidates was unavailable.

The following chapter presents the literature review for this study. Chapter

3 presents the method used for the study, Chapter 4 shares the results of the study, and Chapter 5 discusses the results of the study.

Chapter 2 – Literature Review

This literature review addresses three main areas of scholarly works: Dr. Martin Luther King Jr., servant leadership, and servant leadership identification. The first section on Dr. Martin Luther King, Jr. provides a terse synopsis of the Civil Rights Movement and a laconic biographical summary of King's life and discusses and identifies potentially significant events in King's life. The second section on servant leadership addresses servant leadership origin and progression, theory, and qualitative and quantitative servant leadership research models and scales. The third section on qualitative servant leadership identification provides an exhaustive, albeit relatively limited, review of available qualitative research pertaining to the identification of servant leaders, which is the main tenant for this dissertation.

Dr. Martin Luther King Jr.

This section provides a brief synopsis of the Civil Rights Movement and King's life from a general and professional perspective. Out of respect for the late Rev. Dr. Martin Luther King, Jr. and to maintain the integral focus of this discourse, this research does not delve into nor discuss the purported indiscretions of his personal life (see John 8:7, New Revised Standard Version, "Let anyone among you who is without sin be the first to throw a stone at her."). It is followed by a discussion on identifying potentially significant events in King's life.

Civil Rights Movement

Early traces of the modern American Civil Rights Movement can be observed and were documented as far back as the egalitarian and open society of 1661 "when the first black petition for freedom was recorded" (Walton, 1971, p. 10). Walton stated, "American slavery 'was profoundly different from, and in its lasting effects on individuals and their children indescribably worse than, any recorded servitude, ancient or modern'" (p. 12). This profound statement describes the sheer adversity and violent oppression of American slavery and provides visualizations of the unimaginable conditions under which Black Americans suffered and painfully endured well into the late 1960s and even later. In 1863,

President Lincoln issued the Emancipation Proclamation, which abolished slavery (Chapman Smith, 2010). In 1865, after President Lincoln was assassinated, the Thirteenth Amendment was passed whereby the abolishment of slavery was ratified (Chapman Smith, 2010). In 1868, the Fourteenth Amendment was ratified, which declared that Blacks were considered citizens of the United States (Chapman Smith, 2010). In 1870, the Fifteenth Amendment was ratified, which gave Blacks the right to vote (Chapman Smith, 2010). In 1898, railroads were required to provide “‘separate but equal’ accommodations for black and white citizens” (Bruns, 2006, p. 35) from the Supreme Court decision *Plessy v. Ferguson*. This decision led to further segregation between Blacks and Whites that rippled through schools, restaurants, drinking fountains, bathrooms, government facilities, and even parks (Bruns, 2006). During the 1890s through the first decade or so of the early 1900s, early groups such as the National Afro-American League and the Niagra Association preceded such groups as the National Association for the Advancement of Colored People (NAACP). Post-World War I through 1924, the Universal Negro Improvement Association, led by Marcus Garvey, “became the first mass movement among Negroes in the United States” (Walton, 1971, p. 22).

It was also around this time and shortly afterward that Mahatma Gandhi was employing and leading protests in India utilizing *direct action*. In 1929, a group of Black Americans travelled to see Gandhi. During their encounter, led by Mordecai Johnson, Gandhi told “them not only was his [Gandhi’s] technique [direct action] suitable, but that ‘perhaps it will be through the Negro that the unadulterated message of nonviolence will be delivered to the world’” (Walton, 1971, pp. 24-25). In the early years of World War II, it was documented that “Adam Clayton Powell employed boycotts, sit-ins, protests, and marches to help” (Walton, 1971, p. 24) people within his congregation secure jobs and better pay. Also in the 1940s, Asa Philip Randolph led “a black nonviolent mass march on Washington to protest the exclusion of blacks from employment” (Walton, 1971, p. 26). In 1946, “the first ‘freedom ride’” (Walton, 1971, p. 27) was led by James Farmer from the Congress of Racial Equality (CORE) and Bayard Rustin who was a member of the Fellowship of Reconciliation. The freedom ride later led to the

first court case regarding the “constitutionality of segregated seating on state buses” (Walton, 1971, p. 27), *Morgan v. Virginia*. Other nonviolent direct action protests continued throughout the 1940s.

During the 1950’s there were relatively and comparatively “few campaigns involving nonviolent direction action” (Walton, 1971, p. 29), later referred to as “a period of citizen silence” (p. 29). In 1954, *Brown v. Board of Education* “struck down the doctrine of ‘separate but equal’” (Bruns, 2006, p. 36) that *Plessy v. Ferguson* had enunciated. In 1955, the Montgomery Bus Boycott began as a result of Rosa Parks’ refusal to give up her seat on a bus to a White patron (Chapman Smith, 2010). In 1963, Rev. Dr. Martin Luther King, Jr. delivered his “I Have a Dream” speech at the Washington Mall (Chapman Smith, 2010). In 1965, the Voting Rights Act was passed that authorized federal intervention to ensure Blacks could vote, and Malcolm X was assassinated (Chapman Smith, 2010). In 1968, the Civil Rights Act of 1968 was authorized, which expanded previous acts and prohibited discrimination based upon race, religion, national origin, and sex; and Martin Luther King, Jr. was assassinated (Chapman Smith, 2010).

Paying Our Respects and Remembrances

In dedication and out of respect to those who sacrificed their lives for the greater good of our society and the facilitation of the Civil Rights Movement in the United States, either willingly or unwillingly, knowingly or unknowingly, it must be noted that no less than 15 lives, Blacks and Whites, poor and affluent, were lost between 1963 through 1968 due to the violence of Americans against Americans. Admittedly, this is not a complete list, nor is it intended to be. It is a declaration that we must remember those people, young and old, who paid the ultimate price for America’s ignorance, who were not involved in a military engagement. This is a partial list of those who died as a direct result or for potentially being engaged in Civil Rights Movement activities or decisions that may have directly or indirectly affected the progression of the Civil Rights Movement. The list was assimilated from Garrow’s (1986) Pulitzer Prize-winning book, *Bearing the Cross: Martin Luther King, Jr. and the Southern Christian Leadership Conference*.

- 1963 (≥ 5 deaths): Medgar Evers, NAACP field secretary; four young

girls from the 16th Street Baptist Church: Addie Mae Collins, Cynthia Wesley, Carole Robertson, and Denise McNair

- 1964 (≥ 4 deaths): Three Mississippi Movement workers: James Chaney, Michael Schwerner, and Andrew Goodman; President John F. Kennedy
- 1965 (≥ 4 deaths): Malcolm X, Black Nationalist; Jimmie Jackson, unarmed civil rights protestor; Reverend James Reeb, civil rights activist; Viola Gregg Liuzzo, civil rights activist
- 1968 (≥ 2 deaths): Reverend Dr. Martin Luther King Jr., civil rights activist; U.S. Senator Robert Kennedy

May they all rest peacefully and have all of God's greatest blessings and favors bestowed upon them.

Race-based violence did not end nor was the Civil Rights Movement completed with the death of Martin Luther King Jr.; rather, just the opposite occurred. As noted by Chapman Smith (2010), from 1964-1971, more than 750 riots race erupted. During this period, more than 750 people were killed and more than 12,740 people were injured. We must also be reminded of the over 1,000 documented lynchings/murders of Black Americans during the 1890s (Bruns, 2006) and of the thousands of other Black Americans murdered in a variety of heinous ways while exercising their rights as free Americans or while enslaved to white Americans prior to the abolishment of slavery in America. In many regards, it is saddening to the American spirit knowing that in 1863 slavery was abolished, yet over 100 years later, through the late 1960s and into the 1970s, issues of race, segregation, and American civil rights were still prominent issues in our history of social strife. As progressive as America can be, we are slow to accept, integrate, and embrace some fundamental facets of societal equality; the facets of this struggle still exist today, albeit under a slightly different color or guise.

Laconic Biographical Summary of Martin Luther King Jr.

Frady (2006) noted that Martin Luther King, Jr. was born Michael King on January 15, 1929 to Michael and Alberta King. When young Michael was 5 years old, the elder Michael, a Baptist minister, changed both of their names to Martin

Luther. In time, King Sr. eventually took over as the pastor at Ebenezer Baptist Church in Atlanta, Georgia from A. D. Williams, Alberta's father. The Kings were considered middle class and lived with all the benefits that were afforded to the Black middle class of the time.

Martin Luther King, Jr. graduated early at the age of 15 in 1944 from Booker T. Washington High School and began attending Morehouse College in Atlanta (Bruns, 2006; Frady, 2006), where he was considered an academically average student. Initially, King was considering law school; but later at the age of 18, he decided to pursue the ministry (Bruns, 2006). In 1948, King was ordained as a Baptist minister and appointed as the associate pastor for Ebenezer Baptist Church. In 1948, he also graduated from Morehouse College, at the age of 19, with a bachelor's degree in sociology (Bruns, 2006). In the fall of 1948, King began attending "Cozer Theological Seminary in Chester, Pennsylvania" (Bruns, 2006, p. xi). At Cozer, King began to focus on his studies, and his grades reflected his dedication to his schoolwork. This was also King's first experience outside of the southern culture in the United States. He graduated from Cozer in 1951 with a bachelor's degree in divinity. King entered Boston University in Boston, Massachusetts and began studying theology. While attending Boston University, King met Coretta Scott who was attending the New England Conservatory of Music; the two married in 1953 (Bruns, 2006; Frady, 2006). In 1954, he was appointed as pastor at "the Dexter Avenue Baptist Church in Montgomery, Alabama" (Bruns, 2006, p. xi). In 1955, at the age of 26, he completed his "Doctorate of Philosophy in Systematic Theology" (Bruns, 2006, p. xi).

Less than 6 months after completing his doctoral program at Boston University in 1955, Martin Luther King, Jr. was thrust into a leadership position. It started with the Montgomery Bus Boycott in December 1955 (Garrow, 1986). Shortly after Rosa Parks refused to give up her seat on a public bus to a White patron, King was asked by Ralph Abernathy to be the leader for the bus boycott (Frady, 2006). Eventually, after much discussion, King hesitantly accepted (Frady, 2006). Ralph Abernathy was 29 years old at the time and the minister of the "oldest black Baptist church" (Frady, 2006, p. 31) in Montgomery. From this point

forward, King's life would be forever changed. Two years later in 1957, King formed the Southern Christian Leadership Conference (SCLC). In 1960, Martin Luther King, Jr. resigned from his position at Dexter Baptist Church in Montgomery, Alabama and assumed his role as copastor at Ebenezer Baptist Church with his father in Atlanta, Georgia. One of King's many great achievements was receiving the Nobel Peace Prize in 1964 (Frady, 2006; Garrow, 1986).

King was involved in and supported several major civil right activities. A few such activities included the Montgomery Bus Boycott 1955-56; the freedom ride in 1960, led by James Farmer, the national director of CORE and previous program director of the NAACP; Albany Movement, Georgia 1961-62; the 1963 Birmingham crisis; the 1963 March on Washington, which involved leadership from CORE, the NAACP, and SCLC, where he delivered his "I Have a Dream" speech at the Washington Mall; the Alabama Project in 1964; Selma and the Voting Rights Act in 1965; the housing crisis in Chicago and War on Slums 1965-66; and the Poor People's Campaign in 1967 (Branch, 1988, 1998, 2006; Bruns, 2006; Frady, 2006; Garrow, 1986; T. Jackson, 2008). King was also against the conflict in Vietnam and openly supported anti-Vietnam conflict efforts 1966-68 (Branch, 2006; Garrow, 1986).

Throughout his 13-year role in the Civil Rights Movement, King was under almost constant surveillance and wiretapping from the Federal Bureau of Investigation (FBI; Frady, 2006; Garrow, 1986). The combination of constantly being under the watchful eye of J. Edgar Hoover (Director of the FBI), the incessant death threats from the White opposition and Blacks who did not favor his nonviolent approach, and rigorous travel schedule contributed significantly to King's chronic bouts of exhaustion and depression (Frady, 2006; Garrow, 1986). For all of his efforts, King, several of his closest colleagues, and thousands of American citizens were jailed by local authorities in an effort to intimidate local communities to remain segregated.

Potentially Significant Events in King's Life

Before delving into the identification of potentially significant events within King's life, a couple words and a phrase/idiom need to be operationally defined.

Specifically, the words addressed are significant and event and the phrase/idiom is *significant event*. The rationale behind this was to establish a common linguistic context within this discourse to mitigate and/or prevent the pettifoggery of these unassuming words and idioms.

The term *significant* an adjective, is a relatively common word used in the English language and is defined as follows:

1. Having or expressing a meaning; meaningful.
2. Having or expressing a covert meaning; suggestive.
3. Having or likely to have a major effect; important. (Significant, 2009)

1. having or expressing a meaning; indicative.
2. having a covert or implied meaning; suggestive.
3. important, notable, or momentous. (Significant, 2003)

3. significant—too closely correlated to be attributed to chance and therefore indicating a systematic relation. (Significant, 2008)

The term *event*, a noun, is also a relatively common word used in the English language and is defined as follows:

1. a. Something that takes place; an occurrence. b. A significant occurrence or happening. c. A social gathering or activity. (Event, 2009)

1. anything that takes place or happens, esp something important; happening; incident. (Event, 2003)

1. something that happens at a given place and time.
2. a special set of circumstances. (Event, 2008)

The combination of the two words significant and event results in the idiom *significant event*. The operational definition of *significant event* for the purpose of this discourse is an occasion or happening in time or place that is of meaningful importance, a sudden or transitional epiphany or realization, and an occasion worthy of noting or remembering.

The purpose of defining significant event and identifying a potentially monumental significant event in Martin Luther King's life is an attempt to determine if, and when, there may have been a shift in King's modal cognition. In this case, the intent was specifically to look for a shift from a tacit goal orientation to a fundamental awareness of something much greater than oneself. This shift may

present an indication of sublimation to a servant leadership typology. This shift would then serve as a means to narrow the range of documents created by King, which then would serve as the documentation utilized during the analysis portion of this dissertation.

Martin Luther King, Jr. played an integral role in and during the Civil Rights Movement from 1955-68. Without question, his involvement directly influenced many changes in the southern states as well as the nation's capital (Garrow, 1986). However, one must step away from the romanticized image of King and remember that he too was still just a person who had life experiences that affected and impacted his life and decisions. King experienced many/most of the things in life that we all do. He experienced the loss of a loved one, he married, he had children, and he became ill. He also experienced some things that not everyone has the opportunity/privilege in their life to experience, such as attending college, traveling the world, winning the Nobel Peace Prize, being a media sensation, and meeting the President of the United States (two of them).

While each of these could be considered significant events in King's life, the search was for something much more rudimentary to one's psyche, something that changed King, something that changed his perspective. Adding this caveat to the mix, other experiences by King could include such things as he being jailed (several times), being under surveillance from the government (for years), brushes with death, and living under the heavy gauntlet of violent oppression and discrimination. Further focusing the lens of significant event, we start to understand that what we are talking about are those events that are life-changing. These events do not have to be catastrophic, violent, or sad experiences, nor are they necessarily indicative of what may be considered resulting in success or monetary gains. They are those "ah-ha" moments in life that change us forever, change our approach, change our view—our perspective. They are those life epiphanies, those things where the clouds appear to part to clearer skies, or those moments or longitudinal life events in our lives where we think to ourselves "I think I just figured this thing out" or "I get it now, I understand what to do/what I need to do/what I must do."

In the research of King, dozens of happenings in King's life appeared to fit

the operational definition of significant event. Early on, King was essentially pushed into a leadership position (e.g., the Montgomery Bus Boycott; Garrow, 1986), which put him in the spotlight and the center of attention for that localized event. This was the beginning of King's career in civil rights. King's focus was on helping Blacks overcome the adversity and oppression in the southern states; however, his perspective began to change over time. Then in 1965, King began to expand his perspective of the SCLC to include the Blacks of the northern states, and his perspective shifted from a southern focus to a national focus (Garrow, 1986). It was also in 1965 that King began to change his approach and tactics to a slightly more mildly militant style that was much more organized (Garrow, 1986). Also in 1965, Selma occurred, which later became known as Bloody Sunday (Garrow, 1986). This series of events became a catalyst of sorts that began a significant change in King. It appeared that during this time period, King's mental perspective began evolving toward his perspective on his life's purpose. Later, on November 14, 1966 while attending a retreat, further progression toward an impending shift became evident, when, while speaking to the group at the retreat, he stated, "Man's survival is dependent upon man's ability to solve the problems of racial injustice, poverty, and war" (Branch, 2006, p. 555). King continued, saying that the United States was "a sick nation that will brutalize unjustifiably millions of boys and girls, men and women, in Vietnam" (Branch, 2006, p. 555).

Then, on January 14, 1967, King experienced something that would have a profound life-altering impact on him. To some people, it was just another day in the news; to others, it would simply sadden them; but to King, it was a realization—a parting of the clouds. On that 14th day of January in 1967, King had looked at a copy of *Ramparts* magazine that featured photos of the Vietnam conflict (Branch, 2006; Frady, 2006; Garrow, 1986). While reading the magazine, he came upon several pictures displaying ravaged Vietnam War images of dead and wounded Vietnamese children; some of the dead children were being carried in the arms of their agonized, crying mothers. King's response was as follows, as recounted by Bernard Lee who was with King at the time:

When he [King] came to *Ramparts* magazine he stopped. He froze as he

looked at the pictures from Vietnam. He saw a picture of a Vietnamese mother holding her dead baby, a baby killed by our military. Then Martin just pushed the plate of food away from him I looked up and said, "Doesn't it taste any good?" and he answered, "Nothing will ever taste any good for me until, I do everything I can do to end that war." (Garrow, 1986, p. 543)

This penetratingly profound moment echoed into the core of King's being and his fundamental beliefs of humanity. A few months later, approximately April 9, 1967, while conducting a Sunday sermon, King transgressed into talking about how he wanted to be remembered during the sermon at his eulogy. He said he wanted to hear the preacher at his sermon say, "Well done thy good and faithful servant. You've been faithful; you've been concerned about others" (Garrow, 1986, p. 555). King continued,

That's where I want to go from this point on, the rest of my days. "He who is greatest among you shall be your servant." I want to be a servant. I want to be a witness for my Lord, do something for others. (Garrow, 1986, p. 555)

A few weeks later, at another retreat, this one on May 21-22, 1967, Garrow (1986) noted, "King told the staff that the last few months of wrestling with the war issue had made him realize that the movement must undergo a significant transformation" (p. 563). King stated, "We have moved from the era of civil rights to the era of human rights . . . an era where we are called upon to raise certain basic questions about the whole society" (Garrow, 1986, p. 563). Garrow clarified for King, "For the past 12 years" (p. 563), and King stated, "we have been in a reform movement. . . . But after Selma and the voting rights bill we moved into a new era" (p. 563).

What may have been observed was King's response to a significant event that altered his cognitive perspective regarding his purpose. Specifically, his observation of violent images against innocent Vietnamese men, women, and children had a profound effect on him, to the extent that it appeared that his focus shifted from the elimination of segregation in the United States/civil rights to that of global human rights. This is not to say that he immediately gave up his pursuance of the elimination of segregation/civil rights, he certainly did not. What it did say was that prior to that event on January 14, 1967, he had initially felt

essentially pushed/thrust (Garrow, 1986) into his position of leading the Montgomery Bus Boycott, which then led to him representing other activist movements and activities. What it also said was that for the first time, King appeared to have clarity on what his purpose in life was, and that he had made a conscious choice regarding his life's direction (Garrow, 1986).

Based upon the operational definition, understanding, and interpretation of what constitutes a significant event, and biographical knowledge of Martin Luther King Jr.'s life, a determination was made regarding the specific time period of documentation to be analyzed. The time period selected to review documents created by King was from January 4, 1967 through April 4, 1968. This period begins with King's viewing of disturbing images from Vietnam and concludes with his death.

Servant Leadership Origin

In 1977, Greenleaf published *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, which became the catalyst for contemporary servant leadership theory. Greenleaf's work was the manifestation of over 40 years of corporate and professional experience, derived from an article he had written earlier in 1969, which was strongly influenced by Hermann Hesse's *Journey to the East*. Greenleaf's 1969 article called into question the relationship between leader and follower and offered that leaders should be servant first. The construct of a servant leader, though conceptually new and countercultural to mainstream leadership theory, has been in practice for several millennia and can be most easily observed in the fundamentals of several world religions (Keith, 2008). Initially, the construct and concept of servant leadership had a slow beginning. Greenleaf wrote several books on servant leadership until his death in 1990. It was not until the middle to late 1990s that attention and interest in servant leadership began to gradually increase (Frick, 2004a). It has only been over the past decade that interest and research in servant leadership has increased significantly, albeit limited by comparison to other contemporary leadership theories.

Servant Leadership Progression

Robert K. Greenleaf began developing the concept of servant leadership several years after reading Hermann Hesse's *Journey to the East* (Greenleaf, 1977). Greenleaf's first published work on servant leadership was in 1970 and entitled *The Servant as Leader*. Greenleaf's 1970 published work evolved from the seminars he presented on while working at Prescott College during the 1968 time period. In September 1964, Greenleaf retired from corporate work to begin consulting. At that time, he founded The Center for Applied Ethics (Frick, 2004a; Greenleaf Center, 2011). In January 1968, the center changed its name to The Center for Applied Studies. Greenleaf's health began to decline, and the center again changed its name, this time to The Robert K. Greenleaf Center (Greenleaf Center, 2011). In September 1990, Robert Greenleaf died at the age of 86. From 1990 to 2007, Larry C. Spears was the president and CEO of The Robert K. Greenleaf Center (Ferch & Spears, 2011; Greenleaf Center, 2011). In 2008, the Larry C. Spears Center for Servant Leadership Inc. was established and Larry Spears served as president and CEO (Ferch & Spears, 2011). Both centers are still in operation and provide a wealth of resources and support for the advancement of servant leadership studies and research.

Since Greenleaf's publication of *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* in 1977, the field of servant leadership progressed rather slowly until the mid-1990s. During the mid-1990s, interest in servant leadership began to increase, in large part to Larry Spears' significant contribution in 1992 where he identified 10 prevalent characteristics of servant leadership based upon Greenleaf's writings (Spears Center, 2012). It was during approximately 2000-2005 when servant leadership began emerging, started becoming accepted as a viable mainstream leadership model, and experienced an increase of servant leadership qualitative and quantitative research articles being published (Van Dierendonck & Patterson, 2010). During the past 5-7 years, there has been a comparatively large and significant body of servant leadership research published. Many of the articles published have primarily focused on the theoretical, qualitative modeling, subjective perspective/anecdotal, or quantitative identification

facets within servant leadership (Patterson, 2011). By comparison, proportionately fewer articles have been published from a qualitative lens, even fewer yet on qualitative process, and significantly fewer still on the qualitative process of identification (Patterson, 2011).

Servant Leadership Theory

A search of three major electronic library databases under the peer-reviewed search criteria “servant leadership theory” produced 26 journal articles from the 18 databases in the first electronic database, four journal articles from the 56 databases in the second electronic database, and 14 journal articles from the third electronic database, for a total of 44 articles. One of the four articles retrieved from the second electronic database was a duplicate of an article retrieved from the first electronic database, thereby resulting in three potentially usable articles for review. Additionally, all 14 journal articles retrieved from the third electronic database were duplicates of those articles retrieved from the first electronic database, thus producing a potential pool of approximately 29 journal articles to review.

Indeed, Greenleaf was the founder of contemporary servant leadership theory. It has been noted by many scholars, philosophers, and authors that fundamental servant leadership constructs and concepts can be traced to biblical teachings (Greenleaf, 1977; Hannay, 2009; Kretzschmar, 2002; Miller, 1995; Moon, 1999; Patterson, 2003a, 2003b; Sendjaya & Sarros, 2002) as well as other core religious and belief systems (Spears, 1998). It is widely accepted in the servant leadership community that Christ epitomizes the embodiment of servant leadership (Greenleaf, 1977; Patterson, 2003a, 2003b; Sendjaya & Sarros, 2002; Winston, 2004).

Greenleaf (1977) stated the central concept of servant leadership is “The servant-leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then the conscious choice brings one to aspire to lead” (p. 13). At the core of servant leadership theory is the underpinning principle that, compared to other forms of leadership, it “puts explicit emphasis on the needs of followers (Patterson, 2003)” (Van Dierendonck & Nuijten, 2011, p. 249), whereby the leader is servant first (Chung, Chan Su, Kyle, & Petrick, 2010; Greenleaf, 1977;

Patterson, 2003a, 2003b; Spears, 1995; Van Dierendonck & Nuijten, 2011; Winston, 2004). Stone, Russell, and Patterson (2004) noted a distinction between transformational leadership and servant leadership, stating, “Transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers” (p. 349). Russell and Stone (2002) clarified, “Servant leadership takes place when leaders assume the position of servant in their relationships with fellow workers” (p. 145). Andersen (2009) offered further clarification: “The servant–leader takes the initiative to serve humbly, rather than expecting to be served by them ([18] Graham, 1991). Servant–leadership focuses on the needs with the highest priority of those being served, both inside and outside the organization” (p. 5).

Van Dierendonck and Nuijten (2011) noted, “The emphasis [of leadership theories] has shifted to enhancing motivation and social responsibility to secure success and profit in modern organizations. . . . The present theory of servant leadership may be of great value in this respect.” (p. 249). Along these same lines, Hannay (2009) noted one of the distinctions between servant leadership and other leadership models was “while most traditional leadership theories are behaviorally based, servant leadership emerges from a leader’s principles, values, and beliefs (Walker, 2003, p. 25)” (p. 2), “it introduces a moral component (Graham 1991)” (Van Dierendonck & Nuijten, 2011, p. 249), and it “is firmly grounded in ethical principles” (Reinke, 2004). Greenleaf (1977) stated the true test of determining servant leadership:

Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society: will they benefit, or, at least, not be further deprived? (pp. 13-14)

While servant leadership may appear to be one of the most inspiring leadership models from Western/North American/European perspectives (Irving & McIntosh, 2009), it is not without its cultural challenges. Irving and McIntosh (2009) discussed that Central and South American perceptions may vary on the effectiveness and application of servant leadership among their cultures. Irving and McIntosh stated, “The study of servant leadership in the Latin American context

has received very limited attention” (p. 6), which may be in part due to “the term *servant* is not terribly attractive to people from the Brazilian culture due to associated religious and historical factors (p. 4). Öner (2012) noted some similarities may exist between paternalistic leadership utilized by many Turkish companies and servant leadership; however, more research must be conducted before any viable conclusions regarding the Turkish perspective on servant leadership can be asserted.

Qualitative Servant Leadership Models

This section discusses the three qualitative servant models introduced in Chapter 1 and cites and reviews several articles on other servant leadership models. Spears (1995), Patterson (2003a), and Sipe and Frick (2009) all added to the breadth and detailed understanding of servant leadership models within their respective leadership communities. The three models are distinguished from each other by the basis of their respective model type, that is the what that they are modeling. Spears’ model was based upon characteristics, Patterson’s model was based upon virtues, and Sipe and Frick’s model was based upon pillars. The reviews of additional qualitative peer-reviewed and non-peer-reviewed models produced an assemblage of 29 additional qualitative servant leadership models in addition to the first three mentioned, for a combined aggregate of at least 32 existing variant qualitative servant leadership models.

Ten Characteristics of Servant Leadership (Spears, 1995)

After several years of in-depth research based upon the many manuscripts written by Greenleaf, Spears (1995) identified 10 key characteristics of servant leadership. The identification process was the result of Spears’ surveying of dozens of Greenleaf’s previously unknown and unpublished works written over a 50-year period and then comparing them to Greenleaf’s published work (Spears Center, 2012). Spears noted that this was not an exhaustive list but rather “these characteristics communicate the power and promise this concept offers to those who are open to its invitation and challenge” (p. 7).

What distinguishes Spears’ model is that it is based upon *characteristics*

defined as “1. a distinguishing quality, attribute, or trait” (Characteristic, 2003); “adj. Being a feature that helps to distinguish a person or thing; distinctive” (Characteristic, 2009); and “n. 1. A feature that helps to identify, tell apart, or describe recognizably; a distinguishing mark or trait” (Characteristic, 2009). Spears listed these 10 servant leadership characteristics as (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to growth of people, and (j) building community. Since their establishment, these 10 characteristics have been accepted as one of the leading and preeminent conceptual servant leadership models utilized, referenced, and expanded upon in servant leadership studies. Indeed, it was also perhaps the first model that acted as the catalyst for qualitative and quantitative research in the field of servant leadership.

Seven Servant Leadership Virtues (Patterson, 2003b)

Patterson (2003b) conducted research based upon Greenleaf’s writings and developed the seven servant leadership virtues of servant leadership. Patterson (2003a) stated the constructs for the servant leadership model she developed were “based on the literature on servant leadership and related topics, interviews with servant leaders, anecdotal evidence, as well as evidence in servant-led organizations” (p. 11). This model, in whole or in part, was then utilized to provide further research advancement into servant leadership and was followed by additional studies by Winston (2003), Dennis and Bocarnea (2005), and Van Dierendonck and Nuijten (2011).

Patterson’s (2003a) model and definition of servant leadership were based upon virtue theory. *Virtue* is a noun and defined as “1. the quality or practice of moral excellence or righteousness. 2. a particular moral excellence the virtue of tolerance. . . . 4. any admirable quality, feature, or trait (Virtue, 2003).” “1. a. Moral excellence and righteousness; goodness. b. An example or kind of moral excellence: the virtue of patience. . . . 3. A particularly efficacious, good, or beneficial quality; advantage: a plan with the virtue of being practical” (Virtue, 2009).

Patterson (2003b) went into concise detail to frame what virtue was, and

traced the origin of virtue to Aristotle. To Patterson, “Servant leadership is a virtuous theory” (p. 2). Patterson asserted, “Virtue is a qualitative characteristic that is part of one’s character, something within a person that is internal, almost spiritual (Whetstone, 2001)” (p. 2) and “a characteristic that exemplifies human excellence (Yu, 1998)” (p. 2). The distinction of a virtue Patterson provided creates a stark difference between her model and the model Spears developed. It could be argued, however, that the model of servant leadership virtues established by Patterson are in fact characteristics, although these characteristics may be considered a specific type of characteristic—those considered as virtues. Patterson listed seven servant leadership virtues as (a) agapao love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service. Although Patterson’s model was not the first servant leadership model to include the facet of *love*—that credit may go to Moon (1999), who was perhaps the first to incorporate *agapao love* in the development of a nonbiblical/nontheologically based qualitative servant leadership model.

Seven Pillars of Servant Leadership (Sipe & Frick, 2009)

Sipe and Frick (2009) also conducted research based upon Greenleaf’s writings and developed the seven pillars of servant leadership. The seven pillars evolved out of a core question Sipe and Frick asked after acknowledging Spears’ work. Sipe and Frick stated and asked, “Spears’ list of characteristics has served many noble purposes. The inventory still begs a fundamental question, however: how *does* one become, do, and document these things [Spears’ ten characteristics]?” (p. 7). Sipe and Frick continued, “We have reorganized and elucidated the ten characteristics into a competency-based framework” (p. 7).

Sipe and Frick (2009) stated the pillars they developed were competency-based “and are mounted on a solid foundation of organization culture and strategy” (p. 5). *Pillar* is defined as follows: “4. a prominent supporter” (Pillar, 2003) and “2. One who occupies a central or responsible position” (Pillar, 2009). Sipe and Frick described/defined pillar in the following ways: per Webster, “a firm, upright support for a structure” (p. 7); “a central figure, someone who is a mainstay of an organization or society” (p. 7); and, regarding Greek mythos, “gateways, or portals

to other parts of the world” (p. 7). Sipe and Frick listed these seven servant leadership pillars as (a) person of character, (b) puts people first, (c) skilled communicator, (d) compassionate collaborator, (e) foresight, (f) systems thinker, and (g) moral authority. Perhaps one of the distinctions of this model compared to the previous two was that it appears to key in on the leader, as stated by Sipe and Frick, as a central figure—the prominent distinguishable entity among others, the one for which people are dependent upon for leadership.

Other Qualitative Servant Leadership Models

A search of four major electronic library databases under the peer-reviewed search criteria “servant leadership model” produced 40 journal articles from the 18 databases in the first electronic database, 14 journal articles from the 56 databases in the second electronic database, four journal articles from the third electronic database, and 11 journal articles from the fourth electronic database. Of the 69 articles retrieved, 20 were duplicated results between the four databases, thus producing a minimum potential pool of approximately 49 journal articles to review. Additionally, at least 12 books/texts and other peer-reviewed and non-peer-reviewed sources also contributed to the additional qualitative servant leadership models described. Listed, from oldest to most recent, are the qualitative servant leadership models identified throughout the literature review process that are in addition to the three models (i.e., Spears’, Patterson’s, Sipe and Frick’s) already discussed.

Thirteen Key Attributes of Servant Leadership (Greenleaf, 1977)

Joseph and Winston (2005) stated Greenleaf identified several key attributes of servant leadership. These key attributes listed, described, and discussed by Greenleaf (1977) in his first chapter titled “The Servant as Leader” in his renowned book, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, could be/may be the fundamental model of servant leadership. The 13 key attributes of servant leadership listed are (a) initiative, (b) listening and understanding, (c) imagination, (d) ability to withdraw, (e) acceptance and empathy, (f) intuition, (g) foresight, (h) awareness and perception, (i) ability to

persuade, (j) one action at a time, (k) ability to conceptualize, (l) healing and serving, and (m) ability to build community (Greenleaf, 1977). If these 13 attributes described at length by Greenleaf are the first fundamental servant leadership model, have we perhaps overanalyzed and obnubilated servant leadership to the point of unintentional ambiguity? Perhaps what may be needed is a reevaluation of our (i.e., the scholarly servant leadership community) interpretation and understanding of Greenleaf's original model. Perhaps, and just maybe, a step back to view Greenleaf's model through a fresh and vestal lens may provide more insight and keener understanding of a complex contextual and theoretical model.

Two Mechanisms of Servant Leadership (Graham, 1991)

Graham (1991) compared servant leadership to three other forms of charismatic leadership. Graham stated that the purpose of the article was “to discover a model of organizational leadership that is both inspirational and moral” (p. 116). Graham asserted, “Servant leadership provides a mechanism to test the morality of leaders’ visions and organizational objectives” (pp. 116-117). Though Graham did not specifically call out a model, he cited two significant mechanisms of servant leadership: inspirational and moral. This particular article was published in the relative infancy of servant leadership. Most assuredly, these two mechanisms possessed great significance toward the understanding, advancement, and progression of servant leadership, albeit potentially transparent and obvious by today's standards of servant leadership of knowledge.

Five Aspects of Servant Leadership (Kiechel & Rosenthal, 1992)

Perhaps one of the earliest commercial nonacademic mainstream articles written on servant leadership appeared in *Fortune* magazine, and was referenced by Joseph and Winston (2005) as being among several authors who provided “various combinations of attributes” (p. 10) of servant leadership. Kiechel and Rosenthal (1992) summarized the servant leadership concept by Greenleaf with corporate business as its audience. The authors listed and briefly discussed a few aspects of a servant leader. The five aspects of servant leadership discussed were as follows:

1. They take people, and their work, really, really seriously.
2. They listen, and take their lead from the troops.
3. They heal.

4. They are self-effacing.
5. They see themselves as a steward. (Kiechel & Rosenthal, 1992, p. 121-122)

Worth noting, this article in *Fortune* was published three years prior to Spears' (1995) model, while servant leadership was still relatively unknown.

Seven Traits and Seven Inner Qualities of Servant Leadership (Millard, 1995a, 1995b)

Laub (1999) mentioned in his dissertation, which is not reflected in the potential pool of previously identified articles but rather truncated via Humphrey's (2005) article that *was* included in the pool, that Millard (1995a, 2002) identified seven traits and five inner qualities (Laub, 1999) of servant leadership; though Millard (1995b) actually identified seven inner qualities of servant leadership. The seven traits of servant leadership were listed as (a) teamwork, (b) setting an example, (c) affirmation, (d) familiarity, (e) individuality, (f) flexibility (Laub, 1999)/discernment (Millard, 2002), and (g) healing (Laub, 1999; Millard, 2002). The seven inner qualities of servant leadership were listed as (a) unpretentiousness, (b) integrity, (c) transparency, (d) self-denial, (e) compassion (Laub, 1999; Millard, 1995b), (f) conviction, and (g) committed (Millard, 1995b). Millard's work has helped facilitate our understanding of servant leadership, and can perhaps be most notably observed through the work done by Laub (1999).

Ten Keys to Servant Leadership (Miller, 1995)

Miller (1995) wrote *The Empowered Leader*. The premise of the text was grounded primarily on the early Christian figure King David of Israel and utilized scripture to provide the fundamental servant leadership correlations and examples. Miller described the "10 keys to servant leadership" (p. iii):

1. Fostering an honest servant image.
2. Seeing yourself as a leader: learning the art of self-perception.
3. Networking and the special friends of a leader.
4. Vision: gathering it up and giving it out.
5. Decision: the key to leadership.
6. Defining, structuring, and motivating.
7. The politics of grace and the abuse of power.
8. Leadership: coping with difficult people.
9. Leadership: the art of delegation and team spirit.

10. Surviving a visible mistake. (pp. v-vi)

One of Miller's primary objectives was to ensure that biblical scripture robustly supported each of the 10 keys of servant leadership he mentioned.

Seven Roles of Servant Leadership (Pollard, 1996)

Joseph and Winston (2005) mentioned several authors who provided "various combinations of attributes" (p. 10) of servant leadership, one of which was Pollard. Pollard (1996) wrote a chapter titled "The Leader Who Serves," which is in *The Leader of the Future: New Visions, Strategies, and Practices for the Next Era*. Though Pollard did not specifically call out a servant leadership model nor provide a title for a servant leadership model, he discussed several roles of servant leaders/servant leadership over the course of a few pages. Pollard stated, "Thus our role as leaders involves more than just what people do on the job. We also must be involved in what they are becoming as whole peoples and how the work environment is contributing to the process" (p. 244). In these statements, Pollard began asserting roles of the servant leader. Pollard did not specifically refer to them individually as roles; rather, he alluded to and extracted them. The seven roles of servant leadership were described as (a) committed, (b) listen and learn, (c) givers not takers, (d) want to serve, (e) promote diversity, (f) provide a learning/growing environment, and (g) value-driven and performance-oriented (Pollard, 1996). Pollard concluded that the results of a servant leader would be observed outside the workplace through the lives that were changed because of their leadership and emphasized the biblical reference to the sacred act of washing others' feet.

Six Fundamental Precepts of Servant Leadership (Sarkus, 1996)

Sarkus (1996) wrote an article that involved introducing servant leadership into the field of safety management. Sarkus stated, "Its [servant leadership] principles can be customized to best fit a given culture. In fact, the terminology and principles should be redefined and used in ways that will be readily accepted within an organization" (p. 28). Sarkus asserted six fundamental precepts of servant leadership: vision on values that included (a) vision on values, (b) articulating goals, (c) listening is critical, (d) understands the importance of trust, (e) enlists themselves as servant first, and (f) seeks ways to continually confirm and provide

feedback. Sarkus concluded, “Servant-leadership may effectively fill the void as the participative, ethically-driven model required to advance the profession [safety management]” (p. 32). This conclusion was an early example of the exploratory potential and broad reach of servant leadership implementation.

Four Characteristics of Servant Leadership (Buchen, 1998)

Buchen (1998) wrote an article on servant leadership that took into account an institutional application perspective. Buchen described a servant leadership model based on servant leadership characteristics that evolved from Greenleaf’s 1977 construct. The four servant leadership characteristics that Buchen described were (a) identity, (b) capacity for reciprocity, (c) relationship builders, and (d) preoccupation with the future. Buchen noted that servant leadership linked faculty fulfillment to fulfillment of the institution.

Four Values of Servant Leadership (Rinehart, 1998)

Another of the “various combinations of attributes” (Joseph & Winston, 2005, p. 10) of servant leadership was that of Rinehart (1998). Rinehart wrote *Upside Down: The Paradox of Servant Leadership*, which was also grounded in biblical leadership studies and utilized Christian scripture excerpts to support aspects of servant (and spiritual) leadership. Though Rinehart did not directly describe a model, he provided examples of several servant leadership based values, though not specifically listed as such. The four values of servant leadership Rinehart discussed were (a) diversity of the body: freedom to vary methods, styles forms, and visions, (b) equip and develop people, (c) directs people to the scriptures, and (d) authenticity. Rinehart briefly addressed the distinction of emphasis in the term servant leadership; whereby servant leadership (power-focused) was vastly different from servant leadership (service/steward-focused) to help offer clarification to those attempting to understand, interpret, implement, and utilize servant leadership as an effective means of leadership.

Four Basic Precepts of Servant Leadership (Daft, 1999)

Humphreys (2005) briefly noted a model by Daft (1999). Upon reviewing the original work cited by Humphreys, the work by Daft appeared to be parsed from a chapter in Daft’s book on leadership: *Leadership Theory and Practice*,

Chapter 13 Courage and Moral Leadership. The model itself is more representative of an assimilation of Greenleaf's (1977) work and that of Kiechel and Rosenthal (1992). Daft mentioned four basic precepts of servant leadership: "put service before self-interest, listen first to affirm others, inspire trust by being trustworthy, [and] nourish others and help them become whole" (pp. 375-376; see also Humphreys, 2005, p. 1414). Daft noted that one of the distinctions between servant leadership and other forms of leadership was that servant leaders respect people as people and the persons they are versus viewing people as objects/property of the company.

Four Cornerstones of Servant Leadership (Farling, Stone, & Winston, 1999)

Another truncated article from Humphreys' (2005) article was written by Birkenmeier et al. (2003), which utilized a qualitative servant leadership model developed by Farling et al. (1999). Farling et al.'s model introduced "a theoretical servant leadership development model" (p. 50) based upon the assimilation of available literature. Birkenmeier et al. (2003) referred to these components as cornerstones. The four cornerstones (Birkenmeier et al.) of servant leadership described by Farling et al. were (a) vision, (b) credibility, (c) trust, and (d) service. Farling et al. cited that, at the time of article, much of the literature available on servant leadership was anecdotal and called for the need of additional empirical servant leadership research.

Six Discrete Elements of Servant Leadership (Laub, 1999)

Humphreys (2005) also briefly noted a model by Laub (1999). In his dissertation, Laub constructed a servant leadership model that was the result of a review of literature combined with a Delphi survey. The resulting model was then used to create a quantitative scale called the Servant Organizational Leadership Assessment, which has become one of the more frequently used servant leadership scales developed within quantitative servant leadership research. The six discrete elements of servant leadership identified were (a) values people, (b) develops people, (c) builds community, (d) displays authenticity, (e) provides leadership, and (f) shares leadership (Humphreys, 2005; Laub, 1999). Laub emphasized that servant leadership is about thinking in a different way and finding the potential of

the people being lead.

Nine Critical Factors of Servant Leadership (Moon, 1999)

Another author and article of a servant leadership model mentioned by Joseph and Winston (2005) was Moon (1999). The article by Moon was in fact his thesis for his master's degree in theology, which was based on a biblical analysis of leaders from the Old and New Testaments through a servant leadership lens in a Korean context. Moon listed several critical factors of a servant leader. The nine critical factors of servant leadership identified were (a) God's calling, (b) relationship, (c) obedience, (d) prayer, (e) humility, (f) accountability, (g) vision, (h) mentoring, and (i) love (Moon, 1999). Moon was the earliest author to include love as a factor/facet of servant leadership of the qualitative servant leadership models assimilated.

Twelve Attributes and Four Orientations of Servant Leadership (Wong & Page, 2000)

Wong and Page (2003) developed a multidimensional model in 2000 for servant leadership. Page and Wong (2000) stated that the conceptual framework they developed incorporated all 10 of Spears' (1995) characteristics, albeit not necessarily verbatim. Wong and Page stated the model "recognizes 12 SL [servant leadership] attributes based on prior literature and the authors' personal experiences in leadership" (pp. 2-3). The four orientations and 12 attributes of servant leadership were identified as (a) character orientation with the attributes integrity, humility, and servanthood; (b) people orientation with the attributes caring for others, empowering others, and developing others; (c) task orientation with the attributes, visioning, goal setting, and leading; and (d) process orientation with the attributes modeling, team building, and shared decision-making (Page & Wong, 2000; Wong & Page, 2003). This model later facilitated the development of the Servant Leadership Profile and the Revised Servant Leadership Profile.

Ten Facets of Servant Leadership (Rardin, 2001)

Another author that Joseph and Winston (2005) mentioned regarding "various combinations of attributes" (p. 10) of servant leadership was Rardin (2001). Rardin wrote *The Servants Guide to Leadership: Beyond First Principles*

that was grounded in biblical leadership and utilized Christian scripture to identify servant facets of leading. Though Rardin did not directly refer to these facets as servant leadership facets, he did refer to them as servant facets of leading, whereby one may readily assert the direct correlation between the ideas of servant facets of leadership and servant leadership facets through inductive noesis. The 10 facets of servant leadership were listed as (a) focuses on the individual, (b) empathic, (c) caring, (d) self-sacrificing, (e) nurturing, (f) stoops, (g) submits to gifts of others, (h) saves, (i) full of grace, and (j) humbly serves the purpose of God in the lives of others. Rardin did not reference this model extensively; rather, the primary focus of his book appeared to be centralized on the principles and lessons of Christ and the leadership he displayed.

Thirteen Qualities of Servant Leadership (McGee-Cooper & Trammell, 2002)

Joseph and Winston (2005), regarding “various combinations of attributes” (p. 10) of servant leadership, also mentioned McGee-Cooper and Trammell (2002). In 2002, McGee-Cooper and Trammell published a chapter in *Focus on Leadership: Servant-Leadership for the 21st Century*, which was edited by Larry Spears and Michele Lawrence. McGee-Cooper and Trammell compared and contrasted two distinctly different leadership types: the traditional boss and the servant as leader. They listed 13 qualities of servant leadership:

1. Motivated by desire to serve others.
2. Highly collaborative and interdependent; gives credit to others generously.
3. Sensitive to what motivates others and empowers all to win with shared goals and vision.
4. Focuses on gaining understanding, input, buy-in from all parties.
5. Uses intuition and foresight to balance facts, logic, proof.
6. Shares big-picture information generously.
7. Listens deeply and respectfully to others, especially to those who disagree.
8. Feels that personal value comes from mentoring and working collaboratively with others.
9. Develops trust across a network of constituencies; breaks down hierarchy.
10. Most likely to listen first; values others' input.
11. Uses personal trust and respect to build bridges and do what's best for the “whole.”
12. Accountability is about making it safe to learn from mistakes.

13. Uses humor to lift others up and make it safe to learn from mistakes.
(pp. 145-146)

McGee-Cooper and Trammell noted that servant leadership is useful in overcoming limitations found in other traditional-type leadership models.

Nine Functional Attributes and 11 Accompanying Attributes of Servant Leadership (Russell & Stone, 2002)

Russell and Stone (2002) conducted a review of literature on leadership and stated, “Unfortunately, the literature regarding servant leadership is rather indeterminate, somewhat ambiguous, and mostly anecdotal” (p. 145). Russell and Stone noted that there were “at least 20 distinguishable attributes of servant leadership” (p. 146), and the distinguishable attributes could be refined into a broader category referred to as functional attributes: (a) vision, (b) honesty, (c) integrity, (d) trust, (e) service, (f) modeling, (g) pioneering, (h) appreciation of others, and (i) empowerment.

Russell and Stone (2002) continued that these nine functional attributes could be further expanded by an additional 11 accompanying attributes. Russell and Stone asserted, “The accompanying attributes appear to supplement and augment the functional attributes. They are not secondary in nature; rather, they are complementary and, in some cases, prerequisites to effective servant leadership” (p. 147). The 11 accompanying attributes of servant leadership were identified as (a) communication, (b) credibility, (c) competence, (d) stewardship, (e) visibility, (f) influence, (g) persuasion, (h) listening, (i) encouragement, (j) teaching, and (k) delegation. Russell and Stone concluded that the nine functional attributes and 11 accompanying attributes constitute the rudimentary model for servant leadership theory. Still, 3 years after Farling et al. (1999), Russell and Stone too stated that there was an ongoing need for more empirical servant leadership research.

Thirteen Extended Variables of Servant Leadership (Winston, 2003)

Winston (2003) extended Patterson’s (2003b) model through the distinction between leader and follower virtues and the inclusion of follower virtues. Winston (2004) then utilized this model in a longitudinal mixed-methods study at Heritage Bible College. Winston (2004) concluded that the data collected supported both

Winston's (2003) and Patterson's (2003b) models. The 13 extended variables of servant leadership were identified as (a) leader's agapao love, (b) leader's humility, (c) leader's altruism, (d) leader's vision, (e) leader's trust, (f) leader's empowerment, (g) leader's service; and (h) follower's agapao, (i) follower's commitment to the leader, (j) follower's self-efficacy, (k) follower's intrinsic motivation, (l) follower's altruism toward the leader and leader's interests, and (m) follower's service (Winston, 2003). Winston's (2003) model also espoused the circular relationship between the leader and the follower, which is the only servant leadership model of the assimilated articles that incorporated this relationship.

Five Ways of Being of Servant Leaders (Autry, 2004)

Autry (2004) wrote *The Servant Leader: How to Build a Creative Team, Develop Great Morale, and Improve Bottom-Line Performance*. The format of Autry's book was anecdotal, and he used his vast professional experiences to support most of his views and statements. Early in the text, Autry listed what he referred to as ways of being. The five ways of being listed and discussed were (a) be authentic, (b) be vulnerable, (c) be accepting, (d) be present, and (e) be useful. Autry stated that while some people feel the need to prove the power they possess, servant leaders realize that their power is given to them by the people they lead. Autry likened the power aspect of servant leadership to that of love—the more the servant leader tries to give the power to their followers, the more the followers give back to the leader.

Seven Distinctives of Servant Leaders (DelHousaya & Brewer, 2004)

DelHousaya and Brewer (2004) wrote a book titled *Servant Leadership: The Seven Distinctive Characteristics of a Servant Leader*. The premise of the text was grounded primarily on contemporary leadership and servant leadership theory. The text also utilized Christian scripture and biblical historiography to provide the fundamental servant leadership correlations and examples. DelHousaya and Brewer described seven distinctives of servant leadership:

1. A servant leader knows their person [power].
2. A servant leader knows their position [authority].
3. A servant leader knows their purpose [rule].

4. A servant leader knows their provision [headship].
5. A servant leader knows their perception [example].
6. A servant leader knows their profession [servant].
7. A servant leader knows their preference [humility].

DelHousaya and Brewer also briefly verbalized that influence was a basic substance of servant leadership, which was directly affected by one's credibility.

Ten Skills and Capacities of Servant Leadership (Frick, 2004)

Frick (2004b) wrote an article on servant leadership that was a conspectus of sorts based from his book (Frick, 2004a) titled *Robert K. Greenleaf: A Life of Servant Leadership*. Frick (2004b) briefly described servant leadership and then purveyed a rather detailed discussion on the "skills and capacities of the servant leader" (p. 2). Each of the skills and capacities rendered was forthrightly supported with several quotes from many of Greenleaf's literary works. Ten servant leadership "skills and capacities" (Frick, 2004b, p. 2) were listed:

1. Listening.
2. Use power ethically, with persuasion as the preferred mode.
3. Seeks consensus in group decisions.
4. Practices foresight.
5. Uses language in a way that avoids the "closed verbal worlds" of narrow disciplines or cults.
6. The art of withdrawal.
7. Practices acceptance and empathy.
8. Conceptualizing.
9. Nurture community.
10. Chooses to lead.

Frick's goal was to capture and organize as many of Greenleaf's thoughts as possible regarding each of the skills and capacities listed in the article.

Seven Keys to Servant Leadership (Wheatley, 2004)

Wheatley (2004) published an article on servant leadership that asked the question: "What are you learning, now that you are a follower, about what makes for effective leadership?" (p. 15). Wheatley followed this question by providing

several anecdotally supported seven keys regarding servant leadership:

1. Do no harm.
2. Have faith in people.
3. Move from the leader as hero, to the leader as host.
4. Stop trying to control events.
5. Lead the conversation.
6. Speak your experience and listen to the experience of others.
7. Restore hope in the future. (pp. 15-16)

Wheatley's article appeared to be somewhat anecdotal. This approach allowed her to explain each of the keys of servant leadership in a relatively simple/lay manner while supporting her points through personal views and experiences.

Five Important Qualities of Servant Leadership (Pham, 2005)

Pham (2005) wrote a book titled *The Most Important Qualities of Servant Leadership*. The premise of the text was grounded primarily on a quantitative analysis of what two sets of participants (Christian and secular) believed were the most important qualities of a leader. The survey consisted of 24 qualities that the participants then ranked. A comparison of means helped to identify the top/most important qualities. The qualities were then qualitatively supported by scripture to provide the fundamental servant leadership correlations and examples. Pham described the five most important qualities of servant leadership: (a) honesty and trust, (b) communication, (c) integrity, (d) faith, and (f) prayer. Pham stated that of the five qualities discussed, integrity, faith, and prayer were the three that were more important to a servant leader.

Fifteen Motivations and Behaviors of Servant Leadership (Van Dierendonck & Heeren, 2006)

Van Dierendonck and Heeren (2006) wrote an article where the focus was on the development of "a research model for servant leadership" (p. 148). The model was centered on the motivations and behaviors of servant leadership. The 15 motivations and behaviors of servant leadership discussed were (a) inner strength, (b) passion, (c) intuition, (d) competence, (e) autonomy, (f) relatedness, (g) integrity, (h) authenticity, (i) courage, (j) objectivity, (k) humility, (l) empowerment, (m) emotional intelligence, (n) stewardship, and (o) conviction. This research model by Van Dierendonck and Heeren was the partial foundation of,

and facilitated, the development of a quantitative scale later established by Van Dierendonck and Nuijten in 2011, which is discussed later in this chapter.

Five Nature and Qualities of Servant Leadership (Prosser, 2007)

Prosser (2007) wrote *To Be a Servant-Leader*. The premise of the text was grounded primarily on contemporary leadership and servant leadership theory, and utilized Christian scriptural references to provide the fundamental servant leadership correlations. Prosser described “the nature and qualities of servant leadership” (p. 13). Prosser listed the five “nature and qualities of servant leadership” (p. 13): (a) attitudes, (b) vision, (c) respect, (d) change and counsel, and (e) reward. Prosser stated, regarding the application of servant leadership, that for leadership to be truly effective, other leaders must be “of sufficient quality and loyalty” (p. 32). This statement may potentially be somewhat accurate if the reference of effective leadership was portrayed from a culture and climate perspective within an organization, however. It could be argued that one may be an effective servant leader within one’s area of control and responsibility with or without the support of other nonservant leaders, albeit that it would be in a potentially challenging and sensitive environment.

Five Best Practices of Servant Leadership (Wong & Davey, 2007)

Wong and Davey (2007) presented an article titled “Best Practices in Servant Leadership” at the Servant Leadership Research Roundtable at Regent University in Virginia Beach, Virginia. The article was a compilation of servant leadership topics and listed the potential pros and cons of servant leadership. One of the topics covered was best practices. Wong and Davey stated, “This is primarily a summary of what others have proposed. . . . The important thing emphasized here is that these best practices must be aligned with each other in order to realize the full benefits of SL [servant leadership]” (p. 7). Following are the five best practices listed and discussed:

1. Right identity—seeing oneself as a servant.
2. Right motivation—serving God by serving others.
3. Right method—relating to others in a positive manner.
4. Right impact—inspiring others to serve a higher purpose.
5. Right character—maintaining integrity and authenticity. (pp. 7-8)

Wong and Davey indicated that servant leadership was deceptively simple due to fact that it was “not based on a set of skills” (p. 7). This point could potentially be argued, since Frick (2004b) established a model based on 10 skills and capacities of servant leadership.

Seven Key Practices of Servant Leadership (Keith, 2008)

Keith (2008) wrote *The Case for Servant Leadership*. In this text, Keith developed a qualitative servant leadership model through the use of contemporary leadership and leadership examples to support his model. The seven keys of servant leadership practices that Keith listed and discussed were (a) self-awareness, (b) listening, (c) changing the pyramid, (d) developing your colleagues, (e) coaching not controlling, (f) unleashing the energy and intelligence of others, and (g) foresight. Keith offered that these key practices helped to explain why servant leadership is effective.

Six Dimensions of Servant Leadership (Sendjaya, Sarros, & Santora, 2008)

Sendjaya, Sarros, and Santora (2008) developed a qualitative servant leadership model based upon extensive review of extant literature. Sendjaya, Sarros, and Santora “identified more than 20 themes pertinent to servant leadership” (p. 406), which were then categorized into six dimensions of servant leadership: (a) voluntary subordination, (b) authentic self, (c) covenantal relationship, (d) responsible morality, (e) transcendental spirituality, and (f) transforming influence. Sendjaya, Sarros, and Santora noted that the mixed-methods research conducted that involved this model extended the work of Laub (2003), Wong and Page (2003), Barbuto and Wheeler (2006), and Whittington, Frank, May, Murray, and Goodwin (2006).

Ten Defining Qualities of Servant Leadership (McGee-Cooper & Trammell, 2011)

McGee-Cooper and Trammell (2011) published a short article on servant leadership, which is located on their website, provided a brief overview of servant leadership, and listed 10 defining qualities for servant leadership:

1. The ability to listen on a deeper level and truly understand.
2. The ability to hear without judgment. To keep an open mind.
3. The ability to hold ambiguity and paradox in mind, honoring all sides of

a complex issue, knowing there are always “third and fourth right answers.”

4. The belief that the process of honestly sharing critical challenges/problems with all parties and inviting their ideas and support is often more important than providing solutions. The first honors the potential of others to solve their own problems, whereas solutions from the outside can breed dependence and imply that good answers come from experts, others or above.
5. Clear on goals and good at pointing the direction.
6. Servant, helper, and teacher first, then leader.
7. Takes time to think, rather than just reacting.
8. Chooses words carefully, so as not to damage those being led.
9. Uses intuition and foresight.
10. Sees things whole, sensing relationships and connections. Is a systems thinker. (p. 3)

McGee-Cooper and Trammell indicated that at the core of servant leadership defining qualities was the “deep belief in the unlimited potential of each person” (p. 3). While the perception of unlimited potential could be argued, the phraseology of unlimited may be a bit optimistic, the point was taken and well-made that servant leaders must believe that each follower does possess a degree of potential for development.

Summary of Qualitative Servant Leadership Models

Admittedly, many more qualitative servant leadership models existed than I had previously conceived or cogitated. An assimilation of the 32 qualitative servant leadership models produced an initial aggregate composition of 266 servant leadership factors/facets (see Table 1). Fractionating the 266 servant leadership factors resulted in approximately 334 individually identified factors. The 334 factors were further refined to 147 through repetition mitigation and could, of course, be marginally to moderately higher or lower with a formal expert review and/or scholarly analysis. The brief assimilation, fractionation, and refinement were an initial cursory attempt to filter the number of original factors to establish a relatively reasonable number of sublimated factors. The purpose of this exercise was to extrapolate the total approximate number of factors of the original models presented in the articles’ texts, attempt to extract additional factors embedded within the initial 266 factors presented by the original authors, and then attempt to

remove the potential repetitiveness of same, similar, or like factors. Beyond the original listed 266 factors, the fractionalized and refined factors were subjective.

Table 1: Servant Leadership Model Assimilation 32 Models

Model description	Factors	Factors listed
Key attributes of servant leadership (Greenleaf, 1977)	13	Initiative, listening and understanding, imagination, ability to withdraw, acceptance and empathy, intuition, foresight, awareness and perception, ability to persuade, one action at a time, ability to conceptualize, healing and serving, ability to build community
Mechanisms of servant leadership (Graham, 1991)	2	Inspirational, moral
Aspects of servant leadership (Kiechel & Rosenthal, 1992)	5	They take people, and their work, really, really seriously; they listen and take their lead from the troops; they heal; they are self-effacing; they see themselves as a steward
Traits and inner qualities of servant leadership (Millard, 1995)	14	Traits: teamwork, setting an example, affirmation, familiarity, individuality, flexibility/discernment, healing Inner qualities: unpretentiousness, integrity, transparency, self-denial, compassion, conviction, committed
Keys to servant leadership (Miller, 1995)	10	Fostering an honest servant image; seeing yourself as a leader: learning the art of self-perception, networking and the special friends of a leader; vision: gathering it up and giving it out; decision: the key to leadership; defining,

Model description	Factors	Factors listed
		structuring, and motivating; the politics of grace and the abuse of power; leadership: coping with difficult people; leadership: the art of delegation and team spirit; surviving a visible mistake
Characteristics of servant leadership (Spears, 1995)	10	Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, building community
Roles of servant leadership (Pollard, 1996)	7	Committed, listen and learn, givers not takers, want to serve, promote diversity, provide a learning/growing environment, value-driven and performance-oriented
Fundamental precepts of servant leadership (Sarkus, 1996)	6	Vision on values, articulating goals, listening is critical, understands the importance of trust, enlists themselves as servant first, seeks ways to continually confirm and provide feedback
Characteristics of servant leadership (Buchen, 1998)	4	Identity, capacity for reciprocity, relationship builders, preoccupation with the future
Values of servant leadership (Rinehart, 1998)	4	Diversity of the body: freedom to vary methods, styles, forms, and visions; equip and develop people; directs people to the scriptures; authenticity
Basic precepts of servant leadership (Daft, 1999)	4	Put service before self-interest; listen first to affirm others; inspire trust by being trustworthy; nourish others and help them become whole

Model description	Factors	Factors listed
Cornerstones of servant leadership (Farling et al., 1999)	4	Vision, credibility, trust, service
Discrete elements of servant leadership (Laub, 1999)	6	Values people, develops people, builds community, displays authenticity, provides leadership, shares leadership
Critical factors of servant leadership (Moon, 1999)	9	God's calling, relationship, obedience, prayer, humility, accountability, vision, mentoring, love
Attributes and orientations of servant leadership (Wong & Page, 2000)	16	Character orientation with attributes of integrity, humility, and servanthood; people orientation with attributes of caring for others, empowering others, and developing others; task orientation with attributes of visioning, goal setting, and leading; process orientation with attributes of modeling, team building, and shared decision-making
Facets of servant leadership (Rardin, 2001)	10	Focuses on the individual, empathic, caring, self-sacrificing, nurturing, stoops, submits to gifts of others, saves, full of grace, humbly serves the purpose of God in the lives of others
Qualities of servant leadership (McGee-Cooper & Trammell, 2002)	13	Motivated by desire to serve others; highly collaborative and interdependent; gives credit to others generously; sensitive to what motivates others and empowers all to win with shared goals and vision; focuses on gaining

Model description	Factors	Factors listed
Functional attributes and accompanying attributes of servant leadership (Russell & Stone, 2002)	20	<p data-bbox="884 423 1913 894">understanding, input, buy-in from all parties; uses intuition and foresight to balance facts, logic, proof; shares big-picture information generously; listens deeply and respectfully to others, especially to those who disagree; feels that personal value comes from mentoring and working collaboratively with others; develops trust across a network of constituencies; breaks down hierarchy; most likely to listen first; values others' input; uses personal trust and respect to build bridges and do what's best for the "whole"; accountability is about making it safe to learn from mistakes; uses humor to lift others up and make it safe to learn from mistakes</p> <p data-bbox="884 915 1808 1170">Functional attributes: vision, honesty, integrity, trust, service, modeling, pioneering, appreciation of others, empowerment Accompanying attributes: communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, delegation</p>
Servant leadership virtues (Patterson, 2003b)	7	Agapao love, humility, altruism, vision, trust, empowerment, service

Model description	Factors	Factors listed
Extended variables of servant leadership (Winston, 2003)	13	Leader's agapao love, leader's humility, leader's altruism, leader's vision, leader's trust, leader's empowerment, leader's service, follower's agapao, follower's commitment to the leader, follower's self-efficacy, follower's intrinsic motivation, follower's altruism toward the leader and leader's interests, follower's service
Ways of being of servant leaders (Autry, 2004)	5	Be authentic, vulnerable, accepting, present, useful
Distinctives of servant leaders (DelHousaya & Brewer, 2004)	7	Servant leaders know their person [power], position [authority], purpose [rule], provision [headship], perception [example], profession [servant], preference [humility]
Skills and capacities of servant leadership (Frick, 2004b)	10	Listen; use power ethically, with persuasion as the preferred mode; seek consensus in group decisions; practice foresight; use language in a way that avoids the "closed verbal worlds" of narrow disciplines or cults; the art of withdrawal; practice acceptance and empathy; conceptualize; nurture community; choose to lead
Keys to servant leadership (Wheatley, 2004)	7	Do no harm; have faith in people; move from the leader as hero, to the leader as host; stop trying to control events; lead the conversation; speak your experience

Model description	Factors	Factors listed
Important qualities of servant leadership (Pham, 2005)	5	and listen to the experience of others; restore hope in the future Honesty and trust, communication, integrity, faith, prayer
Motivations and behaviors of servant leadership (Van Dierendonck & Heeren, 2006)	15	Inner strength, passion, intuition, competence, autonomy, relatedness, integrity, authenticity, courage, objectivity, humility, empowerment, emotional intelligence, stewardship, conviction
Nature and qualities of servant leadership (Prosser, 2007)	5	Attitudes, vision, respect, change and counsel, reward
Best practices of servant leadership (Wong & Davey, 2007)	5	Right identity—seeing oneself as a servant; right motivation—serving God by serving others; right method—relating to others in a positive manner; right impact—inspiring others to serve a higher purpose; right character—maintaining integrity and authenticity
Key practices of servant leadership (Keith, 2008)	7	Self-awareness, listening, changing the pyramid, developing your colleagues, coaching not controlling, unleashing the energy and intelligence of others, foresight
Dimensions of servant leadership (Sendjaya, Sarros, & Santora, 2008)	6	Voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, transforming influence

Model description	Factors	Factors listed
Pillars of servant leadership (Sipe & Frick, 2009)	7	Person of character, puts people first, skilled communicator, compassionate collaborator, foresight, systems thinker, moral authority
Defining qualities of servant leadership (McGee-Cooper & Trammell, 2011)	10	The ability to listen on a deeper level and truly understand; the ability to hear without judgment; to keep an open mind; the ability to hold ambiguity and paradox in mind, honoring all sides of a complex issue, knowing there are always “third and fourth right answers”; the belief that the process of honestly sharing critical challenges/problems with all parties and inviting their ideas and support is often more important than providing solutions; the first honors the potential of others to solve their own problems, whereas solutions from the outside can breed dependence and imply that good answers come from experts, others, or above; clear on goals and good at pointing the direction; servant, helper, and teacher first, then leader; takes time to think, rather than just reacting; chooses words carefully, so as not to damage those being led; uses intuition and foresight; sees things whole, sensing relationships and connections; systems thinker

Note. Informal descriptors for each of the models are provided to establish consistency in nomenclature title formatting, which may or may not directly coincide with the original titles given to the models by their respective authors.

These servant leadership factors indicated that there is an abundant number of aspects (Kiechel & Rosenthal, 1992), attributes (Greenleaf, 1977; Page & Wong, 2000; Russell & Stone, 2002), behaviors (Van Dierendonck & Heeren, 2006), capacities (Frick, 2004b), characteristics (Buchen, 1998; Spears, 1995), cornerstones (Farling et al., 1999), dimensions (Sendjaya, Sarros, & Santora, 2008), distinctives (DelHousaya & Brewer, 2004), elements (Laub, 1999), facets (Rardin, 2001), factors (Moon, 1999), keys (Miller, 1995; Wheatly, 2004), mechanisms (Graham, 1991), motivations (Van Dierendonck & Heeren, 2006), nature (Prosser, 2007), orientations (Page & Wong, 2000) precepts (Daft, 1999; Sarkus, 1996), pillars (Sipe & Frick, 2009), practices (Keith, 2008; Wong & Davey, 2007), qualities (McGee-Cooper & Trammell, 2002, 2011; Millard, 1995a, 1995b, 2002; Pham, 2007; Prosser, 2007), roles (Pollard, 1996), skills (Frick, 2004b), traits (Millard, 1995a, 1995b, 2002), values (Rinehart, 1998), variables (Winston, 2003), virtues (Patterson, 2003a, 2003b), and ways of being (Autry, 2004) to be considered when conducting or developing qualitative servant leadership. It also indicated that there was, and is still, a wide variety of lenses from which to view and approach the many facets of servant leadership. This discourse assimilated 32 servant leadership models comprised of 37 qualitative lenses (e.g., characteristics, virtues, pillars, etc.) utilized by the various authors. Perhaps the most significant result from this exercise was the identification for the potential need for additional scholarly research and analysis of, and into, the original 266 servant leadership factors assimilated. What may be concluded can be best excerpted from Winston (2010) and his call for further understanding and qualitative research of servant leadership when he stated, “While we have theoretical studies on servant leadership (Patterson, 2003; Rennaker, 2005), we have not spent sufficient effort on deepening our understanding of the theories we proffer” (p. 180). Most profoundly, Winston asserted, “This is where qualitative research methods can assist us. . . . to ‘gain a deeper understanding of the nature of everyday experience’” (p. 180). While Winston asserted this only a couple of years ago, relatively few scholars and researchers have embraced the challenge.

Quantitative Servant Leadership Research Scales

In contrast to the identified 32 qualitative servant leadership models, there appeared to be significantly fewer, less than half as many, quantitative servant leadership scales available for use in research. Currently, 15 quantitative servant leadership scales have been assimilated and reviewed from peer-reviewed articles located in the four major electronic databases utilized for this dissertation. Each maintained varying degrees of validity and reliability (which were not addressed in this discourse) and represented from one to eight servant leadership variables. Since this literary work's primary purpose focuses on the qualitative research aspect of servant leadership, the quantitative perspective is only mentioned in a precursory fashion. Though a listing of quantitative servant leadership scales may initially/superficially appear nonessential or unrelated from a research perspective in this qualitatively focused discourse, an imperative obligation was felt to provide the list of quantitative scales and their corresponding variables to further complete and present a comprehensive depiction of the servant leadership research tools available within the servant leadership research community.

A high-level summarization is provided to briefly depict/display/list the quantitative servant leadership scales that were assimilated during this research study. Each scale listed utilized a Likert type scale to measure their respective variables. The Likert scales created were constructed of measurements ranging from 1-4 points (minimum used) to 1-7 points (maximum used) each. Some scales were not formally titled, in which case an informal descriptor was conceived and provided to distinguish them from the other formally named scales; this is noted by (I/D) after the title (see Table 2). The 15 quantitative scales represent a combined aggregate of at least 79 variables. This assimilation of quantitative servant leadership scales and variables also provides an opportunity for additional scholarly research.

Table 2: Servant Leadership Scale Assimilation 15 Scales

Scale description	Dimensions	Dimensions measured
Organizational Leadership Assessment © 1998 (Laub, 2003)	6	Values people, develops people, builds community, displays authenticity, provides leadership, and shares leadership
Revised Servant Leadership Profile © (Wong & Page, 2003)	8	Leading, servanthood, visioning, developing others, team building, empowering others, shared decision making, and integrity
Revised Servant Leadership Profile-Factor Analysis (Dennis & Winston, 2003)	3	Empowerment, service, vision
Organizational Citizenship Behavior Servant Leadership Measure (I/D; Ehrhart, 2004)	7	Servant leadership: forming relationships with subordinates, empowering subordinates, helping subordinates grow and succeed, behaving ethically, having conceptual skills, putting subordinates first, and creating value for those outside of the organization
Servant Leadership and Organizational Trust Inventory (Reinke, 2004)	4	Servant leadership: openness, vision, and stewardship; trust
Servant Leadership Assessment Instrument © 2004 (Dennis & Bocarnea, 2005)	7	Empowerment, love, humility, trust, vision, altruism, service
Servant Leadership Questionnaire (Barbuto &	5	Altruistic calling, emotional healing, wisdom, persuasive mapping,

Scale description	Dimensions	Dimensions measured
Wheeler, 2006)		organizational stewardship
Servant Shepherd Leadership Scale (Rardin, 2000; Whittington et al., 2006)	4	Other-centered, facilitative environment, self-sacrifice, follower affirmation
Servant Leadership Across Countries (I/D; Hale & Fields, 2007)	3	Humility, service, vision
Multidimensional Servant Leadership Measure (I/D; Liden, Wayne, Zhao, & Henderson, 2008)	7	Conceptual skills, empowerment, helping subordinates grow and succeed, putting subordinates first, behaving ethically, emotional healing, and creating value for the community
Servant Leadership Behaviour Scale (Sendjaya, Sarros, & Santora, 2008)	6	Voluntary subordination, authentic self, covenantal relationship, responsible morality, transcendental spirituality, transforming influence
Servant-leadership Styles Inventory (Fridell, Newcomer, Belcher, & Messner, 2009)	4	Daily reflection, consensus building, healing relationships, drive sense of self-worth
Parsimonious Servant Leadership Measure (I/D; Fields, & Winston, 2010)	1	Parsimonious servant leadership measures
Executive Servant Leadership (Reed, Vidaver-Cohen, & Colwell, 2011)	6	Interpersonal support, building community, altruism, egalitarianism, moral integrity, executive servant leadership
The Servant Leadership Survey (Van Dierendonck	8	Standing back, forgiveness, courage, empowerment, accountability,

Scale description	Dimensions	Dimensions measured
& Nuijten, 2011)		authenticity, humility, stewardship

Note. Informal descriptors are provided for four of the scales that did not have a formal name assigned; this was to distinguish them from the other scales mentioned and are noted by (I/D) after the title.

General Qualitative Servant Leadership Research

This section provides brief overviews of several general, that is to say nonmodel and nonidentification-based qualitative, servant leadership studies. These studies did appear to include qualitative analyses with an incorporation of servant leadership. The aspect of servant leadership in these studies was more often applied at an organizational level. Further examination and perusing of the articles provided the following insights and clarity into the content within each of the studies.

A search of three major electronic library databases under the peer-reviewed search criteria “‘qualitative’ AND ‘servant leadership’” produced 242 results from the 18 databases in the first electronic database—nine journal articles from the 56 databases in the second electronic database and 86 journal articles from the third electronic database. Another search of the same three major electronic library databases under the peer-reviewed search criteria “‘qualitative’ AND ‘servant leader’” produced 64 results from the 18 databases in the first electronic database—one journal article from the 56 databases in the second electronic database and 22 journal articles from the databases in the third electronic database. These search criteria produced an initial potential pool of approximately 420 journal articles to review. All 420 articles were reviewed, and relevant information was captured and is discussed. It is important to note that not all of the articles contained pertinent information that was applicable to this review.

Savage-Austin and Honeycutt (2011) conducted a phenomenological study involving servant leadership. The study involved the qualitative interviewing of 15 business leaders who practiced servant leadership. Savage-Austin and Honeycutt concluded, “Servant leaders demonstrate their traits and character through interaction with followers and other leaders within the organization” (p. 52). The

study by Savage-Austin and Honeycutt also identified several organizational barriers to servant leadership through the qualitative responses. The organizational barriers revealed included the organization's (a) culture, (b) fear of change, and (c) lack of knowledge of servant leadership philosophy. Savage-Austin and Honeycutt mentioned that organizations that do not support the servant leadership approach/style perform lower than their potential, thereby making it less viable for servant leadership philosophy to be adopted and integrated into their organization.

Jones (2012a) conducted a qualitative study involving servant leadership that addressed the conditions necessary to "help maintain servant leadership in an organization" (p. 35) and "the role of servant leadership" (p. 35) that would ensure "a participative business culture" (p. 35). The study utilized unstructured interviews involving a convenience sample that consisted of 21 managers from 16 organizations. NVivo 8® software was used to analyze the data from the interviews through methodological frameworks from Creswell and Moustakas, whereby several themes emerged. A facet of particular interest was that the 21 leaders who were interviewed were self-identified servant leaders and/or were leaders of organizations that "followed the servant leadership model from 3 years to more than 40 years" (Jones, 2012a, p. 41). The study concluded that servant leadership enhanced profits, increased trust within the organization, and increased employee satisfaction. The study did not appear to directly integrate a servant leadership model into the analysis and identification; rather, it appeared to utilize servant leadership from a contextual and theoretical perspective to support findings from the analysis.

Relatively Limited Specific Qualitative Servant Leadership Research

Hundreds of studies were reviewed that included the key words of *qualitative* and *servant leadership* throughout their articles. These studies, however, merely mentioned either *qualitative* or *servant leadership* or both *qualitative* and *servant leadership* either in passing or sporadically throughout the study. None of these studies' primary focus was on the conducting of a qualitative servant leadership study. Three studies initially appeared to have promise to fulfill the qualitative servant leadership research category but fell short of the required

expectations; they were those by Jones (2012a), Akins (2007), and Hamilton and Bean (2005).

Jones (2012b) had an article that included a qualitative study involving servant leadership. Unfortunately, this article was virtually verbatim of Jones' (2012a) other work, which was just discussed, with minor exceptions, and a title change. Most noticeably different was that the conclusion was rewritten, albeit essentially containing the same rendering as found in Jones (2012a).

Akins (2007) conducted a study using qualitative interviews regarding "the motivation of Asian Americans to study medicine" (p. title). The study utilized additional qualitative coding techniques, however, only associated servant leadership as a secondary focus of explaining a servant leadership-based leadership program made available to the students. The servant leadership-based leadership program was not the focus of the study, nor did the article go into any significant detail about the program.

Hamilton and Bean (2005) also conducted a study involving qualitative interviewing. Hamilton and Bean utilized phenomenological interviewing and additional coding techniques to help facilitate the understanding of developing leaders. The aspect of servant leadership addressed was through the claim that the financial institution involved in the study currently practiced servant leadership to some degree within the organization.

All three studies contained information on servant leadership from an inclusionary perspective; however, servant leadership was not a fundamental and integral component of the qualitative study methodology itself. Instead, servant leadership was used as a supporting element within the study. The value of these studies to this dissertation then became that of examples of qualitative research that initially appeared to involve or center on servant leadership whereby upon further inquiry into the content of the articles in fact did not.

Summary of General Qualitative Servant Leadership Research

Each of the previous peer-reviewed articles provided additional literature in the field of qualitative servant leadership research. What was realized was that although hundreds of peer-reviewed articles have been published with the key

words *qualitative* and *servant leadership* contained within their text, relatively and proportionately few actually fulfill the intuitive pretense of the search criterion. Most of the other articles reviewed within this search criterion were qualitative studies that merely mentioned servant leadership in passing or casually or as a brief consequence of literary progression within the body or conclusion of the article. In an effort to maintain a level of professional optimism, it would only be appropriate to annotate that most of the qualitative servant leadership identification articles and studies previously discussed earlier in this chapter also appeared within this search criterion, however, were not rediscussed in an effort to compartmentalize and separate chapter topics and ultimately to mitigate and eliminate redundancy of literary discussion.

Identification of Servant Leaders

A search of two major electronic library databases for peer-reviewed articles with the following specified search criteria yielded the subsequent results. Inputting/searching for “servant leader” and “identification” produced over 280 results, and inputting/searching for “servant leader” and “identify” produced over 770 results, of which several articles were duplicated. The search results yielded an amalgamation of servant and other leadership-type-based articles, which focused on identifying aspects of leadership, relationships, and correlations of many potential components of servant leadership rather than the identification of specific individuals as servant leaders. To extract articles that were used to identify servant leaders, the search criterion put into the electronic library databases were “servant leader” and “analyze,” which produced over 170 results. Another search, under the search criterion “servant leader” and “case study” produced over 130 results. The search criterion under “servant leader” and “case study” produced results that were slightly more categorically focused on the aspect of the identification of individuals as servant leaders. A search of the first major electronic library database for peer-reviewed articles with criterion specified from the previous section, titled General Qualitative Servant Leadership Research, under the search criterion of “qualitative’ AND ‘servant leader” produced a single additional article that met

the intended focus of conducting a qualitative analysis and servant leadership. Additionally, Laub (1999) mentioned one study embedded within a text by Williams (1998) that discussed the identification of a potential servant leader. The total accumulated articles from these criteria equated to over 1,350 articles.

A review of the over 1,350 articles that contained the previously identified key words yielded only a small number of qualitative servant leadership identification studies. Specifically, it resulted in only nine qualitative servant leadership identification studies being identified, of which one was not focused on servant leadership. Additionally, as a note, quantitative-based servant leadership identification studies were not researched, as the focus of this discourse was limited to only the qualitative identification of servant leaders. The literature reviewed next is chronologically ordered from the earliest publication date listed first so as to display the pattern of increased research activity.

Qualitative Servant Leadership Identification Studies

Fannie Lou Hamer

Williams (1998) authored *Servants of the People: The 1960s Legacy of African American Leadership*; the original publication was in 1996, thus its placement as the first review. Williams discussed in great detail eight African-American leaders from the 1960s. Though the author did not appear to identify the text as a qualitative study, the formatting of the eight leadership discussions, each with a separate dedicated chapter, closely followed and resembled Creswell's (2007) description of "a narrative–biographical study" (p. 86). One of the leaders discussed, Fannie Lou Hamer, was identified as a servant leader. As implied by the apparent formatting style, the discussion on Hamer was narrative and biographical. Williams referenced the basic theoretical underpinnings of servant leadership and briefly discussed servant leadership at the beginning of Hamer's chapter. A plethora of biographical examples were provided to substantiate Williams' claims/statements. Williams concluded that Hamer's style of leadership could be most aptly described as that of a servant leader.

A reflection and review of the chapter on Hamer appeared to indicate that it

celebrated and paid humble homage to Hamer as an integral African-American leader during the turbulent 1960s of American history. The purpose of this chapter/study did not appear to be intentionally structured as a qualitative study, though the end result could be potentially categorized as similar to a narrative–biographical study. The omission of a formally stated methodological structure would also indicate that the intent of the chapter was to provide a more biographical recounting of Hamer’s life as a leader with an informal leadership style identification. This particular study, if formatted into a more formal qualitative structure, could have been presented through at least two other qualitative lenses, those of phenomenological and ethnographical, with potentially equal significant scholarly impact to the African-American leadership of the 1960s and the servant leadership communities.

Genevieve Cummings

Dillon (2001) published an article about a qualitative analysis that involved the identification of a servant leader. The subject of the servant leadership analysis was Sr. Genevieve Cummings, an educator in occupational therapy “at the College of St. Catherine in St. Paul, Minnesota” (Dillon, 2001, p. 441). The analysis consisted of “a modified life story approach” (Dillon, 2001, p. 443) that strictly focused on her professional life, rather than including “additional biographical data” (p. 443) that was not directly relevant. It was noted that this was considered an ethnographical study. Additionally, “interviews were conducted with faculty, staff, administrators, and friends” (Dillon, 2001, p. 443) of Cummings—of the individuals interviewed, three faculty members were considered key informants. Interviews were recorded, transcribed, and coded. Triangulation was achieved through follow-up interviews and examination of emails and other written material. An expert in the field of qualitative research and analysis acted as an advisor for the study. Dillon also outlined and discussed Cummings’ professional life. Dillon concluded that Cummings’ leadership style most resembled that of servant leadership as described by Greenleaf (1977).

The reflection and review of this article indicated that the methodology was well organized and intentionally included triangulation to increase validity. Perhaps

the most poignant aspect of the study that drew attention was that the reference to Greenleaf (1977) was particularly brief in the literature review, whereby only three sentences were dedicated to Greenleaf and his philosophy, and the phraseology of servant leadership did not appear until the Results section of the article.

Conversely, servant leadership and Greenleaf were referenced rather prevalently in the Discussion section. It was also observed that a servant leadership model was not identified as a part of the analysis. Servant leadership appeared to be utilized as a postidentifier of Cummings' leadership style however, a particular set of servant leadership characteristics, attributes, and so forth, was not identified to justify the identification. Dillon (2001) briefly noted a few of Greenleaf's servant leadership underpinnings but nothing more.

Jean Monnet

Birkenmeier et al. (2003) conducted a qualitative analysis to identify a servant leader, the focal of which was Jean Monnet, one of Europe's perceived great contemporary leaders. In their analysis, Birkenmeier et al. utilized the model from Farling et al. (1999), which has been referred to as the four cornerstones of servant leadership, as a basis for their study. Birkenmeier et al. stated, "These cornerstones of servant leadership theory will be used to analyze how one of the most outstanding leaders" (p. 377). Birkenmeier et al. provided a brief biography of Jean Monnet's life and major activities. Birkenmeier et al. stated, "Having provided the context in which Jean Monnet was able to so successfully realize his aims, the four components of servant leadership theory (vision, credibility, trust, and service) will be examined at in depth" (p. 381). The analysis provided several historical examples from Jean Monnet's life to support each of the four servant leadership cornerstones. The article concluded with a summarization of some of Jean Monnet's accomplishments.

During the review and reflection of the article, it appeared that the content undertone may have assumed that Jean Monnet was categorized as a servant leader from the onset of the article. The article appeared to be a qualitative case study analysis, though this was not specifically stated in the article. It must be noted that Birkenmeier et al. (2003) did not outline a specific methodology behind the

analysis of Jean Monnet, merely that Farling et al.'s (1999) model "will be examined at in depth" (p. 381). Additionally, a repeatable process for the identification of Jean Monnet as a servant leader was not iterated, only examples of Jean Monnet's life to support each of Farling et al.'s four components of their model.

Nehemiah

Maciariello (2003) conducted a biblical qualitative servant leadership study in which Nehemiah from the Old Testament was the focus of the study. The story of Nehemiah was briefly recounted and Maciariello asserted seven servant leader qualities displayed by Nehemiah. Additional support for Nehemiah as a servant leader was then provided through several scriptural references and interpretations.

A servant leadership model was not utilized in the study. Additionally, servant leadership was also not clearly defined or delineated, which from a research perspective may prove challenging to provide a clearly supported conclusion. It also appeared that Maciariello (2003) did not provide a methodology or discuss a process for the analysis that was conducted and that much of the support for servant leadership was anecdotal.

Margret Benedictsson, Jessie McDermott, and Margaret Scott

Crippen (2004) conducted a qualitative study of three pioneer women from Manitoba—"Margaret Scott, volunteer and social service innovator" (p. 260); "Margret Benedictsson, journalist and human rights activist" (p. 260); and "Jessie McDermott, teacher and rural community builder" (p. 260). Crippen provided a brief background of Manitoba and the three women during their lifetimes, which spanned the time period of 1855-1956. Crippen described a brief methodology that consisted of primary and secondary sources, which included biographical, archival, articles, and historical books. Crippen conducted a thematic analysis consisting of six identified steps, utilizing the 10 servant leadership characteristics identified by Spears (1995). A few limitations were also mentioned. The analysis was supported through biographical and historical references.

A review and reflection of this article indicated that Greenleaf's servant leadership model was used during the analysis of the study, yet the components of

the model appeared as those of Spears' (1995) model. The study did construct the lives of the three women through multiple literary and archival works but noted in the limitations that "each was not a complete and thorough biography" (Crippen, 2004, p. 262). Six research questions were addressed in the study; however, only one was directly related to the servant leadership model itself. Additionally, regarding the servant leadership model-based research question, only one brief statement was dedicated to each of the three women, and it merely indicated the number of servant leadership model characteristics that each woman potentially displayed.

Dr. Dwarka Ramphal

Winston (2004) conducted a case study analysis of Dr. Dwarka Ramphal, President of Heritage Bible College. The case study was actually a mixed-methods case study by which Winston incorporated the triangulation of qualitative methods combined with the use of Rardin's (2000) quantitative Servant-Shepherd Leadership Indicator scale. Qualitative components included the utilization of Yin's (1994) outline of conducting a single case study, employee interviews, and longitudinal observations. Winston stated that two qualitative servant leadership models were also utilized in the study: Patterson's (2003a, 2003b) servant leadership model and Winston's (2003) extended servant leadership model based upon Patterson's 2003 model. An analysis was conducted through the interpretation and summarization of interview question responses combined with longitudinal observations and responses to the Servant-Shepherd Leadership Indicator scale.

A review and reflection of this article provided valuable insight into qualitative servant leadership methodology identification. Winston's (2004) methodology was detailed albeit a little indirect and dispersed at times. Winston did achieve triangulation through the utilization of multiple interviews, longitudinal observations over the course of 2 years, and the incorporation of Servant-Shepherd Leadership Indicator scale, which also made it a mixed-methods study. Winston noted limitations with Rardin's scale, stating, "Rardin has not published statistical validation of the instrument as of the writing of this manuscript, therefore, the data are reported with this limitation in mind" (p. 603) and "The SSLI instrument has

not undergone sufficient statistical validation to allow for the reporting of factor scores and, as such, the data are used here as one of three sources of information regarding Ramphal's classification as a servant leader” (p. 607). Winston also addressed the potential for bias regarding the servant leadership models and stated, “This personal bias is not seen as a problem since qualitative research, such as case studies, acknowledges the researcher as part of the analysis and accepts the inherent bias” (p. 602).

Anita Roddick

Pless (2007) published an article on responsible leadership, which included a brief section on servant leadership. The article used a narrative approach to analyze Anita Roddick, the founder of The Body Shop. The article outlined a methodology that was comprised of a narrative biographical analysis that included two biographies, a personal interview with Anita Roddick, two autobiographical books from Roddick, and information/material located on Roddick’s website. Pless also mentioned limitations of the analysis and stated “The limitations of autobiographical material are obvious. They lay in the tendency to reinterpret facts and romanticize certain situations and events” (p. 441). Pless followed this by offering,

Since the purpose of this analysis is not to draw a positivist picture of a person, but to use a hermeneutic approach to get clinical and normative insights into the inner theatre and the self-concept of a person in order to understand responsible leadership behavior these irrational aspects become part of the sensemaking process and can even be understood as reinforcing factors that contribute to the maintenance of a certain identity script. (p. 441)

The portion of Pless’ article dedicated to servant leadership was approximately one page. Regarding servant leadership, Pless stated, “They [leaders] need to be able to recognize, respect and care for the needs of others” (p. 446). Pless followed this statement with a half dozen brief examples of how Roddick displayed various types of caring.

During the review and reflection of the article, it was observed that it most notably stayed true to the focus on responsible leadership. Pless did provide a methodological outline for her analysis of Roddick and addressed the research

component of analysis limitations. Regarding the methodology, Pless admitted to utilizing only two biographical sources, which may have been the result of limited literary works on Roddick. One item that stood out regarding the analysis process was the utilization of biographical examples as primary support for the leadership model selected for the study. Another item of note was, when Pless discussed servant leadership, a recognized/published qualitative or quantitative model was not selected for use. Additionally, only a single potential facet of servant leadership was extracted—that of caring, which was listed in both Page and Wong's (2000) and Rardin's (2001) qualitative servant leadership models.

Nine Manitoba Superintendents

Crippen and Wallin (2008) conducted a qualitative servant leadership study that involved nine educational superintendents. They provided a specific methodology that described in fair detail how the study was conducted. Crippen and Wallin utilized Spears' (1995) qualitative model consisting of 10 identified servant leadership characteristics as the basis of analysis for their study. They stated that the nine participants consisted of five male and four female participants. Each of the participants were interviewed one time for 1-1-1/2 hours, were asked a series of standardized questions that aligned with Spears' 10 servant leadership characteristics, and "were asked to provide examples from practice that would corroborate their espoused leadership style in an attempt to address the limitation of self-response" (Crippen & Wallin, 2008, p. 151). The study's analysis consisted of transcribing the data from interviews and analyzing "according to qualitative research guidelines (Moustakas, 1988; Strauss & Cortin, 1990; Tageson, 1982)" (p. 151). A reductive coding analysis was then conducted "to identify themes and patterns in the data" (Crippen & Wallin, 2008, p. 151) to determine if any evidence emerged regarding the 10 servant leadership characteristics. Crippen and Wallin then outlined and discussed the results noting the number of respondents and the respective varying percentages/numbers of servant leadership characteristics represented by their responses.

The review and reflection of this article also provided valuable insight as to the detail of the methodology of the study. To summarize, Crippen and Wallin

(2008) identified their research pool, conducted interviews, transcribed the interviews, and conducted a coding analysis. A couple of potential weaknesses with this study may have been that it did not appear to have incorporated a triadic approach as recommended by Patton (2002) to increase validity. This may be most supported by the following: that only one analytical method was utilized, there was no mention of additional evaluators, only one theoretical servant leadership model (i.e., Spears) was used, and only one data source was incorporated into the study—that of a single set of interviews. Additionally, it is unknown whether or not the participants were knowledgeable in servant leadership theory and, if so, to what degree of proficiency. This last statement is particularly important since it could produce potentially biased responses that lean toward the positive display/wording of responses as they relate to servant leadership characteristics. Conversely, in the event that participants were not familiar with servant leadership, responses may have been negatively skewed. Responses could also have been inadvertently skewed based upon several individual personal factors that may include such things as interviewing and communication skills.

Dr. Mary McLeod Bethune

Long (2011) conducted a qualitative servant leadership analysis of Dr. Mary McLeod Bethune, a key female figure in African-American education. Long provided a brief biographical background of Dr. Bethune and then conducted a servant leadership analysis using Spears' (1995) 10 servant leadership characteristics. The study consisted of a comparative analysis in which Long indicated, "This essay will juxtapose the leadership characteristics displayed by Bethune using primary and secondary sources about her life and work with Robert K. Greenleaf's theory of servant leadership and Larry Spears' ten characteristics of servant leaders" (p. 2). Long then provided brief anecdotal and biographical examples from Dr. Bethune's life for each of Spears' 10 servant leadership characteristics.

The review of the article appeared to indicate that a presupposition of Dr. Bethune being a servant leader existed. This may be observed when Long stated, "As I formally studied various leadership theories, the distinctive qualities of

Bethune's life exemplified many of the characteristics of servant leadership" (p. 1), and "Throughout the life of Dr. Mary McLeod Bethune, the subject of this essay, her leadership actions indicated characteristics of servant leadership occurring naturally as a calling" (p. 6), of which both statements occurred prior to the actual analysis. Long did provide a couple biographic examples related to each of Spears' 10 servant leadership characteristics, which may be a limitation to the study since this was the only form of support offered in the analysis and no other form of analysis was conducted.

Summary of Qualitative Servant Leadership Identification Studies

It is important to note that of the nine qualitative servant leadership identification studies discussed, only three appeared to incorporate a structured servant leadership research and analysis methodology: Crippen (2004), Crippen and Wallin (2008), and Winston (2004). The five studies by Birkenmeier et al. (2003), Crippen (2004), Long (2011), Maciariello (2003), and Pless (2007) provided mostly anecdotal and biographical support for their studies. One of the nine articles, that of Pless, was not focused on servant leadership and provided only a brief one-page analysis regarding servant leadership. Additionally, Pless' analysis of servant leadership only focused on a single factor, that of caring, which was shared by two servant leadership models, those of Page and Wong (2000) and Rardin (2001). The study from Maciariello (2003) was biblically based and did not directly relate to or reference a particular qualitative servant leadership model.

The significance of this summary indicates that there are an extremely limited number of qualitative servant leadership identification studies and fewer still that attempt to incorporate academic research-based rigor to identify potential servant leaders. In fact, of the nine identified studies, only three (Crippen, 2004; Crippen & Wallin, 2008; Winston, 2004) iterated a clear qualitative methodology, and only one study (Winston, 2004) incorporated a triadic approach into its research to increase validity. This limited research with varying and inconsistent qualitative servant leadership research methodologies and analyses helps to support the need for establishing a robust and repeatable qualitative process for identifying contemporary servant leaders and the need for additional research into the area of

qualitative servant leader identification.

Summary

Tersely stated, this literature review should be considered by many in the scholarly community as exhaustive. Over 1,860 journal articles and 40 texts were reviewed. In total, over 1,900 sources were reviewed, and over 90 sources and references were cited for this literature review. Additionally, at least four areas of opportunity for additional scholarly research were noted in this literature review: (a) revisiting Greenleaf's (1977) original model through a vestal lens, (b) qualitative servant leadership models and factors, (c) quantitative servant leadership scales and variables, and (d) qualitative servant leadership identification.

The first documented petition by Blacks in America was in 1661 (Walton, 1971). It took over 200 years from that point for Blacks to become recognized in America as free citizens and an additional 100 years after that for the American Civil Rights Movement to break segregation in the United States (Garrow, 1986). It still took another 40 years after that before America had its first African-American president. The journey of African Americans in the United States has been a long mentally and physically exhausting 350 years. I state 350 years versus the mathematical difference of 347 years for the simple fact we are still not completely there yet. Communities still exist in the United States that possess and exhibit racial animosity, and racial prejudice in general. Racial animosity is no longer limited to African Americans but has bled over into other American cultures as well. As King stated over 40 years ago, we are still "a sick nation" (Branch, 2006, p. 555).

The ultimate purpose of the section on King was try to definitize and isolate a potentially significant event in his life that may indicate a point where he became a servant leader, so as to have a starting point for the qualitative analysis of documents he created. This point in time was isolated and appeared to occur/begin on January 14, 1967 (Garrow, 1986). The available documents from the Stanford University collection written by King from this point until his death were reviewed, and several were selected based upon content to be included in the qualitative analysis of this dissertation.

Even up until at least 2006, servant leadership was still often considered “a very abstract notion” (Van Dierendonck & Heeren, 2006, p. 147). Perhaps revisiting Greenleaf’s (1977) theory is in order. Have we, the scholarly community, in an effort to better understand, unintentionally diluted and abstracted Greenleaf’s intent through too much analysis? Perhaps we are merely just now arriving at the true beginning of understanding servant leadership theory; after all, we have an assimilated understanding of servant leadership that spans some 32 qualitative models, 266 facets/factors, and 37 servant leadership lenses—perhaps this is our new starting point for advancing servant leadership theory. A concern is that, currently, there are perhaps no other leadership models with this span of breadth of scope and broad-reaching literary coverage contained within their models. Have we gone/strayed too far from Greenleaf’s original intent? Have we made servant leadership more complex than it needs or was intended to be?

To ingeminate, 32 qualitative models and 15 quantitative scales whose quiddity was servant leadership were identified, thus producing at least 47 known servant leadership models and instruments. Additionally, 266 qualitative factors and 79 quantitative variables were assimilated, which produced an aggregate total of at least 345 identified servant leadership factors and variables. Finally, 37 lenses were differentiated for which servant leadership has been researched. The results from the qualitative factor and quantitative variable assimilations both have the potential for additional extensive scholarly research and analysis, of which each could potentially produce several dissertation and article variations.

This extensive review of literature produced a total of only nine studies that included or focused on the qualitative identification of servant leaders. It was observed that less than half provided a clearly identified methodology, and only one included a triadic methodological approach (Winston, 2004). What became clearly evident was that there is a definite need for increased academic rigor within qualitative studies focused on the identification of servant leaders.

Brief histories were provided for the American Civil Rights Movement, Martin Luther King Jr., and servant leadership theory. A case was established for isolation and identification of perhaps a single culminating significant event in

King's life, which may have provided a strong indication of a shift in his modal cognitive perception toward his purpose in life. It was presented that the purpose of identifying this potential shift was not to identify King as a servant leader at that moment but rather to narrow the timeline for the field of literary documents and works authored by King to be analyzed as a part of this discourse. An exhaustive search, review, and compilation of both qualitative and quantitative servant leadership models were also assimilated. This literature review concluded with a comprehensive and exhaustive search for, identification, and discussion of the limited nine qualitative servant leadership identification studies that could be collected.

Two relevant and significant philosophical tests can be observed from within the source content of this literature review. King stated in his 1963 speech that he had a dream that the measure of a person will not be by the color of his or her skin but rather by his or her character (Garrow, 1986). Greenleaf (1977) stated that the measure of servant leaders is if that leader's effort resulted in his or her followers becoming better more productive and healthy citizens. Though these ideas may seem a bit idealistic and unattainable, it will not be the first time in our history we have overcome what appeared to be impossible and insurmountable. We/America did put a person on the moon in 1969, and an African American was elected President of the United States in 2008—it took effort and time but they were achieved.

Chapter 3 – Method

Choice of Method and Design

Qualitative research was described by Strauss and Corbin (1990) as “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification” (p. 17). Strauss and Corbin clarified that it refers to “nonmathematical analytic procedures that results in findings derived from data gathered by a variety of means” (p. 18). They also stated, “Some of the data may be quantified as with census data but the analysis itself is a qualitative one” (p. 17). Rovi, Baker, and Ponton (2013) identified nine “qualitative research assumptions” (p. 21), four of which include the following:

- “Qualitative researchers are concerned primarily with process, rather than outcomes or products.” (p. 21)
- “The qualitative researcher is the primary instrument for data collection and analysis.” (p. 21)
- “Qualitative research is descriptive in that the researcher is interested in process, meaning, and understanding gained through words or pictures.” (p. 21)
- “The process of qualitative research is inductive in that the researcher builds abstractions, concepts, hypotheses, and theories from details.” (p. 22)

The four research assumptions helped to provide the fundamental underpinnings for the understanding and premise for this qualitative study.

The research for this dissertation was based upon existing data and theory and utilized case study research. Creswell (2007) defined case study research as research that “involves the study of an issue explored through one or more cases within a bounded system . . . [it] is not a methodology but a choice of what is to be studied” (p. 73). This dissertation utilized an intrinsic case study design. Creswell described an intrinsic case study as one “in which the focus in on the case itself” (p. 74). Creswell stated, “This [type of case study] resembles the focus of narrative research, but the case study analytic procedures of a detailed description of the

case, set within its context or surroundings, still hold true” (p. 74). The subject for this intrinsic case study was Dr. Martin Luther King Jr.

The decision to incorporate triangulation into this research was a direct result of Patton (2002) who stated, “By triangulating with multiple data sources, observers, methods, and/or theories, researchers can make substantial strides in overcoming the skepticism that greets singular methods, lone analysts, and single-perspective interpretations” (p. 556). Patton continued by stating the purpose is to test for consistency, not to demonstrate that different sources or approaches produce the same result. Norman K. Denzin (as cited in Patton, 2002) stated, “By combining multiple observers, theories, methods, and data sources, [researchers] can hope to overcome the intrinsic bias that comes from single-methods, single-observer, and single-theory studies” (p. 555). Patton also stated, “It is in data analysis that the strategy of triangulation really pays off, not only in providing diverse ways of looking at the same phenomenon but in adding to credibility by strengthening confidence in whatever conclusions are drawn” (p. 556).

Patton (2002) discussed four types of triangulation: sources/data, methods, theory/perspective, and analyst/reviewer. This research incorporated all four types of triangulation, thereby resulting in a quadratic approach. The four triangulation approaches utilized were data/sources, methods, theory/perspective, and analyst/reviewer. The data/sources triangulation was achieved by incorporating 13 separate and distinct documents. The methods triangulation was achieved through the utilization of first and secondary levels of qualitative coding and analysis and a quasiquantitative analysis. The theory/perspective triangulation was achieved through the utilization of three sets of qualitative servant leadership constructs. The analyst/reviewer triangulation was achieved through the incorporation of expert review.

The goal of incorporating a quadratic approach was to go beyond standard triangulation to reduce/mitigate the opportunity for researcher bias. It was also to potentially substantially increase reliability, confidence, and strength of the final position/conclusion from this research. This approach also significantly increased the credibility and validity of the analysis.

Research Design

At the core of an effective research design is a solid, identifiable, and grounded/established strategy. Yin (2009) discussed four such general qualitative strategies: following theoretical propositions, developing a descriptive framework, utilizing “both qualitative and quantitative data” (p. 132), and defining and testing rival explanations. This study incorporated two of the four strategies—those being following theoretical propositions and utilizing “qualitative and quantitative data” (Yin, 2009, p. 133). Yin stated that the

most preferred strategy is to follow the theoretical propositions that lead to your case study. The original objectives and design of the case study presumably were based on such propositions, which in turn reflected a set of research questions, reviews of the literature and new hypotheses or propositions. (p. 130)

Yin also stated regarding the use of “both qualitative and quantitative data” (p. 132) that it “can yield appreciable benefits” (p. 132). Yin continued that there may be “at least two reasons” (p. 133) for including quantitative data. The first reason was “the data may cover the behavior or events that your case study is trying to explain” (p. 133). The second reason was “the data may be related to an embedded unit of analysis within your broader case study” (Yin, 2009, p. 133). The inclusion of both of these strategies also supported and coincided well with two of the triangulation approaches (theory/perspective and methods) that were incorporated into this study.

Purpose Statement

Greenleaf (1970) asked, “Who is the servant? How does one tell a truly giving, enriching servant from the neutral person or the one whose net influence is to take away from or diminish other people?” (p. 34). Greenleaf’s (1977) own response was

The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those being served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived? (pp. 13-14)

The purpose of this study was to address the problem of the functional gap in servant leadership identification whereby a repeatable robust (potentially commonly accepted) qualitative process for the qualitative identification of servant leaders did not appear to exist. The findings of this research study provided a robust qualitative process on how to identify a servant leader. This study also furthered the understanding of servant leadership through the exhaustive assimilation of qualitative models and quantitative servant leadership scales. This study, at a minimum, provided the foundation to propagate future qualitative research and inquiry into the prescriptive and preceptive process of the identification of servant leaders and expanded current servant leadership research by addressing a gap in servant leadership research between qualitative theoretical and model development and that of quantitative servant leadership research.

Research Question

The central question for a qualitative research study provides a focus of exploration by establishing a premise of consideration through query of a specific concept (Creswell, 2009). One central question was asked for the purpose of this study. The central question for this study was then followed by two primary subquestions, which were further divided into three secondary questions each.

The central question asked:

1. Can Dr. Martin Luther King, Jr. be considered a contemporary example of a servant leader through the utilization of a robust qualitative process?

The subquestions and secondary questions asked:

1. What statements by Dr. King support his actions as a servant leader?
 - a. What statements support Spears' (1995) 10 characteristics of servant leadership?
 - b. What statements support Patterson's (2003b) seven servant leadership virtues?
 - c. What statements support Sipe and Frick's (2009) seven pillars of servant leadership?
2. What actions/behaviors by Dr. King identify him as a servant leader?

- a. What actions/behaviors support Spears' (1995) 10 characteristics of servant leadership?
- b. What actions/behaviors support Patterson's (2003b) seven servant leadership variables?
- c. What actions/behaviors support Sipe and Frick's (2009) seven pillars of servant leadership?

Statements and actions/behaviors from King that may support the sub- and secondary questions were extracted from the 13 literary works authored by King that were found in the Stanford University collection and from selected source biographical texts utilized during the literature review.

Defining the Construct

To facilitate the transference of understanding for the intended purpose of this discourse, redefining of the primary constructs was necessary. Three primary constructs acted as the basis for this study: works authored by King, three qualitative servant leadership models, and qualitative and quasiquantitative analyses. The works authored by King were the documents analyzed, the three qualitative servant leadership models provided the structural framework for the analysis, and the qualitative and quasiquantitative analyses were the methods of analysis.

Use of Dr. Martin Luther King, Jr. Works as Data Sources

During the literature review, several King biographical sources were examined. Among them were those by Branch (1988, 1998, 2006), Bruns (2006), Frady (2006), Garrow (1986), T. Jackson (2008), and Walton (1971). The intent was to identify potentially significant events in King's life during which a potential attitudinal change occurred. Several common examples of significant events were listed. One potentially significant event that stood out among the others was identified whereupon January 14, 1967 Martin Luther King, Jr. appeared to make a cognizant shift within his consciousness toward his life's intent and meaning (Branch, 2006; Frady, 2006; Garrow, 1986). As initially asserted, this cognitive shift appeared to have occurred after completing his undergraduate degree.

Admittedly, it also appeared to have taken place much later in his life than one may have predicted. Prior to January 14, 1967, King appeared to have a desire and/or obligation to lead. However, at that moment on January 14, it appeared that King experienced a cognitive shift in his mental status where he transcended the desire/obligation to lead into a conscious state of desiring to serve.

The time period for the analysis of King's literary works was from January 14, 1967 through April 4, 1968. The documents themselves were retrieved from the Martin Luther King, Jr. and the Global Freedom Struggle: Documents collection within Stanford University in Stanford, California. The collection held by Stanford has been considered by many in Martin Luther King, Jr. studies to have one of the most complete and comprehensive repositories, consisting of 247 literary works either authored by King or directly involving King. The Stanford collection included 14 King-related documents between the dates of January 14, 1967 through April 4, 1968. The documents listed in the collection during this time period from April 2, 1967 to April 3, 1968. One of the 14 documents was omitted from the analysis since it was not authored by King; it was dated April 7, 1967 and was a response from the *New York Times*. This resulted in 13 documents from the Stanford collection being assimilated, which fulfilled the identified calendared constraints. The 13 documents from the Stanford collection authored by King that were analyzed are listed in chronological order (see Appendices A-M, respectively):

1. 1967 April 2: Letter from Jay H. Cerf to King and King's Response to Cerf
2. 1967 April 4: Beyond Vietnam
3. 1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech
4. 1967 April 9: The Three Dimensions of a Complete Life
5. 1967 June 11: A Knock at Midnight
6. 1967 June 13: Telegram From King to Thurgood Marshall
7. 1967 August 16: Where Do We Go From Here
8. 1967 August 27: Why Jesus Called a Man a Fool
9. 1968 February 4: The Drum Major Instinct

10. 1968 March 3: Unfulfilled Dreams
11. 1968 March 18: Address at Mass Meeting at the Bishop Charles Mason Temple
12. 1968 March 31: Remaining Awake Through a Great Revolution
13. 1968 April 3: I've Been to the Mountaintop

During the analysis phase of this research, King's works were studied for any servant leadership characteristics, virtues, or pillars. Additional analytical insight was achieved through listening to and viewing/watching the available corresponding works with audio/visual media attached to the textual file. The utilization of multiple documents increased the robustness, rigor, and validity of the study.

Use of Three Servant Leadership Models/Constructs

Three sets of established qualitative servant leadership models involving characteristics, virtues, and pillars were discussed and operationally defined by the original authors. These factors were then used as the basis for the servant leadership construct. These factors also provided the framework for the first and second level coding. The qualitative servant leadership models and their respective characteristics, virtues, and pillars used as the first- and second-level coding framework were Spears' (1995) 10 characteristics, Patterson's (2003b) seven virtues, and Sipe and Frick's (2009) seven pillars. These models provided 24 servant leadership factors for the coding framework. Though some of the 24 servant leadership factors from the models may appear related or synonymous with others of the 24 factors, the separation and distinguishable aspects of the terms were embedded within the original author's (Patterson, 2003b; Sipe & Frick, 2009; Spears, 1995) definitions of the individual terms as listed in the first chapter. The utilization of three qualitative servant leadership models contributed as *one* (the first) of the four facets of the quadratic approach.

Qualitative and Quasiquantitative Analyses

This study utilized two forms of analysis: qualitative and quasiquantitative. The qualitative analysis chosen utilized first- and second-cycle coding as described by Saldaña (2009). First-cycle coding involves simultaneous elemental coding

methodologies using descriptive (essentially focused on nouns) and process (essentially focused on verbs/action words) coding techniques. Second-cycle coding utilizes focused coding whereby the most frequent and/or significant/prominent themes are categorized (Saldaña, 2009).

Standard quantitative designs examine relationships among variables and “can be measured typically on instruments, so that numbered data can be analyzed using statistical procedures” (Creswell, 2009, p. 4). A quasiquantitative analysis is similar to a qualitative content analysis wherein both cases textual patterns are identified. In a qualitative content analysis, textual patterns are identified “through searching text for recurring words or themes” (Patton, 2002, p. 453), usually specific text. In a quasiquantitative analysis, sometimes referred to as quantitative/quasistatistics (Methods, 2012) or frequency counts (Saldaña, 2009), the textual analysis is achieved through word count frequency analysis (Saldaña, 2009) and typically followed up with a form of secondary coding to isolate thematic patterns. Saldaña stated, “As researchers we should keep ourselves open to numeric representation—when appropriate—as a supplemental heuristic to analysis” (p. 49). These supplemental quantitative data can be achieved through software programs such as ATLAS.ti6® in the form of “word frequency counts” (Saldaña, 2009, p. 50). The inclusion of both qualitative first and secondary coding and a quasiquantitative analysis contributes as two (the second and third) of the four facets of the quadratic approach.

Data Analysis

The underlying basis of first and secondary coding was pattern matching, one of five analytical techniques discussed by Yin (2009). Yin stated, “For case study analysis, one of the most desirable techniques is to use a pattern-matching logic. . . . If the patterns coincide, the results can help a case study to strengthen its *internal validity*” (p. 136). The inclusion of pattern matching as the underlying basis for the first- and second-cycle coding was another deliberate attempt to further increase the validity and substantiate and stress the prescriptive and preceptive nature of this design.

First and secondary coding was conducted using manual techniques and electronic coding through the use of ATLAS.ti6® software. First and secondary coding utilized techniques described by Saldaña (2009) and were based upon the servant leadership characteristics, virtues, and pillars as defined, described, and discussed in Chapters 1 and 2. The results of the first- and second-level coding provided the information necessary to perform the first- and second-cycle coding analysis. Saldaña mentioned 30 types of first-level coding and discussed 29 at length. Saldaña noted that though these are some of the more common choices, they are not all of the available methods of first-level coding. Saldaña also stated that there may be times when it is necessary to use more than one type of first-level coding. He also stressed that the researcher “can develop new or hybrid coding methods or adapt existing schemes, customized to suit the unique needs and disciplinary concerns of your study” (p. 50) or create an amalgam of different first-level coding techniques.

Inductive/Deductive Analysis

Bandura (1977) stated, “Reasoning about events involves acquiring knowledge by tuition or deduction from observed uniformities, and by deducing new information from the knowledge one already possesses” (p. 185). Bandura also stated,

In the course of development, people acquire some rules of inference. They then can detect certain errors in thought by logical verification. Thoughts convey information about events. If the information contained in these propositions is accepted as valid, they create logical implications that can be used to gauge the corrective of derivative propositions. In this mode of verification, it is the logic of thought that provides a means of checking the validity of one’s reasoning. (p. 181)

This understanding of reasoning assisted in acknowledging the underlying cognitive and conative precepts that acted as the underpinnings to inductive and deductive reasoning and analysis and how the two concepts, though they may occur separately, may also inherently occur in unison.

Inductive analysis for this study occurred simultaneously during the initial first-cycle coding process, while deductive analysis occurred simultaneously during the second-cycle coding process. Patton (2002) offered,

The precise nature of inductive analysis depends, in part, on the purpose of the analysis and the number and types of cases in a study. Where there are several cases to be compared and contrasted, and inductive approach begins by constructing individual cases. (p. 57)

Patton clarified,

The strategy of inductive designs is to allow the important analysis dimensions to emerge from patterns found in the cases under study without presupposing in advance what the important dimension will be. The qualitative analyst seeks to understand the multiple interrelationships among dimensions that emerge from the data without making prior assumptions or specifying hypotheses about the linear or correlative relationships among narrowly defined, operationalized variables. (p. 56)

Patton continued, “While the quantitative/experimental approach is largely hypothetical–deductive and the qualitative /naturalistic approach is largely inductive, a study can include elements of both strategies” (pp. 56-57). Patton also noted, “*Analytic induction* offers a specific form of inductive analysis that begins deductively, by formulations propositions or hypotheses, and then exams a particular case in depth to determine if the facts of the case support the hypothesis” (p. 94). Specifically, Patton stated, “*Inductive analysis* involves *discovering* patterns, themes, and categories in one’s data. Findings emerge out of the data, through the analyst’s interactions with the data, in contrast to *deductive analysis* where the data are analyzed according to an existing framework” (p. 453). This previous quote from Patton concisely elaborated the fundamental distinction between the two types of analyses. Additionally, both inductive and deductive analysis also naturally occurred at the same time during various phases of coding and analysis as it is inherent to the cognitive thinking process.

First-Cycle Qualitative Coding

First-cycle/level coding, as implied, was the first exercise in qualitative coding. The choice of first-level coding for this study utilized a combination of selective coding (Strauss, 1987) and provisional coding (Saldaña, 2009)—an exploratory method of coding. Strauss (1987) similarly referred to this type of coding as selective coding. Strauss stated, “Selective coding pertains to coding *systematically* and *concertedly* for the core category” (p. 33). Strauss continued,

“To code selectively, then, means that the analyst delimits coding to only those codes that related to the core codes in sufficiently significant ways as to be used in a parsimonious theory” (p. 33). Strauss emphasized,

The analyst looks for the conditions, consequences, and so forth, that related to the core category, coding for them. Selective coding then, is different from open coding but occurs within the context developed while doing open coding. . . . Selective coding can begin relatively early, but becomes increasingly dominant, since it is more self-consciously systematic than is open coding. (p. 33)

Saldaña (2009) defined provisional coding: “Provisional Coding begins with a ‘start list’ of researcher-generated codes based upon what preparatory investigation suggests might appear in the data before they are analyzed” (p. 118). Saldaña described provisional coding as

Provisional Coding establishes a predetermined “‘start list’ set of codes prior to fieldwork” . . . These codes can be developed from anticipated categories . . . that may arise in the data yet to be collected. The provisional list is generated from such preparatory investigative matters as; literature reviews related to the study, the study’s conceptual framework and research questions, previous research findings. (p. 120)

Saldaña stated the application for “Provisional Coding is appropriate for qualitative studies that build on or corroborate previous research and investigations” (p. 121) and recommended “a start list ranging from approximately 12-60 codes for most qualitative studies” (p. 121).

The core category for the selective coding aspect was servant leadership. The start list for the provisional coding aspect was the sum of Spears’ (1995) 10 characteristics, Patterson’s (2003b) seven virtues, and Sipe and Frick’s (2009) seven pillars for a total of 24 servant leadership factors for the coding framework. The combination of selective coding and provisional coding firmly established the fundamental basis for the analytic method.

Servant Leadership Items Used in Coding Start List

The items used for the basis of coding were comprised of Spears’ (1995) 10 characteristics, Patterson’s (2003b) seven virtues, and Sipe and Frick’s (2009) seven pillars. In total, 24 servant leadership factors were used in the coding process and were represented in the analysis of each document in all three analyses:

qualitative, quasiquantitative, and final. The 24 factors used were as follows: Spears' 10 characteristics of (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to growth of people, and (j) building community; Patterson's seven virtues of (a) agapao love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment, and (g) service; and Sipe and Frick's seven pillars of (a) person of character, (b) puts people first, (c) skilled communicator, (d) compassionate collaborator, (e) foresight, (f) systems thinker, and (g) moral authority. These 24 servant leadership factors met Saldaña's (2009) recommendation of utilizing 12-60 codes for provisional coding.

Second-Cycle Qualitative Coding

Second-cycle/level coding, as implied, was the second exercise in qualitative coding. Saldaña (2009) stated that second-cycle coding may not always be necessary. Saldaña stated that second-level coding "are advanced ways of reorganizing and reanalyzing data coded through First Cycle methods" (p. 149) and that the goal "is to develop a sense of categorical, thematic, conceptual, and/or theoretical organization" (p. 149) from the first-cycle coding. The choice of second-level coding for this study utilized theoretical coding: "Theoretical Coding progresses toward discovering the central/core category that identifies the primary theme of the research" (Saldaña, 2009, p. 151). Saldaña noted that theoretical coding is sometimes referred to as selective coding and described theoretical coding as

A Theoretical Code functions like an umbrella that covers and accounts for all other codes and categories formulated thus far in grounded theory analysis. . . . In Theoretical Coding, all categories and subcategories now become systematically linked with the central/core category, the "that appears to have the greatest explanatory relevance" for the phenomenon. (p. 163)

Saldaña stated that the applications for theoretical coding "specifies the possible relationship between categories and moves the analytic story in a theoretical direction" (p. 164). This aspect of the second-level coding has already been inherently incorporated into the study through the assigned focus on servant

leadership. What had not been determined was the theoretical relevance of servant leadership to Dr. Martin Luther King Jr.'s authored works, which was addressed during the second-cycle analysis.

First- and Second-Cycle Coding Analysis

The first-cycle coding analysis process followed the specifications for provisional coding, as indicated by Saldaña (2009). Saldaña stated when applying provisional coding, “the researcher may soon learn whether each item from the start list has relevance or not” (p. 122). Saldaña warned,

Researchers should exercise caution with Provisional Codes . . . “Be careful: If you go looking for something, you’ll find it,” meaning that your preconceptions of what to expect in the field may distort your objective and even interpretive observations of what is “really” happening there. . . . you run the risk of trying to fit qualitative data into a set of codes and categories that may not apply. (p. 122)

Saldaña stressed for the researcher to be conscious of premature coding attempts and to remain true and open to other resulting coding possibilities from those other than initially constructed. For the purpose of this study, this premature coding awareness acted as a form of check and balance to ensure forcing of data into the servant leadership framework was not compulsory.

The second-cycle coding analysis process followed the provisions for theoretical coding, as indicated by Saldaña (2009). The stated central/core theoretical category for this study was servant leadership. Saldaña stated, “The final written report should explain and justify—with reference to the data themselves—how categories and subcategories relate to the central/core category. The narrative also describes its related components (e.g., action/interactions, properties, conditions) for the reader” (pp. 165-166). For the purpose of this study, the second-cycle coding process was combined with the first-cycle coding process. It was embedded into the start list code as an abbreviated alpha designation of the three qualitative models utilized. This alpha designation code is presented as the codebook in the beginning of Chapter 4. The codebook assisted in the isolation/differentiation between the distinct subcategorical occurrences within the three servant leadership models and the resulting 24 servant leadership framework

factors.

Quasiquantitative Analysis

The first- and second-cycle coding analysis was then followed by a quasiquantitative analysis assisted by ATLAS.ti6® software. A word count/frequency analysis was conducted and was followed by secondary pattern coding (Saldaña, 2009). The word count/frequency analysis was used to assimilate textual frequencies in a hierarchal format. Data from the hierarchal formatting were then subjected to first-cycle initial coding that included facets/aspects of in vivo coding, which are both elemental methods of coding (Saldaña, 2009). Saldaña defined initial coding as “the method [that] is truly open-ended for a researcher’s first review of the corpus, and can incorporate In Vivo and Process Coding” (p. 66). Saldaña defined in vivo coding as drawing “from the participant’s own language for codes” (p. 66). Saldaña described initial coding as

Initial Coding is breaking down qualitative data into discrete parts, closely examining them, and comparing them for similarities and differences. . . . The goal of Initial Coding . . . is “to remain open to all possible theoretical directions indicated by your readings of the data.” . . . Initial Coding is not necessarily a specific formulaic method. (p. 81)

Results from the initial coding were then textually chunked/grouped into themes (if possible) through second-cycle coding using the theoretical coding (Saldaña, 2009) process previously described and discussed. Utilizing initial coding helped to ensure the perspective of openness of the first-cycle coding. Incorporating theoretical coding for the second-cycle coding technique helped to establish consistency within analysis.

Final Analysis

The final analysis compared and contrasted the results of the first-cycle and second-cycle qualitative analysis with the results from the quasiquantitative analysis to identify any potential overlapping of core/primary themes/common patterns that emerged. The areas of overlap between the two analyses were then considered significant themes/patterns of shared common interest between the two types of analyses. These areas of overlap then added further credence to the significance of the results for the overall analysis and potentially acted as catalysts

for focal points in future qualitative research and studies.

Expert Review

The results of the first- and second-level analyses were followed by an expert review. The three specific areas reviewed by experts were in Dr. Martin Luther King Jr., the theoretical constructs of servant leadership, and qualitative analysis. The purpose and specific task of the expert reviewers was to review the first four chapters of this dissertation focusing on content quality and accuracy through their respective lenses. A pool of expert reviewers was established based upon their expertise in the fields of King studies, servant leadership, and/or qualitative analysis; the fields of expertise thereby then became the lenses through which content quality and accuracy were reviewed. Expert reviewers were asked to provide a one- to two-page review of their findings from their respective review lenses.

To mitigate researcher/reviewer bias, experts in the specified areas from Regent University were not initially considered; however, they were later added to incorporate yet another level of robustness, rigor, and validity in addition to the external pool of reasonable candidates. For the purpose of the previous statement, *reasonable candidate* is operationally defined as those individuals who may be contacted and accessed within the cost and time constraints of this study without incurring unnecessary financial or time strains and those individuals who are willing to participate as expert reviewers within the necessary financial and time constraints of this study. This section discusses the initial prospective pool of reviewers. Revised initial considerations for external expert reviewers included, but were not limited to the following individuals:

1. Martin Luther King, Jr. studies
 - Two professors from Stanford University
 - One professor from Morehouse College
 - One professor from Georgetown University
 - One professor from Northwestern University
 - Three professors from Arizona State University
2. Servant leadership studies

- One professor from Erasmus University
- One professor from Gonzaga University
- One professor from University of Queensland
- One professor from Monash University
- 3. Qualitative research studies
 - One professor from University of Nebraska
 - One professor from Arizona State University
 - One professor from University of Arizona
 - One professor from University of Georgia
 - One professor from University of Waterloo
 - Two professional PhD consultants

External expert reviewers from two of the three identified categories participated as a reviewers for this research, Martin Luther King, Jr. studies, and servant leadership studies.

Additional internal reviewers were considered. Professors and doctoral alumni from Regent University were contacted and solicited for participation. The revised Regent University reviewer candidates for consideration included but were not limited to the following:

- 1. Martin Luther King, Jr. studies
 - Two doctoral alumnus from Regent University
- 2. Servant leadership studies
 - One professor from Regent University
 - Four doctoral alumni from Regent University
- 3. Qualitative research studies
 - Two professors from Regent University
 - Two doctoral alumni from Regent University

Internal expert reviewers from all three of the identified categories participated as reviewers for this research.

The doctors and professors selected for the expert reviewer pool all possess extensive knowledge and are considered extremely competent in the respective areas for review consideration (i.e., Martin Luther King, Jr. studies, servant

leadership studies, qualitative research studies). Each was approached to review in the respective areas due to them being either primary or secondary areas of research interest to them. The inclusion of an expert review contributes as one (the fourth) of the four facets of the quadratic approach.

Analyses End Products

The qualitative servant leadership models and their respective characteristics, virtues, and pillars used as the first- and second-level coding framework were Spears' (1995) 10 characteristics, Patterson's (2003b) seven virtues, and Sipe and Frick's (2009) seven pillars. This produced a total of 24 coding categories. Each of the 13 King documents identified were analyzed through the three servant leadership models discussed. This produced a total of 39 document/servant leadership model analyses, which were then analyzed by the three analysis types discussed (qualitative, quasiquantitative, and final). The final result was then a complete compilation of the 39 individual document/servant leadership model analyses multiplied by the three analysis types for an aggregate total of 117 individual analyses.

Results for the document/servant leadership model analyses were collected and presented at the servant leadership model-level and then summarized by individual document; this provided 13 document result summaries for each of the three servant leadership models. These document-level result summaries were presented in each of the three analysis types (qualitative, quasiquantitative, and final) for a total of 39 result summaries for each of the three models for a total of 117 summaries. The three analyses (qualitative, quasiquantitative, final) and corresponding result summaries were followed by an assimilated summarization of the expert reviewer comments. Expert reviewer comments were categorized and presented under the three lenses of Dr. Martin Luther King, Jr. studies, servant leadership studies, and qualitative research studies.

Validating Findings and Validity

Creswell (2007) stated that triangulation makes "use of multiple and different sources, methods, investigators, and theories to provide corroborating

evidence” (p. 208). Validating findings were supported through the use and incorporation of a quadratic approach—an expansion of the triadic approach. The purpose for the addition and incorporation of a quadratic approach was twofold. The first purpose was to increase internal validity and rigor within the study. The second purpose was to add to the prescriptive and preceptive nature of establishing a robust repeatable process for the identification of contemporary servant leaders. Patton (2002) stated,

One way it increase the creditably and legitimacy of qualitative inquiry among those who place priority on traditional scientific [quantitative] research criteria is to emphasize those criteria that have priority within that [quantitative] tradition. Science has traditionally emphasized objectivity, so qualitative inquiry within this tradition emphasizes procedures for minimizing investigator bias. Those working within this tradition will emphasize rigorous and systematic data collection procedures, for example, cross-checking and cross-validating sources during fieldwork. In analysis it means, whenever possible, using multiple coders and calculating intercoder consistency to establish the validity and reliability of pattern and theme analysis. (pp. 544-545)

Within this theoretical governance of increasing validity, Patton offered,

Triangulation strengthens a study by combining methods. . . . Denzin (1978b) has identified four basic types of triangulation: (1) *data triangulation*, the use of a variety of data sources in a study; (2) *investigator triangulation*, the use of several different researchers or evaluators; (3) *theory triangulation*, the use of multiple perspectives to interpret a single set of data; and (4) *methodological triangulation*, the use of multiple methods to study a sing problem to program. (p. 247)

Patton (2002) cited Denzin’s 1978 work, “No single method ever adequately solves the problem . . . multiple methods of observations must be employed. This is termed triangulation . . . multiple methods should be used in every investigation” (Patton, 20002, p. 247). Patton stated, “The ideal-typical qualitative methods strategy is made up of three parts; (1) qualitative data, (2) a holistic-inductive design or naturalistic inquiry, and (3) content or case analysis” (p. 348). It was within this referential framework that the quadratic approach was adopted and supported whereby it may be loosely stated that, in this case, more was better. It is asserted, at this time, that if a triangulation/triadic approach is considered ideal/preferred, then a detailed quadratic approach may then be considered

qualitatively prescriptive and preceptive in nature through the incorporation/inclusion of a fourth preferred element, as described by Denzin through Patton, albeit with the caveat that the necessary rigor (analysis, interpretation, support, etc.) is also incorporated into the research study.

To clarify and specify, the four aspects of the quadratic approach for this study were the use of 13 writings authored by Martin Luther King, Jr. from January 14, 1967 through April 4, 1968 (data/source triangulation); the use of both qualitative first- and second-cycle coding and analysis, quasiquantitative first- and second-cycle coding and analysis, and final analysis analyses techniques (methodological triangulation); the use of three qualitative servant leadership models (Patterson, 2003b; Sipe & Frick, 2009; Spears, 1998; theory triangulation); the use of multiple expert reviewers/evaluators (at least three, one from each category of King studies, servant leadership studies, and qualitative studies investigator/reviewer triangulation). Additionally, the inclusion of pattern matching as the underlying basis for the first- and second-cycle coding also strengthened the internal validity of this study. The deliberateness of this discourse to include and address multiple aspects and facets pertaining to the validity/internal validity of this study further emphasized, substantiated, and stressed the prescriptive and preceptive nature of this design and the rigor incorporated throughout the study.

Reporting the Findings

Yin (2009) stated that a linear-analytic structure “is a standard approach from composing research papers” (p. 176). Yin also stated,

The sequence of subtopics starts with the issue or problem being studied and a review of the relevant prior literature. The subtopics then proceed to cover the methods used, the finding from the data collected and analyzed, and the conclusions and implications from the findings. (p. 176)

Yin indicated that the linear-analytic structure is used by “many case studies” (p. 176). Yin concluded, “The structure . . . is the most advantageous when research colleagues or a thesis or dissertation committee comprises the main audience for a case study” (p. 176).

Patton (2002) briefly mentioned eight different types of qualitative

reporting styles. The six styles he described, however, were (a) basic qualitative research, (b) applied qualitative research, (c) scholarly qualitative research, (d) evaluation research, (e) summative evaluations, (f) formative evaluations, and (g) action research. Patton noted, “Students writing dissertations will typically be expected to follow very formal and explicit analytical procedures to produce a [8] *scholarly monograph* [emphasis added] with careful attention to methodological rigor” (p. 436).

Patton (2002) noted, “Thick, rich description provides the foundation for qualitative analysis and reporting” (p. 437). Patton continued that through “thick, rich descriptions” (p. 437), “we can understand the phenomenon studied and draw our own interpretations about meanings and significance” (p. 438). Patton also conveyed that there is a marked distinction between interpretation and description. He elaborated, “Interpretation involves explaining the findings, answering ‘why’ questions, attaching significance to particulate results, and putting patterns into an analytic framework” (p. 438) and emphasized that description comes before interpretation. Patton also noted, “Description is thus balanced by analysis and interpretation” (p. 503).

Reporting the findings, therefore, provided thick supportive description that utilized the accepted scholarly monograph style and followed a linear-analytic structure. It provided for a more complete picture and understanding of servant leadership interwoven with the texture of the applied procedural quadratic approach. These two facets were then administered to the biographical case study subject, Dr. Martin Luther King Jr., which provided a greater understanding of King’s potential servant leadership attributes and leadership style and clarity toward the development of a repeatable robust qualitative process for the identification of contemporary servant leaders.

Limitations

One potential limitation to this study was that only one leadership style was addressed and discussed. A second potential limitation of this study was the developmental aspect of attempting to create a repeatable qualitative

technique/process for identifying contemporary servant leaders. A third potential limitation was the application of the developed qualitative process to only a singular high-profile subject—in this case, Dr. Martin Luther King, Jr. A fourth limitation that may be assessed was that the biographical data studied in the literature review was limited to the biographers' perceptions, knowledge, access to, and interpretation of King information. A fifth, and potentially significant, limitation was that it has been noted (Garrow, 1986) that Andrew Young, of Dr. King's entourage, had substantial influence over or potentially authored some of King's speeches, either in portions or entirety. It was imperative to note that it is unclear as to which and how many documents may have been directly or indirectly affected or influenced by Young.

Bias

Inherently, researcher bias was unavoidable but was potentially mitigated through triangulation (quadratic) techniques and maintaining empathic neutrality (Patton, 2002). Riehl (2001) stated that maintaining researcher objectivity is essential to preventing bias in the research process. Duriau et al. (2007) stated that content analysis “does not suffer from researcher demand bias” (p. 7); however, “this advantage only applies to existing texts or other source materials” (p. 7). Potential sources of bias included rater coding bias (Duriau et al., 2007), biographic author bias, audience bias (Duriau et al., 2007) in King's authored works to be analyzed, and researcher bias. Additional potential bias was considered since several of the expert reviewers were partially sourced from Regent University professors and doctoral alumni—the university of my attendance for this degree. The intent for the incorporation of a quadratic approach was to assist in the mitigation of data, investigator, theory, and method biases.

Summary

The preceding dilation elaborated the chosen methodology and sourced contextual basis for this study. Primary design and grounding were predominantly based upon several of Creswell's (2007, 2009) and Patton's (2002) qualitative design recommendations, which were further defined through Saldaña (2009),

Strauss (1989), and Yin (2009). Each facet and construct within the comprehensive methodology was explained and supported, which provided a detailed organized scholarly methodological structure to increase rigor, reliability, and credibility. A quadratic approach intentionally incorporated data, expert review, theory, and method triangulations to significantly increase validity while also mitigating potential biases and limitations within the study. Close examination and attention to Saldaña's (2009) qualitative coding techniques were documented to ensure the most correct and applicable first- and second-cycle coding techniques were incorporated/utilized. The incorporation of pattern matching was also included to increase the internal validity. The ultimate focus of the methodological design for this study was to achieve a high level of complexity, rigor, and validity in order to establish a more fundamentally prescriptive and preceptive approach to establishing a repeatable robust qualitative process for the identification of contemporary servant leaders.

Chapter 4 – Results

The focus of this study was to establish a robust repeatable qualitative process for the identification of contemporary servant leaders. It accomplished this through the rigorous analysis of 13 documents authored by Martin Luther King, Jr. from April 2, 1967 to April 3, 1968. This dissertation was a case study analysis of Dr. Martin Luther King Jr., which incorporated a quadratic approach. The quadratic approach was achieved through the usage of 13 King-authored documents; the incorporation and utilization of three qualitative servant leadership models comprised 24 servant leadership factors; administering three separate analyses (qualitative, quasiquantitative, and final); and conducting an expert review consisting of 12 doctoral reviewers. A high level of robustness and validity were achieved through the use of 13 King-authored documents, more than one model, more than one type of analysis, and several expert reviews.

The results for the analyses in this chapter are reported and presented through the lenses of the three analyses and the expert review. The analyses are discussed at the servant leadership model level and then summarized by individual document. The expert review is discussed at the three dissertation fundamental topic levels: Dr. Martin Luther King, Jr. studies, servant leadership studies, and qualitative research studies.

Succinct How of Qualitative Coding

To assist in the interpretation of the results, it was necessary to provide a brief explanation of how coding was conducted and achieved. As described in Chapter 3, first and second cycles of coding were combined/utilized virtually simultaneously. Additionally, during both the qualitative and quasiquantitative analyses, coding for all three models during the coding of each document was also conducted simultaneously. The purpose for this was to facilitate and maximize coder focus and to ensure a single interpretation of the text within King's documents used during coding. Documents for each analysis were prepared/separated into their respective parts (sentences for qualitative and individual word frequency counts for quasiquantitative) for each document and

prior to each analysis type.

To further facilitate the understanding of the coding process that took place and how qualitative sentences and quasiquantitative word frequencies were coded, a Servant Leadership Factor Codebook and servant leadership model definitions with highlighted/bolded areas of focus are provided in Table 3.

Table 3: Servant Leadership Model Factor Codebook

Servant leadership model	Alpha code
Spears (1995) 10 characteristics	
Awareness	CAS
Building community	CBC
Commitment to growth of people	CCG
Conceptualization	CCN
Empathy	CEY
Foresight	CFT
Healing	CHG
Listening	CLG
Persuasion	CPN
Stewardship	CSP
Patterson (2003b) seven virtues	
Agapao love	VAL
Altruism	VAM
Empowerment	VET
Humility	VHY
Service	VSE
Trust	VTT
Vision	VVN
Sipe and Frick (2009) 7 pillars	
Compassionate collaborator	PCC

Servant leadership model	Alpha code
Foresight	PFT
Moral authority	PMA
Person of character	PPC
Puts people first	PPF
Skilled communicator	PSC
Systems thinker	PST

Note. Adapted Patterson (2003b), Sipe and Frick (2009), and Spears (1995).

These definitions are the same definitions from the first chapter as established by their respective original authors with the exception that the manually bolded text within each definition displays the key characteristics of the definition that were concentrated on during the entire coding phase for each of the first two analyses: qualitative and quasiquantitative. Constantly referencing each definition with the bolded text assisted in maintaining focal distinction between the definitions, as some may initially appear synonymous when in fact they are quite different. A good example of this was especially apparent when coding for foresight. Both Spears (1995) and Sipe and Frick (2009) use the term foresight as one of their servant leadership factors. Upon closer examination of each definition, one will note the similarity of implied anticipation of the future, wherein a sentence (qualitative analysis) or word (quasiquantitative analysis) may have been coded with both the foresight from Spears and the foresight from Sipe and Frick. The specific distinction became apparent when one looks more closely at Spears' foresight and notices that his definition includes elements of consideration of the past and present as well as the future, whereas Sipe and Frick's does not. This then means that a sentence or word may have been coded with Spears foresight and not Sipe and Frick's foresight if the sentence or word being coded involved an element of the past or present.

Ten Characteristics of Servant Leadership (Spears, 1995)

1. *Listening:* Leaders have traditionally been valued for their

communication and decision-making skills. While these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to **listening intently to others**. The servant-leader seeks to **identify the will of a group** and **helps clarify that will**. He or she seeks to **listen receptively to what is being said (and not said!)**. Listening also encompasses getting **in touch with one's own inner voice** and seeking to understand **what one's body, spirit, and mind are communicating**. Listening, coupled with regular **periods of reflection**, is essential to the growth of the servant-leader. (p. 4)

2. *Empathy*: The servant-leader strives to **understand and empathize with others**. People need to be accepted and recognized for their special and unique spirits. One **assumes the good intentions** of coworkers and **does not reject them as people, even while refusing to accept their behavior** or performance. The most successful servant-leaders are those who have become **skilled empathetic listeners**. It is interesting to note that Robert Greenleaf developed a course in “receptive listening” in the 1950s for the Wainwright House in New York. This course continues to be offered to the present day. (p. 4)
3. *Healing*: Learning to heal is a powerful force of transformation and integration. One of the great strengths of servant-leadership is the potential for healing one's self and others. **Many people have broken spirits and have suffered from a variety of emotional hurts**. Although this is a part of being human, servant-leaders recognize that they have an opportunity to **“help make whole” those with whom they come in contact**. In *The Servant as Leader* Greenleaf writes: “There is something subtle communicated to one who is being served and led if, implicit in the compact between servant-leader and led, is the understanding that the search for wholeness is something they share.” (p. 4)
4. *Awareness*: **General awareness**, and especially **self-awareness**, strengthens the servant-leader. Making a commitment to foster awareness can be scary—you never know what you may discover! Awareness also aids one in **understanding issues involving ethics and values**. It lends itself to being able to **view most situations from a more integrated, holistic position**. As Greenleaf observed: “Awareness is not a giver of solace—it is just the opposite. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity.” (p. 4)
5. *Persuasion*: Another characteristic of servant-leaders is a reliance on persuasion, rather than using one's positional authority, in making decision within an organization. The servant-leader **seeks to convince**

others, rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is **effective at building consensus within groups.** This emphasis on persuasion over coercion probably has its roots within the beliefs of The Religious Society of Friends (Quakers), the denomination with which Robert Greenleaf himself was most closely allied. (pp. 4-5)

6. *Conceptualization:* Servant-leaders seek to nurture their abilities to “dream great dreams.” The **ability to look at a problem** (or an organization) **from a conceptualizing perspective** means that **one must think beyond day-to-day realities.** For many managers this is a characteristic that requires discipline and practice. The traditional manager is consumed by the need to achieve short-term operational goals. The manager who wishes to also be a servant-leader must stretch his or her **thinking to encompass broader-based conceptual thinking.** Within organizations, conceptualization is, by its very nature, the proper role of boards of trustees or directors. Unfortunately, boards can sometimes become involved in the day-to-day operations (something that should always be discouraged!) and fail to provide the visionary concept for an institution. Trustees need to be mostly conceptual in their orientation, staffs need to be mostly operation in their perspective, and the most effective CEOs and managers probably need to develop both perspectives. Servant-leaders are called to **seek a delicate balance between conceptual thinking and a day-to-day focused approach.** (p. 5)
7. *Foresight:* Closely related to conceptualization, the ability to foresee the likely outcome of a situation is hard to define, but easy to identify. One knows it when one sees it. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the **realities of the present, and the likely consequence of a decision for the future.** It is also **deeply rooted within the intuitive mind.** As such, one can conjecture that foresight is the one servant-leader characteristic with which one may be born. All other characteristics can be consciously developed. There hasn’t been a great deal written on foresight. It remains a largely unexplored area in leadership studies, but one most deserving of careful attention. (p. 5)
8. *Stewardship:* Peter Block (author of *Stewardship* and *The Empowered Manager*) has defined stewardship as “holding something in trust for another.” Robert Greenleaf’s view of all institutions was one in which CEOs, staffs, and trustees all played significant roles in holding their institutions in trust for the greater good of society. Servant-leadership, like stewardship, assumes first and foremost **a commitment to serving the needs of others.** It also emphasizes the **use of openness and**

persuasion rather than control. (p. 5)

9. *Commitment to the growth of people:* Servant-leaders believe that **people have an intrinsic value beyond their tangible contributions as workers.** As such, the servant-leader is **deeply committed to the growth of each and every individual** within his or her institution. The servant-leader recognizes the tremendous responsibility to do everything within his or her power to **nurture the personal, professional, and spiritual growth of employees.** In practice, this can **include (but is not limited to)** concrete actions such as **making available funds** for personal and professional development, **taking a personal interest in the ideas and suggestions from everyone,** **encouraging workers involvement in decision making,** and **actively assisting laid-off workers to find other employment.** (p. 6)
10. *Building community:* The servant-leader senses that much has been lost in recent human history as a result of the shift from **local communities** to large institutions as the primary shaper of human lives. This awareness caused the servant-leader to **seek to identify some means of building community among those who work within a given institution.** Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. Greenleaf said: “All that is needed to **rebuild community as a viable life form for large numbers of people** is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his own unlimited liability for a quite specific community-related group.” (p. 6)

Seven Servant Leadership Virtues (Patterson, 2003b)

1. *Agapao love:* Love is the cornerstone of the servant leadership/follower relationship, specifically *agapao* love, which according to Winston (2002) is *agapao* love, or the Greek term for moral love, meaning to do the right thing at the right time and for the right reasons. *Agapao* love means **to love in a social or moral sense** and includes “embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety.” (p. 3)
2. *Humility:* Humility is the ability to **keep one’s accomplishments and talents in perspective,** which **includes self-acceptance,** and further **includes not being self-focused but rather focused on others** (Sandage & Wiens, 2001). Humility, therefore, is a peaceful virtue that rejects self-glorification (Lawrence, 2002). Bower (1997) linked servant leadership with the unassuming behavior of **being humble;** he believed that humility is a necessity for chief executives, or leaders. The virtue of humility causes one to consider moderation, to listen to the advice of others, and to come with the realization that the right use of power

means rejecting the dictatorial (Harrison, 2002). (p. 3)

3. *Altruism*: Altruism, according to Monroe (1994), is not merely having good intentions or being well-meaning; altruism is more about **concern for the welfare of another**. DeYoung (2000) also concurred with the traditional view of altruism as an **unselfish concern for others often involving personal sacrifice**; however, he believed that the **personal pleasure derived from helping others** should also be included in our understanding of altruism. In contrast, Hattwick (1986) placed altruism at one end of the spectrum with personal self-interest at the other end. Altruism seeks the **fulfillment of others with behavior directed toward the benefit of others** and identifies this behavior as consistent with servant leadership. Bishop Desmond Tutu, Sam Walton, Mother Teresa, and Princess Diana are among Sosik's (2000) examples of altruistic people. (p. 4)
4. *Vision*: Vision is most often regarded as the organizational vision, or a vision of the future destination of the organization. However, Patterson (2003) offers the servant leader's **focus is on the individual member** of the organization and the **vision component is about how the organizational members future state**. This vision refers to the idea that the leader **looks forward and sees the person as a viable and worthy person** and **seeks to assist each one in reaching that state**. Harvey (2001) saw this same ability as inherent in Greenleaf's (1977) formulation of servant leaders as healers, making the person whole by helping that person to because they **help others attain the larger vision or purpose** than they otherwise might be able to attain for themselves. (p. 4)
5. *Trust*: Fletcher (1999) advocated that servant leadership's basis is trust, which is supported by Kezar (2002) who described a servant leadership philosophy as **helping people to feel comfortable** and **creating an open environment where everyone has a voice, and everyone works collaboratively and collectively** while using skills such as truth telling. Russell (2001) concurs, noting that trust is essential for servant leaders and that the **values of integrity and honesty build interpersonal and organizational trust and leads to credibility**. Patterson (2003) offers that trust is a building block to work from for servant leaders, **a trust in the unseen potential of the followers, believing they can accomplish goals**, a self-fulfilling prophecy. Story (2002) agrees, noting that trust is an essential characteristic of the servant leader. . . . The trust bond nurtures teamwork, confidence, self-esteem, and even self-actualization for the followers. Patterson (2003) states that servant leaders build environments of trust allowing truth, an open door and for clarity in communications, both upwards and downwards. Patterson (2003) also notes that the trusting leader is **one who empowers followers** and the

empowered workforce is a workforce that has the freedom to serve the organization as well as the people who form the organization. (p. 5-6)

6. *Empowerment*: Greenleaf has been called “the father of the empowerment movement” because empowerment is one of the most important characteristics of servant leadership (Buchen 1998; Russell & Stone 2002). Veronesi (2001) explained that there is no servant leadership where there is no sharing of power. Empowering people, with the best interest of those served in mind, is at the heart of servant leadership (Veronesi; Kezar 2002). Empowerment is **entrusting power to others**, really giving it away (Patterson, 2003); **and involves effective listening, making people feel significant**, putting an **emphasis on teamwork**, and **valuing of love and equality** (Russell & Stone, 2002). In addition, servant leaders also **empower by teaching and developing people** (Russell & Stone). The servant leaders' satisfaction comes from the **growth of others** and that they are willing to hold themselves accountable for the results (Blanchard, 2000). Bennett (2001) stated that servant leaders need to **know their followers and understand their needs** for the knowledge and experience that they acquire through empowerment. (p. 6)
7. *Service*: A virtue is displayed, according to Arjoon (2000) when one is doing something deliberately with a desire to perform as human beings ought, that is, in the proper way. Such is the case with servant hood. **Service** is the heart of servant leadership theory; it is **the primary function** of a type of leadership that is not based on one's own interests but rather on **the interests of others** (Farling, Stone, & Winston 1999). Russell and Stone (2002) concurred that service is the core of servant leadership and, further, that this **service is a choice of the interests of others over self-interest**. Servant leaders **know that they are servants first** (Greenleaf, 1977; Buchen, 1998). (p. 6)

Seven Pillars of Servant Leadership (Sipe & Frick, 2009)

1. *Person of character*: A Servant–Leader makes **insightful, ethical, and principle-centered decisions. Is honest, trustworthy, authentic, and humble. Leads by conscience**, not by ego. Is filled with a depth of spirit and enthusiasm. Is committed to **the desire to serve something beyond oneself**. Core Competencies: Maintains integrity. Demonstrates humility. Serves a higher purpose. (p. 15)
2. *Puts people first*: A Servant–Leader **helps other meet their highest priority development needs. Seeks first to serve, then aspires to lead**. Self-interest is deeply connected to the needs and interests of others. Serves in a manner that **allows those served to grow as persons**. Expresses **genuine care and concern of others**. Core Competencies: Displays a servant's heart. Is mentor-minded. Shows

- care and concern. (p. 34)
3. *Skilled communicator*: A Servant–Leader **listens earnestly and speaks effectively. Seeks first to understand, then to be understood. Listens receptively** to others, demonstrating genuine interest, warmth, and respect. **Listens honestly and deeply to oneself and invites feedback from others. Influences others with assertiveness and persuasion** rather than power and position. Core Competencies: Demonstrates empathy. Invites feedback. Communicates persuasively. (p. 45)
 4. *Compassionate collaborator*: A Servant–Leader **strengthens relationship, supports diversity, and creates a culture of collaboration.** Invites and **rewards the contributions of others.** Pays attention to the quality of work-life and strives to build caring collaborative teams and communities. **Relates well to people of diverse backgrounds and interest and values individual differences.** Manages disagreements respectfully, fairly, and constructively. Core Competencies: Expresses appreciation. Builds teams and communities. Negotiates conflict (Together Everyone Achieves More). (p. 77)
 5. *Foresight*: A Servant–Leader **imagines possibilities, anticipates the future, and proceeds with clarity of purpose.** Views foresight as the central ethic of leadership. Knows how to access intuition. Can articulate and inspire a shared vision. **Uses creativity as a strategic tool.** Is a **discerning, decisive, and courageous decision-maker.** Core Competencies: visionary. Displays creativity. Takes courageous, decisive action. (p. 104)
 6. *Systems thinker*: A Servant–Leader **thinks and acts strategically, manages change effectively, and balances the whole with the sum of its parts. Connects systems thinking with ethical issues.** Applies the principles of Servant Leadership to systems analysis and decision making. **Integrates input from all parties in a system to arrive at holistic solutions.** Demonstrates an awareness of how to lead and manage change. Core Competencies: Comfortable with complexity. Demonstrates adaptability. Considers the “greater good.” (p. 130)
 7. *Moral authority*: A Servant–Leader is **worthy of respect, inspires trust and confidence, and establishes quality standards for performance. Values moral authority** over positional authority. **Empowers others** with responsibility *and* authority. **Sets clear, firm yet flexible boundaries. Establishes, models, and enforces quality standards for conduct and performance.** Core Competencies: Accepts and delegates responsibility. Shares power and control. Creates a culture of accountability. (p. 155)

I thereby ask/remind the reader to take into account my perspective/lens of coding based upon the understanding of how each code was assigned when reading and interpreting the coding and analysis results. I was careful to not read too much into the individual servant leadership definitions as prescribed by the original authors and source documents sentences and words for coding evaluation. In the case of the quasiquantitative coding, some words were not coded due to fundamental ambiguity with the caveat of implied contextual meaning of King's writings. For instance, the word *water* may not have been coded due to the fact that water could reference or be indicative of that found in the oceans and rivers and that found in a drinking glass. This creates a potential conundrum, and in order to avoid certain levels of confusion and to establish a set of coding rules, such words were avoided when deemed appropriate. Also important to note is that a certain level of consistency was added to insure uniform homogenous coding took place during the quasiquantitative coding while taking overall frequency and grouping context into consideration. This is to say that, on occasion, one word may have been grouped with one set of words on one occasion and grouped with another set of words on another instance. A hypothetical example (for the sake of simplicity and argument) of this may be the word *watch*. If in one document several types of jewelry were listed in the frequency count (quasiquantitative analysis), watch may have been grouped among the other words of similarity—in this case jewelry items. Yet, if in another document there appeared several instances of words involving viewing, looking, observation, and so forth, then watch may have been grouped among them. This may not be an ideal example, but I believe the point has been adequately made. The important consideration here is the transference of understanding within the rudimentary facets nested in the how the sentences and words were coded and to recognize that there was a methodology embedded within the methodology.

Qualitative Coding and Analysis Results

The fundamental question for each of the 13 King documents was: Do any of the documents display qualitative facets (characteristics, virtues, or pillars) of

servant leadership? To answer this question, a qualitative analysis needed to be conducted. Each document was coded according to the Servant Leadership Model Factor Codebook that was created, which encompassed the three servant leadership models from Spears (1995), Patterson (2003b), and Sipe and Frick (2009), and their respective 10 characteristics, seven virtues, and seven pillars. Manual provisional coding, as defined by Saldaña (2009), was used to assign codes based on textual content embedded within each of the document's sentences. The qualitative coding and analysis utilized inductive and deductive analysis and first-cycle coding to achieve coding results.

Coding results for the factors were then grouped by order of prominence within each model and then as a whole. Coding prominence was assigned through four categorical levels. The four levels were based upon common thematic relevance for the provisional coding and frequency for the quasiquantitative analysis. The four levels of prominence, from highest level to lowest level, were most prominent, moderately prominent, somewhat prominent, and least prominent.

Qualitative Provisional Coding Analysis

The overall results for the qualitative provisional coding analysis, which were based upon each of the three servant leadership models, indicated that all 24 servant leadership factors appeared in the amalgam of King's 13 documents. To clarify, each document from King did not include all of the factors from an individual model in every instance, in fact just the opposite was true. Tables are provided that display the most prominent to least prominent (top to bottom) servant leadership factors for each model from the aggregated assimilation of King's 13 documents. King documents found in this section were from the collection archived at Stanford University. A reminder is necessary at this time regarding the reading of the document analyses. It is easy to slip into the mode of perceiving that the results of the analyses may need more direct correlation to the document's internal content and the document's overall message from King (document content analysis); though this would be desirable, it was not the purpose of the analyses. Rather, the purpose of the analyses was to determine if the content of the documents was reflective of the servant leadership factors from the three qualitative

models.

Table 4: Servant Leadership Model Coding Prominence

Servant leadership model	Coding prominence
Spears (1995) 10 characteristics	
Awareness	Most
Commitment to growth of people	Most
Persuasion	Moderately
Conceptualization	Moderately
Stewardship	Somewhat
Healing	Somewhat
Empathy	Somewhat
Building community	Somewhat
Foresight	Somewhat
Listening	Least
Patterson (2003b) seven virtues	
Empowerment	Most
Agapao love	Somewhat
Service	Somewhat
Vision	Somewhat
Altruism	Somewhat
Humility	Somewhat
Trust	Least
Sipe and Frick (2009) seven pillars	
Moral authority	Most
Puts people first	Moderately
Skilled communicator	Moderately
Compassionate collaborator	Moderately
Person of character	Moderately

Servant leadership model	Coding prominence
Foresight	Somewhat
Systems thinker	Least

Note. Adapted Patterson (2003b), Sipe and Frick (2009), and Spears (1995).

Spears' 10 Characteristics

This section provides each of King's 13 documents coded according to the 10 servant leadership characteristics by Spears (1995). Each document was coded and displayed in table format. Each document has been coded sequentially by paragraph by paragraph and sentence by sentence (see Appendix N). Following is a brief summary for each document coding.

1967 April 2: Letter from Jay H. Cerf to King and King's Response to Cerf. This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The two most prominent characteristics that appeared in the coding of this document were awareness, and conceptualization (Spears, 1995). The three least prominent characteristics that appeared in the document were commitment to the growth of people, healing, and listening (Spears, 1995). One characteristic did not appear in the coding of this document: building community (Spears, 1995).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The two most prominent characteristics that appeared in the coding of this document were awareness and persuasion (Spears, 1995). The three least prominent characteristics that appeared in the document were commitment to the growth of people and listening (Spears, 1995). One characteristic did not appear in the coding of this document: building community (Spears, 1995).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent

characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, healing, and foresight (Spears, 1995). The other six characteristics that did not appear in the coding of this document were building community, commitment to the growth of people, conceptualization, listening, persuasion, and stewardship (Spears, 1995).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The single most prominent characteristic that appeared in the coding of this document was conceptualization (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, listening, and foresight (Spears, 1995). One characteristic did not appear in the coding of this document: building community (Spears, 1995).

1967 June 11: A Knock at Midnight. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967e). The two most prominent characteristics that appeared in the coding of this document were awareness and conceptualization (Spears, 1995). The two least prominent characteristics that appeared in the document were building community and stewardship (Spears, 1995). Three characteristics did not appear in the coding of this document: commitment to the growth of people, foresight, listening (Spears, 1995).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The single most prominent characteristic that appeared in this document was awareness (Spears, 1995). The other nine characteristics did not appear in the coding of this document: building community, commitment to the growth of people, conceptualization, empathy, foresight, healing, listening, persuasion, and stewardship (Spears, 1995).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual Southern Christian Leadership Conference (SCLC; King, 1967g). The two most prominent characteristics that appeared in the coding of this document were awareness and commitment to the

growth of people (Spears, 1995). The two least prominent characteristics that appeared in the document were empathy and listening (Spears, 1995). The other six characteristics also appeared in the coding of the document (Spears, 1995).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were healing, empathy, and foresight (Spears, 1995). Two characteristics did not appear in the coding of this document: commitment to the growth of people and listening (Spears, 1995).

1968 February 4: The Drum Major Instinct. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968a). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The single least prominent characteristic that appeared in the document was persuasion (Spears, 1995). Four characteristics did not appear in the coding of this document: building community, empathy, foresight, and listening (Spears, 1995).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were stewardship, healing, and foresight (Spears, 1995). Four characteristics did not appear in the coding of this document: building community, conceptualization, listening, and persuasion (Spears, 1995).

1968 March 18: Address at Mass Meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The single most prominent characteristic that appeared in the coding of this document was commitment to the growth of people (Spears, 1995). The three least prominent characteristics that appeared in the document were building community, empathy, and foresight (Spears, 1995). Two characteristics did not appear in the coding of this document: listening, and stewardship (Spears,

1995).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, foresight, and healing (Spears, 1995). Two characteristics did not appear in the coding of this document: listening and stewardship. One characteristic did not appear in the coding of this document: listening (Spears, 1995).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent characteristic that appeared in the coding of this document was commitment to the growth of people (Spears, 1995). The five least prominent characteristics that appeared in the document were building community, conceptualization, healing, stewardship, and empathy (Spears, 1995). Two characteristics did not appear in the coding of this document: foresight and listening (Spears, 1995).

Characteristics Summary

Overall, all 10 servant leadership characteristics by Spears (1995) did appear in the coding. Listed in Table 5 are the 10 characteristics from most prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968, King's focus was more heavily weighted toward the characteristics of awareness, commitment to the growth of people, persuasion, and conceptualization. This seemed reasonable considering that there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The four most and moderately prominent characteristics appeared to support this in that King appeared to be consciously focused on an increased awareness within himself and an awareness of larger globally based/impacted events (Spears, 1995), attempting to help others grow personally and spiritually (Spears, 1995), effective oratories of persuasion

(Spears, 1995), and understanding and expanding broader conceptual relationships beyond the day-to-day and into the bigger/larger/broader schema (Spears, 1995).

Table 5: Spears' Qualitative Characteristics Model Coding Prominence

Spears (1995) 10 characteristics	Coding prominence
Awareness	Most
Commitment to growth of people	Most
Persuasion	Moderately
Conceptualization	Moderately
Stewardship	Somewhat
Healing	Somewhat
Empathy	Somewhat
Building community	Somewhat
Foresight	Somewhat
Listening	Least

Note. Characteristics were derived from Spears (1995).

Patterson's Seven Virtues

This section provides each of King's 13 documents coded according to the seven servant leadership virtues by Patterson (2003b). Each document was coded and displayed in table format. Each document has been coded sequentially by paragraph by paragraph and sentence by sentence (see Appendix O). Following is a brief summary for each document coding.

1967 April 2: Letter From Jay H. Cerf to King and King's Response to Cerf. This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The single most prominent virtue that appeared in the coding of this document was altruism (Patterson, 2003b). The single least prominent virtue that appeared in the document was service (Patterson,

2003b). Four virtues did not appear in the coding of this document: empowerment, humility, trust, and vision (Patterson, 2003b).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The two most prominent virtues that appeared in the coding of this document were service and empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the coding of this document was vision (Patterson, 2003b). One virtue did not appear in the coding of this document: trust (Patterson, 2003b).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent virtue that appeared in the coding of this document was vision (Patterson, 2003b). The single least prominent virtue that appeared in the document was altruism (Patterson, 2003b). Three virtues did not appear in the coding of this document: agapao love, service, and trust (Patterson, 2003b).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the document was altruism (Patterson, 2003b). Two virtues did not appear in the coding of this document: trust and vision (Patterson, 2003b).

1967 June 11: A Knock at Midnight. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967e). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The four least prominent virtues that appeared in the document were agapao love, humility, service, and trust (Patterson, 2003b). Two virtues did not appear in the coding of this document: altruism and vision (Patterson, 2003b).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The single most prominent virtue that appeared in this document was humility (Patterson, 2003b). The single

least prominent virtue that appeared in the document was agapao love (Patterson, 2003b). The other five virtues did not appear in the coding of this document: altruism, empowerment, service, and trust (Patterson, 2003b).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual SCLC (King, 1967g). The single most prominent virtue that appeared in the coding of this document was: empowerment (Patterson, 2003b). The two least prominent virtues that appeared in the document were trust and vision (Patterson, 2003b). Two virtues did not appear in the coding of this document: humility and service (Patterson, 2003b).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the document was agapao love (Patterson, 2003b). Two virtues did not appear in the coding of this document: altruism and vision (Patterson, 2003b).

1968 February 4: The Drum Major Instinct. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968a). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the document was: humility (Patterson, 2003b). Two virtues did not appear in the coding of this document: trust and vision (Patterson, 2003b).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The two least prominent virtues that appeared in the document were humility and service (Patterson, 2003b). Two virtues did not appear in the coding of this document: trust, and vision (Patterson, 2003b).

1968 March 18: Address at Mass meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The single least

prominent virtue that appeared in the document was altruism (Patterson, 2003b). Two virtues did not appear in the coding of this document: service and trust (Patterson, 2003b).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The single most prominent virtue that appeared in the coding of this document was agapao love (Patterson, 2003b). The single least prominent virtue that appeared in the document was humility (Patterson, 2003b). One virtue did not appear in the coding of this document: trust (Patterson, 2003b).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent virtue that appeared in the coding of this document was vision (Patterson, 2003b). The single least prominent virtue that appeared in the document was agapao love (Patterson, 2003b). The other four virtues also appeared in the coding of the document (Patterson, 2003b).

Virtues Summary

Overall, all seven servant leadership virtues by Patterson (2003b) did appear in the coding. Listed in Table 6 are the seven virtues from most prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968 King's focus was more heavily weighted toward the virtue of empowerment. This seemed reasonable considering that there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The most prominent virtue appeared to support this in that King appeared to be consciously focused on the empowering aspects of developing people and entrusting others through understanding their needs (Patterson, 2003b).

Table 6: Patterson's Qualitative Virtues Model Coding Prominence

Patterson (2003b) seven virtues	Coding prominence
Empowerment	Most
Agapao love	Somewhat
Service	Somewhat
Vision	Somewhat
Altruism	Somewhat
Humility	Somewhat
Trust	Least

Note. Virtues were derived from Patterson (2003b).

Sipe and Frick's Seven Pillars

This section provides each of King's 13 documents coded according to the seven servant leadership pillars by Sipe and Frick (2009). Each document was coded and displayed in table format. Each document has been coded sequentially by paragraph by paragraph and sentence by sentence (see Appendix P). Following is a brief summary for each document coding.

1967 April 2: Letter From Jay H. Cerf to King and King's Response to Cerf. This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The two most prominent pillars that appeared in the coding of this document were puts people first and skilled communicator (Sipe & Frick, 2009). The four least prominent pillars that appeared in the document were compassionate collaborator, foresight, moral authority, and systems thinker (Sipe & Frick, 2009). The other pillar also appeared in the coding of the document (Sipe & Frick, 2009).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was systems

thinker (Sipe & Frick, 2009). The other five pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent pillar that appeared in the coding of this document was foresight (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was skilled communicator (Sipe & Frick, 2009). Three pillars did not appear in the coding of this document: compassionate collaborator, puts people first, and systems thinker (Sipe & Frick, 2009).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The single most prominent pillar that appeared in the coding of this document was: puts people first (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was skilled communicator (Sipe & Frick, 2009). Three pillars did not appear in the coding of this document: compassionate collaborator, foresight, and systems thinker (Sipe & Frick, 2009).

1967 June 11: A Knock at Midnight. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967e). The single most prominent pillar that appeared in the coding of this document was skilled communicator (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were compassionate collaborator and moral authority (Sipe & Frick, 2009). Three pillars did not appear in the coding of this document: foresight, person of character, and systems thinker (Sipe & Frick, 2009).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The single most prominent pillar that appeared in the coding of this document was person of character (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was puts people first (Sipe & Frick, 2009). The other five pillars did not appear in the coding of this document: compassionate collaborator, foresight, moral authority,

skilled communicator, and systems thinker (Sipe & Frick, 2009).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual SCLC (King, 1967g). The single most prominent pillar that appeared in the coding of this document was skilled communicator (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was foresight (Sipe & Frick, 2009). The other five pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The single most prominent pillar that appeared in the coding of this document was skilled communicator (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were compassionate collaborator and puts people first (Sipe & Frick, 2009). Two pillars did not appear in the coding of this document: foresight and systems thinker (Sipe & Frick, 2009).

1968 February 4: The Drum Major Instinct. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968a). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was skilled communicator (Sipe & Frick, 2009). Three pillars did not appear in the coding of this document: compassionate collaborator, foresight, and systems thinker (Sipe & Frick, 2009).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was person of character (Sipe & Frick, 2009). Three pillars did not appear in the coding of this document: compassionate collaborator, foresight, and systems thinker (Sipe & Frick, 2009).

1968 March 18: Address at Mass meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The single most prominent pillar that appeared in the

coding of this document was compassionate collaborator (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were person of character and skilled communicator (Sipe & Frick, 2009). A single pillar did not appear in the coding of this document: systems thinker (Sipe & Frick, 2009).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The single most prominent pillar that appeared in the coding of this document was compassionate collaborator (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and systems thinker (Sipe & Frick, 2009). A single pillar did not appear in the coding of this document: skilled communicator (Sipe & Frick, 2009).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent pillar that appeared in the coding of this document was moral authority (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was puts people first (Sipe & Frick, 2009). A single pillar did not appear in the coding of this document: foresight (Sipe & Frick, 2009).

Pillars Summary

Overall, all seven servant leadership pillars by Sipe and Frick (2009) did appear in the coding. Listed in Table 7, are the seven pillars from most prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968 King's focus was more heavily weighted toward the pillars of moral authority, puts people first, skilled communicator, compassionate collaborator, and person of character. This seemed reasonable considering that there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The five most and moderately prominent pillars appeared to support this in that King appeared to be consciously focused on setting standards and expectations of behavior (Sipe & Frick, 2009), expressing genuine concern for others (Sipe & Frick, 2009), oratories of persuasion (Sipe & Frick, 2009), valuing the differences among people and team building

(Sipe & Frick, 2009), and displaying the desire to serve something greater than himself (Sipe & Frick, 2009).

Table 7: Sipe and Frick's Qualitative Pillars Model Coding Prominence

Sipe and Frick (2009) 7 pillars	Coding prominence
Moral authority	Most
Puts people first	Moderately
Skilled communicator	Moderately
Compassionate collaborator	Moderately
Person of character	Moderately
Foresight	Somewhat
Systems thinker	Least

Note. Pillars were derived from Sipe and Frick (2009).

Qualitative Summary

In summary, from the three qualitative models, all 24 servant leadership factors appeared among the 13 King-authored documents. In total, of the 24 factors provided by order of prominence, four appeared to be most prominent: awareness (Spears, 1995), empowerment (Patterson, 2003b), commitment to the growth of people (Spears, 1995), and moral authority (Sipe & Frick, 2009); six appeared to be moderately prominent: puts people first (Sipe & Frick, 2009), skilled communicator (Sipe & Frick, 2009), persuasion (Spears, 1995), conceptualization (Spears, 1995), compassionate collaborator (Sipe & Frick, 2009), and person of character (Sipe & Frick, 2009); 11 appeared as somewhat prominent: agapao love (Patterson, 2003b), service (Patterson, 2003b), stewardship (Spears, 1995), healing (Spears, 1995), vision (Patterson, 2003b), altruism (Patterson, 2003b), humility (Patterson, 2003b), empathy (Spears, 1995), building community (Spears, 1995), foresight (Sipe & Frick, 2009), and foresight (Spears, 1995); and three appeared as

least prominent: systems thinker (Sipe & Frick, 2009), trust (Patterson, 2003b), and listening (Spears, 1995).

Holistically, each model's servant leadership factors were represented to some varying degree within each complete set of the 13 King documents. It should be noted, as observed through the individual document results, that each of the respective model factors did not appear in each of the individual King documents. This was what one would expect as each speech, sermon, and personal correspondence was discretely tailored to a specific audience and period in time. The significance of these results rested in that each of the 24 factors appeared throughout the 13 King documents analyzed. It was interesting to note the levels of prominence among the four groupings of factors and their respective position among the list of factors. One can potentially observe that a leader utilizing this specific set of 24 factors (servant leadership), consciously or subconsciously (perhaps more so the former than the latter), may utilize—from a prioritized perspective—these factors in the order they appeared in the list when communicating. This was the case for these 13 documents, which represented speeches, sermons, and written correspondence—and in the cases of the speeches and sermons, were most likely written prior to being spoken. It was also important to note that none of the 24 servant leadership factors are synonymous with one another; although some may appear to be very similar, somewhat related, and consanguineous, each must be considered through a separate and individualized lens.

Table 8: Combined Qualitative Model Coding Prominence

Factor	Servant leadership model	Coding prominence
Awareness	Spears' characteristics	Most
Empowerment	Patterson's virtues	Most
Commitment to growth of people	Spears' characteristics	Most
Moral authority	Sipe and Frick's pillars	Most
Puts people first	Sipe and Frick's pillars	Moderately
Skilled communicator	Sipe and Frick's pillars	Moderately
Persuasion	Spears' characteristics	Moderately
Conceptualization	Spears' characteristics	Moderately
Compassionate collaborator	Sipe and Frick's pillars	Moderately
Person of character	Sipe and Frick's pillars	Moderately
Agapao love	Patterson's virtues	Somewhat
Service	Patterson's virtues	Somewhat
Stewardship	Spears' characteristics	Somewhat
Healing	Spears' characteristics	Somewhat
Vision	Patterson's virtues	Somewhat
Altruism	Patterson's virtues	Somewhat
Humility	Patterson's virtues	Somewhat
Empathy	Spears' characteristics	Somewhat
Building community	Spears' characteristics	Somewhat
Foresight	Sipe and Frick's pillars	Somewhat
Foresight	Spears' characteristics	Somewhat
Systems thinker	Sipe and Frick's pillars	Least
Trust	Patterson's virtues	Least
Listening	Spears' characteristics	Least

Note. Adapted from Patterson (2003b), Sipe and Frick (2009), and Spears (1995).

Qualitative Interpretation of Results

Viewing the three models through their respective components while taking into consideration the groupings and positions in Table 8, essential leadership patterns began to emerge. Through this qualitative lens, a detailed level of textual significance and deliberateness appeared in King's writings and speeches. It would be false to presume that at this point in King's career that his writings and speeches were anything but conscious and deliberate.

My interpretation, using inductive and deductive reasoning based upon the results of the qualitative analysis, suggests King made a conscious decision and effort that shifted from the elimination of segregation in the United States to that of the much broader reaching concept of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). This can be observed and supported from the previously discussed results through the four most prominent servant leadership factors, which were awareness (Spears, 1995), empowerment (Patterson, 2003b), commitment to the growth of people (Spears, 1995), and moral authority (Sipe & Frick, 2009) and further supported through the six moderately prominent factors of puts people first (Sipe & Frick, 2009), skilled communicator (Sipe & Frick, 2009), persuasion (Spears, 1995), conceptualization (Spears, 1995), compassionate collaborator (Sipe & Frick, 2009), and person of character (Sipe & Frick, 2009). The factors in the most prominent and moderately prominent grouping may be viewed as conscious internal and external behaviors displayed by King.

The 11 somewhat prominent factors of agapao love (Patterson, 2003b), service (Patterson, 2003b), stewardship (Spears, 1995), healing (Spears, 1995), vision (Patterson, 2003b), altruism (Patterson, 2003b), humility (Patterson, 2003b), empathy (Spears, 1995), building community (Spears, 1995), foresight (Sipe & Frick, 2009), and foresight (Spears, 1995) appeared to provide the foundation for King's subconscious desires, underpinnings, and attitudes within his leadership style. The three least prominent factors of systems thinker (Sipe & Frick, 2009), trust (Patterson, 2003b), and listening (Spears, 1995) should not and do not suggest lesser importance or significance but rather the cognitive, conative, and inherent character-related internal workings of King's leadership ethos. This interpretation

would seem reasonable considering that there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of the much broader reaching concept of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986).

Quasiquantitative Analysis and Coding Results

Here again, the fundamental question for each of the 13 King documents was: Do any of the documents display qualitative facets (characteristics, virtues, or pillars) of servant leadership? To answer this question, a quasiquantitative analysis was needed. The quasiquantitative analysis not only added an additional form of analysis to meet the quadratic criteria, it helped to increase validity and rigor within the study. Each document was coded according to the Servant Leadership Model Factor Codebook that was created, which encompassed the three servant leadership models from Spears (1995), Patterson (2003b), and Sipe and Frick (2009) and their respective 10 characteristics, seven virtues, and seven pillars. The qualitative coding and analysis utilized first-cycle coding and second-cycle coding to achieve coding results. A word/text frequency analysis was conducted using ATLAS.ti 6®. First-cycle coding was achieved through the initial grouping and regrouping of words that appeared to be textually related until a manageable and/or saturated number of word groups had been created. Manual pattern coding was used to assign codes based upon common textual definitions and inferences. Second-cycle coding was achieved through the pattern coding (Saldaña, 2009) of words that appeared to be textually related to the servant leadership factors that appeared in the Servant Leadership Model Factors Codebook. Coding was then further analyzed through assigning a frequency percentage based upon textual frequency compared to the entire word count within each document. Coding results for the factors were then grouped by order of total average percentage prominence within each factor and model.

Quasiquantitative Word/Text Frequency Analysis

The overall results for the quasiquantitative word/text frequency analysis based upon each of the three servant leadership models indicated that all 24 servant

leadership factors appeared in the amalgam of the 13 King documents. To clarify, each document from King did not include all of the factors from an individual model in every instance, in fact just the opposite was true. Tables are provided that display the most prominent to least prominent (top to bottom) servant leadership factors for each model from the aggregated assimilation of King's 13 documents. King documents found in this section were from the collection archived at Stanford University. Quasiquantitative percentage prominence values were assigned as follows: most prominent ($\geq .20$), moderately prominent (.14-.19), somewhat prominent (.07-.13), and least prominent (.00-.06). A reminder is necessary at this time regarding the reading of the document analyses. It is easy to slip into the mode of perceiving that the results of the analyses may need more direct correlation to the document internal content and the document's overall message from King (document content analysis); though this would be desirable, it was not the purpose of the analyses. Rather the purpose of the analyses was to determine if the content of the documents was reflective of the servant leadership factors from the three qualitative models.

Table 9: Quasiquantitative Servant Leadership Model Coding Prominence

Servant leadership model	Coding prominence
10 characteristics (Spears, 1995)	
Awareness	Most
Commitment to growth of people	Most
Conceptualization	Most
Foresight	Moderately
Healing	Somewhat
Stewardship	Somewhat
Building community	Somewhat
Empathy	Least
Persuasion	Least

Servant leadership model	Coding prominence
Listening	Least
Seven virtues (Patterson, 2003b)	
Empowerment	Most
Agapao love	Somewhat
Altruism	Somewhat
Service	Somewhat
Vision	Least
Humility	Least
Trust	Least
Seven pillars (Sipe & Frick, 2009)	
Puts people first	Most
Systems thinker	Moderately
Person of character	Moderately
Moral authority	Moderately
Compassionate collaborator	Somewhat
Foresight	Least
Skilled communicator	Least

Note. Adapted from Patterson (2003b), Sipe and Frick (2009), and Spears (1995).

Spears' 10 Characteristics

This section provides each of King's 13 documents coded according to the 10 servant leadership characteristics by Spears (1995). Each document was coded and displayed in table format. Each document was coded sequentially and presented with the grouped words, frequencies/percentages, and assigned codes (see Appendix Q). Following is a brief summary for each document coding.

1967 April 2: Letter From Jay H. Cerf to King and King's response to Cerf.

This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The three most prominent characteristics

that appeared in the coding of this document were awareness, conceptualization, and foresight (Spears, 1995). The three least prominent characteristics that appeared in the document were building community, persuasion, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The three most prominent characteristics that appeared in the coding of this document were awareness, conceptualization, and foresight (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, persuasion, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were healing, persuasion, and listening (Spears, 1995). The other six characteristics also appeared in the coding of the document (Spears, 1995).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The two most prominent characteristics that appeared in the coding of this document were awareness and commitment to the growth of people (Spears, 1995). The four least prominent characteristics that appeared in the document were building community, persuasion, empathy, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1967 June 11: A Knock at Midnight. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967e). The two most prominent characteristics that appeared in the coding of this document were awareness and conceptualization (Spears, 1995). The four least prominent characteristics that appeared in the document were building community, persuasion, listening, and

empathy (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The four most prominent characteristics that appeared in this document were awareness, commitment to the growth of people, conceptualization, and foresight (Spears, 1995). The single least prominent characteristic that appeared in the document was healing (Spears, 1995). Three characteristics did not appear in the coding of this document: empathy, listening, and persuasion (Spears, 1995).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual SCLC (King, 1967g). The four most prominent characteristics that appeared in this document were: awareness, commitment to the growth of people, conceptualization, and foresight (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, listening, and persuasion (Spears, 1995). The other three characteristics also appeared in the coding of the document (Spears, 1995).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The two most prominent characteristics that appeared in this document were awareness and conceptualization (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, persuasion, and listening (Spears, 1995). The other five characteristics also appeared in the coding of the document (Spears, 1995).

1968 February 4: The Drum Major Instinct. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968a). The two most prominent characteristics that appeared in this document were awareness and commitment to the growth of people (Spears, 1995). The four least prominent characteristics that appeared in the document were building community, empathy, persuasion, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The two most prominent characteristics that appeared in this document were awareness and commitment to the growth of people (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, persuasion, and listening (Spears, 1995). The other five characteristics also appeared in the coding of the document (Spears, 1995).

1968 March 18: Address at Mass meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The three most prominent characteristics that appeared in this document were awareness, commitment to the growth of people, and conceptualization (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, persuasion, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The three most prominent characteristics that appeared in this document were: awareness, commitment to the growth of people, and conceptualization (Spears, 1995). The three least prominent characteristics that appeared in the document were empathy, persuasion, and listening (Spears, 1995). The other four characteristics also appeared in the coding of the document (Spears, 1995).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent characteristic that appeared in the coding of this document was awareness (Spears, 1995). The three least prominent characteristics that appeared in the document were persuasion, empathy, and listening (Spears, 1995). The other six characteristics also appeared in the coding of the document (Spears, 1995).

Characteristics Summary

Overall, all 10 servant leadership characteristics by Spears (1995) did appear in the coding. Listed in Table 10 are the 10 characteristics from most

prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968 King's focus was more heavily weighted toward the characteristics of awareness, commitment to the growth of people, and conceptualization. This would seem reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The three most and moderately prominent characteristics appeared to support this in that King appeared to be consciously focused on an increased awareness within himself and an awareness of larger globally based/impacted events (Spears, 1995); attempting to help others grow spiritually and expand their conceptual awareness (Spears, 1995); conceptual aspects (Spears, 1995); and taking into consideration past, current, and potential future possibilities (Spears, 1995).

Table 10: Spears' (1995) Quasiquantitative Characteristics Model Coding Prominence

Ten characteristics of servant leadership	Ttl avg %	Coding prominence
Awareness	.35	Most
Commitment to growth of people	.21	Most
Conceptualization	.21	Most
Foresight	.19	Moderately
Healing	.09	Somewhat
Stewardship	.09	Somewhat
Building community	.08	Somewhat
Empathy	.03	Least
Persuasion	.02	Least
Listening	.01	Least

Note. Characteristics were derived from Spears (1995).

Patterson's Seven Virtues

This section provides each of King's 13 documents coded according to the seven servant leadership virtues by Patterson (2003b). Each document was coded and displayed in table format. Each document was coded sequentially and presented with the grouped words, frequencies/percentages, and assigned codes (see Appendix R). Following is a brief summary for each document coding.

1967 April 2: Letter From Jay H. Cerf to King and King's Response to Cerf. This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the document was vision (Patterson, 2003b). The other five characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent virtue (which by percentage was moderately prominent) that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The single most prominent virtue (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was empowerment

(Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, trust, and humility (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 June 11: A Knock at Midnight. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967e). The single most prominent virtue (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, trust, and humility (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The single most prominent virtue that appeared in this document was empowerment (Patterson, 2003b). The single least prominent virtue that appeared in the document was trust (Patterson, 2003b). Two virtues did not appear in the coding of this document: agapao love and humility (Patterson, 2003b).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual SCLC (King, 1967g). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The two least prominent virtues that appeared in the document were trust and vision (Patterson, 2003b). The other four characteristics also appeared in the coding of the document (Patterson, 2003b).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The single most prominent virtue (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1968 February 4: The Drum Major Instinct. This document was a sermon

delivered by King at Ebenezer Baptist Church (King, 1968a). The single most prominent virtue (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, trust, and humility (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1968 March 18: Address at Mass meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, humility, and trust (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent virtue that appeared in the coding of this document was empowerment (Patterson, 2003b). The three least prominent virtues that appeared in the document were vision, trust, and humility (Patterson, 2003b). The other three characteristics also appeared in the coding of the document (Patterson, 2003b).

Virtues Summary

Overall, all seven servant leadership virtues by Patterson (2003b) did appear in the coding. Listed in Table 11 are the seven virtues from most prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968 King's focus was more heavily weighted toward the virtue of empowerment. This seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The most prominent virtue appeared to support this in that King appeared to be consciously focused on the empowering aspects of developing people and entrusting others through understanding their needs (Patterson, 2003b).

Table 11: Patterson's (2003b) Quasiquantitative Virtues Model Coding Prominence

Seven virtues of servant leadership	Ttl avg %	Coding prominence
Empowerment	.23	Most
Agapao love	.13	Somewhat
Altruism	.10	Somewhat
Service	.09	Somewhat
Vision	.05	Least
Humility	.04	Least
Trust	.04	Least

Note. Virtues were derived from Patterson (2003b).

Sipe and Frick's Seven Pillars

This section provides each of King's 13 documents coded according to the seven servant leadership pillars by Sipe and Frick (2009). Each document was coded and displayed in table format. Each document was coded sequentially and

presented with the grouped words, frequencies/percentages, and assigned codes (see Appendix S). Following is a brief summary for each document coding.

1967 April 2: Letter from Jay H. Cerf to King and King's response to Cerf.

This was a personal correspondence from King to Jay H. Cerf in response to a related letter from Cerf (King, 1967a). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 April 4: Beyond Vietnam. This document was a speech delivered by King at Riverside Church (King, 1967b). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 April 4: Question-and-Answer Period Following Beyond Vietnam Speech. This document was the question-and-answer session following the speech delivered by King at Riverside Church (King, 1967c). The single most prominent pillar (which by percentage was moderately prominent) that appeared in the coding of this document was moral authority (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 April 9: The Three Dimensions of a Complete Life. This document was a sermon delivered by King at New Covenant Baptist Church (King, 1967d). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 June 11: A Knock at Midnight. This document was a sermon delivered

by King at New Covenant Baptist Church (King, 1967e). The single most prominent pillar (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was person of character (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 June 13: Telegram From King to Thurgood Marshall. This document was a telegram from King to Thurgood Marshall congratulating him on his appointment to the U.S. Supreme Court (King, 1967f). The two most prominent pillars that appeared in the coding of this document were systems thinker and puts people first (Sipe & Frick, 2009). The single least prominent pillar that appeared in the document was moral authority (Sipe & Frick, 2009). Only one pillar did not appear in the coding of this document: skilled communicator (Sipe & Frick, 2009).

1967 August 16: Where Do We Go From Here. This document was a speech that King delivered at the 10th annual SCLC (King, 1967g). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1967 August 27: Why Jesus Called a Man a Fool. This document was a sermon delivered by King at Mount Pisgah Missionary Baptist Church (King, 1967h). The single most prominent pillar (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were skilled communicator and foresight (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1968 February 4: The Drum Major Instinct. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968a). The single most prominent pillar (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were skilled

communicator and foresight (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1968 March 3: Unfulfilled Dreams. This document was a sermon delivered by King at Ebenezer Baptist Church (King, 1968b). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1968 March 18: Address at Mass Meeting at the Bishop Charles Mason Temple. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968c). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were skilled communicator and foresight (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1968 March 31: Remaining Awake Through a Great Revolution. This document was a sermon delivered by King at the National Cathedral (King, 1968d). The single most prominent pillar that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were skilled communicator and foresight (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

1968 April 3: I've Been to the Mountaintop. This document was a speech that King delivered at Bishop Charles Mason Temple (King, 1968e). The single most prominent pillar (which by percentage was assigned as moderately prominent) that appeared in the coding of this document was puts people first (Sipe & Frick, 2009). The two least prominent pillars that appeared in the document were foresight and skilled communicator (Sipe & Frick, 2009). The other four pillars also appeared in the coding of the document (Sipe & Frick, 2009).

Pillars Summary

Overall, all seven servant leadership pillars by Sipe and Frick (2009) did

appear in the coding. Listed in Table 12, are the seven pillars from most prominent to least prominent. According to the coding results in these 13 documents, it appeared that during the period from April 2, 1967 to April 3, 1968 King's focus was more heavily weighted toward the pillars of puts people first, systems thinker, person of character, and moral authority. This seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). The four most and moderately prominent pillars appeared to support this in that King appeared to be consciously focused on expressing genuine concern for others (Sipe & Frick, 2009), connecting ethical issues (Sipe & Frick, 2009), displaying the desire to serve something greater than himself (Sipe & Frick, 2009), and the setting standards and expectations of behavior (Sipe & Frick, 2009).

Table 12: Sipe and Frick's (2009) Quasiquantitative Pillars Model Coding Prominence

Seven pillars of servant leadership	Ttl avg %	Coding prominence
Puts people first	.20	Most
Systems thinker	.15	Moderately
Person of character	.14	Moderately
Moral authority	.14	Moderately
Compassionate collaborator	.12	Somewhat
Foresight	.04	Least
Skilled communicator	.03	Least

Note. Pillars were derived from Sipe and Frick (2009).

Quasiquantitative Summary

In summary, from the three qualitative models, all 24 servant leadership factors appeared among the 13 King-authored documents. In total, of the 24 factors

provided by order of prominence, five appeared to be most prominent: awareness (Spears, 1995), empowerment (Patterson, 2003b), commitment to the growth of people (Spears, 1995), conceptualization (Spears, 1995), and puts people first (Sipe & Frick, 2009); four appeared to be moderately prominent: foresight (Spears, 1995), systems thinker (Sipe & Frick, 2009), person of character (Sipe & Frick, 2009), and moral authority (Sipe & Frick, 2009); seven appeared as somewhat prominent: agapao love (Patterson, 2003b), compassionate collaborator (Sipe & Frick, 2009), altruism (Patterson, 2003b), healing (Spears, 1995), stewardship (Spears, 1995), service (Patterson, 2003b), and building community (Spears, 1995); and eight appeared as least prominent: vision (Patterson, 2003b), foresight (Sipe & Frick, 2009), humility (Patterson, 2003b), trust (Patterson, 2003b), empathy (Spears, 1995), skilled communicator (Sipe & Frick, 2009), persuasion (Spears, 1995), and listening (Spears, 1995).

Holistically, each model's servant leadership factors was represented to some varying degree within each complete set of 13 King documents. It should be noted, as observed through the individual document results, that each of the respective model factors did not appear in each of the individual King documents. This is what one would expect as each speech, sermon, and personal correspondence was discretely tailored to a specific audience and period in time. The significance of these results rested in that each of the 24 factors appeared throughout the King documents analyzed. It was interesting to note the levels of prominence among the four groupings of factors and their respective position among the list of factors. One can potentially observe that a leader utilizing this specific set of 24 factors (servant leadership), consciously or subconsciously (perhaps more so the former than the latter), may utilize—from a prioritized perspective—these factors in the order they appeared in the list when presenting/speaking/writing. This was the case for these 13 documents, which represented speeches, sermons, and written correspondence—and in the cases of the speeches and sermons, were most likely written prior to being spoken. It was also important to note that none of the 24 servant leadership factors are synonymous with one another; although some may appear to be very similar,

somewhat related, and consanguineous, each must be considered through a separate and individualized lens. Coding results for the factors in Table 13 were grouped by order of total average percentage prominence within each factor and model, then as a whole.

Table 13: Combined Quasiquantitative Model Coding Prominence

Factor	Servant leadership model	Total %	Coding prominence
Awareness	Spears' characteristics	.352	Most
Empowerment	Patterson's virtues	.232	Most
Commitment to growth of people	Spears' characteristics	.213	Most
Conceptualization	Spears' characteristics	.212	Most
Puts people first	Sipe and Frick's pillars	.199	Most
Foresight	Spears' characteristics	.188	Moderately
Systems thinker	Sipe and Frick's pillars	.148	Moderately
Person of character	Sipe and Frick's pillars	.137	Moderately
Moral authority	Sipe and Frick's pillars	.137	Moderately
Agapao love	Patterson's virtues	.128	Somewhat
Compassionate collaborator	Sipe and Frick's pillars	.117	Somewhat
Altruism	Patterson's virtues	.096	Somewhat
Healing	Spears' characteristics	.095	Somewhat
Stewardship	Spears' characteristics	.093	Somewhat
Service	Patterson's virtues	.092	Somewhat
Building community	Spears' characteristics	.078	Somewhat
Vision	Patterson's virtues	.049	Least
Foresight	Sipe and Frick's pillars	.044	Least
Humility	Patterson's virtues	.037	Least
Trust	Patterson's virtues	.036	Least

Factor	Servant leadership model	Total %	Coding prominence
Empathy	Spears' characteristics	.034	Least
Skilled communicator	Sipe and Frick's pillars	.033	Least
Persuasion	Spears' characteristics	.023	Least
Listening	Spears' characteristics	.010	Least

Note. Adapted from Patterson (2003b), Sipe and Frick (2009), and Spears (1995).

Quasiquantitative Interpretation of Results

Viewing the three models through their respective components while taking into consideration groupings and positions in Table 13, essential leadership patterns began to emerge. Through this quasiquantitative lens, a detailed level of textual significance and deliberateness appeared in King's writings and speeches. It would be false to presume that at this point in King's career his writings and speeches were anything but conscious and deliberate.

My interpretation, using inductive and deductive reasoning based upon the results of the qualitative analysis, suggests King made a conscious decision and effort that shifted from the elimination of segregation in the United States to that of the much broader reaching concept of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). This was observed and supported by the five most prominent servant leadership factors being—awareness (Spears, 1995), empowerment (Patterson, 2003b), commitment to the growth of people (Spears, 1995), conceptualization (Spears, 1995), and puts people first (Sipe & Frick, 2009)—and further supported through the four moderately prominent factors of foresight (Spears, 1995), systems thinker (Sipe & Frick, 2009), person of character (Sipe & Frick, 2009), and moral authority (Sipe & Frick, 2009). The factors in the most prominent and moderately prominent grouping may be viewed as conscious internal and external behaviors displayed by King.

The seven somewhat prominent factors of agapao love (Patterson, 2003b),

service (Patterson, 2003b), stewardship (Spears, 1995), healing (Spears, 1995), vision (Patterson, 2003b), altruism (Patterson, 2003b), humility (Patterson, 2003b), empathy (Spears, 1995), building community (Spears, 1995), foresight (Sipe & Frick, 2009), and foresight (Spears, 1995) appeared to provide the foundation for King's subconscious desires, underpinnings, and attitudes within his leadership style. The eight least prominent factors of vision (Patterson, 2003b), foresight (Sipe & Frick, 2009), humility (Patterson, 2003b), trust (Patterson, 2003b), empathy (Spears, 1995), skilled communicator (Sipe & Frick, 2009), persuasion (Spears, 1995), and listening (Spears, 1995) should not and do not suggest lesser importance or significance but rather cognitive, conative, and inherent character-related internal workings of King's leadership ethos. This interpretation too seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of the much broader reaching concept of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986).

Final Analysis and Results

The final analysis was conducted through the comparing and contrasting of results between the qualitative analysis and the quasiquantitative analysis through the utilization of inductive and deductive reasoning. The method itself was rather rudimentary; however, it can be very effective for isolating patterns and consistencies between one or more sets of results. Results from the final analysis are presented in the same format as the previous two analyses.

Spears' 10 Characteristics

This section provides the assimilated results of King's 13 documents being compared and contrasted between the qualitative and the quasiquantitative analyses according to the 10 servant leadership characteristics by Spears (1995). Each document was compared and displayed in a compiled table format (see Appendix T). Following is a brief summary for each assimilated prominence table. Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Characteristics Summary

Overall, all 10 servant leadership characteristics by Spears (1995) did appear in the coding. Listed in Table 14 are the 10 characteristics from most prominent to least prominent in a side-by-side comparison. The characteristics that were in the same position were the two most prominent characteristics of awareness (Spears, 1995) and commitment to the growth of people (Spears, 1995); and the least prominent characteristic was listening (Spears, 1995). Characteristics that were not in the same position but were in the same level of somewhat prominent were stewardship (Spears, 1995) and healing (Spears, 1995). The commonality of the top two prominent characteristics further supported that King appeared to be more heavily focused toward the characteristics of awareness (Spears, 1995) and commitment to the growth of people (Spears, 1995) during the period from April 2, 1967 to April 3, 1968. This seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation with United States to global human rights (Branch, 2006; Frady, 2006; Garrow, 1986).

Table 14: Spears' Final Analysis Characteristics Model Results Comparison

Qualitative servant leadership model coding prominence		Quasiquantitative model coding prominence	
Characteristic	Coding prominence	Characteristic	Coding prominence
Awareness	Most	Awareness	Most
Commitment to growth of people	Most	Commitment to growth of people	Most
Persuasion	Moderately	Conceptualization	Most
Conceptualization	Moderately	Foresight	Moderately
<i>Stewardship</i>	<i>Somewhat</i>	<i>Healing</i>	<i>Somewhat</i>
<i>Healing</i>	<i>Somewhat</i>	<i>Stewardship</i>	<i>Somewhat</i>
Empathy	Somewhat	Building community	Somewhat
Building community	Somewhat	Empathy	Least
Foresight	Somewhat	Persuasion	Least
Listening	Least	Listening	Least

Note. Characteristics were derived from Spears (1995). Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Patterson's Seven Virtues

This section provides the assimilated results of King's 13 documents being compared and contrasted between the qualitative and the quasiquantitative analyses according to the seven servant leadership virtues by Patterson (2003b). Each document was compared and displayed in a compiled table format (see Appendix U). Following is a brief summary for each assimilated prominence table. Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Virtues Summary

Overall, all seven servant leadership virtues by Patterson (2003b) did appear in the coding. Listed in Table 15 are the seven virtues from most prominent to least prominent in a side-by-side comparison. The virtues that were in the same position were the two most prominent virtues of empowerment (Patterson, 2003b), and agapao love (Patterson, 2003b); and the least prominent virtue was trust (Patterson, 2003b). Virtues that were not in the same position but were in the same level of somewhat prominent were service (Patterson, 2003b) and altruism (Patterson, 2003b). The commonality of the top two prominent virtues further supported that King appeared to be more heavily focused toward the virtues of empowerment (Patterson, 2003b) and agapao love (Patterson, 2003b) during the period from April 2, 1967 to April 3, 1968. This too seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986).

Table 15: Patterson’s Final Analysis Virtues Model Results Comparison

Qualitative servant leadership model coding prominence		Quasiquantitative model coding prominence	
Virtue	Coding prominence	Virtue	Coding prominence
Empowerment	Most	Empowerment	Most
Agapao love	Somewhat	Agapao love	Somewhat
<i>Service</i>	<i>Somewhat</i>	<i>Altruism</i>	<i>Somewhat</i>
Vision	Somewhat	<i>Service</i>	<i>Somewhat</i>
<i>Altruism</i>	<i>Somewhat</i>	Vision	Least
Humility	Somewhat	Humility	Least
Trust	Least	Trust	Least

Note. Virtues were derived from Patterson (2003b). Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Sipe and Frick's Seven Pillars

This section provides the assimilated results of King's 13 documents being compared and contrasted between the qualitative and the quasiquantitative analyses according to the seven servant leadership pillars by Sipe and Frick (2009). Each document was compared and displayed in a compiled table format (see Appendix V). Following is a brief summary for each assimilated prominence table. Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Pillars Summary

Overall, all seven servant leadership pillars by Sipe and Frick (2009) did appear in the coding. Listed in Table 16 are the seven pillars from most prominent to least prominent in a side-by-side comparison. Notably, none of the pillars were in the same position. What was interesting to note, however, was that the pillar of puts people first (Sipe & Frick, 2009) did occupy the second position from the top in the qualitative analysis and the top position in the quasiquantitative analysis; and the pillar of foresight (Sipe & Frick, 2009) was second from the bottom in both analyses. The pillar that was not in the same position but was in the same level of moderately prominent was person of character (Sipe & Frick, 2009). The common aspect that one of the pillars occupied either the first or second position in both analyses further supported that King appeared to be more heavily focused toward the pillar of puts people first (Sipe & Frick, 2009) during the period from April 2, 1967 to April 3, 1968. This also seemed reasonable considering there appeared to be a centralized shift in King from the elimination of segregation in the United States to that of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986).

Table 16: Sipe and Frick’s Final Analysis Pillars Model Results Comparison

Qualitative servant leadership model coding prominence		Quasiquantitative model coding prominence	
Pillar	Coding prominence	Pillar	Coding prominence
Moral authority	Most	<i>Puts people first</i>	<i>Most</i>
<i>Puts people first</i>	<i>Moderately</i>	Systems thinker	Moderately
Skilled communicator	Moderately	Person of character	Moderately
Compassionate collaborator	Moderately	Moral authority	Moderately
Person of character	Moderately	Compassionate collaborator	Somewhat
<i>Foresight</i>	<i>Somewhat</i>	<i>Foresight</i>	<i>Least</i>
Systems thinker	Least	Skilled communicator	Least

Note. Pillars were derived from Sipe and Frick (2009). Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Final Analysis Summary

In summary, from the aggregated level of prominence comparison between the three qualitative models, three servant leadership factors appeared in the same position with the same level of prominence—awareness (Spears, 1995), empowerment (Patterson, 203b), and commitment to the growth of people (Spears, 1995)—and were all grouped as most prominent in respective order and position. Listening (Spears, 1995) was grouped as the least prominent by both analyses. The servant leadership factor of puts people first (Sipe & Frick, 2009) occupied the fifth position from the top in both analyses and was grouped as moderately prominent in the qualitative analysis and grouped as most prominent in the quasiquantitative analysis. In total, eight other servant leadership factors from both analyses shared the same level of prominence but with a different position: person of character (Sipe & Frick, 2009) was grouped in moderately prominent; agapao love (Patterson, 2003b), service (Patterson, 2003b), stewardship (Spears, 1995), healing (Spears, 1995), altruism (Patterson, 2003b), and building community (Spears, 1995) were all grouped as somewhat prominent; and trust (Patterson, 2003b) was grouped as least prominent. From a holistic perspective, each model's servant leadership factors were represented to some varying degree within each complete set of 13 King documents across both analyses. The significance of these results rested in that not only did each of the 24 factors appear among all 13 of the King documents analyzed, which were authored from April 2, 1967 to April 3, 1968, but rather, and more importantly, a cross-over of results similarity was observed among 13 (54%) of the servant leadership factors between the two analyses. Results for the aggregated prominence grouping of servant leadership factors from the two analyses and three servant leadership models is in Table 17. Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Table 14: Combined Qualitative and Quasiquantitative Model Coding Prominence Comparison

Qualitative model (i.e., Table 8)	Servant leadership model	Coding prominence	Quasiquantitative model (i.e., Table 13)	Servant leadership model	Coding prominence
Awareness	Spears' characteristics	Most	Awareness	Spears' characteristics	Most
Empowerment	Patterson's virtues	Most	Empowerment	Patterson's virtues	Most
Commitment to growth of people	Spears' characteristics	Most	Commitment to growth of people	Spears' characteristics	Most
Moral authority	Sipe and Frick's pillars	Most	Conceptualization	Spears' characteristics	Most
<i>Puts people first</i>	<i>Sipe and Frick's pillars</i>	<i>Moderately</i>	<i>Puts people first</i>	<i>Sipe and Frick's pillars</i>	<i>Most</i>
Skilled communicator	Sipe and Frick's pillars	Moderately	Foresight	Spears' characteristics	Moderately
Persuasion	Spears' characteristics	Moderately	Systems thinker	Sipe and Frick's pillars	Moderately
Conceptualization	Spears' characteristics	Moderately	<i>Person of character</i>	<i>Sipe and Frick's pillars</i>	<i>Moderately</i>
Compassionate collaborator	Sipe and Frick's pillars	Moderately	Moral authority	Sipe and Frick's pillars	Moderately
<i>Person of character</i>	<i>Sipe and Frick's pillars</i>	<i>Moderately</i>	<i>Agapao love</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>

Qualitative model (i.e., Table 8)	Servant leadership model	Coding prominence	Quasiquantitative model (i.e., Table 13)	Servant leadership model	Coding prominence
			Compassionate		
<i>Agapao love</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>	collaborator	Sipe and Frick's pillars	Somewhat
<i>Service</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>	<i>Altruism</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>
<i>Stewardship</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>	<i>Healing</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>
<i>Healing</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>	<i>Stewardship</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>
Vision	Patterson's virtues	Somewhat	<i>Service</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>
			<i>Building</i>		
<i>Altruism</i>	<i>Patterson's virtues</i>	<i>Somewhat</i>	<i>community</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>
Humility	Patterson's virtues	Somewhat	Vision	Patterson's virtues	Least
Empathy	Spears' characteristics	Somewhat	Foresight	Sipe and Frick's pillars	Least
<i>Building community</i>	<i>Spears' characteristics</i>	<i>Somewhat</i>	Humility	Patterson's virtues	Least
Foresight	Sipe and Frick's pillars	Somewhat	<i>Trust</i>	<i>Patterson's virtues</i>	<i>Least</i>
Foresight	Spears' characteristics	Somewhat	Empathy	Spears' characteristics	Least

Qualitative model (i.e., Table 8)	Servant leadership model	Coding prominence	Quasiquantitative model (i.e., Table 13)	Servant leadership model	Coding prominence
Systems thinker	Sipe and Frick's pillars	Least	Skilled communicator	Sipe and Frick's pillars	Least
<i>Trust</i>	<i>Patterson's virtues</i>	<i>Least</i>	Persuasion	Spears' characteristics	Least
Listening	Spears' characteristics	Least	Listening	Spears' characteristics	Least

Note. Adapted from Patterson (2003b), Sipe and Frick (2009), and Spears (1995). Standard bold text denotes servant leadership factors with the same level of prominence, order, and position; italicized bold text denotes servant leadership factors with same level of prominence but different order.

Final Analysis Interpretation of Results

Viewing the three models through their respective components while taking into consideration groupings and positions in Table 17, essential leadership patterns began to emerge. Through the lens of the final analysis, a detailed level of textual significance and deliberateness appeared in King's writings and speeches. Again, it would be false to presume that at this point in King's career his writings and speeches were anything but conscious and deliberate efforts displaying the inner workings of his mind, inner self, and his ethos.

My interpretation using inductive and deductive reasoning based upon the results of the final analysis also suggested and further supported that King made a conscious decision and effort that shifted from the elimination of segregation in the United States to that of the much broader reaching concept of global human rights (Branch, 2006; Frady, 2006; Garrow, 1986). This was observed and supported most conspicuously by the commonality among four of the top five most/moderately prominent servant leadership factors of same/similar position between the two analyses—awareness (Spears, 1995), empowerment (Patterson, 2003b), commitment to the growth of people (Spears, 1995), and puts people first (Sipe & Frick, 2009). These four factors were further supported through the seven moderately/somewhat prominent shared commonality factors of person of character (Sipe & Frick, 2009), agapao love (Patterson, 2003b), altruism (Patterson, 2003b), service (Patterson, 2003b), stewardship (Spears, 1995), healing (Spears, 1995), and building community (Spears, 1995). The factors of commonly shared same/similar position contributed to a level of consistency within the results, and their relevance to King's approach on leadership, and internal and external behaviors he displayed. The two least prominent shared factors between the two analyses were trust (Patterson, 2003b) and listening (Spears, 1995). The factor of listening (Spears, 1995) should not and did not suggest lesser importance or significance but rather the cognitive, conative, and inherent character related internal workings of King's leadership ethos. This interpretation seemed reasonable considering there appeared an order of priority during King's speeches and sermons. The goal of the oratories most likely was not to listen at that time but rather to communicate a message.

Likewise, the factor of trust (Patterson, 2003b) was also not usually accomplished through the act of speaking but rather represented through one's actions. The overall commonality, similarity, and consistency between the results of the qualitative and quasiquantitative analyses suggested that the accuracy and validity of the analyses were robust, reliable, compatible, and coherent in their representation, representativeness, and execution.

Expert Review

This section discusses the results of the actual responding pool of reviewers. A total of 19 potential external expert reviewers were approached via email to participate in the expert review for this study; eight for Martin Luther King, Jr. studies, four for servant leadership studies, and seven for qualitative research studies. A total of four potential reviewers accepted the invitation—one for Martin Luther King, Jr. studies, three for servant leadership studies, and zero for qualitative research studies. Listed below is the breakout of external reviewers who agreed to participate in the expert review.

1. Martin Luther King, Jr. studies
One professor from Arizona State University
2. Servant Leadership studies
One professor from Erasmus University
One professor from University of Queensland
One professor from Monash University
3. Qualitative research studies
Zero external invitees accepted invitations

A total of 11 potential internal expert reviewers were approached via email to participate in the expert review for this study—two for Martin Luther King, Jr. studies, five for servant leadership studies, and four for qualitative research studies. A total of eight potential reviewers accepted the invitation—two for Martin Luther King, Jr. studies, three for servant leadership studies, and three for qualitative research studies. Listed below is the breakout of internal reviewers who agreed to participate in the expert review.

1. Martin Luther King, Jr. studies
Two doctoral alumni from Regent University
2. Servant leadership studies
Three doctoral alumni from Regent University
3. Qualitative research studies
Two professors from Regent University
One doctoral alumnus from Regent University

A total of 12 invitees accepted the invitation as expert reviewers for this study—three for Martin Luther King, Jr. studies, six for servant leadership studies, and three for qualitative research studies. An effort was made to further mitigate perceived potential bias and maintain a high ethical level of review by ensuring none of the Regent University alumni reviewers were from my doctoral cohort, and none of the Regent University professors that were reviewers were participants on my dissertation board or was my dissertation chair/advisor. A final effort to further mitigate perceived potential bias in the study ensured that none of the reviewers were the original authors of the three qualitative models used in the analysis of this study. In the end, a total of nine invitees (75%) participated as expert reviewers by submitting reviews for this study—two for Martin Luther King, Jr. studies, four for servant leadership studies, and three for qualitative research studies.

1. Martin Luther King, Jr. studies
One professor from Arizona State University
One doctoral alumnus from Regent University
2. Servant leadership studies
One professor from Erasmus University
Three doctoral alumni from Regent University
3. Qualitative research studies
Two professors from Regent University
One doctoral alumnus from Regent University

Reviewers who participated were asked to provide a one to two page typewritten review, either single or double spaced, in 10 or 12 font. It was indicated in the request that reviewers could provide additional pages at their discretion.

Reviews were to be limited in scope to the specific review lens they were asked to review for based upon their respective areas of specialized knowledge. Reviewers' comments and feedback were also further specified to focus on content quality and accuracy—grammar, spelling, punctuation. The intent was for the review to not become an editing exercise but rather have the reviewers strictly focus comments and feedback through their respective lenses.

Dr. Martin Luther King Studies Expert Reviews

A total of two expert reviewers provided responses and feedback through the Martin Luther King, Jr. lens. Each review provided valuable information, insight, and support that were taken under advisement.

The first reviewer was the professor from Arizona State University and provided a concise and somewhat limited review. The reviewer stated, "I haven't read anything like this before, so I appreciate your angle about servant leaders" and followed up by stating, "I am glad you mention Fannie Lou Hamer in that respect." The reviewer's final comments were regarding specific clarification pertaining to Malcolm X, and the expressed comments were taken into consideration and advisement.

The second reviewer was a Regent University alumni. This reviewer stated, "To fully examine and understand the conceptual framework of servant leadership theories and models, this reviewer agrees that it is best viewed through the descriptive lens of qualitative design" and "The breadth and depth of servant leadership models displayed in this dissertation is quite prodigious and more than impressive." The reviewer prefaced his or her comments of this discourse by stating,

This reviewer was asked to give an appraisal of the validity of this work in relation to its characterization of Martin Luther King, Jr. While a strong argument could be made that Dr. King's leadership style could also be characterized as charismatic, he is possibly the epitome of a faithful servant leader in the post-modern era of American society.

The reviewer noted, "While it is clearly evident that the researcher succeeded in achieving a 'robust qualitative process' to empirically define servant-leaders, direct source material from the actual case subject, Dr. Martin Luther King, was less

evident” and suggested that, due to the plethora of King material available, “this paper should go a little deeper by examining three to five more source documents (sermons, speeches, correspondence, etc.) from that time period to gain a deeper perspective of shifts in MLK’s mood that will strengthen the topic.” The reviewer concluded, “This study ultimately succeeded in defining Dr. Martin Luther King, Jr. through its identified qualitative servant-leadership models but the case could be even stronger using more direct source material from Dr. King.” A final observation included that King-authored documents were not retrieved/sourced from the The King Center in Atlanta, Georgia. This note was specifically addressed in the Future Research section in Chapter 5.

In summary, the comments appeared positive. Statements from both reviewers seemed to express appreciation for the endeavor. The latter review noted potential opportunities for consideration in the area of increasing direct source material regarding King.

Servant Leadership Studies Expert Reviews

A total of four expert reviewers provided responses and feedback through the servant leadership lens. Each review provided valuable information, insight, and support that were taken under advisement.

The first reviewer was the professor from Erasmus University. The reviewer noted that there appeared to be a potential bias toward literary works versus peer-reviewed works and suggested that recent work by Van Dierendonck (2011) and other later findings from 2012 and 2013 should be considered as a valuable additions to the final chapter, though most were in the realm of quantitative servant leadership. The reviewer also stated, “As far as I can see, it [this dissertation] is the most thorough biographical analysis of an influential politically active person, looking through the servant leadership lens” and “Strong points are the extensiveness with which the literature is treated.” The reviewer continued stating, “Chapter 2 gives a thorough overview of the main models and thinking on servant leadership, which is then translated into the analysis framework for the texts that Martin Luther King wrote.” This reviewer also indicated, “The main contribution is that it gives—probably for the first time—a good insight into which aspects of

servant leadership Martin Luther King embraced, and which were of lesser importance.” An additional point mentioned was

Another point that I liked is that the dissertation points towards weaknesses of previous qualitative servant leadership identification studies. We may have the inclination to just cite them [leaders/people] as “proof” of servant leadership. After reading the pages 74-83, I realized that we need to be more careful to not do so.

The reviewer concluded, “I estimate the current work sets a new standard on how future qualitative studies should be done.”

The second reviewer was a Regent University alumni. The reviewer stated, “This researcher provided an integrated overview of the research on servant leadership.” The reviewer also provided concurrence regarding the lack of or nonexistence of servant leadership based research involving Martin Luther King, Jr. by stating, “No research on MLK, Jr. as a servant leader was found in any literature review.” The reviewer also indicated, “This researcher utilized key MLK, Jr. documents and correspondence as basis for servant leadership characteristics” and “wisely selected a balance between public speeches, and other communication and correspondence as basis for study.” The reviewer also observed that McGee-Cooper and Trammell (2002, 2011) were cited in this discourse and offered, “These consultants offer insight into the nature of servant leadership in the business world and through communication and correspondence which correlates with the correspondence selections.” Reviewer concern regarding the need to provide clarity surrounding the use of the word prominent/prominence was addressed and incorporated as viable feedback and critiquing. The reviewer noted, “Offering clarity on the meaning of prominence will only serve to validate the findings.” The reviewer also observed that no King-authored documents were selected from the The King Center in Atlanta, Georgia. This note is specifically addressed in the Future Research section in Chapter 5.

The third reviewer was a Regent University alumni. The reviewer stated that the method of triangulation included in this study “increases reliability for the process of identifying contemporary servant leader.” The reviewer continued:

This study, if successful, also allows a unique method of identifying servant leaders from a historical perspective. That is, most servant leadership instruments that measure servant leadership (as opposed to culture or organizational servant leadership) use qualitative, quantitative or combination of each to measure a potential servant leader that is still living. However, the methodology used in this study incorporates (by default if you will) a historical research approach.

The reviewer further stated, “This may allow for conducting not only contemporary servant leadership assessments, but also ancient servant leadership assessments, e.g., 500, 1,000, 2000, years, etc., provided creditable and authentic evidences, such as writings, exist.” The reviewer observed the several occurrences of overlapping/commonality among the qualitative and quasiquantitative analyses, as displayed in the results in the final analysis. The reviewer concluded, that “This further increases reliability of using these characteristics or concepts for coding from source documents.”

The fourth reviewer for this section was a Regent University alumni. This review was only a partial review whereby comments were limited to only the first two chapters. The reviewer noted concern over potential issues with verbiage-based researcher bias on my part. Additionally, the reviewer noted a need for clarity regarding the definitions of servant leadership written by their respective original authors.

In summary, reviewers indicated that they appreciated the approach to servant leadership within this study. Other positive statements included the thoroughness of the servant leadership analysis, extensiveness of the literature review, breadth and choice of documents analyzed, and the effective incorporation of a triadic/quadratic approach. An additional statement suggested a need to mitigate verbiage that potentially increased researcher bias.

Qualitative Research Studies Expert Reviews

A total of three expert reviewers provided responses and feedback through the qualitative research lens. Each review provided valuable information, insight, and support that were taken under advisement.

The first reviewer was a Regent University professor. The reviewer stated, “The document appears to be well constructed and logical with content accuracy,

which is limited to the construct of servant leadership from a personal characteristics perspective.” The reviewer continued, “I personally believe the contextual components are a profound consideration of leadership; and that one may operationally define leadership under the auspices of social cognitive theory.” The reviewer added, “The central question of the study (p.11; the subquestions; and secondary questions appear to be logical and interesting; I also believe these questions will certainly add value to this inquiry.” The reviewer stated regarding the accuracy and content that “this study appears to contain requisite content accuracy, qualitative rigor; and includes appropriate choices for the documents of life, which add validity to the study.” Regarding other facets of the study the reviewer indicated, “The Laconic Bibliographical Summary of Martin Luther King, Jr. was informative and highly valuable to the logical progression of the inquiry.” The reviewer concluded by stating, “This study will make a contribution to the body of research related to both the subject of inquiry; and the construct of servant leadership.”

The second reviewer was a Regent University professor. The reviewer stated the author of the dissertation “argues that quantitative methods may provide an incomplete picture of the research subject (i.e., the person being examined as a potential servant leader) and that qualitative methods may support the identification of the servant leader,” and added, “This argument appears relevant.” The reviewer stated that the purpose appeared to be consistent with the research problem. The reviewer did indicate concern regarding potential alignment disparity between the purpose of the study and the research questions. The reviewer also stated regarding the document quantity being analyzed “that the ability of the RQP [robust qualitative process] to identify a servant leader is heavily dependent upon the representativeness of the documents analyzed” and suggested to ensure process robustness that “guidelines regarding the analysis of some type of representative array of documents” are iterated and included into the study.

The third reviewer was a Regent University alumni. The reviewer stated, “This dissertation is potentially a valuable report,” and that it “has the potential to be a valuable extension to the extant literature.” The reviewer did express concern

over potential cohesiveness throughout the study. The reviewer also expressed concern regarding potential limitations within the study in the area of triangulation. The reviewer stated, “Findings supported by coding and corroborated by coding mirrored in the operationalization of phenomenon by the three main [model] authors,” and “It is possible that King may be characterized as a contemporary servant leader.”

In summary, two of the reviewers expressed the dissertation argument was valid. One reviewer indicated that there may be an issue of qualitative cohesiveness, while another felt “this study appears to contain requisite content accuracy, qualitative rigor.” Similarly, one reviewer indicated that the central question and the related sub- and secondary questions may not quite be properly aligned, while another reviewer stated that they seemed logical. Two of the reviewers stated the study may indicate that King may possibly be considered “a contemporary servant leader,” and the other expressed that the study will contribute to both the extension of Martin Luther King studies and servant leadership studies.

Expert Reviews Summary

Ultimately, the reviews, albeit slightly mixed, were for the most part positively aligned with the accuracy and content of the first four chapters. As noted by the reviewers, there were a couple of areas that needed attention to increase the quality of the document structure itself. Perhaps some of the most notable and erudite statements included the following:

The breadth and depth of servant leadership models displayed in this dissertation is quite prodigious and more than impressive. (Second Martin Luther King, Jr. reviewer)

It is clearly evident that the researcher succeeded in achieving a “robust qualitative process” to empirically define servant-leaders. (Second Martin Luther King, Jr. reviewer)

This study ultimately succeeded in defining Dr. Martin Luther King, Jr. through its identified qualitative servant-leadership models. (Second Martin Luther King, Jr. reviewer)

As far as I can see, it is the most thorough biographical analysis of an influential politically active person, looking through the servant leadership lens. (First servant leadership reviewer)

I estimate the current work sets a new standard on how future qualitative studies should be done. (First servant leadership reviewer)

This [process] may allow for conducting not only contemporary servant leadership assessments, but also ancient servant leadership assessments, e.g., 500, 1,000, 2000, years, etc., provided creditable and authentic evidences, such as writings, exist. (Third servant leadership reviewer)

This study will make a contribution to the body of research related to both the subject of inquiry; and the construct of servant leadership. (First qualitative reviewer)

Based upon these and other comments discussed, overall, all nine of the expert reviews appeared to be fairly consistently aligned in their comment content feedback.

Summary

The 13 King authored documents analyzed were comprised of 88 total pages of single-spaced text. The shortest document was one half pages; the longest was 13.5 pages. This equated to some 443 paragraphs and approximately 2,698 sentences. These 13 documents then produced a combined total of 46,496 words, which were reduced by ATLAS.ti6® software to 12,534 individual words that were utilized and repeated in King's 13 documents. These words were grouped via first-cycle coding to produce 1,160 textual groupings. Those groupings were then further coded according to the three servant leadership models and their assimilated 24 servant leadership factors.

A final reminder is necessary regarding the reading of the document analyses. It is easy to slip into the mode of perceiving that the results of the analyses may need more direct correlation to the individual documents' internal content and the documents' overall message from King (document content analysis); though this would be desirable, it was not the purpose of the analyses. Rather, the purpose of the analyses was to determine if pieces of the document content were reflective of the servant leadership factors from the three chosen qualitative models.

Analysis results and expert reviewer comments appeared to be in positive

alignment. All candid constructive feedback from the reviewers was appreciated, taken under consideration, and addressed and incorporated as deemed appropriate. The results of the analyses appeared to incorporate sufficient rigor, reliability, and validity, which was confirmed by several of the reviewers' comments. The lenses of Martin Luther King, Jr. studies, servant leadership studies, and qualitative research studies also appeared to be appropriate avenues for reviewer feedback.

Perhaps the most obvious aspect of the document analyses to iterate was that King did not consciously decide to meet/utilize the specifically termed criterion/factors within the three servant leadership models, as the servant leadership models themselves had not been published prior to his death. As was noted in Chapter 2's literature review, though the term servant leadership may not have been coined during King's lifetime, this did not preclude King from the utilization of its many identified various factors, which included the 24 used as the premise for these analyses. In fact, it was noted that servant leadership concepts are traced back to biblical teachings (Greenleaf, 1977; Hannay, 2009; Kretzschmar, 2002; Miller, 1995; Moon, 1999; Patterson, 2003; Sendjaya & Sarros, 2002) as well as other core religious and belief systems (Spears, 1998). King's religious upbringing and affiliation within the church most conceivably must have facilitated and provided/contributed to his incorporation and utilization of several of the identified servant leadership factors for this study.

Chapter 5 – Discussion

Patton stated, “Thick, rich description provides the foundation for qualitative analysis and reporting” (p. 437). Patton continued that through “thick, rich descriptions” (p. 437), “we can understand the phenomenon studied and draw our own interpretations about meanings and significance” (p. 438). Patton continued, “Description is thus balanced by analysis and interpretation” (p. 503). Patton also conveyed that there was a marked distinction between interpretation and description. He elaborated, “Interpretation involves explaining the findings, answering ‘why’ questions, attaching significance to particulate results, and putting patterns into an analytic framework” (p. 438) and emphasized that description comes before interpretation.

This final chapter provides the interpretation of the results described in Chapter 4. Each of the three servant leadership models utilized in the analyses is addressed, as are the three areas of expert review. This chapter also addresses the qualitative process, further potential limitations of study discovered, and implications and future research. The chapter closes with the conclusions of the study and a few final thoughts.

Findings from the Models

Prior to providing the findings, eight audio recordings of King’s speeches and sermons from April 2, 1967 to April 3, 1968 were listened to in order to gain additional insight and perspective regarding King. Elements from King’s audio-filed speeches and sermons that were considered, and potentially affected the interpretations provided, were pace, tone, tempo, oratorical emphasis (in essence how the words and sentences were said), and perceived mood, physical state (i.e., being tired or exhausted), enthusiasm, and humor. The importance of listening to the recordings was to facilitate an accurate interpretation and awareness of the messages themselves as delivered by King.

The audio recordings were retrieved from the Martin Luther King, Jr. and the Global Freedom Struggle: Documents collection website within Stanford University in Stanford, California. The recordings were colocated with their

corresponding transcriptions (used in this study) in the collection at Stanford University. The eight King speeches/sermons listed include the date delivered, title, location (if available), and duration of recording in minutes and seconds (which may or may not represent the entire corresponding transcription). Total recording time from the eight recordings listened to above was 5 hours, 16 minutes, and 42 seconds.

1. 1967 April 4: Beyond Vietnam; New York, New York (56:37)
2. 1967 April 9: The Three Dimensions of a Complete Life; Chicago, Illinois (41:03)
3. 1967 June 11: A Knock at Midnight; (39:50)
4. 1967 August 27: Why Jesus Called a Man a Fool; Chicago, Illinois (27:04)
5. 1968 February 4: The Drum Major Instinct; (39:11)
6. 1968 March 3: Unfulfilled Dreams; Atlanta, Georgia (22:55)
7. 1968 March 31: Remaining Awake Through a Great Revolution; Washington, DC (46:49)
8. 1968 April 3: I've Been to the Mountaintop; Memphis, Tennessee (43:13)

Spears' 10 Characteristics

The results from Spears' (1995) model showed King displayed all 10 characteristics of Spears' model in varying degrees of prominence. When the results were assimilated for this model, the characteristics that appeared as most prominent for both qualitative and quasiquantitative analyses were awareness, and commitment to the growth of people and included conceptualization for the quasiquantitative analysis. This consistency provided insight into King's approach to delivering information. King wanted to display his own self-awareness (awareness) to the masses while helping to expand the awareness of the community (commitment to the growth of people) through communicating his conceptualization of national and international events and the different needs of the people at home in America. The characteristics that appeared as moderately prominent for the qualitative analysis were persuasion and conceptualization and conceptualization and foresight for the quasiquantitative analysis. King accomplished displaying his awareness, commitment to the growth of people, and

conceptualization through the incorporation of persuasive oratorical elements; a strong conceptualization of events and patterns on a macro level; and foresight from past, present, and potential future outcomes of events. That is to say he conveyed his understanding of the inter- and intrarelations of events occurring in the United States and abroad. Through these characteristics, King displayed his self-awareness, commitment to growing people, through an integrated conceptualized understanding and foresight, and oratorical and written persuasion. Examples of this can be heard and observed in several of King's speeches and sermons (King, 1967a, 1967d, 1967e, 1968a, 1968d).

The five characteristics that appeared as somewhat prominent in the qualitative analysis were stewardship, healing, empathy, building community, and foresight and listening as the one characteristic that appeared as least prominent. In the quasiquantitative analysis, the three characteristics that appeared as somewhat prominent were healing, stewardship, and building community and empathy, persuasion, and listening appeared as least prominent. These characteristics provided a foundational underpinning for the characteristics King outwardly displayed through his communications. Examples of each of these characteristics were observed in results stemming from his path of support for nonviolence in America and abroad (Garrow, 1986) and his support of the needs of the people in America, such as Operation Breadbasket and the Poor People's Campaign (Garrow, 1986). Specifically, listening was evident as a foundational underpinning because King's active listening did not occur during his communications/oratories but rather prior to his deliveries. What King heard while listening to the needs of people was processed and the necessary applicable information was thereby addressed and incorporated into his various speeches, sermons, and correspondences and was thereby displayed through his direct involvement in those related activities. One example of King displaying listening during his final months and days was when he focused on the needs of the people by presenting on behalf of the sanitation workers in Memphis on April 3, 1968 (King, 1968e; Memphis Sanitation, 2013).

There is a duality of sorts with a couple of the characteristics, specifically foresight and persuasion, where, similar to listening, each can possess both facets of being active and foundational in nature. Specifically, foresight was displayed through verbalization in a speech/sermon or incorporated into the fundamentals of the written content of a personal correspondence, and it was also integrated into a facet of his conceptualization of events and circumstances. Similarly, persuasion was observed in oratories, written works, and conceptualized in his cognitive thought process.

Patterson's Seven Virtues

The results from Patterson's (2003b) model showed King displayed all seven virtues of Patterson's model in varying degrees of prominence. When the results were assimilated for this model, the virtue that appeared as most prominent for both qualitative and quasiquantitative analyses was empowerment. This consistency provided insight into King's approach to delivering information. King displayed his ability to empower people through the messages and information contained in his speeches and sermons. Indeed, his ability to empower others was realized and observed through the many successes throughout his career. During his last year, and the period of focus for this study however, his ability to empower can be observed through the actions by the American people pertaining to continued support against the violence in Vietnam. It can also be observed in the positive audience responses in his final speech *I've Been to the Mountaintop* (King, 1968e) in April 1968 and in the resulting effects of the strike in favor of the sanitation workers in Memphis later that same month (Memphis Sanitation, 2013). There were no virtues that appeared as moderately prominent in the qualitative or quasiquantitative analysis.

The five virtues that appeared as somewhat prominent in the qualitative analysis were agapao love, service, vision, altruism, and humility and trust as the one virtue that appeared as least prominent. In the quasiquantitative analysis, the two virtues that appeared as somewhat prominent were agapao love and service; and vision, humility, and trust appeared as least prominent. These virtues provided a foundational underpinning for the virtues King outwardly displayed through his

communications and involvement. Specifically in the case of *agapao love*, this was evident as a foundational underpinning because of King's active involvement in protesting the violence in Vietnam and race-based violence in the United States. The virtues of service, vision, altruism, humility, and trust were also evident as underpinnings as King continued his involvement and support for Operation Breadbasket, the Poor People's Campaign, and groups like the sanitation workers in Memphis (Branch, 2006; Garrow, 1986). Also, similar to the characteristic of listening by Spears (1995), the virtue of trust was observed, as an example, during his final months and days when he focused on the needs of the people by presenting on behalf of the sanitation workers in Memphis on April 3, 1968 (King, 1968e; Memphis Sanitation, 2013). Trust was exhibited through his commitment to support the cause of sanitation workers and his follow through in his effectiveness. This type of action built trust between King and his followers and also built trust among the followers themselves through coming together for a common cause.

Here again there is a duality of sorts with a couple of the virtues, specifically vision and humility, where, similar to listening from Spears' (1995) model, both can possess facets being active and foundational in nature. Specifically, both vision and humility were displayed through verbalization in his speeches/sermons and incorporated into the fundamentals of the written content. Fundamentally, vision was also integrated into a facet of his conceptualization of events and circumstances; whereas humility was similarly observed incorporated into his in oratories, written works, and conceptualized in his cognitive thought process.

Sipe and Frick's Seven Pillars

King displayed all seven pillars of Sipe and Frick's (2009) model in varying degrees of prominence. The pillars from this model displayed a degree of consistency that was more positionally proximal among the results whereby several of the pillars, while not possessing the same level of prominence, were slightly more varied by position. When the results were assimilated for this model, the pillars that appeared as most prominent were moral authority for the qualitative analysis and puts people first for the quasiquantitative analysis. This indicates that

King presented himself as a moral authority through empowering his followers and establishing clearly defined expectations while putting the needs of his followers at the forefront through expressing concern for his followers and peoples around the globe. This is observed, again, most readily in his continued stance and support against nonviolence in Vietnam and in the United States and his involvement in and support of Operation Breadbasket, the Poor People's Campaign, and groups like the sanitation workers in Memphis (Branch, 2006; Garrow, 1986). The pillars that were displayed as moderately prominent for the qualitative analysis were puts people first, skilled communicator, compassionate collaborator, and person of character and systems thinker, person of character, and moral authority for the quasiquantitative analysis. The pillars for moderately prominent level were interesting in that they were much less consistent in its results than the other two models. The two pillars that appeared as somewhat prominent and least prominent, respectively, in the qualitative analysis were foresight and systems thinker. In the quasiquantitative analysis, the pillar that appeared as somewhat prominent was compassionate collaborator; and the two least prominent pillars were foresight and skilled communicator. This slight inconsistency in prominence proximity does not indicate that the pillars are less significant or less accurate proximally but rather that there may be a more integrated relationship between the pillars regarding how the pillars are displayed by a person (i.e., active versus foundational). If this becomes the assumption, then it may also indicate that these six pillars may be more interrelated in their dependence and execution; this in turn may make it slightly more challenging to call out specific examples to each pillar and may also suggest the need to provide a more integrated approach for citing due to the close inherent relationship between the pillars. In the case of this model, the six pillars appeared to represent more of a foundational and somewhat more conceptualized facet rather than an active display. Indeed, the conceptualizing nature may still be observed as an underpinning in King's oratories and direct involvement regarding nonviolence and projects based upon needs of the people (Branch, 2006; Garrow, 1986).

Two pillars were a bit perplexing: skilled communicator and systems thinker. In the qualitative analysis, skilled communicator was moderately prominent and systems thinker was least prominent; whereas, in the quasiquantitative analysis the opposite occurred. The distance in proximal position in prominence level and marginal overlap may also indicate the close duality and inter and intra-relationship of the two pillars being both active and foundational in nature.

Final Interpretation of All Models

All three models (Patterson, 2003b; Sipe & Frick, 2009; Spears, 1995) and all of their corresponding characteristics, virtues, and pillars were adequately represented in the analysis results. Viewing the assimilation of results in Table 17, one can begin to see a fairly clear pattern distinction between those characteristics, virtues, and pillars in the most prominent and moderately prominent prominence levels as potentially being more active in nature versus those in the somewhat prominent and least prominent prominence potentially being more foundational and conceptualized in nature. Ultimately, the results from this interpretation of the analysis present a few questions for additional consideration in future studies. Is there a definite line of separation between active and foundational servant leadership facets internal to its model? Is the distinction between potential active and foundational facets necessary? If it is necessary, how best can the distinction between active and foundational facets be represented? Must it be considered that some model facets are inherently both active and foundational in nature?

These questions pose a simple conundrum that may be much more complex in its complete understanding. At its most simplistic level, the questions become: How do we represent/display/report the foundational nature of the facets within the model that are most easily represented through actions? How do we represent/display/report the actions of the facets within the model that are most easily represented through foundational internalized conceptualization? Certainly, there must be an effective means to describe, discuss, and report the dualistic nature of many of the servant leadership model facets/characteristics/virtues/pillars.

Findings Expert Review

The final positions from the expert reviews provided positive supporting views that aligned with the purpose of the study in all three areas. There was a determinate assimilated conclusion within each of the three expert review lenses that this study provided contributions to each of the respective three areas of study incorporated into this research.

Martin Luther King, Jr. Studies

Findings from this lens were relevant and indicated appreciation toward the incorporation of Dr. Martin Luther King, Jr. as the subject for this case study analysis. Overall, the expert reviews appeared to support the content, quality, and accuracy of the material pertaining to King. One suggestion was to review material from The King Center in Atlanta, Georgia. A quick follow-up and review of the content material authored by King that is warehoused at The King Center for the time period of January 14, 1967 through April 4, 1968 produced four categories of documents as follows: 11 sermons, 43 speeches, 169 personal correspondences, and 29 telegrams. These documents equated to a total of at least 252 King-authored documents—a few of which were present in the 13 documents analyzed in this study. This indicates that not only is the potential scope of available documents much greater, but that it may also be subdivided into four categories as provided by The King Center—each a potential area of study.

Servant Leadership Studies

Findings from this lens were relevant and indicated appreciation toward utilizing the three servant leadership models in the qualitative evaluation. Overall, the expert reviews appeared to support the content, quality, and accuracy of the material pertaining to servant leadership. Strong positive statements regarding the thoroughness and completeness of the servant leadership literature review indicated that it provided a well-balanced assimilation of servant leadership models and scales. Additionally, comments confirmed a gap exists in qualitative servant leadership identification; there are not any servant leadership studies involving Martin Luther King Jr.; and there are many assertions of people/leaders being servant leaders without a requisite qualitative process to support those assertions.

This further supports there is a need for a repeatable robust qualitative process for the identification of servant leaders.

Qualitative Research Studies

Findings from this lens were relevant toward a robust, repeatable process to qualitatively evaluate servant leadership. Overall, the expert reviews, though mixed, appeared to support the content, quality, and accuracy of the material pertaining to servant leadership. Statements supported that the qualitative process may indeed identify Martin Luther King, Jr. as a contemporary servant leader. The reviews from this lens provided support that the process was robust in nature and it fulfilled the requirements of a quadratic approach.

Findings Robust Qualitative Process

Patton stated, “The ideal-typical qualitative methods strategy is made up of three parts; (1) qualitative data, (2) a holistic-inductive design or naturalistic inquiry, and (3) content or case analysis” (p. 348). To recapitulate, the four aspects of the quadratic approach for this study were the use of 13 writings authored by Martin Luther King, Jr. from January 14, 1967 through April 4, 1968 (data/source triangulation); the use of three qualitative servant leadership models (Spears, 1995; Patterson, 2003b; Sipe & Frick, 2009; theory triangulation); the use of both qualitative first- and second-cycle coding and analysis, quasiquantitative first- and second-cycle coding and analysis, and final analysis techniques (methodological triangulation); and the use of multiple expert reviewers/evaluators consisting of at least one reviewer from each of the three categories of King studies, servant leadership studies, and qualitative studies (investigator/reviewer triangulation). The inclusion of pattern matching as the underlying basis for the first- and second-cycle coding added strength to the internal validity of this study. Multiple aspects and facets pertaining to the validity/internal validity of this study were deliberately included/addressed, which further emphasized the prescriptive and preceptive nature of this design and the rigor incorporated throughout the qualitative identification process. Based upon the rigor incorporated, the results and consistencies of the analyses, and the assimilated comments/feedback from the

expert reviews, the qualitative process established in this study for the qualitative identification of servant leaders is considered highly valid, relevant, robust, prescriptive, perceptive, and repeatable.

Based upon the robust qualitative process established to identify servant leaders in this study, a process model has been created: the Robust Qualitative Servant Leadership Identification Process (RQSLIP) model. There are five phases to the robust qualitative process: (a) I: research and identify a significant event in the case study's life, (b) II: identify case study subject documents, (c) III: select servant leadership models, (d) IV: perform the analyses, and (e) V: conduct expert reviews. Each phase consists of one or more steps. See Figure 1 for the RQSLIP model.

Phase I, identify case study significant event, consists of researching and identifying a single significant event in the case study's life where a cognitive shift occurred regarding his or her conscious desire and propensity to be a servant leader. This is accomplished through extensive research of credible biographical data, publications, and resources. An option to this is to conduct interviews with the case study subject (or those closest to the case study in the event the case study subject is deceased) until a significant event, as defined in this study, has been identified.

Phase II, identify case study documents, consists of identifying a selection of documentation (such as speeches, sermons, personal correspondences, etc.) or a combination thereof authored by the case study subject. The total number of documents should be greater than one. The fewer the documents, the greater the content volume and time span must be (such as an autobiography). Another example, to prove a point, would be two short documents over an extremely short time span would not constitute an adequate representation of a person's behaviors to draw an accurate conclusion. Similarly, the same two documents over a long time span would not be sufficient either. The number/quantity of documents assimilated that have been authored by the case study subject should provide for both depth of content and breadth of time; in this case, more is better within the researcher's time constraints.

An option to the assimilation of documents authored by the case study subject would be the utilization of longitudinal interviews and observations of the case study subject. The obvious limitation to longitudinal studies is the factor of time. A potential increase in validity may be achieved if both case study and longitudinal interviews are combined. In essence, the longitudinal interviews and observations may either replace (use longitudinal interviews and observations only) or supplement (use case study and longitudinal interviews and observations) this option.

Phase III, select servant leadership models, consists of identifying qualitative servant leadership models for use in the study. Here again, the total number of models should be greater than one. This dissertation identified 32 qualitative servant leadership models, each with varying degrees of research rigor and research data to support the factors/facets (e.g., characteristics, virtues, pillars, etc.) within the model. Consideration of qualitative model research rigor and data supporting the models should be taken into account as it may affect the validity. For example, a servant leadership model based solely on anecdotal data may be considered to possess less validity over a model that is based upon a rigorous analysis process. Care should be taken in the selection of the models to ensure that there is a total of at least 12 servant leadership model factors/facets in order to meet Saldaña's (2009) recommendation of utilizing 12-60 codes for provisional coding, as the factors/facets are the foundation for the coding process. It is also important to ensure that adequate definitions for the model factors/facets were provided by their original authors to ensure consistency of factor/facet comprehension, which is used during the Phase III analyses. Next, create a Servant Leadership Model Factor Codebook based upon the servant leadership factors from the models.

Phase IV, perform qualitative research analyses, consists of (a) case study subject-authored documentation preparation (or interview/observation transcription preparation), (b) qualitative coding, (c) quasiquantitative coding, (d) qualitative analysis, (e) quasiquantitative analysis, and (f) final analysis. It is important to follow this order to mitigate potential researcher bias that may result from completing the coding and analysis of the qualitative analysis prior to coding for

the quasiquantitative analysis. Document preparation for the qualitative analysis consists of manually dissecting each document into its individual sentences for manual coding. The manual method for the qualitative analysis in this dissertation was assisted by the use of Microsoft Excel®. Qualitative coding can also be accomplished through the use of statistical software, such as ATLAS.ti®. Utilization of statistical software for qualitative coding would require that the documents be in a scannable format. Document preparation for the quasiquantitative analysis consists of ensuring that the case study subject-authored documentation is in a scannable format such as Microsoft Word® or Adobe Acrobat® for statistical software such as ATLAS.ti®. This may include manually transcribing image-based documents or dictating to transcription software, such as Dragon Naturally Speaking® (and consequently editing the transcribed results for accuracy), into an acceptable format for the statistical software being utilized.

Utilize selective coding (Strauss, 1987) and provisional coding (Saldaña, 2009) for first- and second-cycle coding in the qualitative coding, as explained in Chapter 3. Qualitative coding can be performed manually or electronically with or without the use of software such as Microsoft Excel® or ATLAS.ti®. Next, utilizing the definitions for each of the servant leadership model facets as a constantly referenced guideline for the coding process, code each sentence to the servant leadership factors/facets. Not all sentences will contain sufficient information to code.

In the quasiquantitative coding, utilize statistical software, such as ATLAS.ti®, to perform a word count/frequency analysis, followed by secondary pattern coding (Saldaña, 2009), to chunk and rechunk similar/related words within their respective individual documents and word counts into groups until a manageable and/or saturated number of word groups has been created (word groupings will be $n > 1$ to many). It is now necessary to create a table (utilizing Microsoft Excel® can be helpful in the coding process) with the grouped words and their respective number occurrences and establish a total number of occurrences per group and percent of occurrence for each word and word group based upon the total number of words from the document analyzed. Once this has

been accomplished for each model, utilizing the definitions for each of the servant leadership model facets as a constant guideline for the coding process, code each word grouping to the servant leadership factors/facets. Not all groupings will contain sufficient/relevant information to code.

In the qualitative analysis, codes (e.g., characteristics, virtues, pillars, etc.) from the qualitative analysis area assimilated by model and in order of prominence. The level of prominence among each set of codes are arranged into four levels (i.e., most prominent, moderately prominent, somewhat prominent, and least prominent). Level of prominence is determined by dominance of recurrence/occurrence (refer to Table 8 as an example). It is recommended to code for all models concurrently within a single document as it helps to ensure the consistency of interpretation for each model factor within each document.

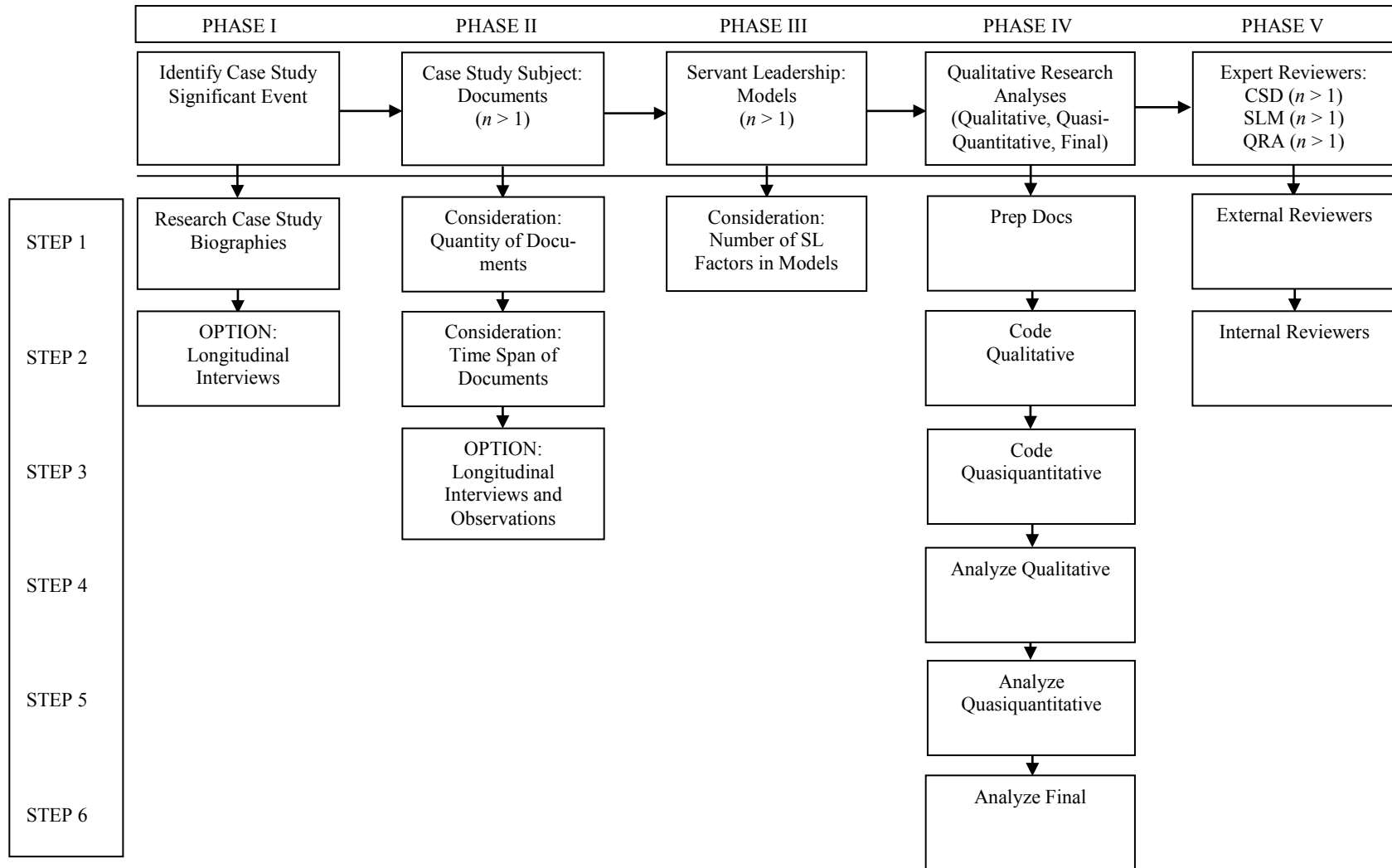
In the quasiquantitative analysis, codes (e.g., characteristics, virtues, pillars, etc.) from the quasiquantitative analysis area are assimilated by model and in order of prominence. The level of prominence among each set of codes are arranged into four levels (i.e., most prominent, moderately prominent, somewhat prominent, and least prominent). Level of prominence is determined by total percentage of occurrence for each model factor (refer to Table 13 as an example). A percentage cut off range will need to be established, as was mentioned in Chapter 4 under Quasiquantitative Word/Text Frequency Analysis. It is recommended to code for all models concurrently within a single document as it helps to ensure the consistency of interpretation for each model factor within each document.

The last step in the third phase is to conduct the final analysis, whereby the final results from both the qualitative analysis and the quasiquantitative analysis are assimilated, compared, and analyzed. Qualitative and quasiquantitative results are first assimilated and analyzed by model based upon the servant leadership models selected for use. Results from all of the qualitative analyses are then combined, as are the results from the quasiquantitative analyses, and assimilated by level of prominence. Two separate data analysis columns will result.

Phase V, conduct expert reviews, consists of establishing a pool of internal and external expert reviewer candidates. Internal expert reviewers are those

reviewers with expert knowledge from or within one's learning institution or organization (e.g., professors, and doctoral alumni from one's university, or doctoral colleagues from one's professional/employment organization/company). External expert reviewers are those reviewers with expert knowledge outside one's learning institution or organization (e.g., professors and doctors from another university or from another organization or company). Experts from both pools need to be contacted regarding their interest to participate as expert reviewers; those who agree are sent the introduction, literature review, method, and results of the study for their review from one of three individual research lenses. Reviewers and their responses are categorized for each area of review (not each model) in the areas of the case study subject (e.g., Dr. Martin Luther King Jr., Mother Theresa, Gandhi, etc.), servant leadership, and qualitative research. A review period is established, reviews are received, the content of the reviews is assimilated, and content of the reviews is documented in the research.

Figure 1. Robust qualitative servant leadership identification process (RQSLIP) model.



Limitations of this Study

Initial limitations were addressed in Chapter 1 and were further addressed and expanded in Chapter 3. An additional and potentially significant limitation was discovered after the analyses had been conducted and during the listening of the audio recordings of Kings speeches/sermons. Notably, it was observed that some of the recordings from the Stanford collection did not contain the full content of the transcription that was provided; most notably was that the transcription from King's *A Knock at Midnight* (1967e) was not from his 1967 speech but from an earlier delivery from 1963 (as indicated by Stanford but perhaps unclearly so). The audio recording from *A Knock at Midnight* (King, 1967e), however, was from his 1967 delivery. Where this poses a potential issue is, though a majority of the 1963 transcription was mostly accurately aligned with the 1967 audio recording, the 1967 audio recording provided several/many statements by King regarding his support for nonviolence and for ending the conflict in Vietnam. Though the lack of incorporating this additional support element does not negate the results of the analysis, it would have added additional support to the model factors coded that were related to the content associated with and coded that referenced Vietnam and other areas; albeit, most likely it would have had only a limited, though positive, impact. The positive skewing that would have occurred would have potentially had a slight to minimal impact on the overall analysis and results; however, it had to be noted as a potential limitation in that transcriptions and corresponding audio recordings should be verified by the researcher for accuracy of content and potential textual and oratory nuances—the latter referring to it is not only important to what is said but it is equally just as important as to how something is said.

Implications

The implications of this research study will impact and advance the three research areas of Martin Luther King, Jr. as a potential servant leader, servant leadership (especially/specifically qualitative servant leadership identification), and qualitative research (especially/specifically establishing a robust repeatable qualitative process for servant leadership identification). One expert reviewer

stated, “In conclusion, this study will make a contribution to the body of research related to both the subject of inquiry; and the construct of servant leadership.” Implications for the King research lens include addressing and advancing the need and gap in research that exists whereby limited or no research is currently available regarding the potential for King being identified as a servant leader (this was also verified and confirmed by an expert reviewer), although several assertions exist pertaining to King being a servant leader (Birkenmeier et al., 2003; Brown & Ferrill, 2009; Hayden, 2007; Keith, 2008; Stebbins, 2010). Implications for the servant leadership lens include addressing and advancing the prescriptive and preceptive repeatable qualitative identification of servant leaders. Currently, only nine studies are available that directly involve qualitative servant leadership identification, and only one of those include the rigor of a triadic approach (Winston, 2004); to note, Winston’s study did not involve King. Implications for the qualitative research lens may be that the RQSLIP model established in this study could potentially be applied to other forms of qualitative leadership identification, such as charismatic leadership, transformational leadership, and so forth, thereby potentially producing the RQCLIP model or RQTLIP model, respectively.

Future Research

Throughout this discourse, several potential studies have been mentioned or alluded to. Suggestions for future research include conducting qualitative servant leadership identification studies in much greater breadth, depth, and scope to create a solid extension of this research and facilitate the expansion of the research foundation from this discourse. Following are five potential studies (a partial list) that may evolve from and further advance and/or extend the Martin Luther King Jr., servant leadership, and/or qualitative identification research from within this study.

1. Identify how one qualifies or determines if a person is a servant leader based upon the results of a qualitative study. Does one check in each servant leadership factor box in a model make a servant leader? Does one check in each servant leadership factor box in all models used in the

study make a servant leader? Do several checks in some or most servant leadership factor boxes in one model make a servant leader? Do several checks in some or most servant leadership factor boxes in more than one model make a servant leader?

2. Evaluate the 13 Stanford King transcriptions from this study from a thematic coding perspective to determine what leadership alignments emerge compared to this study.
3. Conduct a qualitative coding analysis of the 13 Stanford King transcriptions utilizing the RQSLIP model across all 32 qualitative servant leadership models.
4. Conduct a RQSLIP model analysis of each of 252 documents by the four categories of documents from The King Center utilizing all 32 qualitative servant leadership models. This would be considered an exhaustive servant leadership analysis of Martin Luther King, Jr.
5. Apply the RQSLIP model analysis to Mother Theresa, Gandhi, Nelson Mandela, or other high-profile leaders/figures that have been asserted as potential servant leaders.

Conclusions

In Chapter 1, the central question, and sub- and secondary questions were established. The central question asked:

1. Can Dr. Martin Luther King, Jr. be considered a contemporary example of a servant leader through the utilization of a robust qualitative process?

The subquestions and secondary questions asked:

1. What statements by Dr. King support his actions as a servant leader?
 - a. What statements support Spears' (1995) 10 characteristics of servant leadership?
 - b. What statements support Patterson's (2003b) seven servant leadership virtues?
 - c. What statements support Sipe and Frick's (2009) seven pillars of

servant leadership?

2. What actions/behaviors by Dr. King identify him as a servant leader?
 - a. What actions/behaviors support Spears' (1995) 10 characteristics of servant leadership?
 - b. What actions/behaviors support Patterson's (2003b) seven servant leadership variables?
 - c. What actions/behaviors support Sipe and Frick's (2009) seven pillars of servant leadership?

Robust Qualitative Process

An effective prescriptive and preceptive robust repeatable qualitative process for the identification of contemporary servant leaders was achieved—the RQSLIP model. In addition to the development, application, and results of the study to confirm this statement, expert reviewers concurred with the robustness, prescriptiveness, and perceptiveness of the methodological process. One expert reviewer stated that the process identified in this study potentially establishes “a new standard for how future qualitative studies should be done.” Another expert reviewer stated, “It is clearly evident that the researcher succeeded in achieving a ‘robust qualitative process’ to empirically define servant-leaders.” Another expert reviewer noted, “This [method] may allow for conducting not only contemporary servant leadership assessments, but also ancient servant leadership assessments . . . provided creditable and authentic evidences, such as writings, exist.” It has been shown through the development and application of the methodology, and confirmed through expert review, that the qualitative process for the identification of contemporary servant leaders established in this discourse contains a high level of validity and conforms to the quadratic approach set forth in Chapter 1, which was delineated in Chapter 3, and the formal model established in Chapter 5.

Martin Luther King, Jr. as a Servant Leader

To address the second subquestion and corresponding secondary questions of what behaviors by King support him being a servant leader for each of the three servant leader models, the following is offered. The nature to serve may be considered intrinsic to the individual and support his or her ability to lead through

being a servant first (Barbbuto, 2005; Correia de Sousa, & Van Dierendonck, 2010; Sherman, 2002; Winston, 2004). Greenleaf (1977) stated,

The servant–leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then the *conscious choice* [emphasis added] brings one to aspire to lead. That person is sharply different from the one who is *leader* first. (p. 13)

On January 14, 1967, King made a conscious choice to support and advocate human rights, not just civil rights. Shortly thereafter, King made statements on several occasions that he wanted to be a servant (Garrow, 1986). King’s statements combined with his consistent behaviors after January 14, 1967 that displayed his support for human rights up until the time of his death, as was adequately addressed earlier in this chapter under the findings from the models, provide the requisite noted examples of behaviors so that King may be considered a servant leader.

To address the first subquestion and corresponding secondary questions of what statements were made by King from January 14, 1967 until the time of his death that fit each of the three servant leadership models used in this study, the following sampling of statements are provided from several of the 13 King speeches analyzed. The statements cited from the Stanford University collection were shown in the analyses to support one or more of the servant leadership factors from each of the three servant leadership models and are not an exhaustive list of statements. See Appendices N, O, and P for the complete breakout and analysis of King’s statements.

We must find a non-violent way to settle the problems of the world. (King, 1967a)

It has been my consistent belief and position that non-violence is the only true solution to the social problems of the world and of this country. (King, 1967a)

The principle of love which has motivated so many to strike out against the evils of racism here in America must motivate us to protest the brutal destruction of the Vietnamese People. (King, 1967a)

It would be false for those of us who have protested against the continuation of American oppressiveness of its black minority, to not also protest against the attempted continuation of colonialism in Vietnam. (King, 1967a)

Finally, let me say that I have taken a stand against the war in Vietnam because my conscience leaves me with no other choice. (King, 1967a)

I join you in this meeting because I am in deepest agreement with the aims and work of the organization that brought us together, Clergy and Laymen Concerned About Vietnam. (King, 1967b)

The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal." (King, 1967b)

Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. (King, 1967b)

We must speak with all the humility that is appropriate to our limited vision, but we must speak. (King, 1967b)

For we are deeply in need of a new way beyond the darkness that seems so close around us. (King, 1967b)

While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides. (King, 1967b)

I could not be silent in the face of such cruel manipulation of the poor. (King, 1967b)

Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government. (King, 1967b)

For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent. (King, 1967b)

This is a calling that takes me beyond national allegiances. (King, 1967b)

This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions. (King, 1967b)

We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls “enemy,” for no document from human hands can make these humans any less our brothers. (King, 1967b)

I speak as a child of God and brother to the suffering poor of Vietnam. (King, 1967b)

Now the length of life as we shall use it here is the inward concern for one’s own welfare. (King, 1967d)

The breadth of life as we shall use it here is the outward concern for the welfare of others. (King, 1967d)

And the height of life is the upward reach for God. (King, 1967d)

God gave all of us something significant. (King, 1967d)

And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. (King, 1967d)

On that day the question will be, “What did you do for others?” (King, 1967d)

Somewhere along the way, we must learn that there is nothing greater than to do something for others. And this is the way I’ve decided to go the rest of my days. That’s what I’m concerned about. (King, 1967d)

That’s the sermon I’d like to hear: “Well done my good and faithful servant. You’ve been faithful; you’ve been concerned about others.” (King, 1967d)

I want to be a servant. (King, 1967d)

After living for a hundred or more years under the yoke of total segregation, the Negro citizens of this northern Delta hamlet banded together in nonviolent warfare against racial discrimination under the leadership of our affiliate chapter and organization there. (King, 1967g)

As a result of our tenant union organizing, we have begun a four million dollar rehabilitation project, which will renovate deteriorating buildings and allow their tenants the opportunity to own their own homes. (King, 1967g)

Through Operation Breadbasket we have now achieved for the Negro community of Chicago more than twenty-two hundred new jobs with an income of approximately eighteen million dollars a year, new income to the Negro community. (King, 1967g)

Breadbasket negotiated agreements on new construction and rehabilitation work for the chain stores. (King, 1967g)

And while I do not have time to go into the details, I want to commend the men who have been working with it here: the Reverend Bennett, the Reverend Joe Boone, the Reverend J. C. Ward, Reverend Dorsey, Reverend Greer, and I could go on down the line, and they have stood up along with all of the other ministers. (King, 1967g)

Under the leadership of attorney James Robinson, we have already contracted to build 152 units of low-income housing with apartments for the elderly on a choice downtown Atlanta site under the sponsorship of Ebenezer Baptist Church. (King, 1967g)

This is the first project, this is the first project of a proposed southwide Housing Development Corporation which we hope to develop in conjunction with SCLC, and through this corporation we hope to build housing from Mississippi to North Carolina using Negro workmen, Negro architects, Negro attorneys, and Negro financial institutions throughout. (King, 1967g)

Now, in order to answer the question, “Where do we go from here?” which is our theme, we must first honestly recognize where we are now. (King, 1967g)

We must stand up amid a system that still oppresses us and develop an unassailable and majestic sense of values. (King, 1967g)

We must no longer be ashamed of being black. (King, 1967g)

You know, actually all that I do in civil rights I do because I consider it a part of my ministry. (King, 1967h)

And any religion that professes to be concerned about the souls of men and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul and the city governments that may damn the soul—is a dry, dead, do-nothing religion in need of new blood. (King, 1967h)

No matter where you are today, somebody helped you to get there. (King, 1967h)

But I want to say to America, “I know where you can store that food free of charge: in the wrinkled stomachs of the millions of God’s children in Asia and Africa and South America and in our own nation who go to bed hungry

tonight.” (King, 1967h)

And we walked together for 381 days. (King, 1967h)

That’s what we got to learn in the North: Negroes have to learn to stick together. (King, 1967h)

And then we started our struggle together. (King, 1967h)

And then Jesus goes on toward the end of that passage to say, “But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all.” (King, 1968a)

And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken. (King, 1968a)

God didn't call America to engage in a senseless, unjust war as the war in Vietnam. (King, 1968a)

But recognize that he who is greatest among you shall be your servant. (King, 1968a)

And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, because everybody can serve. (King, 1968a)

I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. (King, 1968a)

I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody. (King, 1968a)

I want you to say that day that I tried to be right on the war question. (King, 1968a)

I want you to be able to say that day that I did try to feed the hungry. (King, 1968a)

I want you to say that I tried to love and serve humanity. (King, 1968a)

In the final analysis, God does not judge us by the separate incidents or the separate mistakes that we make, but by the total bent of our lives. (1968b)

I’ve always said that if we are to solve the tremendous problems that we face, we are going to have to unite beyond religious grounds. (King, 1968c)

But there is another great need, and that is to unite beyond class lines. (King, 1968c)

But let me say to you tonight, that whenever you are engaged in work that serves humanity, and is for the building of humanity, it has dignity, and it has worth. (King, 1968c)

We will keep the kind of hope alive that will make us know that if we will unite, if we will organize, we will be able to dramatize these issues to the point that something will be done. (King, 1968c)

The challenge that we face today is to make it one in terms of brotherhood. (King, 1968d)

We must all learn to live together as brothers or we will all perish together as fools. (King, 1968d)

We are challenged to rid our nation and the world of poverty. (King, 1968d)

Not only do we see poverty abroad, I would remind you that in our own nation there are about forty million people who are poverty-stricken. (King, 1968d)

I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed. (King, 1968d)

President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind." (King, 1968d)

And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order. (King, 1968d)

This is why I felt the need of raising my voice against that war and working wherever I can to arouse the conscience of our nation on it. (King, 1968d)

It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence. (King, 1968e)

Let us develop a kind of dangerous unselfishness. (King, 1968e)

I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. (King, 1968e)

These numerous statements by King over the final 12 months of his life

offer a glimpse into his consistent nature and dedication to human rights. His consistent statements after January 14, 1967 that displayed his support for human rights up until the time of his death provide the requisite noted examples of statements needed so that King may be considered a servant leader.

Based upon the research and results contained within this study to address and answer the central question—Can Dr. Martin Luther King, Jr. be considered a contemporary example of a servant leader through the utilization of a robust qualitative process?—my final conclusion is yes. Dr. Martin Luther King, Jr. can be considered a contemporary example of a servant leader, with the following caveat: further research is still necessary to better understand what qualifies a person as a servant leader based upon the results of a robust qualitative servant leadership identification study—that is to say, what determines how do we know, at what point, and how much evidence is truly sufficient to qualify a person as a servant leader. A robust qualitative process has been established, now what is needed is a thorough understanding of what qualifies/how is a person qualified as a servant leader based upon a set of given results. This should be the next study in line to follow this discourse.

Final Thoughts

In 1963, King stated that one day people would be judged by their character and not the color of their skin (Garrow, 1986). I believe this was King's test of humanity and human rights. Greenleaf stated that the basis of servant leadership can be tested by asking

Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit, or, at least, not become further deprived? (pp. 13-14)

Essentially, the statements are similar at their core; they lead us to ask ourselves several questions. Are we helping others to become better people? Are we looking at them beyond the superficialness of their clothes or their cars or their skin color or their jobs or their income or what political party they associate themselves with or what church they attend or what their religious affiliation is? Are we looking

beyond our own neighborhoods, cities, states, and country? Are we really aware of what is really going on around us from a macro level? Do we really know who we ourselves as individuals really are?

I ask these questions not to be rhetorical but rather because I firmly believe that comparatively few people in this world can really honestly reply with a truthfully resounding “yes.” That does not make us bad people or incapable or unsuccessful or unsympathetic or unempathetic or unworthy or unloving or any of several other “un”s. It simply means that most of us are not fully aware—most of us. But I believe Martin Luther King, Jr. was aware of who he was. I believe he realized who he really was on January 14, 1967 and made a conscious choice to do everything he could to willfully make the world a better place, with the complete understanding that he most likely would not be there to experience or rejoice in or witness the culmination of his dream.

It takes a certain type of special person to become a Martin Luther King, Jr. I believe, as King did, that each of us has that potential. The keys to becoming servants to others without sacrificing who we are as ourselves are self-awareness, a greater awareness of what is around us from a global human perspective, the conscious choice to commit to that life, and the faith and perseverance to stand separate among yet united with everyone. King realized who he was and what his purpose was in life.

This discourse was an attempt to take servant leadership identification, specifically qualitative servant leadership identification, to the next level in the cycle of servant leadership development, comprehension, and understanding. It accomplished this through reining in the abstract assertions and appointments that a person is a servant leader through establishing an exacting process that is prescriptive, preceptive, and repeatable. Through the selection of these two actions, a test had to be conducted to determine if the process in fact worked; the subject for this test was the Rev. Dr. Martin Luther King, Jr. Undoubtedly, there will be researchers and communities that will concur with my process, findings, and conclusions; and there will be those that will not concur. That is fine, because in either case the result will be the same—additional studies will occur to further

advance our overall knowledge toward increasing the greater awareness of leadership and research. Ultimately, if we believe in the messages from King's speeches and sermons, we should all be asking ourselves: Are we doing everything that we can do to help people "grow as persons . . . Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (Greenleaf, 1977, pp. 13-14)?

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Appendix A

Letter From Jay H. Cerf to King and King's response to Cerf

Thank you for your recent letter to me.

I am sorry that my recent speeches on Vietnam has cost us your support. However, I feel that war is no longer, if it ever was, a valid way to solve international problems. Even the negative good served by a war against an evil force such as Hitler can no longer be considered worth the costly risk to mankind, for the ultimate weapons of today mean only the destruction of mankind. Man can no longer afford war. We must find a non-violent way to settle the problems of the world.

It has been my consistent belief and position that non-violence is the only true solution to the social problems of the world and of this country. The principle of love which has motivated so many to strike out against the evils of racism here in America must motivate us to protest the brutal destruction of the Vietnamese People. It would be false for those of us who have protested against the continuation of American oppressiveness of its black minority, to not also protest against the attempted continuation of colonialism in Vietnam. For the Vietnamese have been struggling for over 30 years against massive Japanese, French and American occupation forces.

After participating in the defeat of Japanese militarism, the Vietnamese proclaimed their independence under the leadership of their war time commander against the Japanese – Ho Chi Minh. They likened their own course to that of the American patriots who fought in the Revolutionary War, quoting in their own historic documents from our own Declaration of Independence. They did not seek alliances with Moscow or Peking but petitioned to be made a member of the French Commonwealth. Their petition was refused. Their right to choose their own destiny was denied. They were thrown onto their own resources, and those of whoever might help them, while France waged a senseless and wasteful war of colonial suppression.

If North Vietnam is communist today, we have ourselves to blame. If they are alienated from America and American ideals we have ourselves to blame. For we rejected their appeal for friendship and understanding.

I do not intend to link the Civil Rights Movement organically to the Peace Movement. The Vietnam Summer Program and the Southern Christian Leadership Conference are in no way linked organizationally. I feel, however, that it is not possible for men of good will to segregate their principles of matters of expediency, tactics or any other reason. The presence of two evils requires us to speak out against the two evils.

I am not claiming for the Negro people special privileges to choose which war they wish to fight in, although this construction has unfortunately been placed on some of my remarks. I am, rather, stating general principles, which I believe that all men of good will can follow and adapt to their personal lives. However, I do feel that the Negro people, because of their peculiar experiences with oppression through the use of physical violence, have a particular responsibility to not participate in inflicting oppressive violence on another people. This is not a privilege but an exceptional moral responsibility, the weight of which is far from a happy burden.

I fear that much of America has failed to understand the full meaning of the non-violent method. Too many Americans support non-violence here within the United States of America for Negroes, but do not see in it, any such restrictions to the U.S. Government in its conduct of foreign policy. Such people who hold this contradictory position are not true believers in non-violence. So I say that it is wrong for anyone to praise me for my non-violent stand on Civil Rights and condemn me for being non-violent on Vietnam.

Finally, let me say that I have taken a stand against the war in Vietnam because my conscience leaves me with no other choice. I have been strongly influenced by the prophets of old and those who place the search for the truth above expediency. I would like to hope that I am not a consensus leader, constantly determining what is right and wrong by taking a sort of Gallup poll of

the majority opinion. Ultimately, a genuine leader is not a searcher of consensus, but a molder of consensus. On some positions, cowardice asks the question, is it safe? Expediency asks the question, is it politic? Vanity asks the question, is it right [popular]? There comes a time when one must take a stand that is neither safe, nor politic, nor popular, but he must take it because it is right. This is where I find myself today.

Sincerely yours, Martin Luther King, Jr.

King, M., L., Jr. (1967a). *Letter from Jay H. Cerf to King and King's response to Cerf*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix B

Beyond Vietnam

Beyond Vietnam; 4 April 1967

Mr. Chairman, ladies and gentlemen, I need not pause to say how very delighted I am to be here tonight, and how very delighted I am to see you expressing your concern about the issues that will be discussed tonight by turning out in such large numbers. I also want to say that I consider it a great honor to share this program with Dr. Bennett, Dr. Commager, and Rabbi Heschel, some of the most distinguished leaders and personalities of our nation. And of course it's always good to come back to Riverside Church. Over the last eight years, I have had the privilege of preaching here almost every year in that period, and it's always a rich and rewarding experience to come to this great church and this great pulpit.

I come to this great magnificent house of worship tonight because my conscience leaves me no other choice. I join you in this meeting because I am in deepest agreement with the aims and work of the organization that brought us together, Clergy and Laymen Concerned About Vietnam. The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal." That time has come for us in relation to Vietnam.

The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one. Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war. Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world. Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty. But we must move on.

Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak. We must speak with all the humility that is appropriate to our limited vision, but we must speak. And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history. Perhaps a new spirit is rising among us. If it is, let us trace its movement, and pray that our inner being may be sensitive to its guidance. For we are deeply in need of a new way beyond the darkness that seems so close around us.

Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path. At the heart of their concerns, this query has often loomed large and loud: "Why are you speaking about the war, Dr. King? Why are you joining the voices of dissent?" "Peace and civil rights don't mix," they say. "Aren't you hurting the cause of your people?" they ask. And when I hear them, though I often understand the source of their concern, I am nevertheless greatly saddened, for such questions mean that the inquirers have not really known me, my commitment, or my calling. Indeed, their questions suggest that they do not know the world in which they live. In the light of such tragic misunderstanding, I deem it of signal importance to state clearly, and I trust concisely, why I believe that the path from Dexter Avenue Baptist Church—the church in Montgomery, Alabama, where I began my pastorate—leads clearly to this sanctuary tonight.

I come to this platform tonight to make a passionate plea to my beloved nation. This speech is not addressed to Hanoi or to the National Liberation Front. It is not addressed to China or to Russia. Nor is it an attempt to overlook the ambiguity of the total situation and the need for a collective solution to the tragedy of Vietnam. Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they must play in the

successful resolution of the problem. While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides. Tonight, however, I wish not to speak with Hanoi and the National Liberation Front, but rather to my fellow Americans.

Since I am a preacher by calling, I suppose it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision. There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America. A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor, both black and white, through the poverty program. There were experiments, hopes, new beginnings. Then came the buildup in Vietnam, and I watched this program broken and eviscerated as if it were some idle political plaything on a society gone mad on war. And I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic, destructive suction tube. So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.

Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home. It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population. We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem. So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools. So we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago. I could not be silent in the face of such cruel manipulation of the poor.

My third reason moves to an even deeper level of awareness, for it grows out of my experience in the ghettos of the North over the last three years, especially the last three summers. As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems. I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action. But they asked, and rightly so, "What about Vietnam?" They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted. Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government. For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent.

For those who ask the question, "Aren't you a civil rights leader?" and thereby mean to exclude me from the movement for peace, I have this further answer. In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: "To save the soul of America." We were convinced that we could not limit our vision to certain rights for black people, but instead affirmed the conviction that America would never be free or saved from itself until the descendants of its slaves were loosed completely from the shackles they still wear. In a way we were agreeing with Langston Hughes, that black bard from Harlem, who had written earlier:

O, yes, I say it plain,
America never was America to me,
And yet I swear this oath—
America will be!

Now it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war. If America's soul becomes totally poisoned, part of the autopsy must read "Vietnam." It can never be saved so long as it destroys the hopes of men the world over. So it is that those of us who are yet determined that "America will be" are led down the path of protest and dissent, working for the health of our land.

As if the weight of such a commitment to the life and health of America were not enough, another burden of responsibility was placed upon me in 1954.* And I cannot forget that the Nobel

Peace Prize was also a commission, a commission to work harder than I had ever worked before for the brotherhood of man. This is a calling that takes me beyond national allegiances.

But even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ. To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war. Could it be that they do not know that the Good News was meant for all men—for communist and capitalist, for their children and ours, for black and for white, for revolutionary and conservative? Have they forgotten that my ministry is in obedience to the one who loved his enemies so fully that he died for them? What then can I say to the Vietcong or to Castro or to Mao as a faithful minister of this one? Can I threaten them with death or must I not share with them my life?

Finally, as I try to explain for you and for myself the road that leads from Montgomery to this place, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God. Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood. Because I believe that the Father is deeply concerned, especially for His suffering and helpless and outcast children, I come tonight to speak for them. This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions. We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls "enemy," for no document from human hands can make these humans any less our brothers.

And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula. I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now. I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.

They must see Americans as strange liberators. The Vietnamese people proclaimed their own independence in 1954—in 1945 rather—after a combined French and Japanese occupation and before the communist revolution in China. They were led by Ho Chi Minh. Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them. Instead, we decided to support France in its reconquest of her former colony. Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long. With that tragic decision we rejected a revolutionary government seeking self-determination and a government that had been established not by China—for whom the Vietnamese have no great love—but by clearly indigenous forces that included some communists. For the peasants this new government meant real land reform, one of the most important needs in their lives.

For nine years following 1945 we denied the people of Vietnam the right of independence. For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam. Before the end of the war we were meeting eighty percent of the French war costs. Even before the French were defeated at Dien Bien Phu, they began to despair of their reckless action, but we did not. We encouraged them with our huge financial and military supplies to continue the war even after they had lost the will. Soon we would be paying almost the full costs of this tragic attempt at recolonization.

After the French were defeated, it looked as if independence and land reform would come again through the Geneva Agreement. But instead there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators, our chosen man, Premier Diem. The peasants watched and cringed and Diem ruthlessly rooted out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North. The peasants watched as all of this was presided over by United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem's methods had aroused. When Diem was overthrown they may have been happy, but the long line of military dictators seemed to offer no real change, especially in terms of their need for land and peace.

The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support. All the while the people read our leaflets and received the regular promises of peace and democracy and land reform. Now they languish under our bombs and consider us, not their fellow Vietnamese, the real enemy. They move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met. They know they must move on or be destroyed by our bombs.

So they go, primarily women and children and the aged. They watch as we poison their water, as we kill a million acres of their crops. They must weep as the bulldozers roar through their areas preparing to destroy the precious trees. They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury. So far we may have killed a million of them, mostly children. They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets like animals. They see the children degraded by our soldiers as they beg for food. They see the children selling their sisters to our soldiers, soliciting for their mothers.

What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform? What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe? Where are the roots of the independent Vietnam we claim to be building? Is it among these voiceless ones?

We have destroyed their two most cherished institutions: the family and the village. We have destroyed their land and their crops. We have cooperated in the crushing of the nation's only noncommunist revolutionary political force, the unified Buddhist Church. We have supported the enemies of the peasants of Saigon. We have corrupted their women and children and killed their men.

Now there is little left to build on, save bitterness. Soon the only solid physical foundations remaining will be found at our military bases and in the concrete of the concentration camps we call "fortified hamlets." The peasants may well wonder if we plan to build our new Vietnam on such grounds as these. Could we blame them for such thoughts? We must speak for them and raise the questions they cannot raise. These, too, are our brothers.

Perhaps a more difficult but no less necessary task is to speak for those who have been designated as our enemies. What of the National Liberation front, that strangely anonymous group we call "VC" or "communists"? What must they think of the United States of America when they realize that we permitted the repression and cruelty of Diem, which helped to bring them into being as a resistance group in the South? What do they think of our condoning the violence which led to their own taking up of arms? How can they believe in our integrity when now we speak of "aggression from the North" as if there was nothing more essential to the war? How can they trust us when now we charge them with violence after the murderous reign of Diem and charge them with violence while we pour every new weapon of death into their land? Surely we must understand their feelings, even if we do not condone their actions. Surely we must see that the men we supported pressed them to their violence. Surely we must see that our own computerized plans of destruction simply dwarf their greatest acts.

How do they judge us when our officials know that their membership is less than twenty-five percent communist, and yet insist on giving them the blanket name? What must they be thinking when they know that we are aware of their control of major sections of Vietnam, and yet we appear ready to allow national elections in which this highly organized political parallel government will not have a part? They ask how we can speak of free elections when the Saigon press is censored and controlled by the military junta. And they are surely right to wonder what kind of new government we plan to help form without them, the only real party in real touch with the peasants. They question our political goals and they deny the reality of a peace settlement from which they will be excluded. Their questions are frighteningly relevant. Is our nation planning to build on political myth again, and then shore it up upon the power of a new violence?

Here is the true meaning and value of compassion and nonviolence, when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves. For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition.

So, too, with Hanoi. In the North, where our bombs now pummel the land, and our mines endanger the waterways, we are met by a deep but understandable mistrust. To speak for them is to explain this lack of confidence in Western worlds, and especially their distrust of American intentions now. In Hanoi are the men who led this nation to independence against the Japanese and the French, the men who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial armies. It was they who led a second struggle against French domination at tremendous costs, and then were persuaded to give up the land they controlled between the thirteenth and seventeenth parallel as a temporary measure at Geneva. After 1954 they watched us conspire with Diem to prevent elections which could have surely brought Ho Chi Minh to power over a unified Vietnam, and they realized they had been betrayed again. When we ask why they do not leap to negotiate, these things must be considered.

Also, it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreement concerning foreign troops. They remind us that they did not begin to send troops in large numbers and even supplies into the South until American forces had moved into the tens of thousands.

Hanoi remembers how our leaders refused to tell us the truth about the earlier North Vietnamese overtures for peace, how the president claimed that none existed when they had clearly been made. Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the north. He knows the bombing and shelling and mining we are doing are part of traditional pre-invasion strategy. Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor, weak nation more than eight hundred, or rather, eight thousand miles away from its shores.

At this point I should make it clear that while I have tried to give a voice to the voiceless in Vietnam and to understand the arguments of those who are called "enemy," I am as deeply concerned about our own troops there as anything else. For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy. We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved. Before long they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy, and the secure, while we create a hell for the poor.

Surely this madness must cease. We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor in America who are paying the double price of smashed hopes at home, and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours.

This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words, and I quote:

Each day the war goes on the hatred increased in the hearts of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom, and democracy, but the image of violence and militarism.

Unquote.

If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam. If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play. The world now demands a maturity of America that we may not be able to achieve. It demands that we admit we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people. The situation is one in which we must be ready to turn sharply from our present ways. In

order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.

I would like to suggest five concrete things that our government should do to begin the long and difficult process of extricating ourselves from this nightmarish conflict:

Number one: End all bombing in North and South Vietnam.

Number two: Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.

Three: Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.

Four: Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and any future Vietnam government.

Five: Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement. [*sustained applause*]

Part of our ongoing [*applause continues*], part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the Liberation Front. Then we must make what reparations we can for the damage we have done. We must provide the medical aid that is badly needed, making it available in this country if necessary. Meanwhile [*applause*], meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment. We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam. We must be prepared to match actions with words by seeking out every creative method of protest possible.

As we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. [*sustained applause*] I am pleased to say that this is a path now chosen by more than seventy students at my own alma mater, Morehouse College, and I recommend it to all who find the American course in Vietnam a dishonorable and unjust one. [*applause*] Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. [*applause*] These are the times for real choices and not false ones. We are at the moment when our lives must be placed on the line if our nation is to survive its own folly. Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.

Now there is something seductively tempting about stopping there and sending us all off on what in some circles has become a popular crusade against the war in Vietnam. I say we must enter that struggle, but I wish to go on now to say something even more disturbing.

The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality [*applause*], and if we ignore this sobering reality, we will find ourselves organizing "clergy and laymen concerned" committees for the next generation. They will be concerned about Guatemala and Peru. They will be concerned about Thailand and Cambodia. They will be concerned about Mozambique and South Africa. We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. [*sustained applause*] So such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.

In 1957 a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution. During the past ten years we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela. This need to maintain social stability for our investments accounts for the counterrevolutionary action of American forces in Guatemala. It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru.

It is with such activity that the words of the late John F. Kennedy come back to haunt us. Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable." [*applause*] Increasingly, by choice or by accident, this is the role our nation has taken, the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments. I am

convinced that if we are to get on to the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin [*applause*], 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, extreme materialism, and militarism are incapable of being conquered.

A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies. On the one hand we are called to play the Good Samaritan on life's roadside, but that will be only an initial act. One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway. True compassion is more than flinging a coin to a beggar. It comes to see than an edifice which produces beggars needs restructuring. [*applause*]

A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth. With righteous indignation, it will look across the seas 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 South 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 hand 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. [*sustained applause*]

America, the richest and most powerful nation in the world, can well lead the way in this revolution of values. 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 molding 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. [*applause*] 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, 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 engage in a negative anticommunism, but rather in a positive thrust for democracy [*applause*], realizing that our greatest defense against communism is to take offensive action in behalf of justice. We must with positive 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 wounds of a frail world, new systems of justice and equality are being born. The shirtless and barefoot people of the land 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 a revolutionary spirit. Therefore, communism is a judgment against our failure to make democracy real and 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 hostility 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 [*Audience:*] (*Yes*); 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 mankind. This oft misunderstood, this oft misinterpreted concept, so readily dismissed by the Nietzsches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of man. When I speak of love I am not speaking of some sentimental and weak response. I'm not speaking of that force which is just emotional bosh. I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life. Love is somehow 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 (*Yes*), for love is God. (*Yes*) 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 that pursued this self-defeating path of hate. As Arnold Toynbee says: "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." Unquote.

We are now faced with the fact, my friends, 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 flood—it ebbs. We may cry out desperately for time to pause in her passage, but time is adamant 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. Omar Khayyam is right: "The moving finger writes, and having writ moves on."

We still have a choice today: nonviolent coexistence or violent coannihilation. We must move past indecision to action. We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors. If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.

Now let us begin. Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world. This is the calling of the sons of God, and our brothers wait eagerly for our response. Shall we say the odds are too great? Shall we tell them the struggle is too hard? Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets? Or will there be another message—of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost? The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.

As that noble bard of yesterday, James Russell Lowell, eloquently stated:

Once to every man and nation comes a moment to decide,
In the strife of truth and Falsehood, for the good or evil side;
Some great cause, God's new Messiah offering each the bloom or blight,
And the choice goes by forever 'twixt that darkness and that light.
Though the cause of evil prosper, yet 'tis truth alone is strong
Though her portions be the scaffold, and upon the throne be wrong
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

And if we will only make the right choice, we will be able to transform this pending cosmic elegy into a creative psalm of peace. If we will make the right choice, we will be able to transform the jangling discords of our world into a beautiful symphony of brotherhood. If we will but make the right choice, we will be able to speed up the day, all over America and all over the world, when justice will roll down like waters, and righteousness like a mighty stream. [*sustained applause*]

* King says "1954," but most likely means 1964, the year he received the Nobel Peace Prize.

King, M., L., Jr. (1967b). *Beyond Vietnam*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix C

Question-and-Answer Period Following Beyond Vietnam Speech

Question and Answer Period

Following Dr. Martin Luther King's
Address, Riverside Church,
4/4/67

1. The first question is addressed to Dr. King. If Present American Policy does not change, will you advocate wholesale resistance to the draft, especially by black men, in keeping with your philosophy of non-violence? What are the implications of such a policy?

Dr. King:

As I said earlier in the speech, I think the time has come for those of us who feel that this war is immoral and unjust to advise young men of the alternative to draft, which is to serve as conscientious objector. I think this will do a great deal to arouse the conscience of the nation of this whole situation, and certainly if the war is continually escalated I think this will be absolutely necessary. I also mention the fact that we are not only caught up in a situation where I feel we are wrong in Viet Nam, but if there are not some changes in our national direction and character, we are going to be in several more wars like this. There are many potential Viet Nam's in Latin American, in Africa, and in other places in Asia. And the young men of our generation and other generations will continually confront this problem of going into armed service that is really serving as the counter-revolutionary forces of the world. I think somewhere this has to stop, and this is why I have already advised many young men that I have talked with to serve as conscientious objectors. And if things continue to go on, it is something that won't only have to be advised, but many will do it anyway, as was quoted in Dr. Bennet's speech: college students have already started responding with the kind of disenchantment and the kind of dismay that causes many to say that they will go to jail if it continues like this before they will fight in an unjust war. It is my conviction that we had ought to do everything in our power to bring an end to this tragic conflict.

2. The next question is also addressed to Dr. King. Would you please comment on Vice-President Hubert Humphrey's position that it would be better for people who criticize our bombing to condemn instead Viet Cong terror.

Dr. King:

Well, let me say first that I am opposed to violence. I think that I have said that enough now over these last twelve years so that people know my philosophy at that point. I happen to be a pacifist on this whole matter of war; I am not a self-righteous pacifist because I understand the moral dilemma of the non-pacifist, but I do think we have reached a stage where war can no longer serve as a negative good that it may have served against a tragically evil and sick force like Hitler. And because of the potential destructiveness of weapons of nuclear warfare, we have got to find some alternative to war. And I would advise everybody to seek this alternative. Including the Viet Cong. I don't want to give anybody the impression that I am saying that this is the best way for anybody. I would

prefer that we would come to the day that we can deal with all of these problems over the peace table and through the U.N. and end the long night of war that we have faced so long. But I do think, as I tried to say in my talk, that there are many things that we have done that must be condemned with all of the might that we have, and I think that there are some things that the Viet Cong can say, if we only listen to them, to explain why they are acting as they are acting. I think, as I said earlier, that we initiated this. After all, the Viet Cong came into being during the period that Diem was reigning, and Diem was going thorough terribly suppressive and oppressive and ruthless methods of dealing with his opposition. It was the Vietminh before which declared independence and fought as you know, trying to hold off the attempt to go back into colonial status as a result of the French seeking to place them there, and to a large extent the Viet Cong came into being as a result of the Diem oppression and as a result of the real sabotage which took place in destroying the promise of the Geneva accord. I think it is necessary for us to honestly say this. The Viet Cong, as many have tried to say all along, did not represent forces coming from the North, but it represented forces right there in the South—which certainly gained support as time went on from the North—but they were basically forces right there in the South seeking to overthrow a government that had proved to be unjust and committed to evil ends. This is why many of us say that this is basically a civil war, and the United States should not have been there in the beginning. So I am very sorry, but I have to disagree with our Vice President, and I must say very strongly that we had ought to stop the bombings in the North and in the South.

King, M., L., Jr. (1967c). *Question and Answer Period Following Beyond Vietnam Speech*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix D

The Three Dimensions of a Complete Life

The Three Dimensions of a Complete Life; 09 April 1967

I want to use as the subject from which to preach: "The Three Dimensions of a Complete Life." (*All right*) You know, they used to tell us in Hollywood that in order for a movie to be complete, it had to be three-dimensional. Well, this morning I want to seek to get over to each of us that if life itself is to be complete, (*Yes*) it must be three-dimensional.

Many, many centuries ago, there was a man by the name of John who found himself in prison out on a lonely, obscure island called Patmos. (*Right, right*) And I've been in prison just enough to know that it's a lonely experience. (*That's right*) And when you are incarcerated in such a situation, you are deprived of almost every freedom, but the freedom to think, the freedom to pray, the freedom to reflect and to meditate. And while John was out on this lonely island in prison, (*That's right*) he lifted his vision to high heaven (*All right, He did*) and he saw, descending out of heaven, a new heaven (*All right*) and a new earth. (*That's right*) Over in the twenty-first chapter of the book of Revelation, it opens by saying, "And I saw a new heaven and a new earth. (*All right*) And I John saw the holy city, the new Jerusalem, (*All right*) coming down from God out of heaven." (*Oh yeah*)

And one of the greatest glories of this new city of God that John saw was its completeness. (*That's right*) It was not up on one side and down on the other, (*All right*) but it was complete in all three of its dimensions. (*Yes*) And so in this same chapter as we looked down to the sixteenth verse, John says, "The length and the breadth (*He did, he did*) and the height of it are equal." (*Yes, sir*) In other words, this new city of God, this new city of ideal humanity is not an unbalanced entity, (*No*) but is complete on all sides. (*Yes*) Now I think John is saying something here in all of the symbolism of this text and the symbolism of this chapter. He's saying at bottom that life as it should be and life at its best (*Yeah*) is a life that is complete on all sides. (*That's right*)

And there are three dimensions of any complete life to which we can fitly give the words of this text: length, breadth, and height. (*Yes*) Now the length of life as we shall use it here is the inward concern for one's own welfare. (*Yes*) In other words, it is that inward concern that causes one to push forward, to achieve his own goals and ambitions. (*All right*) The breadth of life as we shall use it here is the outward concern for the welfare of others. (*All right*) And the height of life is the upward reach for God. (*All right*) Now you got to have all three of these to have a complete life.

Now let's turn for the moment to the length of life. I said that this is the dimension of life where we are concerned with developing our inner powers. (*Yeah*) In a sense this is the selfish dimension of life. There is such a thing as rational and healthy self-interest. (*Yeah*) A great Jewish rabbi, the late Joshua Leibman, wrote a book some years ago entitled *Peace of Mind*. And he has a chapter in that book entitled "Love Thyself Properly." And what he says in that chapter, in substance, is that before you can love other selves adequately, you've got to love your own self properly. (*All right*) You know, a lot of people don't love themselves. (*That's right*) And they go through life with deep and haunting emotional conflicts. So the length of life means that you must love yourself.

And you know what loving yourself also means? It means that you've got to accept yourself. (*All right*) So many people are busy trying to be somebody else. (*That's right*) God gave all of us something significant. And we must pray every day, asking God to help us to accept ourselves. (*Yeah*) That means everything. (*Yeah*) Too many Negroes are ashamed of themselves, ashamed of being black. (*Yes, sir*) A Negro got to rise up and say from the bottom of his soul, "I am somebody. (*Yes*) I have a rich, noble, and proud heritage. However exploited and however painful my history has been, I'm black, but I'm black and beautiful." (*Yeah*) This is what we've got to say. We've got to accept ourselves. (*Yeah*) And we must pray, "Lord, Help me to accept myself every day; help me to accept my tools." (*Yeah*)

I remember when I was in college, I majored in sociology, and all sociology majors had to take a course that was required called statistics. And statistics can be very complicated. You've got

to have a mathematical mind, a real knowledge of geometry, and you've got to know how to find the mean, the mode, and the median. I never will forget. I took this course and I had a fellow classmate who could just work that stuff out, you know. And he could do his homework in about an hour. We would often go to the lab or the workshop, and he would just work it out in about an hour, and it was over for him. And I was trying to do what he was doing; I was trying to do mine in an hour. And the more I tried to do it in an hour, the more I was flunking out in the course. And I had to come to a very hard conclusion. I had to sit down and say, "Now, Martin Luther King, Leif Cane has a better mind than you." (*That's right*) Sometimes you have to acknowledge that. (*That's right*) And I had to say to myself, "Now, he may be able to do it in an hour, but it takes me two or three hours to do it." I was not willing to accept myself. I was not willing to accept my tools and my limitations. (*Yeah*)

But you know in life we're called upon to do this. A Ford car trying to be a Cadillac is absurd, but if a Ford will accept itself as a Ford, (*All right*) it can do many things that a Cadillac could never do: it can get in parking spaces that a Cadillac can never get in. [*laughter*] And in life some of us are Fords and some of us are Cadillacs. (*Yes*) Moses says in "Green Pastures," "Lord, I ain't much, but I is all I got." [*laughter*] The principle of self-acceptance is a basic principle in life.

Now the other thing about the length of life: after accepting ourselves and our tools, we must discover what we are called to do. (*Oh yeah*) And once we discover it we should set out to do it with all of the strength and all of the power that we have in our systems. (*Yeah*) And after we've discovered what God called us to do, after we've discovered our life's work, we should set out to do that work so well that the living, the dead, or the unborn couldn't do it any better. (*Oh yeah*) Now this does not mean that everybody will do the so-called big, recognized things of life. Very few people will rise to the heights of genius in the arts and the sciences; very few collectively will rise to certain professions. Most of us will have to be content to work in the fields and in the factories and on the streets. But we must see the dignity of all labor. (*That's right*)

When I was in Montgomery, Alabama, I went to a shoe shop quite often, known as the Gordon Shoe Shop. And there was a fellow in there that used to shine my shoes, and it was just an experience to witness this fellow shining my shoes. He would get that rag, you know, and he could bring music out of it. And I said to myself, "This fellow has a Ph.D. in shoe shining." (*That's right*)

What I'm saying to you this morning, my friends, even if it falls your lot to be a street sweeper, go on out and sweep streets like Michelangelo painted pictures; sweep streets like Handel and Beethoven composed music; sweep streets like Shakespeare wrote poetry; (*Go ahead*) sweep streets so well that all the host of heaven and earth will have to pause and say, "Here lived a great street sweeper who swept his job well."

If you can't be a pine on the top of a hill
Be a scrub in the valley—but be
The best little scrub on the side of the hill,
Be a bush if you can't be a tree.
If you can't be a highway just be a trail
If you can't be the sun be a star;
It isn't by size that you win or fail—
Be the best of whatever you are.

And when you do this, when you do this, you've mastered the length of life. (*Yes*)

This onward push to the end of self-fulfillment is the end of a person's life. Now don't stop here, though. You know, a lot of people get no further in life than the length. They develop their inner powers; they do their jobs well. But do you know, they try to live as if nobody else lives in the world but themselves? (*Yes*) And they use everybody as mere tools to get to where they're going. (*Yes*) They don't love anybody but themselves. And the only kind of love that they really have for other people is utilitarian love. You know, they just love people that they can use. (*Well*)

A lot of people never get beyond the first dimension of life. They use other people as mere steps by which they can climb to their goals and their ambitions. These people don't work out well in life. They may go for awhile, they may think they're making it all right, but there is a law. (*Oh yeah*) They call it the law of gravitation in the physical universe, and it works, it's final, it's inexorable: whatever goes up can come down. You shall reap what you sow. (*Yeah*) God has structured the universe that way. (*Yeah*) And he who goes through life not concerned about others will be a subject, victim of this law.

So I move on and say that it is necessary to add breadth to length. Now the breadth of life is the outward concern for the welfare of others, as I said. (*Yeah*) And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. (*All right*)

One day Jesus told a parable. You will remember that parable. He had a man that came to him to talk with him about some very profound concerns. And they finally got around to the question, "Who is my neighbor?" (*All right*) And this man wanted to debate with Jesus. This question could have very easily ended up in thin air as a theological or philosophical debate. But you remember Jesus immediately pulled that question out of thin air and placed it on a dangerous curve between Jerusalem and Jericho. (*He did, he did*) He talked about a certain man who fell among thieves. (*Right*) Two men came by and they just kept going. And then finally another man came, a member of another race, who stopped and helped him. (*Oh yeah*) And that parable ends up saying that this good Samaritan was a great man; he was a good man because he was concerned about more than himself. (*Oh yeah*)

Now you know, there are many ideas about why the priest and the Levite passed and didn't stop to help that man. A lot of ideas about it. Some say that they were going to a church service, and they were running a little late, you know, and couldn't be late for church, so they kept going because they had to get down to the synagogue. And then there are others who would say that they were involved in the priesthood and consequently there was a priestly law which said that if you were going to administer the sacrament or what have you, you couldn't touch a human body twenty-four hours before worship. Now there's another possibility. It is possible that they were going down to Jericho to organize a Jericho Road Improvement Association. That's another possibility. And they may have passed by because they felt that it was better to deal with the problem from the causal source rather than one individual victim. That's a possibility.

But you know, when I think about this parable, I think of another possibility as I use my imagination. It's possible that these men passed by on the other side because they were afraid. You know, the Jericho Road is a dangerous road. (*That's right*) I've been on it and I know. And I never will forget, Mrs. King and I were in the Holy Land some time ago. We rented a car and we drove from Jerusalem down to Jericho, a distance of about sixteen miles. You get on that Jericho road—I'm telling you it's a winding, curving, meandering road, very conducive for robbery. And I said to my wife, "Now I can see why Jesus used this road as the occasion for his parable." (*Yes*) Here you are when you start out in Jerusalem: you are twenty-two hundred feet above sea level, and when you get down to Jericho sixteen miles later—I mean you have sixteen miles from Jerusalem—you're twelve hundred feet below sea level. During the days of Jesus that road came to the point of being known as the "Bloody Path." So when I think about the priest and the Levite, I think those brothers were afraid. (*All right*)

They were just like me. I was going out to my father's house in Atlanta the other day. He lives about three or four miles from me, and you go out there by going down Simpson Road. And then when I came back later that night—and brother, I can tell you, Simpson Road is a winding road. And a fellow was standing out there trying to flag me down. And I felt that he needed some help; I knew he needed help. [*laughter*] But I didn't know it. I'll be honest with you, I kept going. [*laughter*] I wasn't really willing to take the risk. (*That's right*)

I say to you this morning that the first question that the priest asked was the first question that I asked on that Jericho Road of Atlanta known as Simpson Road. The first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (*That's right*) But the good Samaritan came by and he reversed the question. Not "What will happen to me if I stop to help this man?" but "What will happen to this man if I do not stop to help him?" This was why that man was good and great. He was great because he was willing to take a risk for humanity; he was willing to ask, "What will happen to this man?" not "What will happen to me?" (*All right*)

This is what God needs today (*Yes*): Men and women who will ask, "What will happen to humanity if I don't help?" (*Oh yeah*) What will happen to the civil rights movement if I don't participate? (*Yes*) What will happen to my city if I don't vote? (*Oh yeah*) What will happen to the sick if I don't visit them?" This is how God judges people in the final analysis. (*Oh yeah*)

Oh, there will be a day, the question won't be, "How many awards did you get in life?" Not that day. (*Yeah*) It won't be, "How popular were you in your social setting?" That won't be the question that day. (*Yeah*) It will not ask how many degrees you've been able to get. (*All right*) The

question that day will not be concerned with whether you are a "Ph.D." or a "no D." (*That's right*) It will not be concerned with whether you went to Morehouse or whether you went to "No House." (*Yes*) The question that day will not be, "How beautiful is your house?" (*That's right*) The question that day will not be, "How much money did you accumulate? How much did you have in stocks and bonds?" The question that day will not be, "What kind of automobile did you have?" On that day the question will be, "What did you do for others?" (*That's right*)

Now I can hear somebody saying, "Lord, I did a lot of things in life. I did my job well; the world honored me for doing my job. (*Oh yeah*) I did a lot of things, Lord; I went to school and studied hard. I accumulated a lot of money, Lord; that's what I did." It seems as if I can hear the Lord of Life saying, "But I was hungry, and ye fed me not. (*That's right*) I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren't concerned about me. So get out of my face. What did you do for others?" (*That's right*) This is the breadth of life. (*Oh yeah*)

Somewhere along the way, we must learn that there is nothing greater than to do something for others. And this is the way I've decided to go the rest of my days. That's what I'm concerned about. John, if you and Bernard happen to be around when I come to the latter-days and that moment to cross the Jordan, I want you to tell them that I made a request: I don't want a long funeral. In fact, I don't even need a eulogy (*No*) more than one or two minutes. (*All right*) I hope that I will live so well the rest of the days—I don't know how long I'll live, and I'm not concerned about that—but I hope I can live so well that the preacher can get up and say, "He was faithful." (*Yes*) That's all, that's enough. (*That's right*) That's the sermon I'd like to hear: "Well done my good and faithful servant. You've been faithful; you've been concerned about others." (*That's right*) That's where I want to go from this point on the rest of my days. (*Oh yeah*) "He who is greatest among you shall be your servant." I want to be a servant. (*Yes*) I want to be a witness for my Lord, to do something for others.

And don't forget in doing something for others that you have what you have because of others. (*Yes, sir*) Don't forget that. We are tied together in life and in the world. (*Preach, preach*) And you may think you got all you got by yourself. (*Not all of it*) But you know, before you got out here to church this morning, you were dependent on more than half of the world. (*That's right*) You get up in the morning and go to the bathroom, and you reach over for a bar of soap, and that's handed to you by a Frenchman. You reach over for a sponge, and that's given to you by a Turk. You reach over for a towel, and that comes to your hand from the hands of a Pacific Islander. And then you go on to the kitchen to get your breakfast. You reach on over to get a little coffee, and that's poured in your cup by a South American. (*That's right*) Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. (*Yes*) Or maybe you want a little cocoa, that's poured in your cup by a West African. (*Yes*) Then you want a little bread and you reach over to get it, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. (*That's right*) Before you get through eating breakfast in the morning, you're dependent on more than half the world. (*That's right*) That's the way God structured it; that's the way God structured this world. So let us be concerned about others because we are dependent on others. (*Oh yeah*)

But don't stop here either. (*No, sir*) You know, a lot of people master the length of life, and they master the breadth of life, but they stop right there. Now if life is to be complete, we must move beyond our self-interest. We must move beyond humanity and reach up, way up for the God of the universe, whose purpose changeth not. (*Right*)

Now a lot of people have neglected this third dimension. And you know, the interesting thing is a lot of people neglect it and don't even know they are neglecting it. They just get involved in other things. And you know, there are two kinds of atheism. Atheism is the theory that there is no God. Now one kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they come to a conclusion that there is no God. The other kind is a practical atheism, and that kind goes out of living as if there is no God. And you know there are a lot of people who affirm the existence of God with their lips, and they deny his existence with their lives. (*That's right*) You've seen these people who have a high blood pressure of creeds and an anemia of deeds. They deny the existence of God with their lives and they just become so involved in other things. They become so involved in getting a big bank account. (*Yeah*) They become so involved in getting a beautiful house, which we all should have. They become so involved in getting a beautiful car that they

unconsciously just forget about God. (*Oh yeah*) There are those who become so involved in looking at the man-made lights of the city that they unconsciously forget to rise up and look at that great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. (*All right*) They become so involved in looking at the skyscraping buildings of the Loop of Chicago or Empire State Building of New York that they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make. They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion. They become so involved in thinking about man's progress that they forget to think about the need for God's power in history. They end up going days and days not knowing that God is not with them. (*Go ahead*)

And I'm here to tell you today that we need God. (*Yes*) Modern man may know a great deal, but his knowledge does not eliminate God. (*Right*) And I tell you this morning that God is here to stay. A few theologians are trying to say that God is dead. And I've been asking them about it because it disturbs me to know that God died and I didn't have a chance to attend the funeral. They haven't been able to tell me yet the date of his death. They haven't been able to tell me yet who the coroner was that pronounced him dead. (*Preach, preach*) They haven't been able to tell me yet where he's buried.

You see, when I think about God, I know his name. He said somewhere, back in the Old Testament, "I want you to go out, Moses, and tell them 'I Am' sent you." (*That's right*) He said just to make it clear, let them know that "my last name is the same as my first, 'I Am that I Am.' Make that clear. I Am." And God is the only being in the universe that can say "I Am" and put a period behind it. Each of us sitting here has to say, "I am because of my parents; I am because of certain environmental conditions; I am because of certain hereditary circumstances; I am because of God." But God is the only being that can just say, "I Am" and stop right there. "I Am that I Am." And He's here to stay. Let nobody make us feel that we don't need God. (*That's right*)

As I come to my conclusion this morning, I want to say that we should search for him. We were made for God, and we will be restless until we find rest in him. (*Oh yeah*) And I say to you this morning that this is the personal faith that has kept me going. (*Yes*) I'm not worried about the future. You know, even on this race question, I'm not worried. I was down in Alabama the other day, and I started thinking about the state of Alabama where we worked so hard and may continue to elect the Wallaces. And down in my home state of Georgia, we have another sick governor by the name of Lester Maddox. (*Yes*) And all of these things can get you confused, but they don't worry me. (*All right*) Because the God that I worship is a God that has a way of saying even to kings and even to governors, "Be still, and know that I am God." And God has not yet turned over this universe to Lester Maddox and Lurleen Wallace. Somewhere I read, "The earth is the Lord's and the fulness thereof, and I'm going on because I have faith in Him. (*Oh yeah*) I do not know what the future holds, but I do know who holds the future. (*Yes*) And if He'll guide us and hold our hand, we'll go on in.

I remember down in Montgomery, Alabama, an experience that I'd like to share with you. When we were in the midst of the bus boycott, we had a marvelous old lady that we affectionately called Sister Pollard. She was a wonderful lady about seventy-two years old and she was still working at that age. (*Yes*) During the boycott she would walk every day to and from work. She was one that somebody stopped one day and said, "Wouldn't you like to ride?" And she said, "No." And then the driver moved on and stopped and thought, and backed up a little and said, "Well, aren't you tired?" She said, "Yes, my feet is tired, but my soul is rested." (*All right*)

She was a marvelous lady. And one week I can remember that I had gone through a very difficult week. (*Yes*) Threatening calls had come in all day and all night the night before, and I was beginning to falter and to get weak within and to lose my courage. (*All right*) And I never will forget that I went to the mass meeting that Monday night very discouraged and a little afraid, and wondering whether we were going to win the struggle. (*Oh yeah*) And I got up to make my talk that night, but it didn't come out with strength and power. Sister Pollard came up to me after the meeting and said, "Son, what's wrong with you?" Said, "You didn't talk strong enough tonight."

And I said, "Nothing is wrong, Sister Pollard, I'm all right."

She said, "You can't fool me." Said, "Something wrong with you." And then she went on to say these words, "Is the white folks doing something to you that you don't like?"

I said, "Everything is going to be all right, Sister Pollard."

And then she finally said, "Now come close to me and let me tell you something one more time, and I want you to hear it this time." She said, "Now I done told you we is with you." She said, "Now, even if we ain't with you, the Lord is with you." (*Yes*) And she concluded by saying, "The Lord's going to take care of you."

And I've seen many things since that day. I've gone through many experiences since that night in Montgomery, Alabama. Since that time Sister Pollard has died. Since that time I've been in more than eighteen jail cells. Since that time I've come perilously close to death at the hands of a demented Negro woman. Since that time I've seen my home bombed three times. Since that time I've had to live every day under the threat of death. Since that time I've had many frustrating and bewildering nights. But over and over again I can still hear Sister Pollard's words: "God's going to take care of you." So today I can face any man and any woman with my feet solidly placed on the ground and my head in the air because I know that when you are right, God will fight your battle.

"Darker yet may be the night, harder yet may be the fight. Just stand up for that which is right." It seems that I can hear a voice speaking even this morning, saying to all of us, "Stand up for what is right. Stand up for what is just. Lo, I will be with you even until the end of the world." Yes, I've seen the lightning flash. I've heard the thunder roll. I've felt sin-breakers dashing, trying to conquer my soul. But I heard the voice of Jesus saying still to fight on. He promised never to leave me, never to leave me alone. No, never alone. No, never alone. He promised never to leave me, never to leave me alone. And I go on in believing that. Reach out and find the breadth of life.

You may not be able to define God in philosophical terms. Men through the ages have tried to talk about him. (*Yes*) Plato said that he was the Architectonic Good. Aristotle called him the Unmoved Mover. Hegel called him the Absolute Whole. Then there was a man named Paul Tillich who called him Being-Itself. We don't need to know all of these high-sounding terms. (*Yes*) Maybe we have to know him and discover him another way. (*Oh yeah*) One day you ought to rise up and say, "I know him because he's a lily of the valley." (*Yes*) He's a bright and morning star. (*Yes*) He's a rose of Sharon. He's a battle-axe in the time of Babylon. (*Yes*) And then somewhere you ought to just reach out and say, "He's my everything. He's my mother and my father. He's my sister and my brother. He's a friend to the friendless." This is the God of the universe. And if you believe in him and worship him, something will happen in your life. You will smile when others around you are crying. This is the power of God.

Go out this morning. Love yourself, and that means rational and healthy self-interest. You are commanded to do that. That's the length of life. Then follow that: Love your neighbor as you love yourself. You are commanded to do that. That's the breadth of life. And I'm going to take my seat now by letting you know that there's a first and even greater commandment: "Love the Lord thy God with all thy heart, (*Yeah*) with all thy soul, with all thy strength." I think the psychologist would just say with all thy personality. And when you do that, you've got the breadth of life.

And when you get all three of these together, you can walk and never get weary. You can look up and see the morning stars singing together, and the sons of God shouting for joy. When you get all of these working together in your very life, judgement will roll down like waters, and righteousness like a mighty stream.

When you get all the three of these together, the lamb will lie down with the lion.

When you get all three of these together, you look up and every valley will be exalted, and every hill and mountain will be made low; the rough places will be made plain, and the crooked places straight; and the glory of the Lord shall be revealed and all flesh will see it together.

When you get all three of these working together, you will do unto others as you'd have them do unto you.

When you get all three of these together, you will recognize that out of one blood God made all men to dwell upon the face of the earth.

When you get all three of these together... [*recording ends*]

Delivered at New Covenant Baptist Church, Chicago, Illinois, on 9 April 1967

King, M., L., Jr. (1967d). *The Three Dimensions of a Complete Life*. Martin Luther

King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix E

A Knock at Midnight

A Knock at Midnight; 11 June 1967

Which of you who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him"?

Luke 11:5-6, RSV

Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our thought concerning many contemporary problems and the role of the church in grappling with them. It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.

It is midnight within the social order. On the international horizon nations are engaged in a colossal and bitter contest for supremacy. Two world wars have been fought within a generation, and the clouds of another war are dangerously low. Man now has atomic and nuclear weapons that could within seconds completely destroy the major cities of the world. Yet the arms race continues and nuclear tests still explode in the atmosphere, with the grim prospect that the very air we breathe will be poisoned by radioactive fallout. Will these circumstances and weapons bring the annihilation of the human race?

When confronted by midnight in the social order we have in the past turned to science for help. And little wonder! On so many occasions science has saved us. When we were in the midnight of physical limitation and material inconvenience, science lifted us to the bright morning of physical and material comfort. When we were in the midnight of crippling ignorance and superstition, science brought us to the daybreak of the free and open mind. When we were in the midnight of dread plagues and diseases, science, through surgery, sanitation, and the wonder drugs, ushered in the bright day of physical health, thereby prolonging our lives and making for greater security and physical well-being. How naturally we turn to science in a day when the problems of the world are so ghastly and ominous.

But alas! science cannot now rescue us, for even the scientist is lost in the terrible midnight of our age. Indeed, science gave us the very instruments that threaten to bring universal suicide. So modern man faces a dreary and frightening midnight in the social order.

This midnight in man's external collective is paralleled by midnight in his internal individual life. It is midnight within the psychological order. Everywhere paralyzing fears harrow people by day and haunt them by night. Deep clouds of anxiety and depression are suspended in our mental skies. More people are emotionally disturbed today than at any other time of human history. The psychopathic wards of our hospitals are crowded, and the most popular psychologists today are the psychoanalysts. Bestsellers in psychology are books such as *Man Against Himself*, *The Neurotic Personality of Our Times*, and *Modern Man in Search of a Soul*. Bestsellers in religion are such books as *Peace of Mind* and *Peace of Soul*. The popular clergyman preaches soothing sermons on "How to Be Happy" and "How to Relax." Some have been tempted to revise Jesus' command to read, "Go ye into all the world, keep your blood pressure down, and, lo, I will make you a well-adjusted personality." All of this is indicative that it is midnight within the inner lives of men and women.

It is also midnight within the moral order. At midnight colours lose their distinctiveness and become a sullen shade of grey. Moral principles have lost their distinctiveness. For modern man, absolute right and wrong are a matter of what the majority is doing. Right and wrong are relative to likes and dislikes and the customs of a particular community. We have unconsciously applied Einstein's theory of relativity, which properly described the physical universe, to the moral and ethical realm.

Midnight is the hour when men desperately seek to obey the eleventh commandment, "Thou shalt not get caught." According to the ethic of midnight, the cardinal sin is to be caught and the cardinal virtue is to get by. It is all right to lie, but one must lie with real finesse. It is all right to steal, if one is so dignified that, if caught, the charge becomes embezzlement, not robbery. It is

permissible even to hate, if one so dresses his hating in the garments of love that hating appears to be loving. The Darwinian concept of the survival of the fittest has been substituted by a philosophy of the survival of the slickest. This mentality has brought a tragic breakdown of moral standards, and the midnight of moral degeneration deepens.

As in the parable, so in our world today, the deep darkness of midnight is interrupted by the sound of a knock. On the door of the church millions of people knock. In this country the roll of church members is longer than ever before. More than one hundred and fifteen million people are at least paper members of some church or synagogue. This represents an increase of 100 per cent since 1929, although the population has increased by only 31 per cent.

Visitors to Soviet Russia, whose official policy is atheistic, report that the churches in that nation not only are crowded, but that attendance continues to grow. Harrison Salisbury, in an article in *The New York Times*, states that Communist officials are disturbed that so many young people express a growing interest in the church and religion. After forty years of the most vigorous efforts to suppress religion, the hierarchy of the Communist party now faces the inescapable fact that millions of people are knocking on the door of the church.

This numerical growth should not be overemphasized. We must not be tempted to confuse spiritual power and large numbers. Jumboism, as someone has called it, is an utterly fallacious standard for measuring positive power. An increase in quantity does not automatically bring an increase in quality. A larger membership does not necessarily represent a correspondingly increased commitment to Christ. Almost always the creative, dedicated minority has made the world better. But although a numerical growth in church membership does not necessarily reflect a concomitant increase in ethical commitment, millions of people do feel that the church provides an answer to the deep confusion that encompasses their lives. It is still the one familiar landmark where the weary traveller by midnight comes. It is the one house which stands where it has always stood, the house to which the man travelling at midnight either comes or refuses to come. Some decide not to come. But the many who come and knock are desperately seeking a little bread to tide them over.

The traveller asks for three loaves of bread. He wants the bread of faith. In a generation of so many colossal disappointments, men have lost faith in God, faith in man, and faith in the future. Many feel as did William Wilberforce, who in 1801 said, "I dare not marry—the future is so unsettled," or as did William Pitt, who in 1806 said, "There is scarcely anything round us but ruin and despair." In the midst of staggering disillusionment, many cry for the bread of faith.

There is also a deep longing for the bread of hope. In the early years of this century many people did not hunger for this bread. The days of the first telephones, automobiles, and aeroplanes gave them a radiant optimism. They worshipped at the shrine of inevitable progress. They believed that every new scientific achievement lifted man to higher levels of perfection. But then a series of tragic developments, revealing the selfishness and corruption of man, illustrated with frightening clarity the truth of Lord Acton's dictum, "Power tends to corrupt and absolute power corrupts absolutely." This awful discovery led to one of the most colossal breakdowns of optimism in history. For so many people, young and old, the light of hope went out, and they roamed wearily in the dark chambers of pessimism. Many concluded that life has no meaning. Some agreed with the philosopher Schopenhauer that life is an endless pain with a painful end, and that life is a tragicomedy played over and over again with only slight changes in costume and scenery. Others cried out with Shakespeare's Macbeth that life

is a tale

Told by an idiot, full of sound and fury,

Signifying nothing.

But even in the inevitable moments when all seems hopeless, men know that without hope they cannot really live, and in agonizing desperation they cry for the bread of hope.

And there is the deep longing for the bread of love. Everybody wishes to love and be loved. He who feels that he is not loved feels that he does not count. Much has happened in the modern world to make men feel that they do not belong. Living in a world which has become oppressively impersonal, many of us have come to feel that we are little more than numbers. Ralph Borsodi in an arresting picture of a world wherein numbers have replaced persons writes that the modern mother is often maternity case No. 8434 and her child, after being fingerprinted and footprinted, becomes No. 8003, and that a funeral in a large city is an event in Parlour B with Class B flowers and decorations at which Preacher No. 14 officiates and Musician No. 84 sings Selection No. 174.

Bewildered by this tendency to reduce man to a card in a vast index, man desperately searches for the bread of love.

When the man in the parable knocked on his friend's door and asked for the three loaves of bread, he received the impatient retort, "Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything." How often have men experienced a similar disappointment when at midnight they knock on the door of the church. Millions of Africans, patiently knocking on the door of the Christian church where they seek the bread of social justice, have either been altogether ignored or told to wait until later, which almost always means never. Millions of American Negroes, starving for the want of the bread of freedom, have knocked again and again on the door of so-called white churches, but they have usually been greeted by a cold indifference or a blatant hypocrisy. Even the white religious leaders, who have a heartfelt desire to open the door and provide the bread, are often more cautious than courageous and more prone to follow the expedient than the ethical path. One of the shameful tragedies of history is that the very institution which should remove man from the midnight of racial segregation participates in creating and perpetuating the midnight.

In the terrible midnight of war men have knocked on the door of the church to ask for the bread of peace, but the church has often disappointed them. What more pathetically reveals the irrelevancy of the church in present-day world affairs than its witness regarding war? In a world gone mad with arms buildups, chauvinistic passions, and imperialistic exploitation, the church has either endorsed these activities or remained appallingly silent. During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, "Praise the Lord and pass the ammunition." A weary world, pleading desperately for peace, has often found the church morally sanctioning war.

And those who have gone to the church to seek the bread of economic justice have been left in the frustrating midnight of economic privation. In many instances the church has so aligned itself with the privileged classes and so defended the status quo that it has been unwilling to answer the knock at midnight. The Greek Church in Russia allied itself with the status quo and became so inextricably bound to the despotic czarist regime that it became impossible to be rid of the corrupt political and social system without being rid of the church. Such is the fate of every ecclesiastical organization that allies itself with things-as-they-are.

The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state, and never its tool. If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority. If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will. But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a glowing and ardent love for truth, justice, and peace. Men far and near will know the church as a great fellowship of love that provides light and bread for lonely travellers at midnight.

While speaking of the laxity of the church, I must not overlook the fact that the so-called Negro church has also left men disappointed at midnight. I say so-called Negro church because ideally there can be no Negro or white church. It is to their everlasting shame that white Christians developed a system of racial segregation within the church, and inflicted so many indignities upon its Negro worshippers that they had to organize their own churches.

Two types of Negro churches have failed to provide bread. One burns with emotionalism, and the other freezes with classism. The former, reducing worship to entertainment, places more emphasis on volume than on content and confuses spirituality with muscularity. The danger in such a church is that the members may have more religion in their hands and feet than in their hearts and souls. At midnight this type of church has neither the vitality nor the relevant gospel to feed hungry souls.

The other type of Negro church that feeds no midnight traveller has developed a class system and boasts of its dignity, its membership of professional people, and its exclusiveness. In such a church the worship service is cold and meaningless, the music dull and uninspiring, and the sermon little more than a homily on current events. If the pastor says too much about Jesus Christ, the members feel that he is robbing the pulpit of dignity. If the choir sings a Negro spiritual, the

members claim an affront to their class status. This type of church tragically fails to recognize that worship at its best is a social experience in which people from all levels of life come together to affirm their oneness and unity under God. At midnight men are altogether ignored because of their limited education, or they are given bread that has been hardened by the winter of morbid class consciousness.

In the parable we notice that after the man's initial disappointment, he continued to knock on his friend's door. Because of his importunity—his persistence—he finally persuaded his friend to open the door. Many men continue to knock on the door of the church at midnight, even after the church has so bitterly disappointed them, because they know the bread of life is there. The church today is challenged to proclaim God's Son, Jesus Christ, to be the hope of men in all of their complex personal and social problems. Many will continue to come in quest of answers to life's problems. Many young people who knock on the door are perplexed by the uncertainties of life, confused by daily disappointments, and disillusioned by the ambiguities of history. Some who come have been taken from their schools and careers and cast in the role of soldiers. We must provide them with the fresh bread of hope and imbue them with the conviction that God has the power to bring good out of evil. Some who come are tortured by a nagging guilt resulting from their wandering in the midnight of ethical relativism and their surrender to the doctrine of self-expression. We must lead them to Christ who will offer them the fresh bread of forgiveness. Some who knock are tormented by the fear of death as they move toward the evening of life. We must provide them with the bread of faith in immortality, so that they may realize that this earthly life is merely an embryonic prelude to a new awakening.

Midnight is a confusing hour when it is difficult to be faithful. The most inspiring word that the church must speak is that no midnight long remains. The weary traveller by midnight who asks for bread is really seeking the dawn. Our eternal message of hope is that dawn will come. Our slave foreparents realized this. They were never unmindful of the fact of midnight, for always there was the rawhide whip of the overseer and the auction block where families were torn asunder to remind them of its reality. When they thought of the agonizing darkness of midnight, they sang:

Oh, nobody knows de trouble I've seen,
Glory Hallelujah!
Sometimes I'm up, sometimes I'm down,
Oh, yes, Lord,
Sometimes I'm almost to de groun',
Oh, yes, Lord,
Oh, nobody knows de trouble I've seen,
Glory Hallelujah!

Encompassed by a staggering midnight but believing that morning would come, they sang:
I'm so glad trouble don't last away.
O my Lord, O my Lord, what shall I do?

Their positive belief in the dawn was the growing edge of hope that kept the slaves faithful amid the most barren and tragic circumstances.

Faith in the dawn arises from the faith that God is good and just. When one believes this, he knows that the contradictions of life are neither final nor ultimate. He can walk through the dark night with the radiant conviction that all things work together for good for those that love God. Even the most starless midnight may herald the dawn of some great fulfillment.

At the beginning of the bus boycott in Montgomery, Alabama, we set up a voluntary car pool to get the people to and from their jobs. For eleven long months our car pool functioned extraordinarily well. Then Mayor Gayle introduced a resolution instructing the city's legal department to file such proceedings as it might deem proper to stop the operation of the car pool or any transportation system growing out of the bus boycott. A hearing was set for Tuesday, November 13, 1956.

At our regular weekly mass meeting, scheduled the night before the hearing, I had the responsibility of warning the people that the car pool would probably be enjoined. I knew that they had willingly suffered for nearly twelve months, but could we now ask them to walk back and forth to their jobs? And if not, would we be forced to admit that the protest had failed? For the first time I almost shrank from appearing before them.

When the evening came, I mustered sufficient courage to tell them the truth. I tried, however, to conclude on a note of hope. "We have moved all of these months," I said, "in the daring faith that God is with us in our struggle. The many experiences of days gone by have vindicated that faith in a marvellous way. Tonight we must believe that a way will be made out of no way." Yet I could feel the cold breeze of pessimism pass over the audience. The night was darker than a thousand midnights. The light of hope was about to fade and the lamp of faith to flicker.

A few hours later, before Judge Carter, the city argued that we were operating a "private enterprise" without a franchise. Our lawyers argued brilliantly that the car pool was a voluntary "share-a-ride" plan provided without profit as a service by Negro churches. It became obvious that Judge Carter would rule in favour of the city.

At noon, during a brief recess, I noticed an unusual commotion in the courtroom. Mayor Gayle was called to the back room. Several reporters moved excitedly in and out of the room. Momentarily a reporter came to the table where, as chief defendant, I sat with the lawyers. "Here is the decision that you have been waiting for," he said. "Read this release."

In anxiety and hope, I read these words: "The United States Supreme Court today unanimously ruled bus segregation unconstitutional in Montgomery, Alabama." My heart throbbed with an inexpressible joy. The darkest hour of our struggle had become the first hour of victory. Someone shouted from the back of the courtroom, "God Almighty has spoken from Washington."

The dawn will come. Disappointment, sorrow, and despair are born at midnight, but morning follows. "Weeping may endure for a night," says the Psalmist, "but joy cometh in the morning." This faith adjourns the assemblies of hopelessness and brings new light into the dark chambers of pessimism.

King, M., L., Jr. (1967e). *A Knock at Midnight*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA.
http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix F

Telegram From King to Thurgood Marshall

Telegram from King to Thurgood Marshall; 13 June 1967

May I congratulate you for being appointed to the United States Supreme Court. Your appointment represents a momentous step toward a color-blind society. You have proved to be a giant of your profession and your career has been one of the significant epochs of our time. You are eminently qualified and superbly equipped to serve as a Justice of the highest Court of our land.

Martin Luther King, Jr.

King, M., L., Jr. (1967f). *Telegram from King to Thurgood Marshall*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix G

Where Do We Go From Here

Where Do We Go From Here

16 August 1967

Atlanta, Georgia

Dr. Abernathy, our distinguished vice president, fellow delegates to this, the tenth annual session of the Southern Christian Leadership Conference, my brothers and sisters from not only all over the South, but from all over the United States of America: ten years ago during the piercing chill of a January day and on the heels of the year-long Montgomery bus boycott, a group of approximately one hundred Negro leaders from across the South assembled in this church and agreed on the need for an organization to be formed that could serve as a channel through which local protest organizations in the South could coordinate their protest activities. It was this meeting that gave birth to the Southern Christian Leadership Conference.

And when our organization was formed ten years ago, racial segregation was still a structured part of the architecture of southern society. Negroes with the pangs of hunger and the anguish of thirst were denied access to the average lunch counter. The downtown restaurants were still off-limits for the black man. Negroes, burdened with the fatigue of travel, were still barred from the motels of the highways and the hotels of the cities. Negro boys and girls in dire need of recreational activities were not allowed to inhale the fresh air of the big city parks. Negroes in desperate need of allowing their mental buckets to sink deep into the wells of knowledge were confronted with a firm "no" when they sought to use the city libraries. Ten years ago, legislative halls of the South were still ringing loud with such words as "interposition" and "nullification." All types of conniving methods were still being used to keep the Negro from becoming a registered voter. A decade ago, not a single Negro entered the legislative chambers of the South except as a porter or a chauffeur. Ten years ago, all too many Negroes were still harried by day and haunted by night by a corroding sense of fear and a nagging sense of nobody-ness. (*Yeah*)

But things are different now. In assault after assault, we caused the sagging walls of segregation to come tumbling down. During this era the entire edifice of segregation was profoundly shaken. This is an accomplishment whose consequences are deeply felt by every southern Negro in his daily life. (*Oh yeah*) It is no longer possible to count the number of public establishments that are open to Negroes. Ten years ago, Negroes seemed almost invisible to the larger society, and the facts of their harsh lives were unknown to the majority of the nation. But today, civil rights is a dominating issue in every state, crowding the pages of the press and the daily conversation of white Americans. In this decade of change, the Negro stood up and confronted his oppressor. He faced the bullies and the guns, and the dogs and the tear gas. He put himself squarely before the vicious mobs and moved with strength and dignity toward them and decisively defeated them. (*Yes*) And the courage with which he confronted enraged mobs dissolved the stereotype of the grinning, submissive Uncle Tom. (*Yes*) He came out of his struggle integrated only slightly in the external society, but powerfully integrated within. This was a victory that had to precede all other gains.

In short, over the last ten years the Negro decided to straighten his back up (*Yes*), realizing that a man cannot ride your back unless it is bent. (*Yes, That's right*) We made our government write new laws to alter some of the cruelest injustices that affected us. We made an indifferent and unconcerned nation rise from lethargy and subpoenaed its conscience to appear before the judgment seat of morality on the whole question of civil rights. We gained manhood in the nation that had always called us "boy." It would be hypocritical indeed if I allowed modesty to forbid my saying that SCLC stood at the forefront of all of the watershed movements that brought these monumental changes in the South. For this, we can feel a legitimate pride. But in spite of a decade of significant progress, the problem is far from solved. The deep rumbling of discontent in our cities is indicative of the fact that the plant of freedom has grown only a bud and not yet a flower.

And before discussing the awesome responsibilities that we face in the days ahead, let us take an inventory of our programmatic action and activities over the past year. Last year as we met

in Jackson, Mississippi, we were painfully aware of the struggle of our brothers in Grenada, Mississippi. After living for a hundred or more years under the yoke of total segregation, the Negro citizens of this northern Delta hamlet banded together in nonviolent warfare against racial discrimination under the leadership of our affiliate chapter and organization there. The fact of this non-destructive rebellion was as spectacular as were its results. In a few short weeks the Grenada County Movement challenged every aspect of the society's exploitative life. Stores which denied employment were boycotted; voter registration increased by thousands. We can never forget the courageous action of the people of Grenada who moved our nation and its federal courts to powerful action in behalf of school integration, giving Grenada one of the most integrated school systems in America. The battle is far from over, but the black people of Grenada have achieved forty of fifty-three demands through their persistent nonviolent efforts.

Slowly but surely, our southern affiliates continued their building and organizing. Seventy-nine counties conducted voter registration drives, while double that number carried on political education and get-out-the-vote efforts. In spite of press opinions, our staff is still overwhelmingly a southern-based staff. One hundred and five persons have worked across the South under the direction of Hosea Williams. What used to be primarily a voter registration staff is actually a multifaceted program dealing with the total life of the community, from farm cooperatives, business development, tutorials, credit unions, etcetera. Especially to be commended are those ninety-nine communities and their staffs which maintain regular mass meetings throughout the year.

Our Citizenship Education Program continues to lay the solid foundation of adult education and community organization upon which all social change must ultimately rest. This year, five hundred local leaders received training at Dorchester and ten community centers through our Citizenship Education Program. They were trained in literacy, consumer education, planned parenthood, and many other things. And this program, so ably directed by Mrs. Dorothy Cotton, Mrs. Septima Clark, and their staff of eight persons, continues to cover ten southern states. Our auxiliary feature of C.E.P. is the aid which they have given to poor communities, poor counties in receiving and establishing O.E.O. projects. With the competent professional guidance of our marvelous staff member, Miss Mew Soong-Li, Lowndes and Wilcox counties in Alabama have pioneered in developing outstanding poverty programs totally controlled and operated by residents of the area.

Perhaps the area of greatest concentration of my efforts has been in the cities of Chicago and Cleveland. Chicago has been a wonderful proving ground for our work in the North. There have been no earth-shaking victories, but neither has there been failure. Our open housing marches, which finally brought about an agreement which actually calls the power structure of Chicago to capitulate to the civil rights movement, these marches and the agreement have finally begun to pay off. After the season of delay around election periods, the Leadership Conference, organized to meet our demands for an open city, has finally begun to implement the programs agreed to last summer.

But this is not the most important aspect of our work. As a result of our tenant union organizing, we have begun a four million dollar rehabilitation project, which will renovate deteriorating buildings and allow their tenants the opportunity to own their own homes. This pilot project was the inspiration for the new home ownership bill, which Senator Percy introduced in Congress only recently.

The most dramatic success in Chicago has been Operation Breadbasket. Through Operation Breadbasket we have now achieved for the Negro community of Chicago more than twenty-two hundred new jobs with an income of approximately eighteen million dollars a year, new income to the Negro community. *[Applause]* But not only have we gotten jobs through Operation Breadbasket in Chicago; there was another area through this economic program, and that was the development of financial institutions which were controlled by Negroes and which were sensitive to problems of economic deprivation of the Negro community. The two banks in Chicago that were interested in helping Negro businessmen were largely unable to loan much because of limited assets. Hi-Lo, one of the chain stores in Chicago, agreed to maintain substantial accounts in the two banks, thus increasing their ability to serve the needs of the Negro community. And I can say to you today that as a result of Operation Breadbasket in Chicago, both of these Negro-operated banks have now more than double their assets, and this has been done in less than a year by the work of Operation Breadbasket. *[applause]*

In addition, the ministers learned that Negro scavengers had been deprived of significant accounts in the ghetto. Whites controlled even the garbage of Negroes. Consequently, the chain stores agreed to contract with Negro scavengers to service at least the stores in Negro areas. Negro insect and rodent exterminators, as well as janitorial services, were likewise excluded from major contracts with chain stores. The chain stores also agreed to utilize these services. It also became apparent that chain stores advertised only rarely in Negro-owned community newspapers. This area of neglect was also negotiated, giving community newspapers regular, substantial accounts. And finally, the ministers found that Negro contractors, from painters to masons, from electricians to excavators, had also been forced to remain small by the monopolies of white contractors. Breadbasket negotiated agreements on new construction and rehabilitation work for the chain stores. These several interrelated aspects of economic development, all based on the power of organized consumers, hold great possibilities for dealing with the problems of Negroes in other northern cities. The kinds of requests made by Breadbasket in Chicago can be made not only of chain stores, but of almost any major industry in any city in the country.

And so Operation Breadbasket has a very simple program, but a powerful one. It simply says, "If you respect my dollar, you must respect my person." It simply says that we will no longer spend our money where we can not get substantial jobs. [applause]

In Cleveland, Ohio, a group of ministers have formed an Operation Breadbasket through our program there and have moved against a major dairy company. Their requests include jobs, advertising in Negro newspapers, and depositing funds in Negro financial institutions. This effort resulted in something marvelous. I went to Cleveland just last week to sign the agreement with Sealtest. We went to get the facts about their employment; we discovered that they had 442 employees and only forty-three were Negroes, yet the Negro population of Cleveland is thirty-five percent of the total population. They refused to give us all of the information that we requested, and we said in substance, "Mr. Sealtest, we're sorry. We aren't going to burn your store down. We aren't going to throw any bricks in the window. But we are going to put picket signs around and we are going to put leaflets out and we are going to our pulpits and tell them not to sell Sealtest products, and not to purchase Sealtest products."

We did that. We went through the churches. Reverend Dr. Hoover, who pastors the largest church in Cleveland, who's here today, and all of the ministers got together and got behind this program. We went to every store in the ghetto and said, "You must take Sealtest products off of your counters. If not, we're going to boycott your whole store." (*That's right*) A&P refused. We put picket lines around A&P; they have a hundred and some stores in Cleveland, and we picketed A&P and closed down eighteen of them in one day. Nobody went in A&P. [applause] The next day Mr. A&P was calling on us, and Bob Brown, who is here on our board and who is a public relations man representing a number of firms, came in. They called him in because he worked for A&P, also; and they didn't know he worked for us, too. [laughter] Bob Brown sat down with A&P, and he said, they said, "Now, Mr. Brown, what would you advise us to do." He said, "I would advise you to take Sealtest products off of all of your counters." A&P agreed next day not only to take Sealtest products off of the counters in the ghetto, but off of the counters of every A&P store in Cleveland, and they said to Sealtest, "If you don't reach an agreement with SCLC and Operation Breadbasket, we will take Sealtest products off of every A&P store in the state of Ohio."

The next day [applause], the next day the Sealtest people were talking nice [laughter], they were very humble. And I am proud to say that I went to Cleveland just last Tuesday, and I sat down with the Sealtest people and some seventy ministers from Cleveland, and we signed the agreement. This effort resulted in a number of jobs, which will bring almost five hundred thousand dollars of new income to the Negro community a year. [applause] We also said to Sealtest, "The problem that we face is that the ghetto is a domestic colony that's constantly drained without being replenished. And you are always telling us to lift ourselves by our own bootstraps, and yet we are being robbed every day. Put something back in the ghetto." So along with our demand for jobs, we said, "We also demand that you put money in the Negro savings and loan association and that you take ads, advertise, in the Cleveland *Call & Post*, the Negro newspaper." So along with the new jobs, Sealtest has now deposited thousands of dollars in the Negro bank of Cleveland and has already started taking ads in the Negro newspaper in that city. This is the power of Operation Breadbasket. [applause]

Now, for fear that you may feel that it's limited to Chicago and Cleveland, let me say to you that we've gotten even more than that. In Atlanta, Georgia, Breadbasket has been equally successful in the South. Here the emphasis has been divided between governmental employment and private industry. And while I do not have time to go into the details, I want to commend the men who have been working with it here: the Reverend Bennett, the Reverend Joe Boone, the Reverend J. C. Ward, Reverend Dorsey, Reverend Greer, and I could go on down the line, and they have stood up along with all of the other ministers. But here is the story that's not printed in the newspapers in Atlanta: as a result of Operation Breadbasket, over the last three years, we have added about twenty-five million dollars of new income to the Negro community every year. [applause]

Now as you know, Operation Breadbasket has now gone national in the sense that we had a national conference in Chicago and agreed to launch a nationwide program, which you will hear more about.

Finally, SCLC has entered the field of housing. Under the leadership of attorney James Robinson, we have already contracted to build 152 units of low-income housing with apartments for the elderly on a choice downtown Atlanta site under the sponsorship of Ebenezer Baptist Church. This is the first project [applause], this is the first project of a proposed south-wide Housing Development Corporation which we hope to develop in conjunction with SCLC, and through this corporation we hope to build housing from Mississippi to North Carolina using Negro workmen, Negro architects, Negro attorneys, and Negro financial institutions throughout. And it is our feeling that in the next two or three years, we can build right here in the South forty million dollars worth of new housing for Negroes, and with millions and millions of dollars in income coming to the Negro community. [applause]

Now there are many other things that I could tell you, but time is passing. This, in short, is an account of SCLC's work over the last year. It is a record of which we can all be proud.

With all the struggle and all the achievements, we must face the fact, however, that the Negro still lives in the basement of the Great Society. He is still at the bottom, despite the few who have penetrated to slightly higher levels. Even where the door has been forced partially open, mobility for the Negro is still sharply restricted. There is often no bottom at which to start, and when there is there's almost no room at the top. In consequence, Negroes are still impoverished aliens in an affluent society. They are too poor even to rise with the society, too impoverished by the ages to be able to ascend by using their own resources. And the Negro did not do this himself; it was done to him. For more than half of his American history, he was enslaved. Yet, he built the spanning bridges and the grand mansions, the sturdy docks and stout factories of the South. His unpaid labor made cotton "King" and established America as a significant nation in international commerce. Even after his release from chattel slavery, the nation grew over him, submerging him. It became the richest, most powerful society in the history of man, but it left the Negro far behind.

And so we still have a long, long way to go before we reach the promised land of freedom. Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice. (*Yes, That's right*) We still need some Paul Revere of conscience to alert every hamlet and every village of America that revolution is still at hand. Yes, we need a chart; we need a compass; indeed, we need some North Star to guide us into a future shrouded with impenetrable uncertainties.

Now, in order to answer the question, "Where do we go from here?" which is our theme, we must first honestly recognize where we are now. When the Constitution was written, a strange formula to determine taxes and representation declared that the Negro was sixty percent of a person. Today another curious formula seems to declare he is fifty percent of a person. Of the good things in life, the Negro has approximately one half those of whites. Of the bad things of life, he has twice those of whites. Thus, half of all Negroes live in substandard housing. And Negroes have half the income of whites. When we turn to the negative experiences of life, the Negro has a double share: There are twice as many unemployed; the rate of infant mortality among Negroes is double that of whites; and there are twice as many Negroes dying in Vietnam as whites in proportion to their size in the population. (*Yes*) [applause]

In other spheres, the figures are equally alarming. In elementary schools, Negroes lag one to three years behind whites, and their segregated schools (*Yeah*) receive substantially less money per student than the white schools. (*Those schools*) One-twentieth as many Negroes as whites attend college. Of employed Negroes, seventy-five percent hold menial jobs. This is where we are.

Where do we go from here? First, we must massively assert our dignity and worth. We must stand up amid a system that still oppresses us and develop an unassailable and majestic sense of values. We must no longer be ashamed of being black. (*All right*) The job of arousing manhood within a people that have been taught for so many centuries that they are nobody is not easy.

Even semantics have conspired to make that which is black seem ugly and degrading. (*Yes*) In Roget's *Thesaurus* there are some 120 synonyms for blackness and at least sixty of them are offensive, such words as blot, soot, grim, devil, and foul. And there are some 134 synonyms for whiteness and all are favorable, expressed in such words as purity, cleanliness, chastity, and innocence. A white lie is better than a black lie. (*Yes*) The most degenerate member of a family is the "black sheep." (*Yes*) Ossie Davis has suggested that maybe the English language should be reconstructed so that teachers will not be forced to teach the Negro child sixty ways to despise himself, and thereby perpetuate his false sense of inferiority, and the white child 134 ways to adore himself, and thereby perpetuate his false sense of superiority. [*applause*] The tendency to ignore the Negro's contribution to American life and strip him of his personhood is as old as the earliest history books and as contemporary as the morning's newspaper. (*Yes*)

To offset this cultural homicide, the Negro must rise up with an affirmation of his own Olympian manhood. (*Yes*) Any movement for the Negro's freedom that overlooks this necessity is only waiting to be buried. (*Yes*) As long as the mind is enslaved, the body can never be free. (*Yes*) Psychological freedom, a firm sense of self-esteem, is the most powerful weapon against the long night of physical slavery. No Lincolnian Emancipation Proclamation, no Johnsonian civil rights bill can totally bring this kind of freedom. The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation. And with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, "I am somebody. (*Oh yeah*) I am a person. I am a man with dignity and honor. (*Go ahead*) I have a rich and noble history, however painful and exploited that history has been. Yes, I was a slave through my foreparents (*That's right*), and now I'm not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave." (*Yes sir*) Yes [*applause*], yes, we must stand up and say, "I'm black (*Yes sir*), but I'm black and beautiful." (*Yes*) This [*applause*], this self-affirmation is the black man's need, made compelling (*All right*) by the white man's crimes against him. (*Yes*)

Now another basic challenge is to discover how to organize our strength in to economic and political power. Now no one can deny that the Negro is in dire need of this kind of legitimate power. Indeed, one of the great problems that the Negro confronts is his lack of power. From the old plantations of the South to the newer ghettos of the North, the Negro has been confined to a life of voicelessness (*That's true*) and powerlessness. (*So true*) Stripped of the right to make decisions concerning his life and destiny he has been subject to the authoritarian and sometimes whimsical decisions of the white power structure. The plantation and the ghetto were created by those who had power, both to confine those who had no power and to perpetuate their powerlessness. Now the problem of transforming the ghetto, therefore, is a problem of power, a confrontation between the forces of power demanding change and the forces of power dedicated to the preserving of the status quo. Now, power properly understood is nothing but the ability to achieve purpose. It is the strength required to bring about social, political, and economic change. Walter Reuther defined power one day. He said, "Power is the ability of a labor union like UAW to make the most powerful corporation in the world, General Motors, say, 'Yes' when it wants to say 'No.' That's power." [*applause*]

Now a lot of us are preachers, and all of us have our moral convictions and concerns, and so often we have problems with power. But there is nothing wrong with power if power is used correctly.

You see, what happened is that some of our philosophers got off base. And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites, polar opposites, so that love is identified with a resignation of power, and power with a denial of love. It was this misinterpretation that caused the philosopher Nietzsche, who was a

philosopher of the will to power, to reject the Christian concept of love. It was this same misinterpretation which induced Christian theologians to reject Nietzsche's philosophy of the will to power in the name of the Christian idea of love.

Now, we got to get this thing right. What is needed is a realization that power without love is reckless and abusive, and that love without power is sentimental and anemic. (*Yes*) Power at its best [*applause*], power at its best is love (*Yes*) implementing the demands of justice, and justice at its best is love correcting everything that stands against love. (*Speak*) And this is what we must see as we move on.

Now what has happened is that we've had it wrong and mixed up in our country, and this has led Negro Americans in the past to seek their goals through love and moral suasion devoid of power, and white Americans to seek their goals through power devoid of love and conscience. It is leading a few extremists today to advocate for Negroes the same destructive and conscienceless power that they have justly abhorred in whites. It is precisely this collision of immoral power with powerless morality which constitutes the major crisis of our times. (*Yes*)

Now we must develop progress, or rather, a program—and I can't stay on this long—that will drive the nation to a guaranteed annual income. Now, early in the century this proposal would have been greeted with ridicule and denunciation as destructive of initiative and responsibility. At that time economic status was considered the measure of the individual's abilities and talents. And in the thinking of that day, the absence of worldly goods indicated a want of industrious habits and moral fiber. We've come a long way in our understanding of human motivation and of the blind operation of our economic system. Now we realize that dislocations in the market operation of our economy and the prevalence of discrimination thrust people into idleness and bind them in constant or frequent unemployment against their will. The poor are less often dismissed, I hope, from our conscience today by being branded as inferior and incompetent. We also know that no matter how dynamically the economy develops and expands, it does not eliminate all poverty.

The problem indicates that our emphasis must be twofold: We must create full employment, or we must create incomes. People must be made consumers by one method or the other. Once they are placed in this position, we need to be concerned that the potential of the individual is not wasted. New forms of work that enhance the social good will have to be devised for those for whom traditional jobs are not available. In 1879 Henry George anticipated this state of affairs when he wrote in *Progress and Poverty*:

The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature and elevates thought, is not done to secure a living. It is not the work of slaves driven to their tasks either by the, that of a taskmaster or by animal necessities. It is the work of men who somehow find a form of work that brings a security for its own sake and a state of society where want is abolished.

Work of this sort could be enormously increased, and we are likely to find that the problem of housing, education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished. The poor, transformed into purchasers, will do a great deal on their own to alter housing decay. Negroes, who have a double disability, will have a greater effect on discrimination when they have the additional weapon of cash to use in their struggle.

Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security. The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the assurance that his income is stable and certain, and when he knows that he has the means to seek self-improvement. Personal conflicts between husband, wife, and children will diminish when the unjust measurement of human worth on a scale of dollars is eliminated.

Now, our country can do this. John Kenneth Galbraith said that a guaranteed annual income could be done for about twenty billion dollars a year. And I say to you today, that if our nation can spend thirty-five billion dollars a year to fight an unjust, evil war in Vietnam, and twenty billion dollars to put a man on the moon, it can spend billions of dollars to put God's children on their own two feet right here on earth. [*applause*]

Now, let me rush on to say we must reaffirm our commitment to nonviolence. And I want to stress this. The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots. Now, yesterday, I tried to analyze the riots and deal with the causes for them.

Today I want to give the other side. There is something painfully sad about a riot. One sees screaming youngsters and angry adults fighting hopelessly and aimlessly against impossible odds. (*Yeah*) And deep down within them, you perceive a desire for self-destruction, a kind of suicidal longing. (*Yes*)

Occasionally, Negroes contend that the 1965 Watts riot and the other riots in various cities represented effective civil rights action. But those who express this view always end up with stumbling words when asked what concrete gains have been won as a result. At best, the riots have produced a little additional anti-poverty money allotted by frightened government officials and a few water sprinklers to cool the children of the ghettos. It is something like improving the food in the prison while the people remain securely incarcerated behind bars. (*That's right*) Nowhere have the riots won any concrete improvement such as have the organized protest demonstrations.

And when one tries to pin down advocates of violence as to what acts would be effective, the answers are blatantly illogical. Sometimes they talk of overthrowing racist state and local governments and they talk about guerrilla warfare. They fail to see that no internal revolution has ever succeeded in overthrowing a government by violence unless the government had already lost the allegiance and effective control of its armed forces. Anyone in his right mind knows that this will not happen in the United States. In a violent racial situation, the power structure has the local police, the state troopers, the National Guard, and finally, the army to call on, all of which are predominantly white. (*Yes*) Furthermore, few, if any, violent revolutions have been successful unless the violent minority had the sympathy and support of the non-resisting majority. Castro may have had only a few Cubans actually fighting with him and up in the hills (*Yes*), but he would have never overthrown the Batista regime unless he had had the sympathy of the vast majority of Cuban people. It is perfectly clear that a violent revolution on the part of American blacks would find no sympathy and support from the white population and very little from the majority of the Negroes themselves.

This is no time for romantic illusions and empty philosophical debates about freedom. This is a time for action. (*All right*) What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American life as quickly as possible. So far, this has only been offered by the nonviolent movement. Without recognizing this we will end up with solutions that don't solve, answers that don't answer, and explanations that don't explain. [*applause*]

And so I say to you today that I still stand by nonviolence. (*Yes*) And I am still convinced [*applause*], and I'm still convinced that it is the most potent weapon available to the Negro in his struggle for justice in this country.

And the other thing is, I'm concerned about a better world. I'm concerned about justice; I'm concerned about brotherhood; I'm concerned about truth. (*That's right*) And when one is concerned about that, he can never advocate violence. For through violence you may murder a murderer, but you can't murder murder. (*Yes*) Through violence you may murder a liar, but you can't establish truth. (*That's right*) Through violence you may murder a hater, but you can't murder hate through violence. (*All right, That's right*) Darkness cannot put out darkness; only light can do that. [*applause*]

And I say to you, I have also decided to stick with love, for I know that love is ultimately the only answer to mankind's problems. (*Yes*) And I'm going to talk about it everywhere I go. I know it isn't popular to talk about it in some circles today. (*No*) And I'm not talking about emotional bosh when I talk about love; I'm talking about a strong, demanding love. (*Yes*) For I have seen too much hate. (*Yes*) I've seen too much hate on the faces of sheriffs in the South. (*Yeah*) I've seen hate on the faces of too many Klansmen and too many White Citizens Councilors in the South to want to hate, myself, because every time I see it, I know that it does something to their faces and their personalities, and I say to myself that hate is too great a burden to bear. (*Yes, That's right*) I have decided to love. [*applause*] If you are seeking the highest good, I think you can find it through love. And the beautiful thing is that we aren't moving wrong when we do it, because John was right, God is love. (*Yes*) He who hates does not know God, but he who loves has the key that unlocks the door to the meaning of ultimate reality.

And so I say to you today, my friends, that you may be able to speak with the tongues of men and angels (*All right*); you may have the eloquence of articulate speech; but if you have not love, it means nothing. (*That's right*) Yes, you may have the gift of prophecy; you may have the gift of scientific prediction (*Yes sir*) and understand the behavior of molecules (*All right*); you may

break into the storehouse of nature (*Yes sir*) and bring forth many new insights; yes, you may ascend to the heights of academic achievement (*Yes sir*) so that you have all knowledge (*Yes sir, Yes*); and you may boast of your great institutions of learning and the boundless extent of your degrees; but if you have not love, all of these mean absolutely nothing. (*Yes*) You may even give your goods to feed the poor (*Yes sir*); you may bestow great gifts to charity (*Speak*); and you may tower high in philanthropy; but if you have not love, your charity means nothing. (*Yes sir*) You may even give your body to be burned and die the death of a martyr, and your spilt blood may be a symbol of honor for generations yet unborn, and thousands may praise you as one of history's greatest heroes; but if you have not love (*Yes, All right*), your blood was spilt in vain. What I'm trying to get you to see this morning is that a man may be self-centered in his self-denial and self-righteous in his self-sacrifice. His generosity may feed his ego, and his piety may feed his pride. (*Speak*) So without love, benevolence becomes egotism, and martyrdom becomes spiritual pride.

I want to say to you as I move to my conclusion, as we talk about "Where do we go from here?" that we must honestly face the fact that the movement must address itself to the question of restructuring the whole of American society. (*Yes*) There are forty million poor people here, and one day we must ask the question, "Why are there forty million poor people in America?" And when you begin to ask that question, you are raising a question about the economic system, about a broader distribution of wealth. When you ask that question, you begin to question the capitalistic economy. (*Yes*) And I'm simply saying that more and more, we've got to begin to ask questions about the whole society. We are called upon to help the discouraged beggars in life's marketplace. (*Yes*) But one day we must come to see that an edifice which produces beggars needs restructuring. (*All right*) It means that questions must be raised. And you see, my friends, when you deal with this you begin to ask the question, "Who owns the oil?" (*Yes*) You begin to ask the question, "Who owns the iron ore?" (*Yes*) You begin to ask the question, "Why is it that people have to pay water bills in a world that's two-thirds water?" (*All right*) These are words that must be said. (*All right*)

Now, don't think you have me in a bind today. I'm not talking about communism. What I'm talking about is far beyond communism. (*Yeah*) My inspiration didn't come from Karl Marx (*Speak*); my inspiration didn't come from Engels; my inspiration didn't come from Trotsky; my inspiration didn't come from Lenin. Yes, I read *Communist Manifesto* and *Das Kapital* a long time ago (*Well*), and I saw that maybe Marx didn't follow Hegel enough. (*All right*) He took his dialectics, but he left out his idealism and his spiritualism. And he went over to a German philosopher by the name of Feuerbach, and took his materialism and made it into a system that he called "dialectical materialism." (*Speak*) I have to reject that.

What I'm saying to you this morning is communism forgets that life is individual. (*Yes*) Capitalism forgets that life is social. (*Yes, Go ahead*) And the kingdom of brotherhood is found neither in the thesis of communism nor the antithesis of capitalism, but in a higher synthesis. (*Speak*) [*applause*] It is found in a higher synthesis (*Come on*) that combines the truths of both. (*Yes*) Now, when I say questioning the whole society, it means ultimately coming to see that the problem of racism, the problem of economic exploitation, and the problem of war are all tied together. (*All right*) These are the triple evils that are interrelated.

And if you will let me be a preacher just a little bit. (*Speak*) One day [*applause*], one night, a juror came to Jesus (*Yes sir*) and he wanted to know what he could do to be saved. (*Yeah*) Jesus didn't get bogged down on the kind of isolated approach of what you shouldn't do. Jesus didn't say, "Now Nicodemus, you must stop lying." (*Oh yeah*) He didn't say, "Nicodemus, now you must not commit adultery." He didn't say, "Now Nicodemus, you must stop cheating if you are doing that." He didn't say, "Nicodemus, you must stop drinking liquor if you are doing that excessively." He said something altogether different, because Jesus realized something basic (*Yes*): that if a man will lie, he will steal. (*Yes*) And if a man will steal, he will kill. (*Yes*) So instead of just getting bogged down on one thing, Jesus looked at him and said, "Nicodemus, you must be born again." [*applause*]

In other words, "Your whole structure (*Yes*) must be changed." [*applause*] A nation that will keep people in slavery for 244 years will "thingify" them and make them things. (*Speak*) And therefore, they will exploit them and poor people generally economically. (*Yes*) And a nation that will exploit economically will have to have foreign investments and everything else, and it will have to use its military might to protect them. All of these problems are tied together. (*Yes*) [*applause*]

What I'm saying today is that we must go from this convention and say, "America, you must be born again!" [*applause*] (*Oh yes*)

And so, I conclude by saying today that we have a task, and let us go out with a divine dissatisfaction. (*Yes*)

Let us be dissatisfied until America will no longer have a high blood pressure of creeds and an anemia of deeds. (*All right*)

Let us be dissatisfied (*Yes*) until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice. (*Yes sir*)

Let us be dissatisfied (*Yes*) until those who live on the outskirts of hope are brought into the metropolis of daily security.

Let us be dissatisfied (*Yes*) until slums are cast into the junk heaps of history (*Yes*), and every family will live in a decent, sanitary home.

Let us be dissatisfied (*Yes*) until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.

Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.

Let us be dissatisfied (*All right*) until men and women, however black they may be, will be judged on the basis of the content of their character, not on the basis of the color of their skin.

(*Yeah*) Let us be dissatisfied. [*applause*]

Let us be dissatisfied (*Well*) until every state capitol (*Yes*) will be housed by a governor who will do justly, who will love mercy, and who will walk humbly with his God.

Let us be dissatisfied [*applause*] until from every city hall, justice will roll down like waters, and righteousness like a mighty stream. (*Yes*)

Let us be dissatisfied (*Yes*) until that day when the lion and the lamb shall lie down together (*Yes*), and every man will sit under his own vine and fig tree, and none shall be afraid.

Let us be dissatisfied (*Yes*), and men will recognize that out of one blood (*Yes*) God made all men to dwell upon the face of the earth. (*Speak sir*)

Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power. [*applause*]

And I must confess, my friends (*Yes sir*), that the road ahead will not always be smooth.

(*Yes*) There will still be rocky places of frustration (*Yes*) and meandering points of bewilderment. There will be inevitable setbacks here and there. (*Yes*) And there will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. (*Well*) Our dreams will sometimes be shattered and our ethereal hopes blasted. (*Yes*) We may again, with tear-drenched eyes, have to stand before the bier of some courageous civil rights worker whose life will be snuffed out by the dastardly acts of bloodthirsty mobs. (*Well*) But difficult and painful as it is (*Well*), we must walk on in the days ahead with an audacious faith in the future. (*Well*) And as we continue our charted course, we may gain consolation from the words so nobly left by that great black bard, who was also a great freedom fighter of yesterday, James Weldon Johnson (*Yes*):

Stony the road we trod (*Yes*),
Bitter the chastening rod
Felt in the days
When hope unborn had died. (*Yes*)
Yet with a steady beat,
Have not our weary feet
Come to the place
For which our fathers sighed?
We have come over a way
That with tears has been watered. (*Well*)
We have come treading our paths
Through the blood of the slaughtered.
Out from the gloomy past,
Till now we stand at last (*Yes*)
Where the bright gleam
Of our bright star is cast.

Let this affirmation be our ringing cry. (*Well*) It will give us the courage to face the uncertainties of the future. It will give our tired feet new strength as we continue our forward stride

toward the city of freedom. (*Yes*) When our days become dreary with low-hovering clouds of despair (*Well*), and when our nights become darker than a thousand midnights (*Well*), let us remember (*Yes*) that there is a creative force in this universe working to pull down the gigantic mountains of evil (*Well*), a power that is able to make a way out of no way (*Yes*) and transform dark yesterdays into bright tomorrows. (*Speak*)

Let us realize that the arc of the moral universe is long, but it bends toward justice. Let us realize that William Cullen Bryant is right: "Truth, crushed to earth, will rise again." Let us go out realizing that the Bible is right: "Be not deceived. God is not mocked. (*Oh yeah*) Whatsoever a man soweth (*Yes*), that (*Yes*) shall he also reap." This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow, with a cosmic past tense, "We have overcome! (*Yes*) We have overcome! Deep in my heart, I *did* believe (*Yes*) we would overcome." [*applause*]

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Appendix H

Why Jesus Called a Man a Fool

Why Jesus Called A Man A Fool; 27 August 1967

To my good friend Doctor Wells, to the officers and members of Mount Pisgah Missionary Baptist Church, my Christian brothers and sisters, I can assure you that it would take me the rest of my days to live up to that eloquent, beautiful introduction just made by this charming member of your congregation. It makes me feel very humble. And such encouraging words give me renewed courage and vigor to carry on in the struggle for freedom and human dignity. I'm deeply grateful to your esteemed pastor for extending the invitation for me to be with you. And I'm grateful to him for the support that he has given me in my humble efforts. You know, I learned a long time ago that you can't make it by yourself in this world. You need friends; you need somebody to pat you on the back; you need somebody to give you consolation in the darkest hours. And I'm so grateful to all of the friends in the city of Chicago and to the many ministers of the gospel who have given me that kind of support and encouragement.

As you know, we are involved in a difficult struggle. It was about a hundred and four years ago that Abraham Lincoln signed the Emancipation Proclamation, freeing the Negro from the bondage of physical slavery. And yet we stand here one hundred and four years later, and the Negro still isn't free. One hundred and four years later, we still have states like Mississippi and Alabama where Negroes are lynched at whim and murdered at will. One hundred and four years later, we must face the tragic fact that the vast majority of Negroes in our country find themselves perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred and four years later, fifty percent of the Negro families of our country are forced to live in substandard housing conditions, most of whom do not have wall-to-wall carpets; many of them are forced to live with wall-to-wall rats and roaches. One hundred and four years later, we find ourselves in a situation where even though we live in a nation founded on the principle that all men are created equal, men are still arguing over whether the color of a man's skin determines the content of his character. Now this tells us that we have a long, long way to go.

And I'm going to still need your prayer, I'm going to still need your support. Because the period that we face now is more difficult than any we've faced in the past. But this morning I did not come to Mount Pisgah to give a civil rights address; I have to do a lot of that; I have to make numerous civil rights speeches. But before I was a civil rights leader, I was a preacher of the gospel. This was my first calling and it still remains my greatest commitment. You know, actually all that I do in civil rights I do because I consider it a part of my ministry. I have no other ambitions in life but to achieve excellence in the Christian ministry. I don't plan to run for any political office. I don't plan to do anything but remain a preacher.

And what I'm doing in this struggle, along with many others, grows out of my feeling that the preacher must be concerned about the whole man. Not merely his soul, but his body. It's all right to talk about heaven. I talk about it because I believe firmly in immortality. But you've got to talk about the earth. It's all right to talk about long white robes over yonder, but I want a suit and some shoes to wear down here. It's all right to talk about the streets flowing with milk and honey in heaven, but I want some food to eat down here. It's even all right to talk about the new Jerusalem. But one day we must begin to talk about the new Chicago, the new Atlanta, the new New York, the new America.

And any religion that professes to be concerned about the souls of men (*Well*) and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul (*Yes*) and the city governments that may damn the soul—is a dry, dead, do-nothing religion (*Yes, Amen*) in need of new blood. And so I come to you this morning, to talk about some of the great insights from the scripture in general, and from the New Testament in particular. I want to use as a subject from which to preach: "Why Jesus Called A Man A Fool." (*Yeah*) "Why Jesus Called A Man A Fool." (*Yeah*)

I want to share with you a dramatic little story from the gospel as recorded by Saint Luke. It is a story of a man who by all standards (*Yes, Speak, doc, speak*) of measurement would be considered a highly successful man. (*Yes*) And yet Jesus called him a fool. (*Yes*) If you will read that parable, you will discover that the central character in the drama is a certain rich man. (*Yes*) This man was so rich that his farm yielded tremendous crops. (*Yes*) In fact, the crops were so great that he didn't know what to do. It occurred to him that he had only one alternative and that was to build some new and bigger barns so he could store all of his crops. (*Yes*) And then as he thought about this, he said, "Then I'm going to do something after I build my new and bigger barns." He said, "I'm going to store my goods and my fruit there, and then I'm going to say to my soul, 'Soul, thou hast much goods, laid up for many years. Take thine ease, eat, drink, and be merry.'" (*Yes*) That brother thought that was the end of life. (*All right*)

But the parable doesn't end with that man making his statement. (*My Lord*) It ends by saying that God said to him, (*Yes*) "Thou fool. (*Yes*) Not next year, not next week, not tomorrow, but this night, (*Yes*) thy soul is required of thee." (*Yes*)

And so it was at the height of his prosperity he died. Look at that parable. (*Yes*) Think about it. (*Yes*) Think of this man: If he lived in Chicago today, he would be considered "a big shot." (*My Lord*) And he would abound with all of the social prestige and all of the community influence that could be afforded. (*Yes*) Most people would look up to him because he would have that something called money. (*Yes*) And yet a Galilean peasant had the audacity to call that man a fool. (*Yes*)

Now Jesus didn't call the man a fool because he made his money in a dishonest fashion. There is nothing in that parable to indicate that this man was dishonest and that he made his money through conniving and exploitative methods. In fact, it seems to reveal that he had a medium of humanity and that he was a very industrious man. He was a thrifty man, apparently a pretty hard worker. So Jesus didn't call him a fool because he got his money through dishonest means.

And there is nothing here to indicate that Jesus called this man a fool because he was rich. Jesus never made a universal indictment against all wealth. It's true that one day a rich young ruler came to him raising some questions about eternal life and Jesus said to him, "Sell all." But in that case Jesus was prescribing individual surgery and not setting forth a universal diagnosis. You know, Jesus told another parable about a man who was very rich by the name of Dives, and Dives ended up going to hell. There was nothing indicating that Dives went to hell because he was rich. In fact, when Dives got in hell, he had a conversation with a man in heaven; and on the other end of that long distance call between hell and heaven was Abraham in heaven. Now if you go back to the Old Testament, you will discover that Abraham was a real rich man. It wasn't a millionaire in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multi-millionaire in heaven. So that Jesus did not call this man a fool because he was rich.

I'd like for you to look at this parable with me and try to decipher the real reason that Jesus called this man a fool. Number one, Jesus called this man a fool because he allowed the means by which he lived to outdistance the ends for which he lived. (*Yes*) You see, each of us lives in two realms, the within and the without. (*Yeah*) Now the within of our lives is that realm of spiritual ends expressed in art, literature, religion, and morality. The without of our lives is that complex of devices, of mechanisms and instrumentalities by means of which we live. The house we live in—that's a part of the means by which we live. The car we drive, the clothes we wear, the money that we are able to accumulate—in short, the physical stuff that's necessary for us to exist. (*My Lord*)

Now the problem is that we must always keep a line of demarcation between the two. (*My Lord*) This man was a fool because he didn't do that. (*Yes*)

The other day in Atlanta, the wife of a man had an automobile accident. He received a call that the accident had taken place on the expressway. The first question he asked when he received the call: "How much damage did it do to my Cadillac?" He never asked how his wife was doing. Now that man was a fool, because he had allowed an automobile to become more significant than a person. He wasn't a fool because he had a Cadillac, he was a fool because he worshiped his Cadillac. He allowed his automobile to become more important than God.

Somehow in life we must know that we must seek first the kingdom of God, and then all of those other things—clothes, houses, cars—will be added unto us. But the problem is all too many people fail to put first things first. They don't keep a sharp line of demarcation between the things of life and the ends of life.

And so this man was a fool because he allowed the means by which he lived to outdistance the ends for which he lived. He was a fool because he maximized the minimum and minimized the maximum. This man was a fool because he allowed his technology to outdistance his theology. This man was a fool because he allowed his mentality to outrun his morality. Somehow he became so involved in the means by which he lived that he couldn't deal with the way to eternal matters. He didn't make contributions to civil rights. (Yes) He looked at suffering humanity and wasn't concerned about it. (Yeah)

He may have had great books in his library, but he never read them. He may have had recordings of great music of the ages, but he never listened to it. He probably gave his wife mink coats, a convertible automobile, but he didn't give her what she needed most, love and affection. (Yes) He probably provided bread for his children, but he didn't give them any attention; he didn't really love them. Somehow he looked up at the beauty of the stars, but he wasn't moved by them. He had heard the glad tidings of philosophy and poetry, but he really didn't read it or comprehend it, or want to comprehend it. And so this man justly deserved his title. He was an eternal fool. (Yes) He allowed the means by which he lived to outdistance the ends for which he lived. (Yes)

Now number two, this man was a fool because he failed to realize his dependence on others. (Yes) Now if you read that parable in the book of Luke, you will discover that this man utters about sixty words. And do you know in sixty words he said "I" and "my" more than fifteen times? (My Lord) This man was a fool because he said "I" and "my" so much until he lost the capacity to say "we" and "our." (Yes) He failed to realize that he couldn't do anything by himself. This man talked like he could build the barns by himself, like he could till the soil by himself. And he failed to realize that wealth is always a result of the commonwealth.

Maybe you haven't ever thought about it, but you can't leave home in the morning without being dependent on most of the world. You get up in the morning, and you go to the bathroom and you reach over for a sponge, and that's even given to you by a Pacific Islander. You reach over for a towel, and that's given to you by a Turk. You reach down to pick up your soap, and that's given to you by a Frenchman. Then after dressing, you rush to the kitchen and you decide this morning that you want to drink a little coffee; that's poured in your cup by a South American. Or maybe this morning you prefer tea; that's poured in your cup by a Chinese. Or maybe you want cocoa this morning; that's poured in your cup by a West African. Then you reach over to get your toast, and that's given to you at the hands of an English-speaking farmer, not to mention the baker. Before you finish eating breakfast in the morning you are dependent on more than half of the world.

And oh my friends, I don't want you to forget it. No matter where you are today, somebody helped you to get there. (Yes) It may have been an ordinary person, doing an ordinary job in an extraordinary way. Some few are able to get some education; you didn't get it by yourself. Don't forget those who helped you come over.

There is a magnificent lady, with all of the beauty of blackness and black culture by the name of Marian Anderson that you've heard about and read about and some of you have seen. She started out as a little girl singing in the choir of the Union Baptist Church in Philadelphia, Pennsylvania. And then came that glad day when she made it. And she stood in Carnegie Hall, with the Philharmonic Orchestra in the background in New York, singing with the beauty that is matchless. Then she came to the end of that concert, singing "Ave Maria" as nobody else can sing it. And they called her back and back and back and back again, and she finally ended by singing, "Nobody knows De Trouble I Seen." And her mother was sitting out in the audience, and she started crying; tears were flowing down her cheeks. And the person next to her said, "Mrs. Anderson, why are you crying? Your daughter is scoring tonight. The critics tomorrow will be lavishing their praise on her. Why are you crying?"

And Mrs. Anderson looked over with tears still flowing and said, "I'm not crying because I'm sad, I'm crying for joy." She went on to say, "You may not remember; you wouldn't know. But I remember when Marian was growing up, and I was working in a kitchen till my hands were all but parched, my eyebrows all but scalded. I was working there to make it possible for my daughter to get an education. And I remember one day Marian came to me and said, 'Mother, I don't want to see you having to work like this.' And I looked down and said, 'Honey, I don't mind it. I'm doing it for you and I expect great things of you.'"

And finally one day somebody asked Marian Anderson in later years, "Miss Anderson, what has been the happiest moment of your life? Was it the moment that you had your debut in

Carnegie Hall in New York?" She said, "No, that wasn't it." "Was it the moment you stood before the kings and queens of Europe?" "No, that wasn't it." "Well, Miss Anderson, was it the moment that Sibelius of Finland declared that his roof was too low for such a voice?" "No, that wasn't it." "Miss Anderson, was it the moment that Toscanini said that a voice like yours comes only once in a century?" "No, that wasn't it." "What was it then, Miss Anderson?" And she looked up and said quietly, "The happiest moment in my life was the moment that I could say, 'Mother, you can stop working now.'" Marian Anderson realized that she was where she was because somebody helped her to get there.

In a larger sense we've got to see this in our world today. Our white brothers must see this; they haven't seen it up to now. The great problem facing our nation today in the area of race is that it is the black man who to a large extent produced the wealth of this nation. (*All right*) And the nation doesn't have sense enough to share its wealth and its power with the very people who made it so. (*All right*) And I know what I'm talking about this morning. (*Yes, sir*) The black man made America wealthy. (*Yes, sir*)

We've been here—that's why I tell you right now, I'm not going anywhere. They can talk, these groups, some people talking about a separate state, or go back to Africa. I love Africa, it's our ancestral home. But I don't know about you. My grandfather and my great-grandfather did too much to build this nation for me to be talking about getting away from it. [*applause*] Before the Pilgrim fathers landed at Plymouth in 1620, we were here. (*Oh yeah*) Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. (*All right*) Before the beautiful words of the "Star Spangled Banner" were written, we were here. (*Yeah*) For more than two centuries, our forebearers labored here without wages. They made cotton king. With their hands and with their backs and with their labor, they built the sturdy docks, the stout factories, the impressive mansions of the South. (*My Lord*)

Now this nation is telling us that we can't build. Negroes are excluded almost absolutely from the building trades. It's lily white. Why? Because these jobs pay six, seven, eight, nine and ten dollars an hour, and they don't want Negroes to have it. [*applause*] And I feel that if something doesn't happen soon, and something massive, the same indictment will come to America—"Thou fool!"

That man said he didn't know what to do with his goods, he had so many. Oh, I wish I could have advised him. (*My Lord*) A lot of places to go, and there were a lot of things that could be done. There were hungry stomachs that needed to be filled; there were empty pockets that needed access to money. America today, my friends, is also rich in goods. (*My Lord*) We have our barns, and every day our rich nation is building new and larger and greater barns. You know, we spend millions of dollars a day to store surplus food. But I want to say to America, "I know where you can store that food free of charge: (*Yes*) in the wrinkled stomachs of the millions of God's children in Asia and Africa and South America and in our own nation who go to bed hungry tonight." (*Yes*)

There are a lot of fools around. (*Lord help him*) Because they fail to realize their dependence on others.

Finally, this man was a fool because he failed to realize his dependence on God. (*Yeah*) Do you know that man talked like he regulated the seasons? That man talked like he gave the rain to grapple with the fertility of the soil. (*Yes*) That man talked like he provided the dew. He was a fool because he ended up acting like he was the Creator, (*Yes*) instead of a creature. (*Amen*)

And this man-centered foolishness is still alive today. In fact, it has gotten to the point today that some are even saying that God is dead. The thing that bothers me about it is that they didn't give me full information, because at least I would have wanted to attend God's funeral. And today I want to ask, who was the coroner that pronounced him dead? I want to raise a question, how long had he been sick? I want to know whether he had a heart attack or died of chronic cancer. These questions haven't been answered for me, and I'm going on believing and knowing that God is alive. You see, as long as love is around, God is alive. As long as justice is around, God is alive. There are certain conceptions of God that needed to die, but not God. You see, God is the supreme noun of life; he's not an adjective. He is the supreme subject of life; he's not a verb. He's the supreme independent clause; he's not a dependent clause. Everything else is dependent on him, but he is dependent on nothing.

One day Moses had to grapple with it and God sent him out and told him to tell the people that "I Am sent you." And Moses wondered about it, and he said, "Well, what am I to tell the folk?"

He said, "Just go on and tell them that I Am sent you. And then if you need a little more information, let them know that my first name is the same as my last, 'I Am that I Am.'" And God is the only being in the universe that can say that "I Am," and stop there. Whenever I say, "I am," I have to say, "I am because of"—because of my parents, because of my environment, because of hereditary circumstances. And each of you has to say you are because of something. But God is life supreme. Now God, the power that holds the universe in the palm of his hand, is the only being that can say, "I Am," and put a period there and never look back. And don't be foolish enough to forget him.

You know, a lot of people are forgetting God. They haven't done it theoretically, as others have done through their theories—postulated through the God-is-dead theology—but a lot of people just get involved in other things. (*Yes*) And so many people become so involved in their big bank accounts and in their beautiful expensive automobiles that they unconsciously forget God. So many people become so involved in looking at the man-made lights of the city that they forget to think about that great cosmic light that gets up early in the morning in the eastern horizon and moves with a kind of symphony of motion like a masterly queen strolling across a mansion and paints its technicolor across the blue as it moves—a light that man could never make. Some people have become so involved in looking at the skyscraping buildings of the cities that they've forgotten to think about the gigantic mountains, kissing the skies, as if to bathe their peaks in the lofty blue—something that man could never make. So many people have become so involved in televisions and radar that they've forgotten to think about the beautiful stars that bedeck the heavens like swinging lanterns of eternity, standing there like shining silvery pins sticking in the magnificent blue pincushion—something that man could never make. So many people have come to feel that on their own efforts they can bring in a new world, but they've forgotten to think about the fact that the earth is the Lord's and the fulness thereof. And so they end up going over and over again without God.

But I tell you this morning, my friends, there's no way to get rid of him. And all of our new knowledge will not diminish God's being one iota. Neither the microcosmic compass of the atom nor the vast interstellar ranges of interstellar space can make God irrelevant for living in a universe, where stellar distance must be measured in light years, where stars are five hundred million million miles from the earth, where heavenly bodies travel at incredible speeds. Modern man still has to cry out with the Psalmist, "When I behold the heavens, the work of thy hands and all that thou hast created; what is man, that thou is mindful of him? and the son of man, that thou hast remembered him?"

God is still around. One day, you're going to need him. (*My Lord*) The problems of life will begin to overwhelm you; disappointments will begin to beat upon the door of your life like a tidal wave. (*Yes*) And if you don't have a deep and patient faith, (*Well*) you aren't going to be able to make it. (*My Lord*) I know this from my own experience. (*Yes*) The first twenty-five years of my life were very comfortable years, very happy years; didn't have to worry about anything. I have a marvelous mother and father. They went out of the way to provide everything for their children, basic necessities. I went right on through school, I never had to drop out to work or anything. And you know, I was about to conclude that life had been wrapped up for me in a Christmas package.

Now of course I was religious; I grew up in the church. I'm the son of a preacher, I'm the great-grandson of a preacher, and the great-great-grandson of a preacher. My father is a preacher, my grandfather was a preacher, my great-grandfather was a preacher, my only brother is a preacher, my Daddy's brother is a preacher. So I didn't have much choice, I guess. [*laughter*] But I had grown up in the church, and the church meant something very real to me, but it was a kind of inherited religion and I had never felt (*My Lord*) an experience with God in the way that you must have it if you're going to walk the lonely paths of this life. (*Yeah*) Everything was done, and if I had a problem I could always call Daddy, my earthly father; things were solved.

But one day after finishing school, I was called to a little church down in Montgomery, Alabama, and I started preaching there. Things were going well in that church; it was a marvelous experience. But one day a year later, a lady by the name of Rosa Parks decided that she wasn't going to take it any longer. She stayed in a bus seat, and you may not remember it because (*I do*) it's way back now several years, but it was the beginning of a movement where fifty thousand black men and women refused absolutely to ride the city buses. And we walked together for 381 days. (*Yes, sir*) That's what we got to learn in the North: Negroes have to learn to stick together. We stuck together. [*applause*] We sent out the call and no Negro rode the buses. It was one of the most

amazing things I've ever seen in my life. And the people of Montgomery asked me to serve as the spokesman, and as the president of the new organization—the Montgomery Improvement Association that came into being to lead the boycott—I couldn't say no. And then we started our struggle together. (*Yeah*)

Things were going well for the first few days, but then about ten or fifteen days later, after the white people in Montgomery knew that we meant business, they started doing some nasty things. (*Yes*) They started making nasty telephone calls, and it came to the point that some days more than forty telephone calls would come in, threatening my life, the life of my family, the life of my children. I took it for a while in a strong manner.

But I never will forget one night very late. It was around midnight. And you can have some strange experiences at midnight. (*Yes, sir*) I had been out meeting with the steering committee all that night. And I came home, and my wife was in the bed and I immediately crawled into bed to get some rest to get up early the next morning to try to keep things going. And immediately the telephone started ringing and I picked it up. On the other end was an ugly voice. That voice said to me, in substance, "Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days, we're going to blow your brains out and blow up your house." (*Lord Jesus*)

I'd heard these things before, but for some reason that night it got to me. I turned over and I tried to go to sleep, but I couldn't sleep. (*Yes*) I was frustrated, bewildered. And then I got up and went back to the kitchen and I started warming some coffee, thinking that coffee would give me a little relief. And then I started thinking about many things. I pulled back on the theology and philosophy that I had just studied in the universities, trying to give philosophical and theological reasons for the existence and the reality of sin and evil, but the answer didn't quite come there. I sat there and thought about a beautiful little daughter who had just been born about a month earlier. We have four children now, but we only had one then. She was the darling of my life. I'd come in night after night and see that little gentle smile. And I sat at that table thinking about that little girl and thinking about the fact that she could be taken away from me any minute. (*Go ahead*) And I started thinking about a dedicated, devoted, and loyal wife who was over there asleep. (*Yes*) And she could be taken from me, or I could be taken from her. And I got to the point that I couldn't take it any longer; I was weak. (*Yes*)

Something said to me, you can't call on Daddy now, he's up in Atlanta a hundred and seventy-five miles away. (*Yes*) You can't even call on Mama now. (*My Lord*) You've got to call on that something in that person that your Daddy used to tell you about. (*Yes*) That power that can make a way out of no way. (*Yes*) And I discovered then that religion had to become real to me and I had to know God for myself. (*Yes, sir*) And I bowed down over that cup of coffee—I never will forget it. (*Yes, sir*) And oh yes, I prayed a prayer and I prayed out loud that night. (*Yes*) I said, "Lord, I'm down here trying to do what's right. (*Yes*) I think I'm right; I think the cause that we represent is right. (*Yes*) But Lord, I must confess that I'm weak now; I'm faltering; I'm losing my courage. (*Yes*) And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak." (*Yes*) I wanted tomorrow morning to be able to go before the executive board with a smile on my face.

And it seemed at that moment that I could hear an inner voice saying to me, (*Yes*) "Martin Luther, (*Yes*) stand up for righteousness, (*Yes*) stand up for justice, (*Yes*) stand up for truth. (*Yes*) And lo I will be with you, (*Yes*) even until the end of the world."

And I'll tell you, I've seen the lightning flash. I've heard the thunder roll. I felt sin-breakers dashing, trying to conquer my soul. But I heard the voice of Jesus saying still to fight on. He promised never to leave me, never to leave me alone. No, never alone. No, never alone. He promised never to leave me, (*Never*) never to leave me alone.

And I'm going on in believing in him. (*Yes*) You'd better know him, and know his name, and know how to call his name. (*Yes*) You may not know philosophy. You may not be able to say with Alfred North Whitehead that he's the Principle of Concretion. You may not be able to say with Hegel and Spinoza that he is the Absolute Whole. You may not be able to say with Plato that he's the Architectonic Good. You may not be able to say with Aristotle that he's the Unmoved Mover.

But sometimes you can get poetic about it if you know him. You begin to know that our brothers and sisters in distant days were right. Because they did know him as a rock in a weary land, as a shelter in the time of starving, as my water when I'm thirsty, and then my bread in a starving land. And then if you can't even say that, sometimes you may have to say, "he's my everything."

He's my sister and my brother. He's my mother and my father." If you believe it and know it, you never need walk in darkness.

Don't be a fool. Recognize your dependence on God. (*Yes, sir*) As the days become dark and the nights become dreary, realize that there is a God who rules above.

And so I'm not worried about tomorrow. I get weary every now and then. The future looks difficult and dim, but I'm not worried about it ultimately because I have faith in God. Centuries ago Jeremiah raised a question, "Is there no balm in Gilead? Is there no physician there?" He raised it because he saw the good people suffering so often and the evil people prospering. (*Yes, sir*) Centuries later our slave foreparents came along. (*Yes, sir*) And they too saw the injustices of life, and had nothing to look forward to morning after morning but the rawhide whip of the overseer, long rows of cotton in the sizzling heat. But they did an amazing thing. They looked back across the centuries and they took Jeremiah's question mark and straightened it into an exclamation point. And they could sing, "There is a balm in Gilead to make the wounded whole. (*Yes*) There is a balm in Gilead to heal the sin-sick soul." And there is another stanza that I like so well: "Sometimes (*Yeah*) I feel discouraged." (*Yes*)

And I don't mind telling you this morning that sometimes I feel discouraged. (*All right*) I felt discouraged in Chicago. As I move through Mississippi and Georgia and Alabama, I feel discouraged. (*Yes, sir*) Living every day under the threat of death, I feel discouraged sometimes. Living every day under extensive criticisms, even from Negroes, I feel discouraged sometimes. [*applause*] Yes, sometimes I feel discouraged and feel my work's in vain. But then the holy spirit (*Yes*) revives my soul again. "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin-sick soul." God bless you. [*applause*]

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King, M., L., Jr. (1967h). *Why Jesus Called A Man A Fool*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix I

The Drum Major Instinct

The Drum Major Instinct; 04 February 1968

This morning I would like to use as a subject from which to preach: "The Drum Major Instinct." "The Drum Major Instinct." And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark. Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'" And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."

The setting is clear. James and John are making a specific request of the master. They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world. And they thought of Jesus as this kind of king. And they were thinking of that day when Jesus would reign supreme as this new king of Israel. And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."

Now very quickly, we would automatically condemn James and John, and we would say they were selfish. Why would they make such a selfish request? But before we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for importance. That same desire for attention, that same desire to be first. Of course, the other disciples got mad with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities. And there is deep down within all of us an instinct. It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first. And it is something that runs the whole gamut of life.

And so before we condemn them, let us see that we all have the drum major instinct. We all want to be important, to surpass others, to achieve distinction, to lead the parade. Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse. Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct.

And you know, we begin early to ask life to put us first. Our first cry as a baby was a bid for attention. And all through childhood the drum major impulse or instinct is a major obsession. Children ask life to grant them first place. They are a little bundle of ego. And they have innately the drum major impulse or the drum major instinct.

Now in adult life, we still have it, and we really never get by it. We like to do something good. And you know, we like to be praised for it. Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised. Everybody likes it, as a matter of fact. And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to our ego. Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it. The only unhappy people about praise is when that praise is going too much toward somebody else. (*That's right*) But everybody likes to be praised because of this real drum major instinct.

Now the presence of the drum major instinct is why so many people are "joiners." You know, there are some people who just join everything. And it's really a quest for attention and

recognition and importance. And they get names that give them that impression. So you get your groups, and they become the "Grand Patron," and the little fellow who is henpecked at home needs a chance to be the "Most Worthy of the Most Worthy" of something. It is the drum major impulse and longing that runs the gamut of human life. And so we see it everywhere, this quest for recognition. And we join things, overjoin really, that we think that we will find that recognition in.

Now the presence of this instinct explains why we are so often taken by advertisers. You know, those gentlemen of massive verbal persuasion. And they have a way of saying things to you that kind of gets you into buying. In order to be a man of distinction, you must drink this whiskey. In order to make your neighbors envious, you must drive this type of car. (*Make it plain*) In order to be lovely to love you must wear this kind of lipstick or this kind of perfume. And you know, before you know it, you're just buying that stuff. (*Yes*) That's the way the advertisers do it.

I got a letter the other day, and it was a new magazine coming out. And it opened up, "Dear Dr. King: As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts and the sciences, and I know you will want to read what I have to say." Of course I did. After you said all of that and explained me so exactly, of course I wanted to read it. [*laughter*]

But very seriously, it goes through life; the drum major instinct is real. (*Yes*) And you know what else it causes to happen? It often causes us to live above our means. (*Make it plain*) It's nothing but the drum major instinct. Do you ever see people buy cars that they can't even begin to buy in terms of their income? (*Amen*) [*laughter*] You've seen people riding around in Cadillacs and Chryslers who don't earn enough to have a good T-Model Ford. (*Make it plain*) But it feeds a repressed ego.

You know, economists tell us that your automobile should not cost more than half of your annual income. So if you make an income of five thousand dollars, your car shouldn't cost more than about twenty-five hundred. That's just good economics. And if it's a family of two, and both members of the family make ten thousand dollars, they would have to make out with one car. That would be good economics, although it's often inconvenient. But so often, haven't you seen people making five thousand dollars a year and driving a car that costs six thousand? And they wonder why their ends never meet. [*laughter*] That's a fact.

Now the economists also say that your house shouldn't cost—if you're buying a house, it shouldn't cost more than twice your income. That's based on the economy and how you would make ends meet. So, if you have an income of five thousand dollars, it's kind of difficult in this society. But say it's a family with an income of ten thousand dollars, the house shouldn't cost much more than twenty thousand. Well, I've seen folk making ten thousand dollars, living in a forty- and fifty-thousand-dollar house. And you know they just barely make it. They get a check every month somewhere, and they owe all of that out before it comes in. Never have anything to put away for rainy days.

But now the problem is, it is the drum major instinct. And you know, you see people over and over again with the drum major instinct taking them over. And they just live their lives trying to outdo the Joneses. (*Amen*) They got to get this coat because this particular coat is a little better and a little better-looking than Mary's coat. And I got to drive this car because it's something about this car that makes my car a little better than my neighbor's car. (*Amen*) I know a man who used to live in a thirty-five-thousand-dollar house. And other people started building thirty-five-thousand-dollar houses, so he built a seventy-five-thousand-dollar house. And then somebody else built a seventy-five-thousand-dollar house, and he built a hundred-thousand-dollar house. And I don't know where he's going to end up if he's going to live his life trying to keep up with the Joneses.

There comes a time that the drum major instinct can become destructive. (*Make it plain*) And that's where I want to move now. I want to move to the point of saying that if this instinct is not harnessed, it becomes a very dangerous, pernicious instinct. For instance, if it isn't harnessed, it causes one's personality to become distorted. I guess that's the most damaging aspect of it: what it does to the personality. If it isn't harnessed, you will end up day in and day out trying to deal with your ego problem by boasting. Have you ever heard people that—you know, and I'm sure you've met them—that really become sickening because they just sit up all the time talking about themselves. (*Amen*) And they just boast and boast and boast, and that's the person who has not harnessed the drum major instinct.

And then it does other things to the personality. It causes you to lie about who you know sometimes. (*Amen, Make it plain*) There are some people who are influence peddlers. And in their attempt to deal with the drum major instinct, they have to try to identify with the so-called big-name people. (*Yeah, Make it plain*) And if you're not careful, they will make you think they know somebody that they don't really know. (*Amen*) They know them well, they sip tea with them, and they this-and-that. That happens to people.

And the other thing is that it causes one to engage ultimately in activities that are merely used to get attention. Criminologists tell us that some people are driven to crime because of this drum major instinct. They don't feel that they are getting enough attention through the normal channels of social behavior, and so they turn to anti-social behavior in order to get attention, in order to feel important. (*Yeah*) And so they get that gun, and before they know it they robbed a bank in a quest for recognition, in a quest for importance.

And then the final great tragedy of the distorted personality is the fact that when one fails to harness this instinct, (*Glory to God*) he ends up trying to push others down in order to push himself up. (*Amen*) And whenever you do that, you engage in some of the most vicious activities. You will spread evil, vicious, lying gossip on people, because you are trying to pull them down in order to push yourself up. (*Make it plain*) And the great issue of life is to harness the drum major instinct.

Now the other problem is, when you don't harness the drum major instinct—this uncontrolled aspect of it—is that it leads to snobbish exclusivism. It leads to snobbish exclusivism. (*Make it plain*) And you know, this is the danger of social clubs and fraternities—I'm in a fraternity; I'm in two or three—for sororities and all of these, I'm not talking against them. I'm saying it's the danger. The danger is that they can become forces of classism and exclusivism where somehow you get a degree of satisfaction because you are in something exclusive. And that's fulfilling something, you know—that I'm in this fraternity, and it's the best fraternity in the world, and everybody can't get in this fraternity. So it ends up, you know, a very exclusive kind of thing.

And you know, that can happen with the church; I know churches get in that bind sometimes. (*Amen, Make it plain*) I've been to churches, you know, and they say, "We have so many doctors, and so many school teachers, and so many lawyers, and so many businessmen in our church." And that's fine, because doctors need to go to church, and lawyers, and businessmen, teachers—they ought to be in church. But they say that—even the preacher sometimes will go all through that—they say that as if the other people don't count. (*Amen*)

And the church is the one place where a doctor ought to forget that he's a doctor. The church is the one place where a Ph.D. ought to forget that he's a Ph.D. (*Yes*) The church is the one place that the school teacher ought to forget the degree she has behind her name. The church is the one place where the lawyer ought to forget that he's a lawyer. And any church that violates the "whosoever will, let him come" doctrine is a dead, cold church, (*Yes*) and nothing but a little social club with a thin veneer of religiosity.

When the church is true to its nature, (*Who*) it says, "Whosoever will, let him come." (*Yes*) And it does not supposed to satisfy the perverted uses of the drum major instinct. It's the one place where everybody should be the same, standing before a common master and savior. (*Yes, sir*) And a recognition grows out of this—that all men are brothers because they are children (*Yes*) of a common father.

The drum major instinct can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it. Or because he has some economic security, that he's a little better than that person who doesn't have it. And that's the uncontrolled, perverted use of the drum major instinct.

Now the other thing is, that it leads to tragic—and we've seen it happen so often—tragic race prejudice. Many who have written about this problem—Lillian Smith used to say it beautifully in some of her books. And she would say it to the point of getting men and women to see the source of the problem. Do you know that a lot of the race problem grows out of the drum major instinct? A need that some people have to feel superior. A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (*Make it plain, today, 'cause I'm against it, so help me God*) And they have said over and over again in ways that we see with our own eyes. In fact, not too long ago, a man down in Mississippi said that God was a charter member of the White Citizens Council. And so God being the charter member means that everybody who's in that

has a kind of divinity, a kind of superiority. And think of what has happened in history as a result of this perverted use of the drum major instinct. It has led to the most tragic prejudice, the most tragic expressions of man's inhumanity to man.

The other day I was saying, I always try to do a little converting when I'm in jail. And when we were in jail in Birmingham the other day, the white wardens and all enjoyed coming around the cell to talk about the race problem. And they were showing us where we were so wrong demonstrating. And they were showing us where segregation was so right. And they were showing us where intermarriage was so wrong. So I would get to preaching, and we would get to talking—calmly, because they wanted to talk about it. And then we got down one day to the point—that was the second or third day—to talk about where they lived, and how much they were earning. And when those brothers told me what they were earning, I said, "Now, you know what? You ought to be marching with us. [laughter] You're just as poor as Negroes." And I said, "You are put in the position of supporting your oppressor, because through prejudice and blindness, you fail to see that the same forces that oppress Negroes in American society oppress poor white people. (Yes) And all you are living on is the satisfaction of your skin being white, and the drum major instinct of thinking that you are somebody big because you are white. And you're so poor you can't send your children to school. You ought to be out here marching with every one of us every time we have a march."

Now that's a fact. That the poor white has been put into this position, where through blindness and prejudice, (*Make it plain*) he is forced to support his oppressors. And the only thing he has going for him is the false feeling that he's superior because his skin is white—and can't hardly eat and make his ends meet week in and week out. (*Amen*)

And not only does this thing go into the racial struggle, it goes into the struggle between nations. And I would submit to you this morning that what is wrong in the world today is that the nations of the world are engaged in a bitter, colossal contest for supremacy. And if something doesn't happen to stop this trend, I'm sorely afraid that we won't be here to talk about Jesus Christ and about God and about brotherhood too many more years. (*Yeah*) If somebody doesn't bring an end to this suicidal thrust that we see in the world today, none of us are going to be around, because somebody's going to make the mistake through our senseless blunderings of dropping a nuclear bomb somewhere. And then another one is going to drop. And don't let anybody fool you, this can happen within a matter of seconds. (*Amen*) They have twenty-megaton bombs in Russia right now that can destroy a city as big as New York in three seconds, with everybody wiped away, and every building. And we can do the same thing to Russia and China.

But this is why we are drifting. And we are drifting there because nations are caught up with the drum major instinct. "I must be first." "I must be supreme." "Our nation must rule the world." (*Preach it*) And I am sad to say that the nation in which we live is the supreme culprit. And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.

God didn't call America to do what she's doing in the world now. (*Preach it, preach it*) God didn't call America to engage in a senseless, unjust war as the war in Vietnam. And we are criminals in that war. We've committed more war crimes almost than any nation in the world, and I'm going to continue to say it. And we won't stop it because of our pride and our arrogance as a nation.

But God has a way of even putting nations in their place. (*Amen*) The God that I worship has a way of saying, "Don't play with me." (*Yes*) He has a way of saying, as the God of the Old Testament used to say to the Hebrews, "Don't play with me, Israel. Don't play with me, Babylon. (*Yes*) Be still and know that I'm God. And if you don't stop your reckless course, I'll rise up and break the backbone of your power." (*Yes*) And that can happen to America. (*Yes*) Every now and then I go back and read Gibbons' *Decline and Fall of the Roman Empire*. And when I come and look at America, I say to myself, the parallels are frightening. And we have perverted the drum major instinct.

But let me rush on to my conclusion, because I want you to see what Jesus was really saying. What was the answer that Jesus gave these men? It's very interesting. One would have thought that Jesus would have condemned them. One would have thought that Jesus would have said, "You are out of your place. You are selfish. Why would you raise such a question?"

But that isn't what Jesus did; he did something altogether different. He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my disciple, you must be." But he reordered

priorities. And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (*Yes*) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (*Amen*) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."

And he transformed the situation by giving a new definition of greatness. And you know how he said it? He said, "Now brethren, I can't give you greatness. And really, I can't make you first." This is what Jesus said to James and John. "You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (*Amen*)

And so Jesus gave us a new norm of greatness. If you want to be important—wonderful. If you want to be recognized—wonderful. If you want to be great—wonderful. But recognize that he who is greatest among you shall be your servant. (*Amen*) That's a new definition of greatness.

And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (*Everybody*) because everybody can serve. (*Amen*) You don't have to have a college degree to serve. (*All right*) You don't have to make your subject and your verb agree to serve. You don't have to know about Plato and Aristotle to serve. You don't have to know Einstein's theory of relativity to serve. You don't have to know the second theory of thermodynamics in physics to serve. (*Amen*) You only need a heart full of grace, (*Yes, sir, Amen*) a soul generated by love. (*Yes*) And you can be that servant.

I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (*Yeah*) because he was a great one. And he just went about serving. He was born in an obscure village, (*Yes, sir*) the child of a poor peasant woman. And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (*Amen*) Then for three years, he just got on his feet, and he was an itinerant preacher. And he went about doing some things. He didn't have much. He never wrote a book. He never held an office. He never had a family. (*Yes*) He never owned a house. He never went to college. He never visited a big city. He never went two hundred miles from where he was born. He did none of the usual things that the world would associate with greatness. He had no credentials but himself.

He was only thirty-three when the tide of public opinion turned against him. They called him a rabble-rouser. They called him a troublemaker. They said he was an agitator. (*Glory to God*) He practiced civil disobedience; he broke injunctions. And so he was turned over to his enemies and went through the mockery of a trial. And the irony of it all is that his friends turned him over to them. (*Amen*) One of his closest friends denied him. Another of his friends turned him over to his enemies. And while he was dying, the people who killed him gambled for his clothing, the only possession that he had in the world. (*Lord help him*) When he was dead he was buried in a borrowed tomb, through the pity of a friend.

Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history. All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together (*Yes*) have not affected the life of man on this earth (*Amen*) as much as that one solitary life. His name may be a familiar one. (*Jesus*) But today I can hear them talking about him. Every now and then somebody says, "He's King of Kings." (*Yes*) And again I can hear somebody saying, "He's Lord of Lords." Somewhere else I can hear somebody saying, "In Christ there is no East nor West." (*Yes*) And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world." He didn't have anything. (*Amen*) He just went around serving and doing good.

This morning, you can be on his right hand and his left hand if you serve. (*Amen*) It's the only way in.

Every now and then I guess we all think realistically (*Yes, sir*) about that day when we will be victimized with what is life's final common denominator—that something that we call death. We all think about it. And every now and then I think about my own death and I think about my own funeral. And I don't think of it in a morbid sense. And every now and then I ask myself, "What is it that I would want said?" And I leave the word to you this morning.

If any of you are around when I have to meet my day, I don't want a long funeral. And if you get somebody to deliver the eulogy, tell them not to talk too long. (*Yes*) And every now and

then I wonder what I want them to say. Tell them not to mention that I have a Nobel Peace Prize—that isn't important. Tell them not to mention that I have three or four hundred other awards—that's not important. Tell them not to mention where I went to school. (*Yes*)

I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. (*Yes*)

I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody.

I want you to say that day that I tried to be right on the war question. (*Amen*)

I want you to be able to say that day that I did try to feed the hungry. (*Yes*)

And I want you to be able to say that day that I did try in my life to clothe those who were naked. (*Yes*)

I want you to say on that day that I did try in my life to visit those who were in prison.

(*Lord*)

I want you to say that I tried to love and serve humanity. (*Yes*)

Yes, if you want to say that I was a drum major, say that I was a drum major for justice.

(*Amen*) Say that I was a drum major for peace. (*Yes*) I was a drum major for righteousness. And all of the other shallow things will not matter. (*Yes*) I won't have any money to leave behind. I won't have the fine and luxurious things of life to leave behind. But I just want to leave a committed life behind. (*Amen*) And that's all I want to say.

If I can help somebody as I pass along,

If I can cheer somebody with a word or song,

If I can show somebody he's traveling wrong,

Then my living will not be in vain.

If I can do my duty as a Christian ought,

If I can bring salvation to a world once wrought,

If I can spread the message as the master taught,

Then my living will not be in vain.

Yes, Jesus, I want to be on your right or your left side, (*Yes*) not for any selfish reason. I want to be on your right or your left side, not in terms of some political kingdom or ambition. But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.

Delivered at Ebenezer Baptist Church, Atlanta, Georgia, on 4 February 1968.

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Appendix J

Unfulfilled Dreams

Unfulfilled Dreams; 03 March 1968

I want to preach this morning from the subject: "Unfulfilled Dreams." "Unfulfilled Dreams." My text is taken from the eighth chapter of First Kings. Sometimes it's overlooked. It is not one of the most familiar passages in the Old Testament. But I never will forget when I first came across it. It struck me as a passage having cosmic significance because it says so much in so few words about things that we all experience in life. David, as you know, was a great king. And the one thing that was foremost in David's mind and in his heart was to build a great temple. The building of the temple was considered to be the most significant thing facing the Hebrew people, and the king was expected to bring this into being. David had the desire; he started.

And then we come to that passage over in the eighth chapter of First Kings, which reads, "And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was within thine heart.'" And that's really what I want to talk about this morning: it is well that it was within thine heart. As if to say, "David, you will not be able to finish the temple. You will not be able to build it. But I just want to bless you, because it was within thine heart. Your dream will not be fulfilled. The majestic hopes that guided your days will not be carried out in terms of an actual temple coming into being that you were able to build. But I bless you, David, because it was within thine heart. You had the desire to do it; you had the intention to do it; you tried to do it; you started to do it. And I bless you for having the desire and the intention in your heart. It is well that it was within thine heart."

So many of us in life start out building temples: temples of character, temples of justice, temples of peace. And so often we don't finish them. Because life is like Schubert's "Unfinished Symphony." At so many points we start, we try, we set out to build our various temples. And I guess one of the great agonies of life is that we are constantly trying to finish that which is unfinishable. We are commanded to do that. And so we, like David, find ourselves in so many instances having to face the fact that our dreams are not fulfilled.

Now let us notice first that life is a continual story of shattered dreams. Mahatma Gandhi labored for years and years for the independence of his people. And through a powerful nonviolent revolution he was able to win that independence. For years the Indian people had been dominated politically, exploited economically, segregated and humiliated by foreign powers, and Gandhi struggled against it. He struggled to unite his own people, and nothing was greater in his mind than to have India's one great, united country moving toward a higher destiny. This was his dream.

But Gandhi had to face the fact that he was assassinated and died with a broken heart, because that nation that he wanted to unite ended up being divided between India and Pakistan as a result of the conflict between the Hindus and the Moslems. Life is a long, continual story of setting out to build a great temple and not being able to finish it.

Woodrow Wilson dreamed a dream of a League of Nations, but he died before the promise was delivered.

The Apostle Paul talked one day about wanting to go to Spain. It was Paul's greatest dream to go to Spain, to carry the gospel there. Paul never got to Spain. He ended up in a prison cell in Rome. This is the story of life.

So many of our forebearers used to sing about freedom. And they dreamed of the day that they would be able to get out of the bosom of slavery, the long night of injustice. (*Yes, sir*) And they used to sing little songs: "Nobody knows de trouble I seen, nobody knows but Jesus." (*Yes*) They thought about a better day as they dreamed their dream. And they would say, "I'm so glad the trouble don't last always. (*Yeah*) By and by, by and by I'm going to lay down my heavy load." (*Yes, sir*) And they used to sing it because of a powerful dream. (*Yes*) But so many died without having the dream fulfilled.

And each of you this morning in some way is building some kind of temple. The struggle is always there. It gets discouraging sometimes. It gets very disenchanting sometimes. Some of us are trying to build a temple of peace. We speak out against war, we protest, but it seems that your head is going against a concrete wall. It seems to mean nothing. (*Glory to God*) And so often as you set out to build the temple of peace you are left lonesome; you are left discouraged; you are left bewildered.

Well, that is the story of life. And the thing that makes me happy is that I can hear a voice crying through the vista of time, saying: "It may not come today or it may not come tomorrow, but it is well that it is within thine heart. (*Yes*) It's well that you are trying." (*Yes it is*) You may not see it. The dream may not be fulfilled, but it's just good that you have a desire to bring it into reality. (*Yes*) It's well that it's in thine heart.

Thank God this morning that we do have hearts to put something meaningful in. Life is a continual story of shattered dreams.

Now let me bring out another point. Whenever you set out to build a creative temple, whatever it may be, you must face the fact that there is a tension at the heart of the universe between good and evil. It's there: a tension at the heart of the universe between good and evil. (*Yes, sir*) Hinduism refers to this as a struggle between illusion and reality. Platonic philosophy used to refer to it as a tension between body and soul. Zoroastrianism, a religion of old, used to refer to it as a tension between the god of light and the god of darkness. Traditional Judaism and Christianity refer to it as a tension between God and Satan. Whatever you call it, there is a struggle in the universe between good and evil.

Now not only is that struggle structured out somewhere in the external forces of the universe, it's structured in our own lives. Psychologists have tried to grapple with it in their way, and so they say various things. Sigmund Freud used to say that this tension is a tension between what he called the id and the superego.

But you know, some of us feel that it's a tension between God and man. And in every one of us this morning, there's a war going on. (*Yes, sir*) It's a civil war. (*Yes, sir*) I don't care who you are, I don't care where you live, there is a civil war going on in your life. (*Yes it is*) And every time you set out to be good, there's something pulling on you, telling you to be evil. It's going on in your life. (*Preach it*) Every time you set out to love, something keeps pulling on you, trying to get you to hate. (*Yes, Yes, sir*) Every time you set out to be kind and say nice things about people, something is pulling on you to be jealous and envious and to spread evil gossip about them. (*Yes, Preach it*) There's a civil war going on. There is a schizophrenia, as the psychologists or the psychiatrists would call it, going on within all of us. And there are times that all of us know somehow that there is a Mr. Hyde and a Dr. Jekyll in us. And we end up having to cry out with Ovid, the Latin poet, "I see and approve the better things of life, but the evil things I do." We end up having to agree with Plato that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions. Or sometimes we even have to end up crying out with Saint Augustine as he said in his *Confessions*, "Lord, make me pure, but not yet." (*Amen*) We end up crying out with the Apostle Paul, (*Preach it*) "The good that I would I do not: And the evil that I would not, that I do." Or we end up having to say with Goethe that "there's enough stuff in me to make both a gentleman and a rogue." (*All right, Amen*) There's a tension at the heart of human nature. (*Oh yeah*) And whenever we set out to dream our dreams and to build our temples, we must be honest enough to recognize it.

And this brings me to the basic point of the text. In the final analysis, God does not judge us by the separate incidents or the separate mistakes that we make, but by the total bent of our lives. In the final analysis, God knows (*Yes*) that his children are weak and they are frail. (*Yes, he does*) In the final analysis, what God requires is that your heart is right. (*Amen, Yes*) Salvation isn't reaching the destination of absolute morality, but it's being in the process and on the right road. (*Yes*)

There's a highway called Highway 80. I've marched on that highway from Selma, Alabama, to Montgomery. But I never will forget my first experience with Highway 80 was driving with Coretta and Ralph and Juanita Abernathy to California. We drove from Montgomery all the way to Los Angeles on Highway 80—it goes all the way out to Los Angeles. And you know, being a good man, being a good woman, does not mean that you've arrived in Los Angeles. It simply means that you're on Highway 80. (*Lord have mercy*) Maybe you haven't gotten as far as Selma, or maybe you haven't gotten as far as Meridian, Mississippi, or Monroe, Louisiana—that isn't the

question. The question is whether you are on the right road. (*That's right*) Salvation is being on the right road, not having reached a destination.

Oh, we have to finally face the point that there is none good but the father. (*That's right*) But, if you're on the right road, God has the power (*Yes, sir*) and he has something called Grace. (*Yes, sir*) And he puts you where you ought to be.

Now the terrible thing in life is to be trying to get to Los Angeles on Highway 78. That's when you are lost. (*Yes*) That sheep was lost, not merely because he was doing something wrong in that parable, but he was on the wrong road. (*Yes*) And he didn't even know where he was going; he became so involved in what he was doing, nibbling sweet grass, (*Make it plain*) that he got on the wrong road. (*Amen*) Salvation is being sure that you're on the right road. (*Yes, Preach it*) It is well—that's what I like about it—that it was within thine heart. (*Yes*)

Some weeks ago somebody was saying something to me about a person that I have great, magnificent respect for. And they were trying to say something that didn't sound too good about his character, something he was doing. And I said, "Number one, I don't believe it. But number two, even if he is, (*Make it plain*) he's a good man because his heart is right." (*Amen*) And in the final analysis, God isn't going to judge him by that little separate mistake that he's making, (*No, sir*) because the bent of his life is right.

And the question I want to raise this morning with you: is your heart right? (*Yes, Preach*) If your heart isn't right, fix it up today; get God to fix it up. (*Go ahead*) Get somebody to be able to say about you, "He may not have reached the highest height, (*Preach it*) he may not have realized all of his dreams, but he tried." (*Yes*) Isn't that a wonderful thing for somebody to say about you? "He tried to be a good man. (*Yes*) He tried to be a just man. He tried to be an honest man. (*Yes*) His heart was in the right place." (*Yes*) And I can hear a voice saying, crying out through the eternities, "I accept you. (*Preach it*) You are a recipient of my grace because it was in your heart. (*Yes*) And it is so well that it was within thine heart." (*Yes, sir*)

I don't know this morning about you, but I can make a testimony. (*Yes, sir, That's my life*) You don't need to go out this morning saying that Martin Luther King is a saint. Oh, no. (*Yes*) I want you to know this morning that I'm a sinner like all of God's children. But I want to be a good man. (*Yes, Preach it*) And I want to hear a voice saying to me one day, "I take you in and I bless you, because you try. (*Yes, Amen*) It is well (*Preach it*) that it was within thine heart." (*Yes*) What's in your heart this morning? (*Oh Lord*) If you get your heart right . . . [*gap in tape*]

Oh this morning, if I can leave anything with you, let me urge you to be sure that you have a strong boat of faith. [*laughter*] The winds are going to blow. (*Yes*) The storms of disappointment are coming. (*Yes*) The agonies and the anguishes of life are coming. (*Yes, sir*) And be sure that your boat is strong, and also be very sure that you have an anchor. (*Amen*) In times like these, you need an anchor. And be very sure that your anchor holds. (*Yes, Glory to God*)

It will be dark sometimes, and it will be dismal and trying, and tribulations will come. But if you have faith in the God that I'm talking about this morning, it doesn't matter. (*Yes*) For you can stand up amid the storms. And I say it to you out of experience this morning, yes, I've seen the lightning flash. (*Yes, sir*) I've heard the thunder roll. (*Yes*) I've felt sin-breakers dashing, trying to conquer my soul. But I heard the voice of Jesus, saying still to fight on. He promised never to leave me, (*Yes, sir*) never to leave me alone. (*Thank you, Jesus*) No, never alone. No, never alone. He promised never to leave me. Never to leave me alone. (*Glory to God*)

And when you get this faith, you can walk with your feet solid to the ground and your head to the air, and you fear no man. (*Go ahead*) And you fear nothing that comes before you. (*Yes, sir*) Because you know that God is even in Crete. (*Amen*) If you ascend to the heavens, God is there. If you descend to hell, God is even there. If you take the wings of the morning and fly out to the uttermost parts of the sea, even God is there. Everywhere we turn we find him. We can never escape him. [*recording ends*]

Delivered at Ebenezer Baptist Church, Atlanta, Georgia, on 3 March 1968.

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Luther King, Jr. and the Global Freedom Struggle:

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Appendix K

Address at Mass Meeting at the Bishop Charles Mason Temple

Address at Mass meeting at the Bishop Charles Mason Temple; March 18, 1968

My dear friends, my dear friend James Lawson, and all of these dedicated and distinguished ministers of the Gospel assembled here tonight, to all of the sanitation workers and their families, and to all of my brothers and sisters, I need not pause to say how very delighted I am to be in Memphis tonight, to see you here in such large and enthusiastic numbers.

As I came in tonight, I turned around and said to Ralph Abernathy, "They really have a great movement here in Memphis." You've been demonstrating something here that needs to be demonstrated all over the country. You are demonstrating that we can stick together. You are demonstrating that we are all tied in a single garment of destiny, and that if one black person suffers, if one black person is down, we are all down.

I've always said that if we are to solve the tremendous problems that we face, we are going to have to unite beyond religious grounds. And I'm so happy to know that you've done that in this movement in a supportive role. We have Baptists, Methodists, Presbyterians, Episcopalians, members of the Church of God in Christ, and members of the church of Christ in God. We're all together. All of the other denominations and religious orders that I have not mentioned. But there is another great need, and that is to unite beyond class lines. The Negroes must join hands with the Negro have-nots. And armed with compassionate travelers checks, they must journey into the other country of their brothers denial, and hurt, and exploitation. This is what you've done, you've revealed here, that you recognize that the no D. is as significant as the Ph.D. and the man who has been to no house is as significant as the man who's been to Morehouse. And I just want to mention that it's been a long time since I have been in a situation like this. And this lets me know that we are ready for action. So I come to commend you. And I come also to say to you that in this struggle you have absolute support, and that means financial support also, of the Southern Christian Leadership Conference.

If you will judge anything here in this struggle, you are commanding that this city will respect the dignity of labor. So often we overlook the worth and significance of those who are not in professional jobs, or those who are not in the so-called big jobs. But let me say to you tonight, that whenever you are engaged in work that serves humanity, and is for the building of humanity, it has dignity, and it has worth. One day our society must come to see this. One day our society will come to respect the sanitation worker if it is to survive. For the person who picks up our garbage, in the final analysis, is as significant as the physician...if he doesn't do his job (*applause drowns out the rest of the phrase*) All labor has worth.

You are doing another thing. You are reminding, not only Memphis, but you are reminding the nation that it is a crime for people to live in this rich nation and receive starvation wages. I need not remind you that this is the plight of our people all people over America. The vast majority of Negroes in our country are still perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity. My friends, we are living as a people in a literal depression. Now you know when there is vast unemployment and underemployment in the black community, they call it a social problem. When there is vast unemployment and underemployment in the white community they call it a depression. But we find ourselves living in a literal depression all over this country as a people.

Now the problem isn't only unemployment, do you know that most of the poor people in our country are working everyday? They are making wages so low that they cannot begin to function in the mainstream of the economic life of our nation. These are facts which must be seen. And it is criminal to have people working on a full-time basis and a full-time job getting part-time income.

You are here tonight to demand that Memphis do something about the conditions that our brothers face, as they work day in and day out for the well-being of the total community. You are here to demand that Memphis will see the poor.

You know, Jesus reminded us in a magnificent parable one day that a man went to hell because he didn't see the poor. And his name was Dives. There was a man by the name of Lazarus who came daily to his gate in need of the basic necessities of life. Dives didn't do anything about it. He ended up going to hell.

But there is nothing in that parable that says that Dives went to hell because he was rich. Jesus never made a universal indictment against all wealth. It is true that one day a rich young ruler came before him talking about eternal life, and he advised him to sell all. But in that instance Jesus was prescribing individual surgery, and not setting forth a universal diagnosis.

If you will go on and read that parable in all of its dimensions, and all of its symbolism, you will remember that a conversation took place between heaven and hell. And on the other end of that long distance call between heaven and hell was Abraham in heaven talking to Dives in hell. It wasn't a millionaire in hell talking with a poor man in heaven, it was a little millionaire in hell talking with a multimillionaire in heaven. Dives didn't go to hell because he was rich. His wealth was an opportunity to bridge the gulf that separated him from his brother Lazarus.

Dives went to hell because he passed by Lazarus every day, but he never really saw him. Dives went to hell because he allowed Lazarus to become invisible. Dives went to hell because he allowed the means by which he lived to outdistance the ends for which he lived. Dives went to hell because he maximized the minimum, and minimized the maximum. Dives finally went to hell because he wanted to be a conscientious objector in the war against poverty.

And I come by here to say that America too is going to hell, if we don't use her wealth. If America does not use her vast resources of wealth to end poverty, make it possible for all of God's children to have the basis, basic necessities of life, she too will go to hell. I will hear America through her historians years and years to come saying, "We built gigantic buildings to kiss the sky. We build gargantuan bridges to span the seas. Through our spaceships we were able to carve highways through the stratosphere. Through our airplanes we were able to dwarf distance and place time in chains. Through our submarines we were able to penetrate oceanic depths."

But it seems that I can hear the God of the universe saying, "Even though you've done all of that, I was hungry and you fed me not. I was naked and ye clothed me not. The children of my sons and daughters were in need of economic security, and you didn't provide for them. So you cannot enter the kingdom of greatness." This may well be the indictment on America. That says in Memphis to the mayor, to the power structure, "If you do it unto the least of these my brethren, you do it unto me."

Now you're doing something else here. You are highlighting the economic issue. You are going beyond purely civil rights to questions of human rights. That is distinct. We fought the civil rights battle over the years. We've done many electrifying things. Montgomery, Alabama in 1956, 50,000 black men and women decided that it was ultimately more moral to walk the streets in dignity than to ride segregated buses in humiliation. 50,000 strong we substituted tired feet for tired souls, walked the streets of that city for three hundred and eighty one days, until the sagging walls of bus segregation were finally crushed by the battering rams of the forces of justice. In 1960, thousands in this city in practically every city across the South, students, even adults started sitting in segregated lunch counters. As they sat there, the[y] were not only sitting down, they were in reality standing up for the best in the American dream, carrying the whole nation back to those great walls of democracy which were dug deep by the founding fathers in the formulation of the Constitution and Declaration of independence. In 1961, we took a ride for freedom, and brought an end to segregation in the interstate travel. In 1963, we went to Birmingham, and said, "We don't have a right, we don't have access to public accommodations." Bull Connor came with his dogs, and he did use them. Bull Connor came with his fire hoses, and he did use them. What he didn't realize was that the black people of Birmingham at that time had a fire that no water could put out. We stayed there and worked until we literally subpoenaed the conscience of a large segment of the nation, to appear before the judgement seat of morality on the whole question of civil rights. Then in 1965 we went to Selma. He said "We don't have the right to vote." We stayed there. We walked the highways through Alabama until the nation was aroused. We finally got a Voting Rights Bill. Now all of these were great movements. They did a great deal. The end of legal segregation, and the

guarantee of the right to vote. With Selma and the Voting Rights Bill, one era of our struggle came to a close. A new era came into being.

Now our struggle is for genuine equality, which means economic equality. For we know now, that it isn't enough to integrate lunch counters. What does it profit a man to be able to eat at an integrated lunch counter if he doesn't have enough money to buy a hamburger? What does it profit a man to be able to eat at the swankest integrated restaurant when he doesn't even earn enough money to take his wife out to dine? What does it profit one to have access to the hotels of our cities, and the hotels of our highways, when we don't earn enough money to take our family on a vacation? What does it profit one to be able to attend an integrated school, when he doesn't earn enough money to buy his children school clothes?

So we assemble here tonight. You have assembled for more than thirty days now to say, "We are tired. We are tired of being at the bottom. We are tired of being trampled over by the iron feet of oppression. We are tired of our children having to attend overcrowded, inferior, quality-less schools. We are tired of having to live in dilapidated, substandard housing conditions where we don't have wall to wall carpet, but so often we end up with wall to wall rats and roaches. We are tired of smothering in an air-tight cage of poverty in the midst of an affluent society. We are tired of walking up the streets in search for jobs that do not exist. We are tired of working our hands off and laboring every day and not even making a wage adequate with daily basic necessities of life. We are tired of our men being emasculated, so that our wives and our daughters have to go out and work in the white ladies' kitchens. Cleaning up, unable to be with our children, to give them the time and the attention that they need. We are tired."

So in Memphis we have begun. We are saying, "Now is the time." Get the word across to everybody in power in this time, in this town that now is the time to make real the promises of democracy, now is the time to make an adequate income a reality for all of God's children, now is the time to make the real promises of democracy. Now is the time to make an adequate income a reality for all of God's children, now is the time for city hall to take a position for that which is just and honest, now is the time for justice to roll down like water, and righteousness like a mighty stream. Now is the time.

Now let me say a word for those of you who are on strike. You've been out now, for a number of days. But don't despair. Nothing worthwhile is gained without sacrifice. The thing for you to do is stay together. Say to everybody in this community that you're going to stick it out to the end until every demand is met. And that you're going to say, "We ain't going to let nobody turn us around." Let it be known everywhere that along with wages and all of the other securities that you are struggling for, you're also struggling for the right to organize and be recognized.

We can all get more together than we can apart. We can get more organized together that we can apart. This is the way to gain power. Power is the ability to achieve purpose. Power is the ability to effect change. We need power. What is power? Walter Reuther said, once that power is the ability of a labor union like U.A.W. to make the most powerful corporation in the world, General Motors say yes when it wants to say no. I want you to stick it out so that you will be able to make Mayor Loeb and others say yes, even if they want to say no.

Now the other thing is that nothing is gained without pressure. Don't let anybody tell you to go back on your job and paternalistically say, now, "You're my man, and I'm going to do the right thing for you if you'll just come back on the job." Don't go back on the job until the demands are met. Never forget that freedom is not something that must be demanded by the oppressor. It is something that must be demanded by the oppressed. Freedom is not some lavish dish that the power structure, and the white forces imparted with making positions will voluntarily hand down on a silver platter while the Negro merely furnishes the appetite.

If we are going to get equality, if we are going to get adequate wages, we are going to have to struggle for it. Now, you know what, you may have to escalate the struggle a bit. If they keep refusing, and they will not recognize the union, and will not decree further check-off for the collection of dues, I'm telling you what you ought to do, and you're together here enough to do it. In a few days you ought to get together and just have a general work stoppage in the city of Memphis.

If you let that day come, not a Negro in this city will go to any job downtown. And no Negro in domestic service will go to anybody's house, anybody's kitchen. And black students will not go to anybody's school, and black teachers. And they will hear you then. The city of Memphis will not be able to function that day. All I'm saying is you've got to put the pressure on.

This is why we have decided that we're going to Washington. We are going to the seat of government, starting out in April. We are going around the question of jobs or income. We aren't going to Washington to beg, we are going to Washington to demand what is ours. I read in newspapers and other places, questions: "Why are you going to Washington?" My only answer is that anybody who lives in America with open eyes and open mind knows that there is something wrong in this nation. I'm going to Washington to pick up my check.

You know, many years ago, America signed a huge promissory note which said, "We hold these truths to be self-evident, that all men are created equal. They are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness." It didn't say "some men," it said "all men." It didn't say "all white men," it said "all men," which includes black men.

It said another thing which ultimately distinguishes our form of government from other totalitarian regimes. It said that every person has certain basic rights that are neither derived from or conferred by the state. In order to discover where they came from, it is necessary to move back behind the dim mist of eternity. They are God-given.

America hasn't lived up to this. She gave the black man a bad check that's been bouncing all around. We are going to demand our check, to say to this nation, "We know that that check shouldn't have bounced because you have the resources in the federal treasury." We are going to also say, "You are even unjustly spending five hundred thousand dollars to kill a single Vietcong soldier, while you spend only fifty-three dollars a year per person for everybody categorized as poverty-stricken." Instead of spending thirty-five billion dollars every year to fight an unjust, ill-considered war in Vietnam and twenty billion dollars to put a man on the moon, we need to put God's children on their own two feet.

I ask you to make this the beginning of the Washington movement, to go in by the thousands. And help us stand up nonviolently yet militantly, we are going to plague Congress. Documents have been written, they say what ought to be done. But nothing has been done. Nothing is ever done until you put the pressure on.

We are going to start moving out. We're going to move on the highways of Mississippi. Some are going to ride mules to Washington. We're going to have mule trains moving on up. Then we're going to pick up forces in Alabama. Then those forces will join with Georgia. Everything picks up as it goes, moves on, pick up South Carolina, pick up North Carolina, pick up Virginia. Then another group will be coming out of Milwaukee, Chicago, coming in from that direction. Coming out of Pittsburgh, picking up forces from that direction. Then others coming on down from Boston, New York, and Philadelphia, Baltimore, moving on into Washington. One day I want to see it so great and powerful, some of the Congressmen will stand at the windows of Congress. They will turn around and say, "Who are those people? Where are they coming from?" And I want somebody to turn to the Congress, Congressmen and say, "These are they who are coming up out of Mississippi, and Alabama. These are they who are tired of years of oppression and denial. These are they coming out of the ghettos of Chicago and Detroit. These are they coming up out of great trials and tribulation." It seems that I can hear another voice saying, "How many do you see?" And it seems I can hear another voice saying, "I've been trying to count them all the day. I thought I had them counted at the (?) number, but they are still coming." And it seems to me there is a number that no man can number. Now if we get together and do that, we're going to straighten this country out. We can do it. We're going up in the beginning with poor people, about three or four thousand. And then we ask if we aren't going up to Washington for one day this time. We are going to stay in Washington. We are going to get flat bed trucks, and we're going to take some shacks up to Washington on those trucks. And we're going to prevent, present them as gives to various departments of the government. Then we're going to take a shack by the Smithsonian Institute, so that it can stand there as a symbol of American life. Then we're going to build a shanty town in Washington. We're going to call it our "City of Hope." And right there, we are going to develop this powerful movement. Week after week we're going to stay there. Sunday after Sunday we are going to march around the walls of Capitol Hill. And we're going to keep on marching even seven times, until the wall of injustice some tumbling down. This is what we have ahead.

We have great challenges ahead, and great possibilities. And let us not lose hope. When you lose hope you die. We've got to keep going. I know how difficult it is. We've got to have that kind of 'in spite of' quality, to say that we are going on anyhow. We will keep the kind of hope alive

that will make us know that if we will unite, if we will organize, we will be able to dramatize these issues to the point that something will be done.

I know that some of you are probably tired, tired of the injustices. We get tired of having to fight for our rights on a day to day basis. It reminds us of some words that Jeremiah uttered, "is there no balm in Gilead, is there no physician there?" Jeremiah looked and saw the injustices of life, and he raised that question. Centuries later our slave foreparents came along. They had a hard time. They didn't have anything to look forward to. Day after day it was long rows of cotton, sizzling heat, and the rawhide whip of the overseer. Women knew that so often they were forced to yield to the biological urgings of the mean boss. As soon as their children were born, they were snatched from their hands like a hungry dog snatches a bone from a human hand. So many things happened to them that could have caused them to lose hope.

I thank God tonight that our foreparents didn't lose hope. They did an amazing thing. They looked back across the centuries. They took Jeremiah's question mark, and straightened it into an exclamation point. They could say, "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin sick soul."

Then they came to another stanza that means so much to me, "Sometimes I feel discouraged." I'm not going to be untrue to you tonight, sometimes I feel discouraged. Having to live under the threat of death every day. Sometimes I feel discouraged. Having to take so much abuse and criticism, sometimes from my own people. Sometimes I feel discouraged. Having to go to bed so often frustrated with the chilly winds of adversity about to stagger me, sometimes I feel discouraged, and feel my work's in vain.

But then the Holy Spirit revives my soul again, in Gilead, we make the wounded whole. If we will believe that, we will build a new Memphis. And bring about the day when every valley shall be exalted. Every mountain and hill will be made low. The rough places will be made plain, and the crooked places straight. And the glory of the Lord shall be revealed, and all flesh shall see it together. We will be able to build right here a city which has foundations.

If we will believe this, we will do this, we will win this struggle, and many other struggles. I close by saying, walk together, children.

King, M., L., Jr. (1968c). *Address at Mass meeting at the Bishop Charles Mason Temple*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix L

Remaining Awake Through a Great Revolution

Remaining Awake Through a Great Revolution; 31 March 1968

I need not pause to say how very delighted I am to be here this morning, to have the opportunity of standing in this very great and significant pulpit. And I do want to express my deep personal appreciation to Dean Sayre and all of the cathedral clergy for extending the invitation.

It is always a rich and rewarding experience to take a brief break from our day-to-day demands and the struggle for freedom and human dignity and discuss the issues involved in that struggle with concerned friends of goodwill all over our nation. And certainly it is always a deep and meaningful experience to be in a worship service. And so for many reasons, I'm happy to be here today.

I would like to use as a subject from which to preach this morning: "Remaining Awake Through a Great Revolution." The text for the morning is found in the book of Revelation. There are two passages there that I would like to quote, in the sixteenth chapter of that book: "Behold I make all things new; former things are passed away."

I am sure that most of you have read that arresting little story from the pen of Washington Irving entitled "Rip Van Winkle." The one thing that we usually remember about the story is that Rip Van Winkle slept twenty years. But there is another point in that little story that is almost completely overlooked. It was the sign in the end, from which Rip went up in the mountain for his long sleep.

When Rip Van Winkle went up into the mountain, the sign had a picture of King George the Third of England. When he came down twenty years later the sign had a picture of George Washington, the first president of the United States. When Rip Van Winkle looked up at the picture of George Washington—and looking at the picture he was amazed—he was completely lost. He knew not who he was.

And this reveals to us that the most striking thing about the story of Rip Van Winkle is not merely that Rip slept twenty years, but that he slept through a revolution. While he was peacefully snoring up in the mountain a revolution was taking place that at points would change the course of history—and Rip knew nothing about it. He was asleep. Yes, he slept through a revolution. And one of the great liabilities of life is that all too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the new situation demands. They end up sleeping through a revolution.

There can be no gainsaying of the fact that a great revolution is taking place in the world today. In a sense it is a triple revolution: that is, a technological revolution, with the impact of automation and cybernation; then there is a revolution in weaponry, with the emergence of atomic and nuclear weapons of warfare; then there is a human rights revolution, with the freedom explosion that is taking place all over the world. Yes, we do live in a period where changes are taking place. And there is still the voice crying through the vista of time saying, "Behold, I make all things new; former things are passed away."

Now whenever anything new comes into history it brings with it new challenges and new opportunities. And I would like to deal with the challenges that we face today as a result of this triple revolution that is taking place in the world today.

First, we are challenged to develop a world perspective. No individual can live alone, no nation can live alone, and anyone who feels that he can live alone is sleeping through a revolution. The world in which we live is geographically one. The challenge that we face today is to make it one in terms of brotherhood.

Now it is true that the geographical oneness of this age has come into being to a large extent through modern man's scientific ingenuity. Modern man through his scientific genius has been able to dwarf distance and place time in chains. And our jet planes have compressed into minutes distances that once took weeks and even months. All of this tells us that our world is a

neighborhood.

Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood. But somehow, and in some way, we have got to do this. We must all learn to live together as brothers or we will all perish together as fools. We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. And whatever affects one directly affects all indirectly. For some strange reason I can never be what I ought to be until you are what you ought to be. And you can never be what you ought to be until I am what I ought to be. This is the way God's universe is made; this is the way it is structured.

John Donne caught it years ago and placed it in graphic terms: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main." And he goes on toward the end to say, "Any man's death diminishes me because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee." We must see this, believe this, and live by it if we are to remain awake through a great revolution.

Secondly, we are challenged to eradicate the last vestiges of racial injustice from our nation. I must say this morning that racial injustice is still the black man's burden and the white man's shame.

It is an unhappy truth that racism is a way of life for the vast majority of white Americans, spoken and unspoken, acknowledged and denied, subtle and sometimes not so subtle—the disease of racism permeates and poisons a whole body politic. And I can see nothing more urgent than for America to work passionately and unrelentingly—to get rid of the disease of racism.

Something positive must be done. Everyone must share in the guilt as individuals and as institutions. The government must certainly share the guilt; individuals must share the guilt; even the church must share the guilt.

We must face the sad fact that at eleven o'clock on Sunday morning when we stand to sing "In Christ there is no East or West," we stand in the most segregated hour of America.

The hour has come for everybody, for all institutions of the public sector and the private sector to work to get rid of racism. And now if we are to do it we must honestly admit certain things and get rid of certain myths that have constantly been disseminated all over our nation.

One is the myth of time. It is the notion that only time can solve the problem of racial injustice. And there are those who often sincerely say to the Negro and his allies in the white community, "Why don't you slow up? Stop pushing things so fast. Only time can solve the problem. And if you will just be nice and patient and continue to pray, in a hundred or two hundred years the problem will work itself out."

There is an answer to that myth. It is that time is neutral. It can be used wither constructively or destructively. And I am sorry to say this morning that I am absolutely convinced that the forces of ill will in our nation, the extreme rightists of our nation—the people on the wrong side—have used time much more effectively than the forces of goodwill. And it may well be that we will have to repent in this generation. Not merely for the vitriolic words and the violent actions of the bad people, but for the appalling silence and indifference of the good people who sit around and say, "Wait on time."

Somewhere we must come to see that human progress never rolls in on the wheels of inevitability. It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God. And without this hard work, time itself becomes an ally of the primitive forces of social stagnation. So we must help time and realize that the time is always ripe to do right.

Now there is another myth that still gets around: it is a kind of over reliance on the bootstrap philosophy. There are those who still feel that if the Negro is to rise out of poverty, if the Negro is to rise out of the slum conditions, if he is to rise out of discrimination and segregation, he must do it all by himself. And so they say the Negro must lift himself by his own bootstraps.

They never stop to realize that no other ethnic group has been a slave on American soil. The people who say this never stop to realize that the nation made the black man's color a stigma. But beyond this they never stop to realize the debt that they owe a people who were kept in slavery two hundred and forty-four years.

In 1863 the Negro was told that he was free as a result of the Emancipation Proclamation

being signed by Abraham Lincoln. But he was not given any land to make that freedom meaningful. It was something like keeping a person in prison for a number of years and suddenly discovering that that person is not guilty of the crime for which he was convicted. And you just go up to him and say, "Now you are free," but you don't give him any bus fare to get to town. You don't give him any money to get some clothes to put on his back or to get on his feet again in life.

Every court of jurisprudence would rise up against this, and yet this is the very thing that our nation did to the black man. It simply said, "You're free," and it left him there penniless, illiterate, not knowing what to do. And the irony of it all is that at the same time the nation failed to do anything for the black man, though an act of Congress was giving away millions of acres of land in the West and the Midwest. Which meant that it was willing to undergird its white peasants from Europe with an economic floor.

But not only did it give the land, it built land-grant colleges to teach them how to farm. Not only that, it provided county agents to further their expertise in farming; not only that, as the years unfolded it provided low interest rates so that they could mechanize their farms. And to this day thousands of these very persons are receiving millions of dollars in federal subsidies every year not to farm. And these are so often the very people who tell Negroes that they must lift themselves by their own bootstraps. It's all right to tell a man to lift himself by his own bootstraps, but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.

We must come to see that the roots of racism are very deep in our country, and there must be something positive and massive in order to get rid of all the effects of racism and the tragedies of racial injustice.

There is another thing closely related to racism that I would like to mention as another challenge. We are challenged to rid our nation and the world of poverty. Like a monstrous octopus, poverty spreads its nagging, prehensile tentacles into hamlets and villages all over our world. Two-thirds of the people of the world go to bed hungry tonight. They are ill-housed; they are ill-nourished; they are shabbily clad. I've seen it in Latin America; I've seen it in Africa; I've seen this poverty in Asia.

I remember some years ago Mrs. King and I journeyed to that great country known as India. And I never will forget the experience. It was a marvelous experience to meet and talk with the great leaders of India, to meet and talk with and to speak to thousands and thousands of people all over that vast country. These experiences will remain dear to me as long as the cords of memory shall lengthen.

But I say to you this morning, my friends, there were those depressing moments. How can one avoid being depressed when he sees with his own eyes evidences of millions of people going to bed hungry at night? How can one avoid being depressed when he sees with his own eyes God's children sleeping on the sidewalks at night? In Bombay more than a million people sleep on the sidewalks every night. In Calcutta more than six hundred thousand sleep on the sidewalks every night. They have no beds to sleep in; they have no houses to go in. How can one avoid being depressed when he discovers that out of India's population of more than five hundred million people, some four hundred and eighty million make an annual income of less than ninety dollars a year. And most of them have never seen a doctor or a dentist.

As I noticed these things, something within me cried out, "Can we in America stand idly by and not be concerned?" And an answer came: "Oh no!" Because the destiny of the United States is tied up with the destiny of India and every other nation. And I started thinking of the fact that we spend in America millions of dollars a day to store surplus food, and I said to myself, "I know where we can store that food free of charge—in the wrinkled stomachs of millions of God's children all over the world who go to bed hungry at night." And maybe we spend far too much of our national budget establishing military bases around the world rather than bases of genuine concern and understanding.

Not only do we see poverty abroad, I would remind you that in our own nation there are about forty million people who are poverty-stricken. I have seen them here and there. I have seen them in the ghettos of the North; I have seen them in the rural areas of the South; I have seen them in Appalachia. I have just been in the process of touring many areas of our country and I must confess that in some situations I have literally found myself crying.

I was in Marks, Mississippi, the other day, which is in Whitman County, the poorest

county in the United States. I tell you, I saw hundreds of little black boys and black girls walking the streets with no shoes to wear. I saw their mothers and fathers trying to carry on a little Head Start program, but they had no money. The federal government hadn't funded them, but they were trying to carry on. They raised a little money here and there; trying to get a little food to feed the children; trying to teach them a little something.

And I saw mothers and fathers who said to me not only were they unemployed, they didn't get any kind of income—no old-age pension, no welfare check, no anything. I said, "How do you live?" And they say, "Well, we go around, go around to the neighbors and ask them for a little something. When the berry season comes, we pick berries. When the rabbit season comes, we hunt and catch a few rabbits. And that's about it."

And I was in Newark and Harlem just this week. And I walked into the homes of welfare mothers. I saw them in conditions—no, not with wall-to-wall carpet, but wall-to-wall rats and roaches. I stood in an apartment and this welfare mother said to me, "The landlord will not repair this place. I've been here two years and he hasn't made a single repair." She pointed out the walls with all the ceiling falling through. She showed me the holes where the rats came in. She said night after night we have to stay awake to keep the rats and roaches from getting to the children. I said, "How much do you pay for this apartment?" She said, "a hundred and twenty-five dollars." I looked, and I thought, and said to myself, "It isn't worth sixty dollars." Poor people are forced to pay more for less. Living in conditions day in and day out where the whole area is constantly drained without being replenished. It becomes a kind of domestic colony. And the tragedy is, so often these forty million people are invisible because America is so affluent, so rich. Because our expressways carry us from the ghetto, we don't see the poor.

Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor. His name was Dives. He was a rich man. And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was sick. Sores were all over his body, and he was so weak that he could hardly move. But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table. And Dives did nothing about it. And the parable ends saying, "Dives went to hell, and there were a fixed gulf now between Lazarus and Dives."

There is nothing in that parable that said Dives went to hell because he was rich. Jesus never made a universal indictment against all wealth. It is true that one day a rich young ruler came to him, and he advised him to sell all, but in that instance Jesus was prescribing individual surgery and not setting forth a universal diagnosis. And if you will look at that parable with all of its symbolism, you will remember that a conversation took place between heaven and hell, and on the other end of that long-distance call between heaven and hell was Abraham in heaven talking to Dives in hell.

Now Abraham was a very rich man. If you go back to the Old Testament, you see that he was the richest man of his day, so it was not a rich man in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multimillionaire in heaven. Dives didn't go to hell because he was rich; Dives didn't realize that his wealth was his opportunity. It was his opportunity to bridge the gulf that separated him from his brother Lazarus. Dives went to hell because he was passed by Lazarus every day and he never really saw him. He went to hell because he allowed his brother to become invisible. Dives went to hell because he maximized the minimum and minimized the maximum. Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty.

And this can happen to America, the richest nation in the world—and nothing's wrong with that—this is America's opportunity to help bridge the gulf between the haves and the have-nots. The question is whether America will do it. There is nothing new about poverty. What is new is that we now have the techniques and the resources to get rid of poverty. The real question is whether we have the will.

In a few weeks some of us are coming to Washington to see if the will is still alive or if it is alive in this nation. We are coming to Washington in a Poor People's Campaign. Yes, we are going to bring the tired, the poor, the huddled masses. We are going to bring those who have known long years of hurt and neglect. We are going to bring those who have come to feel that life is a long and desolate corridor with no exit signs. We are going to bring children and adults and old

people, people who have never seen a doctor or a dentist in their lives.

We are not coming to engage in any histrionic gesture. We are not coming to tear up Washington. We are coming to demand that the government address itself to the problem of poverty. We read one day, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." But if a man doesn't have a job or an income, he has neither life nor liberty nor the possibility for the pursuit of happiness. He merely exists.

We are coming to ask America to be true to the huge promissory note that it signed years ago. And we are coming to engage in dramatic nonviolent action, to call attention to the gulf between promise and fulfillment; to make the invisible visible.

Why do we do it this way? We do it this way because it is our experience that the nation doesn't move around questions of genuine equality for the poor and for black people until it is confronted massively, dramatically in terms of direct action.

Great documents are here to tell us something should be done. We met here some years ago in the White House conference on civil rights. And we came out with the same recommendations that we will be demanding in our campaign here, but nothing has been done. The President's commission on technology, automation and economic progress recommended these things some time ago. Nothing has been done. Even the urban coalition of mayors of most of the cities of our country and the leading businessmen have said these things should be done. Nothing has been done. The Kerner Commission came out with its report just a few days ago and then made specific recommendations. Nothing has been done.

And I submit that nothing will be done until people of goodwill put their bodies and their souls in motion. And it will be the kind of soul force brought into being as a result of this confrontation that I believe will make the difference.

Yes, it will be a Poor People's Campaign. This is the question facing America. Ultimately a great nation is a compassionate nation. America has not met its obligations and its responsibilities to the poor.

One day we will have to stand before the God of history and we will talk in terms of things we've done. Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies. Yes, we made our submarines to penetrate oceanic depths. We brought into being many other things with our scientific and technological power.

It seems that I can hear the God of history saying, "That was not enough! But I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the kingdom of greatness. If ye do it unto the least of these, my brethren, ye do it unto me." That's the question facing America today.

I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed. Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution. President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind." The world must hear this. I pray God that America will hear this before it is too late, because today we're fighting a war.

I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world. Our involvement in the war in Vietnam has torn up the Geneva Accord. It has strengthened the military-industrial complex; it has strengthened the forces of reaction in our nation. It has put us against the self-determination of a vast majority of the Vietnamese people, and put us in the position of protecting a corrupt regime that is stacked against the poor.

It has played havoc with our domestic destinies. This day we are spending five hundred thousand dollars to kill every Vietcong soldier. Every time we kill one we spend about five hundred thousand dollars while we spend only fifty-three dollars a year for every person characterized as poverty-stricken in the so-called poverty program, which is not even a good skirmish against poverty.

Not only that, it has put us in a position of appearing to the world as an arrogant nation. And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order. And we force young black

men and young white men to fight and kill in brutal solidarity. Yet when they come back home that can't hardly live on the same block together.

The judgment of God is upon us today. And we could go right down the line and see that something must be done—and something must be done quickly. We have alienated ourselves from other nations so we end up morally and politically isolated in the world. There is not a single major ally of the United States of America that would dare send a troop to Vietnam, and so the only friends that we have now are a few client-nations like Taiwan, Thailand, South Korea, and a few others.

This is where we are. "Mankind must put an end to war or war will put an end to mankind," and the best way to start is to put an end to war in Vietnam, because if it continues, we will inevitably come to the point of confronting China which could lead the whole world to nuclear annihilation.

It is no longer a choice, my friends, between violence and nonviolence. It is either nonviolence or nonexistence. And the alternative to disarmament, the alternative to a greater suspension of nuclear tests, the alternative to strengthening the United Nations and thereby disarming the whole world, may well be a civilization plunged into the abyss of annihilation, and our earthly habitat would be transformed into an inferno that even the mind of Dante could not imagine.

This is why I felt the need of raising my voice against that war and working wherever I can to arouse the conscience of our nation on it. I remember so well when I first took a stand against the war in Vietnam. The critics took me on and they had their say in the most negative and sometimes most vicious way.

One day a newsman came to me and said, "Dr. King, don't you think you're going to have to stop, now, opposing the war and move more in line with the administration's policy? As I understand it, it has hurt the budget of your organization, and people who once respected you have lost respect for you. Don't you feel that you've really got to change your position?" I looked at him and I had to say, "Sir, I'm sorry you don't know me. I'm not a consensus leader. I do not determine what is right and wrong by looking at the budget of the Southern Christian Leadership Conference. I've not taken a sort of Gallup Poll of the majority opinion." Ultimately a genuine leader is not a searcher for consensus, but a molder of consensus.

On some positions, cowardice asks the question, is it expedient? And then expedience comes along and asks the question, is it politic? Vanity asks the question, is it popular? Conscience asks the question, is it right?

There comes a time when one must take the position that is neither safe nor politic nor popular, but he must do it because conscience tells him it is right. I believe today that there is a need for all people of goodwill to come with a massive act of conscience and say in the words of the old Negro spiritual, "We ain't goin' study war no more." This is the challenge facing modern man.

Let me close by saying that we have difficult days ahead in the struggle for justice and peace, but I will not yield to a politic of despair. I'm going to maintain hope as we come to Washington in this campaign. The cards are stacked against us. This time we will really confront a Goliath. God grant that we will be that David of truth set out against the Goliath of injustice, the Goliath of neglect, the Goliath of refusing to deal with the problems, and go on with the determination to make America the truly great America that it is called to be.

I say to you that our goal is freedom, and I believe we are going to get there because however much she strays away from it, the goal of America is freedom. Abused and scorned though we may be as a people, our destiny is tied up in the destiny of America.

Before the Pilgrim fathers landed at Plymouth, we were here. Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. Before the beautiful words of the "Star Spangled Banner" were written, we were here.

For more than two centuries our forebearers labored here without wages. They made cotton king, and they built the homes of their masters in the midst of the most humiliating and oppressive conditions. And yet out of a bottomless vitality they continued to grow and develop. If the inexpressible cruelties of slavery couldn't stop us, the opposition that we now face will surely fail.

We're going to win our freedom because both the sacred heritage of our nation and the eternal will of the almighty God are embodied in our echoing demands. And so, however dark it is, however deep the angry feelings are, and however violent explosions are, I can still sing "We Shall Overcome."

We shall overcome because the arc of the moral universe is long, but it bends toward justice.

We shall overcome because Carlyle is right—"No lie can live forever."

We shall overcome because William Cullen Bryant is right—"Truth, crushed to earth, will rise again."

We shall overcome because James Russell Lowell is right—as we were singing earlier today,

Truth forever on the scaffold,

Wrong forever on the throne.

Yet that scaffold sways the future.

And behind the dim unknown stands God,

Within the shadow keeping watch above his own.

With this faith we will be able to hew out of the mountain of despair the stone of hope.

With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.

Thank God for John, who centuries ago out on a lonely, obscure island called Patmos caught vision of a new Jerusalem descending out of heaven from God, who heard a voice saying, "Behold, I make all things new; former things are passed away."

God grant that we will be participants in this newness and this magnificent development. If we will but do it, we will bring about a new day of justice and brotherhood and peace. And that day the morning stars will sing together and the sons of God will shout for joy. God bless you.

Delivered at the National Cathedral, Washington, D.C., on 31 March 1968. Congressional Record, 9 April 1968.

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Appendix M

I've Been to the Mountaintop

I've Been to the Mountaintop; 3 April 1968
Memphis, Tenn.

Thank you very kindly, my friends. As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. [Laughter] It's always good to have your closest friend and associate to say something good about you, and Ralph Abernathy is the best friend that I have in the world.

I'm delighted to see each of you here tonight in spite of a storm warning. You reveal that you are determined [Audience:] (Right) to go on anyhow. (Yeah, All right) Something is happening in Memphis, something is happening in our world. And you know, if I were standing at the beginning of time with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?" I would take my mental flight by Egypt (Yeah), and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather, across the Red Sea, through the wilderness, on toward the Promised Land. And in spite of its magnificence, I wouldn't stop there. (All right)

I would move on by Greece, and take my mind to Mount Olympus. And I would see Plato, Aristotle, Socrates, Euripides, and Aristophanes assembled around the Parthenon [Applause], and I would watch them around the Parthenon as they discussed the great and eternal issues of reality. But I wouldn't stop there. (Oh yeah)

I would go on even to the great heyday of the Roman Empire (Yes), and I would see developments around there, through various emperors and leaders. But I wouldn't stop there. (Keep on)

I would even come up to the day of the Renaissance and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man. But I wouldn't stop there. (Yeah)

I would even go by the way that the man for whom I'm named had his habitat, and I would watch Martin Luther as he tacks his ninety-five theses on the door at the church of Wittenberg. But I wouldn't stop there. (All right) But I wouldn't stop there. (Yeah) [Applause]

I would come on up even to 1863 and watch a vacillating president by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation. But I wouldn't stop there. (Yeah) [Applause]

I would even come up to the early thirties and see a man grappling with the problems of the bankruptcy of his nation, and come with an eloquent cry that "we have nothing to fear but fear itself." But I wouldn't stop there. (All right)

Strangely enough, I would turn to the Almighty and say, "If you allow me to live just a few years in the second half of the twentieth century, I will be happy." [Applause]

Now that's a strange statement to make because the world is all messed up. The nation is sick, trouble is in the land, confusion all around. That's a strange statement. But I know, somehow, that only when it is dark enough can you see the stars. (All right, Yes) And I see God working in this period of the twentieth century in a way that men in some strange way are responding. Something is happening in our world. (Yeah) The masses of people are rising up. And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee, the cry is always the same: "We want to be free." [Applause]

And another reason I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it. Survival demands that we grapple with them. (Yes) Men for years now have been talking about war and peace. But now no longer can they just talk about it. It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence. That is where we are today. [Applause]

And also, in the human rights revolution, if something isn't done and done in a hurry to bring the colored peoples of the world out of their long years of poverty; their long years of hurt and neglect, the whole world is doomed. (*All right*) [*Applause*] Now I'm just happy that God has allowed me to live in this period, to see what is unfolding. And I'm happy that he's allowed me to be in Memphis. (*Oh yeah*)

I can remember [*Applause*], I can remember when Negroes were just going around, as Ralph has said so often, scratching where they didn't itch and laughing when they were not tickled. [*Laughter, applause*] But that day is all over. (*Yeah*) [*Applause*] We mean business now and we are determined to gain our rightful place in God's world. (*Yeah*) [*Applause*] And that's all this whole thing is about. We aren't engaged in any negative protest and in any negative arguments with anybody. We are saying that we are determined to be men. We are determined to be people. (*Yeah*) We are saying [*Applause*], we are saying that we are God's children. (*Yeah*) [*Applause*] And if we are God's children, we don't have to live like we are forced to live.

Now what does all this mean in this great period of history? It means that we've got to stay together. (*Yeah*) We've got to stay together and maintain unity. You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula of doing it. What was that? He kept the slaves fighting among themselves. [*Applause*] But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery. When the slaves get together, that's the beginning of getting out of slavery. [*Applause*] Now let us maintain unity.

Secondly, let us keep the issues where they are. (*Right*) The issue is injustice. The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. [*Applause*] Now we've got to keep attention on that. (*That's right*) That's always the problem with a little violence. You know what happened the other day, and the press dealt only with the window breaking. (*That's right*) I read the articles. They very seldom got around to mentioning the fact that 1,300 sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor. They didn't get around to that. (*Yeah*) [*Applause*]

Now we're going to march again, and we've got to march again (*Yeah*), in order to put the issue where it is supposed to be (*Yeah*) [*Applause*] and force everybody to see that there are thirteen hundred of God's children here suffering (*That's right*), sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out. That's the issue. (*That's right*) And we've got to say to the nation, we know how it's coming out. For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory. [*Applause*]

We aren't going to let any mace stop us. We are masters in our nonviolent movement in disarming police forces. They don't know what to do. I've seen them so often. I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the Sixteenth Street Baptist Church day after day. By the hundreds we would move out, and Bull Connor would tell them to send the dogs forth, and they did come. But we just went before the dogs singing, "Ain't gonna let nobody turn me around." [*Applause*] Bull Connor next would say, "Turn the fire hoses on." (*Yeah*) And as I said to you the other night, Bull Connor didn't know history. He knew a kind of physics that somehow didn't relate to the trans-physics that we knew about. And that was the fact that there was a certain kind of fire that no water could put out. [*Applause*] And we went before the fire hoses. (*Yeah*) We had known water. (*All right*) If we were Baptist or some other denominations, we had been immersed. If we were Methodist or some others, we had been sprinkled. But we knew water. That couldn't stop us. [*Applause*]

And we just went on before the dogs and we would look at them, and we'd go on before the water hoses and we would look at it. And we'd just go on singing, "Over my head, I see freedom in the air." (*Yeah*) [*Applause*] And then we would be thrown into paddy wagons, and sometimes we were stacked in there like sardines in a can. (*All right*) And they would throw us in, and old Bull would say, "Take 'em off." And they did, and we would just go on in the paddy wagon singing, "We Shall Overcome." (*Yeah*) And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers (*Yes*) and being moved by our words and our songs. (*Yes*) And there was a power there which Bull Connor couldn't adjust to (*All right*), and so we ended up transforming Bull into a steer, and we on our struggle in Birmingham. [*Applause*]

Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday. (Yes) Now about injunctions. We have an injunction and we're going into court tomorrow morning (Go ahead) to fight this illegal, unconstitutional injunction. All we say to America is to be true to what you said on paper. [Applause] If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions. Maybe I could understand the denial of certain basic First Amendment privileges, because they haven't committed themselves to that over there. But somewhere I read of the freedom of assembly. Somewhere I read (Yes) of the freedom of speech. (Yes) Somewhere I read (All right) of the freedom of press. (Yes) Somewhere I read (Yes) that the greatness of America is the right to protest for right. [Applause] And so just as I say we aren't going to let any dogs or water hoses turn us around, we aren't going to let any injunction turn us around. [Applause] We are going on. We need all of you.

You know, what's beautiful to me is to see all of these ministers of the Gospel. (Amen) It's a marvelous picture. (Yes) Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher? Somewhere the preacher must have a kind of fire shut up in his bones (Yes), and whenever injustice is around he must tell it. (Yes) Somehow the preacher must be an Amos, who said, "When God Speaks, who can but prophesy?" (Yes) Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." (Yes) Somehow the preacher must say with Jesus, "The spirit of the Lord is upon me (Yes), because He hath anointed me (Yes), and He's anointed me to deal with the problems of the poor." (Go ahead)

And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years. He's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggling; but he's still going on, fighting for the rights of his people. [Applause] Reverend Ralph Jackson, Billy Kyles; I could just go right on down the list, but time will not permit. But I want to thank all of them, and I want you to thank them because so often preachers aren't concerned about anything but themselves. [Applause] And I'm always happy to see a relevant ministry. It's all right to talk about long white robes over yonder, in all of its symbolism, but ultimately people want some suits and dresses and shoes to wear down here. [Applause] It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. [Applause] It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. [Applause] This is what we have to do.

Now the other thing we'll have to do is this: always anchor our external direct action with the power of economic withdrawal. Now we are poor people, individually we are poor when you compare us with white society in America. We are poor. Never stop and forget that collectively, that means all of us together, collectively we are richer than all the nations in the world, with the exception of nine. Did you ever think about that? After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world. We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States and more than the national budget of Canada. Did you know that? That's power right there, if we know how to pool it. (Yeah) [Applause]

We don't have to argue with anybody. We don't have to curse and go around acting bad with our words. We don't need any bricks and bottles; we don't need any Molotov cocktails. (Yes) We just need to go around to these stores (Yes sir), and to these massive industries in our country (Amen), and say, "God sent us by here (All right) to say to you that you're not treating His children right. (That's right) And we've come by here to ask you to make the first item on your agenda fair treatment where God's children are concerned. Now if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you." [Applause]

And so, as a result of this, we are asking you tonight (Amen) to go out and tell your neighbors not to buy Coca-Cola in Memphis. (Yeah) [Applause] Go by and tell them not to buy Sealtest milk. (Yeah)[Applause] Tell them not to buy—what is the other bread?—Wonder Bread. [Applause] And what is the other bread company, Jesse? Tell them not to buy Hart's bread. [Applause] As Jesse Jackson has said, up to now only the garbage men have been feeling pain. Now we must kind of redistribute that pain. [Applause] We are choosing these companies because they

haven't been fair in their hiring policies, and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike. And then they can move on downtown and tell Mayor Loeb to do what is right. (*That's right, Speak*) [Applause]

Now not only that, we've got to strengthen black institutions. (*That's right, Yeah*) I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. (*Yeah*) [Applause] We want a "bank-in" movement in Memphis. (*Yes*) Go by the savings and loan association. I'm not asking you something that we don't do ourselves in SCLC. Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference. We are telling you to follow what we're doing, put your money there. [Applause] You have six or seven black insurance companies here in the city of Memphis. Take out your insurance there. We want to have an "insurance-in." [Applause] Now these are some practical things that we can do. We begin the process of building a greater economic base, and at the same time, we are putting pressure where it really hurts. (*There you go*) And I ask you to follow through here. [Applause]

Now let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. (*Amen*) Nothing would be more tragic than to stop at this point in Memphis. We've got to see it through. [Applause] And when we have our march, you need to be there. If it means leaving work, if it means leaving school, be there. [Applause] Be concerned about your brother. You may not be on strike (*Yeah*), but either we go up together or we go down together. [Applause] Let us develop a kind of dangerous unselfishness.

One day a man came to Jesus and he wanted to raise some questions about some vital matters of life. At points he wanted to trick Jesus (*That's right*), and show him that he knew a little more than Jesus knew and throw him off base. [Recording interrupted] Now that question could have easily ended up in a philosophical and theological debate. But Jesus immediately pulled that question from midair and placed it on a dangerous curve between Jerusalem and Jericho. (*Yeah*) And he talked about a certain man who fell among thieves. (*Sure*) You remember that a Levite (*Sure*) and a priest passed by on the other side; they didn't stop to help him. Finally, a man of another race came by. (*Yes sir*) He got down from his beast, decided not to be compassionate by proxy. But he got down with him, administered first aid, and helped the man in need. Jesus ended up saying this was the good man, this was the great man because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.

Now, you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop. At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. (*Yeah*) At other times we would speculate that there was a religious law that one who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the ceremony. (*All right*) And every now and then we begin to wonder whether maybe they were not going down to Jerusalem, or down to Jericho, rather, to organize a Jericho Road Improvement Association. [Laughter] That's a possibility. Maybe they felt it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect. [Laughter]

But I'm going to tell you what my imagination tells me. It's possible that those men were afraid. You see, the Jericho Road is a dangerous road. (*That's right*) I remember when Mrs. King and I were first in Jerusalem. We rented a car and drove from Jerusalem down to Jericho. (*Yeah*) And as soon as we got on that road I said to my wife, "I can see why Jesus used this as the setting for his parable." It's a winding, meandering road. (*Yes*) It's really conducive for ambushing. You start out in Jerusalem, which is about twelve hundred miles, or rather, twelve hundred feet above sea level. And by the time you get down to Jericho fifteen or twenty minutes later, you're about twenty-two feet below sea level. That's a dangerous road. (*Yes*) In the days of Jesus it came to be known as the "Bloody Pass." And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. (*Go ahead*) Or it's possible that they felt that the man on the ground was merely faking (*Yeah*), and he was acting like he had been robbed and hurt in order to seize them over there, lure them there for quick and easy seizure. (*Oh yeah*) And so the first question that the priest asked, the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (*All right*)

But then the Good Samaritan came by, and he reversed the question: "If I do not stop to help this man, what will happen to him?" That's the question before you tonight. (*Yes*) Not, "If I stop to help the sanitation workers, what will happen to my job?" Not, "If I stop to help the sanitation workers, what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" (*Yes*) The question is not, "If I stop to help this man in need, what will happen to me?" The question is, "If I do *not* stop to help the sanitation workers, what will happen to them?" That's the question. [*Applause*]

Let us rise up tonight with a greater readiness. Let us stand with a greater determination. And let us move on in these powerful days, these days of challenge, to make America what it ought to be. We have an opportunity to make America a better nation. (*Amen*)

And I want to thank God, once more, for allowing me to be here with you. (*Yes sir*) You know, several years ago I was in New York City autographing the first book that I had written. And while sitting there autographing books, a demented black woman came up. The only question I heard from her was, "Are you Martin Luther King?" And I was looking down writing and I said, "Yes."

The next minute I felt something beating on my chest. Before I knew it I had been stabbed by this demented woman. I was rushed to Harlem Hospital. It was a dark Saturday afternoon. And that blade had gone through, and the X rays revealed that the tip of the blade was on the edge of my aorta, the main artery. And once that's punctured you're drowned in your own blood, that's the end of you. (*Yes sir*) It came out in the *New York Times* the next morning that if I had merely sneezed, I would have died.

Well, about four days later, they allowed me, after the operation, after my chest had been opened and the blade had been taken out, to move around in the wheelchair of the hospital. They allowed me to read some of the mail that came in, and from all over the states and the world kind letters came in. I read a few, but one of them I will never forget. I had received one from the president and the vice president; I've forgotten what those telegrams said. I'd received a visit and a letter from the governor of New York, but I've forgotten what that letter said. (*Yes*)

But there was another letter (*All right*) that came from a little girl, a young girl who was a student at the White Plains High School. And I looked at that letter and I'll never forget it. It said simply, "Dear Dr. King: I am a ninth-grade student at the White Plains High School." She said, "While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze." (*Yes*) [*Applause*]

And I want to say tonight [*Applause*], I want to say tonight that I, too, am happy that I didn't sneeze. Because if I had sneezed (*All right*), I wouldn't have been around here in 1960 (*Well*), when students all over the South started sitting-in at lunch counters. And I knew that as they were sitting in, they were really standing up (*Yes sir*) for the best in the American dream and taking the whole nation back to those great wells of democracy, which were dug deep by the founding fathers in the Declaration of Independence and the Constitution.

If I had sneezed (*Yes*), I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in interstate travel. (*All right*)

If I had sneezed (*Yes*), I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up. And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.

If I had sneezed [*Applause*], if I had sneezed, I wouldn't have been here in 1963 (*All right*), when the black people of Birmingham, Alabama, aroused the conscience of this nation and brought into being the Civil Rights Bill.

If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had. (*Yes*)

If I had sneezed [*Applause*], I wouldn't have been down in Selma, Alabama, to see the great movement there.

If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering. (*Yes*) I'm so happy that I didn't sneeze.

And they were telling me. [*Applause*] Now it doesn't matter now. (*Go ahead*) It really doesn't matter what happens now. I left Atlanta this morning, and as we got started on the plane—there were six of us—the pilot said over the public address system: "We are sorry for the delay, but

we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."

And then I got into Memphis. And some began to say the threats, or talk about the threats that were out (*Yeah*), or what would happen to me from some of our sick white brothers.

Well, I don't know what will happen now; we've got some difficult days ahead. (*Amen*) But it really doesn't matter to with me now, because I've been to the mountaintop. (*Yeah*) [*Applause*] And I don't mind. [*Applause continues*] Like anybody, I would like to live a long life—longevity has its place. But I'm not concerned about that now. I just want to do God's will. (*Yeah*) And He's allowed me to go up to the mountain. (*Go ahead*) And I've looked over (*Yes sir*), and I've seen the Promised Land. (*Go ahead*) I may not get there with you. (*Go ahead*) But I want you to know tonight (*Yes*), that we, as a people, will get to the Promised Land. [*Applause*] (*Go ahead, Go ahead*) And so I'm happy tonight; I'm not worried about anything; I'm not fearing any man. Mine eyes have seen the glory of the coming of the Lord. [*Applause*]

Delivered at Bishop Charles Mason Temple.

King, M., L., Jr. (1968e). *I've Been to the Mountaintop*. Martin Luther King, Jr. and the Global Freedom Struggle: Documents. Stanford University, Stanford, CA. http://mlk-kpp01.stanford.edu/index.php/encyclopedia/documents_contents

Appendix N

Spears' Qualitative Characteristics Model Coding

19670402_Letter from Jay H. Cerf to King and King's response to Cerf

Para/Sent	Transcription	Code
1.1	Thank you for your recent letter to me.	
2.1	I am sorry that my recent speeches on Vietnam has cost us your support.	
2.2	However, I feel that war is no longer, if it ever was, a valid way to solve international problems.	CAS, CCN, CFT
2.3	Even the negative good served by a war against an evil force such as Hitler can no longer be considered worth the costly risk to mankind, for the ultimate weapons of today mean only the destruction of mankind.	CAS, CCN, CFT
2.4	Man can no longer afford war.	CCN, CFT
2.5	We must find a non-violent way to settle the problems of the world.	CCN, CFT
3.1	It has been my consistent belief and position that non-violence is the only true solution to the social problems of the world and of this country.	CCN, CFT
3.2	The principle of love which has motivated so many to strike out against the evils of racism here in America must motivate us to protest the brutal destruction of the Vietnamese People.	CEY, CCN
3.3	It would be false for those of us who have protested against the continuation of American oppressiveness of its black minority, to not also protest against the attempted continuation of colonialism in Vietnam.	CCN, CPN
3.4	For the Vietnamese have been struggling for over 30 years against massive Japanese, French and American occupation forces.	CLG, CEY, CCG
4.1	After participating in the defeat of Japanese militarism, the Vietnamese proclaimed their independence under the leadership of their war time commander against the Japanese – Ho Chi Minh.	CEY
4.2	They likened their own course to that of the American patriots who fought in the Revolutionary War, quoting in their own historic documents from our own Declaration of Independence.	CEY
4.3	They did not seek alliances with Moscow or Peking but petitioned to be made a member of the French Commonwealth.	
4.4	Their petition was refused.	
4.5	Their right to choose their own destiny was denied.	
4.6	They were thrown onto their own resources, and those of whoever might help them, while France waged a senseless and wasteful war of colonial suppression.	
5.1	If North Vietnam is communist today, we have ourselves to blame.	CPN

5.2	If they are alienated from America and American ideals we have ourselves to blame.	CPN
5.3	For we rejected their appeal for friendship and understanding.	
6.1	I do not intend to link the Civil Rights Movement organically to the Peace Movement.	CCN
6.2	The Vietnam Summer Program and the Southern Christian Leadership Conference are in no way linked organizationally.	CCN
6.3	I feel, however, that it is not possible for men of good will to segregate their principles of matters of expediency, tactics or any other reason.	CAS
6.4	The presence of two evils requires us to speak out against the two evils.	
7.1	I am not claiming for the Negro people special privileges to choose which war they wish to fight in, although this construction has unfortunately been placed on some of my remarks.	
7.2	I am, rather, stating general principles, which I believe that all men of good will can follow and adapt to their personal lives.	CAS
7.3	However, I do feel that the Negro people, because of their peculiar experiences with oppression through the use of physical violence, have a particular responsibility to not participate in inflicting oppressive violence on another people.	CEY, CHG, CAS, CFT
7.4	This is not a privilege but an exceptional moral responsibility, the weight of which is far from a happy burden.	CAS
8.1	I fear that much of America has failed to understand the full meaning of the non-violent method.	CAS
8.2	Too many Americans support non-violence here within the United States of America for Negroes, but do not see in it, any such restrictions to the U.S. Government in its conduct of foreign policy.	CAS, CCN
8.3	Such people who hold this contradictory position are not true believers in non-violence.	CAS, CCN
8.4	So I say that it is wrong for anyone to praise me for my non-violent stand on Civil Rights and condemn me for being non-violent on Vietnam.	CPN
9.1	Finally, let me say that I have taken a stand against the war in Vietnam because my conscience leaves me with no other choice.	CSP, CAS
9.2	I have been strongly influenced by the prophets of old and those who place the search for the truth above expediency.	
9.3	I would like to hope that I am not a consensus leader, constantly determining what is right and wrong by taking a sort of Gallup poll of the majority opinion.	
9.4	Ultimately, a genuine leader is not a searcher of consensus, but a molder of consensus.	
9.5	On some positions, cowardice asks the question, is it safe?	
9.6	Expediency asks the question, is it politic?	
9.7	Vanity asks the question, is it right [popular]?	

9.8	There comes a time when one must take a stand that is neither safe, nor politic, nor popular, but he must take it because it is right.	CSP, CAS
9.9	This is where I find myself today.	CSP, CAS
10.1	Sincerely yours, Martin Luther King, Jr.	

19670404_Beyond Vietnam

Para/Sent	Transcription	Code
1.1	Mr. Chairman, ladies and gentlemen, I need not pause to say how very delighted I am to be here tonight, and how very delighted I am to see you expressing your concern about the issues that will be discussed tonight by turning out in such large numbers.	
1.2	I also want to say that I consider it a great honor to share this program with Dr. Bennett, Dr. Commager, and Rabbi Heschel, some of the most distinguished leaders and personalities of our nation.	
1.3	And of course it's always good to come back to Riverside Church.	
1.4	Over the last eight years, I have had the privilege of preaching here almost every year in that period, and it's always a rich and rewarding experience to come to this great church and this great pulpit.	
2.1	I come to this great magnificent house of worship tonight because my conscience leaves me no other choice.	
2.2	I join you in this meeting because I am in deepest agreement with the aims and work of the organization that brought us together, Clergy and Laymen Concerned About Vietnam.	CAS, CSP
2.3	The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal."	CAS, CCN, CSP
2.4	That time has come for us in relation to Vietnam.	CFT, CSP
3.1	The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one.	CFT, CSP
3.2	Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war.	CFT, CSP, CAS, CCN
3.3	Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world.	CAS, CFT
3.4	Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty.	
3.5	But we must move on.	
4.1	Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak.	CSP
4.2	We must speak with all the humility that is appropriate to our limited vision, but we must speak.	CSP
4.3	And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the	CSP, CFT, CAS

	prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history.	
4.4	Perhaps a new spirit is rising among us.	
4.5	If it is, let us trace its movement, and pray that our inner being may be sensitive to its guidance.	
4.6	For we are deeply in need of a new way beyond the darkness that seems so close around us.	CAS
5.1	Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path.	
5.2	At the heart of their concerns, this query has often loomed large and loud: “Why are you speaking about the war, Dr. King? Why are you joining the voices of dissent?”	
5.3	“Peace and civil rights don’t mix,” they say.	
5.4	“Aren’t you hurting the cause of your people?” they ask.	
5.5	And when I hear them, though I often understand the source of their concern, I am nevertheless greatly saddened, for such questions mean that the inquirers have not really known me, my commitment, or my calling.	CSP, CLG, CEY
5.6	Indeed, their questions suggest that they do not know the world in which they live.	
5.7	In the light of such tragic misunderstanding, I deem it of signal importance to state clearly, and I trust concisely, why I believe that the path from Dexter Avenue Baptist Church—the church in Montgomery, Alabama, where I began my pastorate—leads clearly to this sanctuary tonight.	CSP
6.1	I come to this platform tonight to make a passionate plea to my beloved nation.	CSP
6.2	This speech is not addressed to Hanoi or to the National Liberation Front.	
6.3	It is not addressed to China or to Russia.	
6.4	Nor is it an attempt to overlook the ambiguity of the total situation and the need for a collective solution to the tragedy of Vietnam.	
6.5	Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they must play in the successful resolution of the problem.	
6.6	While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides.	CAS, CEY, CFT
6.7	Tonight, however, I wish not to speak with Hanoi and the National Liberation Front, but rather to my fellow Americans.	CCN
7.1	Since I am a preacher by calling, I suppose it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision.	
7.2	There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America.	CEY, CAS

7.3	A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor, both black and white, through the poverty program.	
7.4	There were experiments, hopes, new beginnings.	
7.5	Then came the buildup in Vietnam, and I watched this program broken and eviscerated as if it were some idle political plaything on a society gone mad on war.	
7.6	And I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic, destructive suction tube.	
7.7	So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.	CAS, CCN, CSP
8.1	Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home.	CAS, CCN, CFT
8.2	It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population.	CEY
8.3	We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem.	CAS, CCN, CEY
8.4	So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.	CAS, CCN
8.5	So we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago.	CAS, CCN
8.6	I could not be silent in the face of such cruel manipulation of the poor.	CSP
9.1	My third reason moves to an even deeper level of awareness, for it grows out of my experience in the ghettos of the North over the last three years, especially the last three summers.	
9.2	As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems.	CLG, CEY, CAS
9.3	I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action.	CLG, CEY, CAS
9.4	But they asked, and rightly so, "What about Vietnam?"	
9.5	They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted.	
9.6	Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government.	CHG, CAS, CSP, CEY
9.7	For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent.	CHG, CAS, CSP, CEY

10.1	For those who ask the question, “Aren’t you a civil rights leader?” and thereby mean to exclude me from the movement for peace, I have this further answer.	
10.2	In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: “To save the soul of America.”	
10.3	We were convinced that we could not limit our vision to certain rights for black people, but instead affirmed the conviction that America would never be free or saved from itself until the descendants of its slaves were loosed completely from the shackles they still wear.	CAS, CEY
10.4	In a way we were agreeing with Langston Hughes, that black bard from Harlem, who had written earlier: O, yes, I say it plain, America never was America to me, And yet I swear this oath— America will be!	
11.1	Now it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war.	CAS, CCN
11.2	If America’s soul becomes totally poisoned, part of the autopsy must read “Vietnam.”	CPN, CCN, CAS
11.3	It can never be saved so long as it destroys the hopes of men the world over.	
11.4	So it is that those of us who are yet determined that “America will be” are led down the path of protest and dissent, working for the health of our land.	CFT, CSP
12.1	As if the weight of such a commitment to the life and health of America were not enough, another burden of responsibility was placed upon me in 1954.	
12.2	And I cannot forget that the Nobel Peace Prize was also a commission, a commission to work harder than I had ever worked before for the brotherhood of man.	
12.3	This is a calling that takes me beyond national allegiances.	CSP
13.1	But even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ.	
13.2	To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war.	CAS, CCN, CSP
13.3	Could it be that they do not know that the Good News was meant for all men—for communist and capitalist, for their children and ours, for black and for white, for revolutionary and conservative?	
13.4	Have they forgotten that my ministry is in obedience to the one who loved his enemies so fully that he died for them?	
13.5	What then can I say to the Vietcong or to Castro or to Mao as a faithful minister of this one?	
13.6	Can I threaten them with death or must I not share with them my life?	

14.1	Finally, as I try to explain for you and for myself the road that leads from Montgomery to this place, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God.	
14.2	Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood.	
14.3	Because I believe that the Father is deeply concerned, especially for His suffering and helpless and outcast children, I come tonight to speak for them.	
14.4	This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions.	CAS, CCN, CSP
14.5	We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls "enemy," for no document from human hands can make these humans any less our brothers.	CHG, CCG
15.1	And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula.	
15.2	I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now.	CHG, CCG
15.3	I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.	CHG, CCG
16.1	They must see Americans as strange liberators.	
16.2	The Vietnamese people proclaimed their own independence in 1954—in 1945 rather—after a combined French and Japanese occupation and before the communist revolution in China.	
16.3	They were led by Ho Chi Minh.	
16.4	Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them.	
16.5	Instead, we decided to support France in its reconquest of her former colony.	
16.6	Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long.	
16.7	With that tragic decision we rejected a revolutionary government seeking self-determination and a government that had been established not by China—for whom the Vietnamese have no great love—but by clearly indigenous forces that included some communists.	
16.8	For the peasants this new government meant real land reform, one of the most important needs in their lives.	CHG
17.1	For nine years following 1945 we denied the people of Vietnam the right of independence.	
17.2	For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam.	

17.3	Before the end of the war we were meeting eighty percent of the French war costs.	
17.4	Even before the French were defeated at Dien Bien Phu, they began to despair of their reckless action, but we did not.	
17.5	We encouraged them with our huge financial and military supplies to continue the war even after they had lost the will.	
17.6	Soon we would be paying almost the full costs of this tragic attempt at recolonization.	
18.1	After the French were defeated, it looked as if independence and land reform would come again through the Geneva Agreement.	
18.2	But instead there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators, our chosen man, Premier Diem.	
18.3	The peasants watched and cringed and Diem ruthlessly rooted out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North.	
18.4	The peasants watched as all of this was presided over by United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem's methods had aroused.	
18.5	When Diem was overthrown they may have been happy, but the long line of military dictators seemed to offer no real change, especially in terms of their need for land and peace.	CHG
19.1	The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support.	
19.2	All the while the people read our leaflets and received the regular promises of peace and democracy and land reform.	
19.3	Now they languish under our bombs and consider us, not their fellow Vietnamese, the real enemy.	CHG
19.4	They move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met.	CHG
19.5	They know they must move on or be destroyed by our bombs.	CHG
20.1	So they go, primarily women and children and the aged.	
20.2	They watch as we poison their water, as we kill a million acres of their crops.	
20.3	They must weep as the bulldozers roar through their areas preparing to destroy the precious trees.	
20.4	They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury.	
20.5	So far we may have killed a million of them, mostly children.	
20.6	They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets like animals.	

20.7	They see the children degraded by our soldiers as they beg for food.	
20.8	They see the children selling their sisters to our soldiers, soliciting for their mothers.	
21.1	What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform?	
21.2	What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?	
21.3	Where are the roots of the independent Vietnam we claim to be building?	
21.4	Is it among these voiceless ones?	
22.1	We have destroyed their two most cherished institutions: the family and the village.	
22.2	We have destroyed their land and their crops.	
22.3	We have cooperated in the crushing of the nation's only noncommunist revolutionary political force, the unified Buddhist Church.	
22.4	We have supported the enemies of the peasants of Saigon.	
22.5	We have corrupted their women and children and killed their men.	
23.1	Now there is little left to build on, save bitterness.	
23.2	Soon the only solid physical foundations remaining will be found at our military bases and in the concrete of the concentration camps we call "fortified hamlets."	
23.3	The peasants may well wonder if we plan to build our new Vietnam on such grounds as these.	
23.4	Could we blame them for such thoughts?	
23.5	We must speak for them and raise the questions they cannot raise.	CHG, CEY
23.6	These, too, are our brothers.	CAS
24.1	Perhaps a more difficult but no less necessary task is to speak for those who have been designated as our enemies.	CAS, CCN
24.2	What of the National Liberation front, that strangely anonymous group we call "VC" or "communists"?	
24.3	What must they think of the United States of America when they realize that we permitted the repression and cruelty of Diem, which helped to bring them into being as a resistance group in the South?	
24.4	What do they think of our condoning the violence which led to their own taking up of arms?	
24.5	How can they believe in our integrity when now we speak of "aggression from the North" as if there was nothing more essential to the war?	
24.6	How can they trust us when now we charge them with violence after the murderous reign of Diem and charge them with violence while we pour every new weapon of death into their land?	CPN
24.7	Surely we must understand their feelings, even if we do not condone their actions.	CEY
24.8	Surely we must see that the men we supported pressed them to their violence.	
24.9	Surely we must see that our own computerized plans of	

	destruction simply dwarf their greatest acts.	
25.1	How do they judge us when our officials know that their membership is less than twenty-five percent communist, and yet insist on giving them the blanket name?	
25.2	What must they be thinking when they know that we are aware of their control of major sections of Vietnam, and yet we appear ready to allow national elections in which this highly organized political parallel government will not have a part?	
25.3	They ask how we can speak of free elections when the Saigon press is censored and controlled by the military junta.	
25.4	And they are surely right to wonder what kind of new government we plan to help form without them, the only real party in real touch with the peasants.	
25.5	They question our political goals and they deny the reality of a peace settlement from which they will be excluded.	
25.6	Their questions are frighteningly relevant.	
25.7	Is our nation planning to build on political myth again, and then shore it up upon the power of a new violence?	
26.1	Here is the true meaning and value of compassion and nonviolence, when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves.	CEY, CHG, CAS, CCN
26.2	For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition.	
27.1	So, too, with Hanoi.	
27.2	In the North, where our bombs now pummel the land, and our mines endanger the waterways, we are met by a deep but understandable mistrust.	
27.3	To speak for them is to explain this lack of confidence in Western worlds, and especially their distrust of American intentions now.	CHG
27.4	In Hanoi are the men who led this nation to independence against the Japanese and the French, the men who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial armies.	
27.5	It was they who led a second struggle against French domination at tremendous costs, and then were persuaded to give up the land they controlled between the thirteenth and seventeenth parallel as a temporary measure at Geneva.	
27.6	After 1954 they watched us conspire with Diem to prevent elections which could have surely brought Ho Chi Minh to power over a unified Vietnam, and they realized they had been betrayed again.	
27.7	When we ask why they do not leap to negotiate, these things must be considered.	
28.1	Also, it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreement concerning foreign troops.	

28.2	They remind us that they did not begin to send troops in large numbers and even supplies into the South until American forces had moved into the tens of thousands.	
29.1	Hanoi remembers how our leaders refused to tell us the truth about the earlier North Vietnamese overtures for peace, how the president claimed that none existed when they had clearly been made.	
29.2	Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the north.	
29.3	He knows the bombing and shelling and mining we are doing are part of traditional pre-invasion strategy.	
29.4	Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor, weak nation more than eight hundred, or rather, eight thousand miles away from its shores.	
30.1	At this point I should make it clear that while I have tried to give a voice to the voiceless in Vietnam and to understand the arguments of those who are called "enemy," I am as deeply concerned about our own troops there as anything else.	
30.2	For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy.	
30.3	We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved.	
30.4	Before long they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy, and the secure, while we create a hell for the poor.	
31.1	Surely this madness must cease.	
31.2	We must stop now.	
31.3	I speak as a child of God and brother to the suffering poor of Vietnam.	CSP
31.4	I speak for those whose land is being laid waste, whose homes are being destroy, whose culture is being subverted.	CSP
31.5	I speak for the poor in America who are paying the double price of smashed hopes at home, and dealt death and corruption in Vietnam.	CSP
31.6	I speak as a citizen of the world, for the world as it stands aghast at the path we have taken.	CSP
31.7	I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours.	CSP
32.1	This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words, and I quote: Each day the war goes on the hatred increased in the hearts of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the	

	Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom, and democracy, but the image of violence and militarism. Unquote.	
33.1	If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam.	CFT
33.2	If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play.	
33.3	The world now demands a maturity of America that we may not be able to achieve.	
33.4	It demands that we admit we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people.	
33.5	The situation is one in which we must be ready to turn sharply from our present ways.	
33.6	In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.	CSP
34.1	I would like to suggest five concrete things that our government should do to begin the long and difficult process of extricating ourselves from this nightmarish conflict:	CPN
34.2	Number one: End all bombing in North and South Vietnam.	
34.3	Number two: Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.	
34.4	Three: Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.	
34.5	Four: Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and any future Vietnam government.	
34.6	Five: Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement.	
35.1	Part of our ongoing [<i>applause continues</i>], part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the Liberation Front.	
35.2	Then we must make what reparations we can for the damage we have done.	CSP
35.3	We must provide the medical aid that is badly needed, making it available in this country if necessary.	CSP
35.4	Meanwhile [<i>applause</i>], meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment.	CSP
35.5	We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam.	CSP

35.6	We must be prepared to match actions with words by seeking out every creative method of protest possible.	CSP
36.1	As we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. [<i>sustained applause</i>]	CSP
36.2	I am pleased to say that this is a path now chosen by more than seventy students at my own alma mater, Morehouse College, and I recommend it to all who find the American course in Vietnam a dishonorable and unjust one. [<i>applause</i>]	
36.3	Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. [<i>applause</i>]	CSP
36.4	These are the times for real choices and not false ones.	
36.5	We are at the moment when our lives must be placed on the line if our nation is to survive its own folly.	
36.6	Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.	CPN
36.7	Now there is something seductively tempting about stopping there and sending us all off on what in some circles has become a popular crusade against the war in Vietnam.	
36.8	I say we must enter that struggle, but I wish to go on now to say something even more disturbing.	
37.1	The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality [<i>applause</i>], and if we ignore this sobering reality, we will find ourselves organizing "clergy and laymen concerned" committees for the next generation.	CFT
37.2	They will be concerned about Guatemala and Peru.	
37.3	They will be concerned about Thailand and Cambodia.	
37.4	They will be concerned about Mozambique and South Africa.	
37.5	We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. [<i>sustained applause</i>]	
37.6	So such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.	
38.1	In 1957 a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution.	
38.2	During the past ten years we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela.	
38.3	This need to maintain social stability for our investments accounts for the counterrevolutionary action of American forces in Guatemala.	
38.4	It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru.	

39.1	It is with such activity that the words of the late John F. Kennedy come back to haunt us.	
39.2	Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable." [applause]	CFT. CLG
39.3	Increasingly, by choice or by accident, this is the role our nation has taken, the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments.	
39.4	I am convinced that if we are to get on to the right side of the world revolution, we as a nation must undergo a radical revolution of values.	
39.5	We must rapidly begin [applause], we must rapidly begin the shift from a thing-oriented society to a person-oriented society.	CCN
39.6	When machines and computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered.	
40.1	A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies.	
40.2	On the one hand we are called to play the Good Samaritan on life's roadside, but that will be only an initial act.	
40.3	One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway.	CCN
40.4	True compassion is more than flinging a coin to a beggar.	CAS
40.5	It comes to see than an edifice which produces beggars needs restructuring. [applause]	
41.1	A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth.	
41.2	With righteous indignation, it will look across the seas 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."	CPN
41.3	It will look at our alliance with the landed gentry of South America and say, "This is not just."	CPN
41.4	The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just.	CPN
42.1	A true revolution of values will lay hand on the world order and say of war, "This way of settling differences is not just."	CPN
42.2	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.	CPN

42.3	A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death. [<i>sustained applause</i>]	CPN
43.1	America, the richest and most powerful nation in the world, can well lead the way in this revolution of values.	CPN
43.2	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.	CPN
43.3	There is nothing to keep us from molding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood.	CPN
44.1	This kind of positive revolution of values is our best defense against communism. [<i>applause</i>]	
44.2	War is not the answer.	CPN
44.3	Communism will never be defeated by the use of atomic bombs or nuclear weapons.	
44.4	Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations.	
44.5	These are days which demand wise restraint and calm reasonableness.	
44.6	We must not engage in a negative anticommunism, but rather in a positive thrust for democracy [<i>applause</i>], realizing that our greatest defense against communism is to take offensive action in behalf of justice.	CPN
44.7	We must with positive 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.	CPN
45.1	These are revolutionary times.	
45.2	All over the globe men are revolting against old systems of exploitation and oppression, and out of the wounds of a frail world, new systems of justice and equality are being born.	
45.3	The shirtless and barefoot people of the land are rising up as never before.	
45.4	The people who sat in darkness have seen a great light.	
45.5	We in the West must support these revolutions.	
46.1	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.	
46.2	This has driven many to feel that only Marxism has a revolutionary spirit.	
46.3	Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated.	
46.4	Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism.	

46.5	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 [<i>Audience:</i>] (<i>Yes</i>); the crooked shall be made straight, and the rough places plain.”	CPN
47.1	A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional.	
47.2	Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.	
48.1	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 mankind.	CCN
48.2	This oft misunderstood, this oft misinterpreted concept, so readily dismissed by the Nietzsches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of man.	
48.3	When I speak of love I am not speaking of some sentimental and weak response.	
48.4	I’m not speaking of that force which is just emotional bosh.	
48.5	I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life.	CCN
48.6	Love is somehow the key that unlocks the door which leads to ultimate reality.	
48.7	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 (<i>Yes</i>), for love is God. (<i>Yes</i>) 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.”	CCN
48.8	Let us hope that this spirit will become the order of the day.	
49.1	We can no longer afford to worship the god of hate or bow before the altar of retaliation.	
49.2	The oceans of history are made turbulent by the ever-rising tides of hate.	
49.3	History is cluttered with the wreckage of nations and individuals that pursued this self-defeating path of hate.	CFT
49.4	As Arnold Toynbee says: “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.” Unquote.	
50.1	We are now faced with the fact, my friends, that tomorrow is today.	CPN
50.2	We are confronted with the fierce urgency of now.	
50.3	In this unfolding conundrum of life and history, there is such a thing as being too late.	
50.4	Procrastination is still the thief of time.	
50.5	Life often leaves us standing bare, naked, and dejected with a lost opportunity.	
50.6	The tide in the affairs of men does not remain at flood—it	

	ebbs.	
50.7	We may cry out desperately for time to pause in her passage, but time is adamant to every plea and rushes on.	
50.8	Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words, "Too late."	
50.9	There is an invisible book of life that faithfully records our vigilance or our neglect.	
50.1	Omar Khayyam is right: "The moving finger writes, and having writ moves on."	
51.1	We still have a choice today: nonviolent coexistence or violent coannihilation.	CPN
51.2	We must move past indecision to action.	CPN
51.3	We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors.	CPN
51.4	If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.	
52.1	Now let us begin.	CPN
52.2	Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world.	CPN
52.3	This is the calling of the sons of God, and our brothers wait eagerly for our response.	CPN
52.4	Shall we say the odds are too great?	
52.5	Shall we tell them the struggle is too hard?	
52.6	Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets?	
52.7	Or will there be another message—of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost?	
52.8	The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.	CPN
53.1	As that noble bard of yesterday, James Russell Lowell, eloquently stated: Once to every man and nation comes a moment do decide, In the strife of truth and Falsehood, for the good or evil side; Some great cause, God's new Messiah offering each the bloom or blight, And the choice goes by forever 'twixt that darkness and that light. Though the cause of evil prosper, yet 'tis truth alone is strong Though her portions be the scaffold, and upon the throne be wrong Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own.	
54.1	And if we will only make the right choice, we will be able to transform this pending cosmic elegy into a creative psalm of peace.	CPN

54.2	If we will make the right choice, we will be able to transform the jangling discords of our world into a beautiful symphony of brotherhood.	CPN
54.3	If we will but make the right choice, we will be able to speed up the day, all over America and all over the world, when justice will roll down like waters, and righteousness like a mighty stream. [<i>sustained applause</i>]	CPN
19670404 Question and Answer Period Following Beyond Vietnam Speech		
Para/Sent	Transcription	Code
1.1	As I said earlier in the speech, I think the time has come for those of us who feel that this war is immoral and unjust to advise young men of the alternative to draft, which is to serve as conscientious objector.	CAS
1.2	I think this will do a great deal to arouse the conscience of the nation of this whole situation, and certainly if the war is continually escalated I think this will be absolutely necessary.	CAS
1.3	I also mention the fact that we are not only caught up in a situation where I feel we are wrong in Viet Nam, but if there are not some changes in our national direction and character, we are going to be in several more wars like this.	CAS
1.4	There are many potential Viet Nam's in Latin American, in Africa, and in other places in Asia.	CAS
1.5	And the young men of our generation and other generations will continually confront this problem of going into armed service that is really serving as the counter-revolutionary forces of the world.	CAS
1.6	I think somewhere this has to stop, and this is why I have already advised many young men that I have talked with to serve as conscientious objectors.	CAS
1.7	And if things continue to go on, it is something that won't only have to be advised, but many will do it anyway, as was quoted in Dr. Bennet's speech: college students have already started responding with the kind of disenchantment and the kind of dismay that causes many to say that they will go to jail if it continues like this before they will fight in an unjust war.	CAS
1.8	It is my conviction that we had ought to do everything in our power to bring an end to this tragic conflict.	CAS
2.1	Well, let me say first that I am opposed to violence.	CAS
2.2	I think that I have said that enough now over these last twelve years so that people know my philosophy at that point.	
2.3	I happen to be a pacifist on this whole matter of war; I am not a self-righteous pacifist because I understand the moral dilemma of the non-pacifist, but I do think we have reached a stage where war can no longer serves as a negative good that it may have served against a tragically evil and sick force like Hitler.	CAS
2.4	And because of the potential destructiveness of weapons of nuclear warfare, we have got to find some alternative to war.	CAS
2.5	And I would advise everybody to seek this alternative.	CAS

2.6	Including the Viet Cong.	CAS
2.7	I don't want to give anybody the impression that I am saying that this is the best way for anybody.	CEY
2.8	I would prefer that we would come to the day that we can deal with all of these problems over the peace table and through the U.N. and end the long night of war that we have faced so long.	
2.9	But I do think, as I tried to say in my talk, that there are many things that we have done that must be condemned with all of the might that we have, and I think that there are some things that the Viet Cong can say, if we only listen to them, to explain why they are acting as they are acting.	CHG
2.1	I think, as I said earlier, that we initiated this.	
2.11	After all, the Viet Cong came into being during the period that Diem was reigning, and Diem was going through terribly suppressive and oppressive and ruthless methods of dealing with his opposition.	
2.12	It was the Vietminh before which declared independence and fought as you know, trying to hold off the attempt to go back into colonial status as a result of the French seeking to place them there, and to a large extent the Viet Cong came into being as a result of the Diem oppression and as a result of the real sabotage which took place in destroying the promise of the Geneva accord.	
2.13	I think it is necessary for us to honestly say this.	CEY
2.14	The Viet Cong, as many have tried to say all along, did not represent forces coming from the North, but it represented forces right there in the South—which certainly gained support as time went on from the North—but they were basically forces right there in the South seeking to overthrow a government that had proved to be unjust and committed to evil ends.	
2.15	This is why many of us say that this is basically a civil war, and the United States should not have been there in the beginning.	
2.16	So I am very sorry, but I have to disagree with our Vice President, and I must say very strongly that we had ought to stop the bombings in the North and in the South.	CFT

19670409_The Three Dimensions of a Complete Life

Para/Sent	Transcription	Code
1.1	I want to use as the subject from which to preach: "The Three Dimensions of a Complete Life." (<i>All right</i>)	
1.2	You know, they used to tell us in Hollywood that in order for a movie to be complete, it had to be three-dimensional.	
1.3	Well, this morning I want to seek to get over to each of us that if life itself is to be complete, (<i>Yes</i>) it must be three-dimensional.	
2.1	Many, many centuries ago, there was a man by the name of John who found himself in prison out on a lonely, obscure island called Patmos. (<i>Right, right</i>)	
2.2	And I've been in prison just enough to know that it's a lonely experience. (<i>That's right</i>)	CAS

2.3	And when you are incarcerated in such a situation, you are deprived of almost every freedom, but the freedom to think, the freedom to pray, the freedom to reflect and to meditate.	CAS
2.4	And while John was out on this lonely island in prison, (<i>That's right</i>) he lifted his vision to high heaven (<i>All right, He did</i>) and he saw, descending out of heaven, a new heaven (<i>All right</i>) and a new earth. (<i>That's right</i>)	
2.5	Over in the twenty-first chapter of the book of Revelation, it opens by saying, "And I saw a new heaven and a new earth. (<i>All right</i>)"	
2.6	And I John saw the holy city, the new Jerusalem, (<i>All right</i>) coming down from God out of heaven." (<i>Oh yeah</i>)	
3.1	And one of the greatest glories of this new city of God that John saw was its completeness. (<i>That's right</i>)	
3.2	It was not up on one side and down on the other, (<i>All right</i>) but it was complete in all three of its dimensions. (<i>Yes</i>)	
3.3	And so in this same chapter as we looked down to the sixteenth verse, John says, "The length and the breadth (<i>He did, he did</i>) and the height of it are equal." (<i>Yes, sir</i>)	
3.4	In other words, this new city of God, this new city of ideal humanity is not an unbalanced entity, (<i>No</i>) but is complete on all sides. (<i>Yes</i>)	
3.5	Now I think John is saying something here in all of the symbolism of this text and the symbolism of this chapter.	
3.6	He's saying at bottom that life as it should be and life at its best (<i>Yeah</i>) is a life that is complete on all sides. (<i>That's right</i>)	
4.1	And there are three dimensions of any complete life to which we can fitly give the words of this text: length, breadth, and height. (<i>Yes</i>)	CCN
4.2	Now the length of life as we shall use it here is the inward concern for one's own welfare. (<i>Yes</i>)	CCN
4.3	In other words, it is that inward concern that causes one to push forward, to achieve his own goals and ambitions. (<i>All right</i>)	CCN
4.4	The breadth of life as we shall use it here is the outward concern for the welfare of others. (<i>All right</i>)	CCN
4.5	And the height of life is the upward reach for God. (<i>All right</i>)	CCN
4.6	Now you got to have all three of these to have a complete life.	
5.1	Now let's turn for the moment to the length of life.	
5.2	I said that this is the dimension of life where we are concerned with developing our inner powers. (<i>Yeah</i>)	CCN
5.3	In a sense this is the selfish dimension of life. There is such a thing as rational and healthy self-interest. (<i>Yeah</i>)	
5.4	A great Jewish rabbi, the late Joshua Leibman, wrote a book some years ago entitled <i>Peace of Mind</i> .	
5.5	And he has a chapter in that book entitled "Love Thyself Properly."	
5.6	And what he says in that chapter, in substance, is that before you can love other selves adequately, you've got to love your own self properly. (<i>All right</i>)	
5.7	You know, a lot of people don't love themselves. (<i>That's</i>	CEY

	<i>right)</i>	
5.8	And they go through life with deep and haunting emotional conflicts.	CEY
5.9	So the length of life means that you must love yourself.	CHG
6.1	And you know what loving yourself also means?	
6.2	It means that you've got to accept yourself. (<i>All right</i>)	CHG
6.3	So many people are busy trying to be somebody else. (<i>That's right</i>)	
6.4	God gave all of us something significant.	CHG
6.5	And we must pray every day, asking God to help us to accept ourselves. (<i>Yeah</i>)	CHG
6.6	That means everything. (<i>Yeah</i>)	
6.7	Too many Negroes are ashamed of themselves, ashamed of being black. (<i>Yes, sir</i>)	CEY
6.8	A Negro got to rise up and say from the bottom of his soul, "I am somebody. (<i>Yes</i>) I have a rich, noble, and proud heritage. However exploited and however painful my history has been, I'm black, but I'm black and beautiful." (<i>Yeah</i>)	CCN, CAS
6.9	This is what we've got to say.	
6.1	We've got to accept ourselves. (<i>Yeah</i>)	CPN
6.11	And we must pray, "Lord, Help me to accept myself every day; help me to accept my tools." (<i>Yeah</i>)	
7.1	I remember when I was in college, I majored in sociology, and all sociology majors had to take a course that was required called statistics.	
7.2	And statistics can be very complicated.	
7.3	You've got to have a mathematical mind, a real knowledge of geometry, and you've got to know how to find the mean, the mode, and the median.	
7.4	I never will forget.	
7.5	I took this course and I had a fellow classmate who could just work that stuff out, you know.	
7.6	And he could do his homework in about an hour.	
7.7	We would often go to the lab or the workshop, and he would just work it out in about an hour, and it was over for him.	
7.8	And I was trying to do what he was doing; I was trying to do mine in an hour.	
7.9	And the more I tried to do it in an hour, the more I was flunking out in the course.	
7.1	And I had to come to a very hard conclusion.	
7.11	I had to sit down and say, "Now, Martin Luther King, Leif Cane has a better mind than you." (<i>That's right</i>)	
7.12	Sometimes you have to acknowledge that. (<i>That's right</i>)	
7.13	And I had to say to myself, "Now, he may be able to do it in an hour, but it takes me two or three hours to do it."	CHG
7.14	I was not willing to accept myself.	
7.15	I was not willing to accept my tools and my limitations. (<i>Yeah</i>)	
8.1	But you know in life we're called upon to do this.	

8.2	A Ford car trying to be a Cadillac is absurd, but if a Ford will accept itself as a Ford, (<i>All right</i>) it can do many things that a Cadillac could never do: it can get in parking spaces that a Cadillac can never get in. [<i>laughter</i>]	
8.3	And in life some of us are Fords and some of us are Cadillacs. (<i>Yes</i>)	
8.4	Moses says in "Green Pastures," "Lord, I ain't much, but I is all I got." [<i>laughter</i>]	
8.5	The principle of self-acceptance is a basic principle in life.	CHG
9.1	Now the other thing about the length of life: after accepting ourselves and our tools, we must discover what we are called to do. (<i>Oh yeah</i>)	CCN
9.2	And once we discover it we should set out to do it with all of the strength and all of the power that we have in our systems. (<i>Yeah</i>)	CHG
9.3	And after we've discovered what God called us to do, after we've discovered our life's work, we should set out to do that work so well that the living, the dead, or the unborn couldn't do it any better. (<i>Oh yeah</i>)	CPN
9.4	Now this does not mean that everybody will do the so-called big, recognized things of life.	
9.5	Very few people will rise to the heights of genius in the arts and the sciences; very few collectively will rise to certain professions.	CCN
9.6	Most of us will have to be content to work in the fields and in the factories and on the streets.	CCN
9.7	But we must see the dignity of all labor. (<i>That's right</i>)	CCG
10.1	When I was in Montgomery, Alabama, I went to a shoe shop quite often, known as the Gordon Shoe Shop.	
10.2	And there was a fellow in there that used to shine my shoes, and it was just an experience to witness this fellow shining my shoes.	CCG
10.3	He would get that rag, you know, and he could bring music out of it.	
10.4	And I said to myself, "This fellow has a Ph.D. in shoe shining." (<i>That's right</i>)	CCG
11.1	What I'm saying to you this morning, my friends, even if it falls your lot to be a street sweeper, go on out and sweep streets like Michelangelo painted pictures; sweep streets like Handel and Beethoven composed music; sweep streets like Shakespeare wrote poetry; (<i>Go ahead</i>) sweep streets so well that all the host of heaven and earth will have to pause and say, "Here lived a great street sweeper who swept his job well."	CCG
11.2	If you can't be a pine on the top of a hill Be a scrub in the valley—but be The best little scrub on the side of the hill, Be a bush if you can't be a tree. If you can't be a highway just be a trail If you can't be the sun be a star; It isn't by size that you win or fail— Be the best of whatever you are.	CCG
11.3	And when you do this, when you do this, you've mastered the length of life. (<i>Yes</i>)	

12.1	This onward push to the end of self-fulfillment is the end of a person's life.	
12.2	Now don't stop here, though.	CCN
12.3	You know, a lot of people get no further in life than the length.	
12.4	They develop their inner powers; they do their jobs well.	
12.5	But do you know, they try to live as if nobody else lives in the world but themselves? <i>(Yes)</i>	
12.6	And they use everybody as mere tools to get to where they're going. <i>(Yes)</i>	
12.7	They don't love anybody but themselves.	
12.8	And the only kind of love that they really have for other people is utilitarian love.	CCN
12.9	You know, they just love people that they can use. <i>(Well)</i>	
13.1	A lot of people never get beyond the first dimension of life.	
13.2	They use other people as mere steps by which they can climb to their goals and their ambitions.	CCN
13.3	These people don't work out well in life.	
13.4	They may go for awhile, they may think they're making it all right, but there is a law. <i>(Oh yeah)</i>	
13.5	They call it the law of gravitation in the physical universe, and it works, it's final, it's inexorable: whatever goes up can come down.	
13.6	You shall reap what you sow. <i>(Yeah)</i>	
13.7	God has structured the universe that way. <i>(Yeah)</i>	
13.8	And he who goes through life not concerned about others will be a subject, victim of this law.	
14.1	So I move on and say that it is necessary to add breadth to length.	
14.2	Now the breadth of life is the outward concern for the welfare of others, as I said. <i>(Yeah)</i>	CCN
14.3	And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. <i>(All right)</i>	CCN
15.1	One day Jesus told a parable.	
15.2	You will remember that parable.	
15.3	He had a man that came to him to talk with him about some very profound concerns.	
15.4	And they finally got around to the question, "Who is my neighbor?" <i>(All right)</i>	
15.5	And this man wanted to debate with Jesus.	
15.6	This question could have very easily ended up in thin air as a theological or philosophical debate.	
15.7	But you remember Jesus immediately pulled that question out of thin air and placed it on a dangerous curve between Jerusalem and Jericho. <i>(He did, he did)</i>	
15.8	He talked about a certain man who fell among thieves. <i>(Right)</i>	
15.9	Two men came by and they just kept going.	
15.1	And then finally another man came, a member of another race, who stopped and helped him. <i>(Oh yeah)</i>	
15.11	And that parable ends up saying that this good Samaritan was a great man; he was a good man because he was	

	concerned about more than himself. (<i>Oh yeah</i>)
16.1	Now you know, there are many ideas about why the priest and the Levite passed and didn't stop to help that man.
16.2	A lot of ideas about it.
16.3	Some say that they were going to a church service, and they were running a little late, you know, and couldn't be late for church, so they kept going because they had to get down to the synagogue.
16.4	And then there are others who would say that they were involved in the priesthood and consequently there was a priestly law which said that if you were going to administer the sacrament or what have you, you couldn't touch a human body twenty-four hours before worship.
16.5	Now there's another possibility.
16.6	It is possible that they were going down to Jericho to organize a Jericho Road Improvement Association.
16.7	That's another possibility.
16.8	And they may have passed by because they felt that it was better to deal with the problem from the causal source rather than one individual victim.
16.9	That's a possibility.
17.1	But you know, when I think about this parable, I think of another possibility as I use my imagination.
17.2	It's possible that these men passed by on the other side because they were afraid.
17.3	You know, the Jericho Road is a dangerous road. (<i>That's right</i>)
17.4	I've been on it and I know.
17.5	And I never will forget, Mrs. King and I were in the Holy Land some time ago.
17.6	We rented a car and we drove from Jerusalem down to Jericho, a distance of about sixteen miles.
17.7	You get on that Jericho road—I'm telling you it's a winding, curving, meandering road, very conducive for robbery.
17.8	And I said to my wife, "Now I can see why Jesus used this road as the occasion for his parable." (<i>Yes</i>)
17.9	Here you are when you start out in Jerusalem: you are twenty-two hundred feet above sea level, and when you get down to Jericho sixteen miles later—I mean you have sixteen miles from Jerusalem—you're twelve hundred feet below sea level.
17.1	During the days of Jesus that road came to the point of being known as the "Bloody Path."
17.11	So when I think about the priest and the Levite, I think those brothers were afraid. (<i>All right</i>)
18.1	They were just like me.
18.2	I was going out to my father's house in Atlanta the other day.
18.3	He lives about three or four miles from me, and you go out there by going down Simpson Road.

18.4	And then when I came back later that night—and brother, I can tell you, Simpson Road is a winding road.	
18.5	And a fellow was standing out there trying to flag me down.	
18.6	And I felt that he needed some help; I knew he needed help. [laughter]	
18.7	But I didn't know it.	
18.8	I'll be honest with you, I kept going. [laughter]	
18.9	I wasn't really willing to take the risk. (<i>That's right</i>)	
19.1	I say to you this morning that the first question that the priest asked was the first question that I asked on that Jericho Road of Atlanta known as Simpson Road.	
19.2	The first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (<i>That's right</i>)	
19.3	But the good Samaritan came by and he reversed the question.	
19.4	Not "What will happen to me if I stop to help this man?" but "What will happen to this man if I do not stop to help him?"	
19.5	This was why that man was good and great.	
19.6	He was great because he was willing to take a risk for humanity; he was willing to ask, "What will happen to this man?" not "What will happen to me?" (<i>All right</i>)	
20.1	This is what God needs today (<i>Yes</i>): Men and women who will ask, "What will happen to humanity if I don't help? (<i>Oh yeah</i>) What will happen to the civil rights movement if I don't participate? (<i>Yes</i>) What will happen to my city if I don't vote? (<i>Oh yeah</i>) What will happen to the sick if I don't visit them?"	CSP
20.2	This is how God judges people in the final analysis. (<i>Oh yeah</i>)	
21.1	Oh, there will be a day, the question won't be, "How many awards did you get in life?"	
21.2	Not that day. (<i>Yeah</i>)	
21.3	It won't be, "How popular were you in your social setting?"	
21.4	That won't be the question that day. (<i>Yeah</i>)	
21.5	It will not ask how many degrees you've been able to get. (<i>All right</i>)	
21.6	The question that day will not be concerned with whether you are a "Ph.D." or a "no D." (<i>That's right</i>)	
21.7	It will not be concerned with whether you went to Morehouse or whether you went to "No House." (<i>Yes</i>)	
21.8	The question that day will not be, "How beautiful is your house?" (<i>That's right</i>)	
21.9	The question that day will not be, "How much money did you accumulate? How much did you have in stocks and bonds?"	
21.1	The question that day will not be, "What kind of automobile did you have?"	
21.11	On that day the question will be, "What did you do for others?" (<i>That's right</i>)	CSP
22.1	Now I can hear somebody saying, "Lord, I did a lot of things in life. I did my job well; the world honored me for doing my job. (<i>Oh yeah</i>) I did a lot of things, Lord; I went	

	to school and studied hard. I accumulated a lot of money, Lord; that's what I did."	
22.2	It seems as if I can hear the Lord of Life saying, "But I was hungry, and ye fed me not. (<i>That's right</i>) I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren't concerned about me. So get out of my face. What did you do for others?" (<i>That's right</i>)	
22.3	This is the breadth of life. (<i>Oh yeah</i>)	
23.1	Somewhere along the way, we must learn that there is nothing greater than to do something for others.	CSP
23.2	And this is the way I've decided to go the rest of my days.	CSP,
23.3	That's what I'm concerned about.	CAS, CCN
23.4	John, if you and Bernard happen to be around when I come to the latter-days and that moment to cross the Jordan, I want you to tell them that I made a request: I don't want a long funeral.	
23.5	In fact, I don't even need a eulogy (<i>No</i>) more than one or two minutes. (<i>All right</i>)	
23.6	I hope that I will live so well the rest of the days—I don't know how long I'll live, and I'm not concerned about that—but I hope I can live so well that the preacher can get up and say, "He was faithful." (<i>Yes</i>)	
23.7	That's all, that's enough. (<i>That's right</i>)	
23.8	That's the sermon I'd like to hear: "Well done my good and faithful servant. You've been faithful; you've been concerned about others." (<i>That's right</i>)	CSP
23.9	That's where I want to go from this point on the rest of my days. (<i>Oh yeah</i>)	
23.1	"He who is greatest among you shall be your servant."	
23.11	I want to be a servant. (<i>Yes</i>)	CSP, CAS
23.12	I want to be a witness for my Lord, to do something for others.	CSP, CAS
24.1	And don't forget in doing something for others that you have what you have because of others. (<i>Yes, sir</i>)	CAS
24.2	Don't forget that.	
24.3	We are tied together in life and in the world. (<i>Preach, preach</i>)	CCN
24.4	And you may think you got all you got by yourself. (<i>Not all of it</i>)	
24.5	But you know, before you got out here to church this morning, you were dependent on more than half of the world. (<i>That's right</i>)	CCN
24.6	You get up in the morning and go to the bathroom, and you reach over for a bar of soap, and that's handed to you by a Frenchman.	
24.7	You reach over for a sponge, and that's given to you by a Turk.	
24.8	You reach over for a towel, and that comes to your hand from the hands of a Pacific Islander.	
24.9	And then you go on to the kitchen to get your breakfast.	
24.1	You reach on over to get a little coffee, and that's poured in your cup by a South American. (<i>That's right</i>)	

24.11	Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. <i>(Yes)</i>	
24.12	Or maybe you want a little cocoa, that's poured in your cup by a West African. <i>(Yes)</i>	
24.13	Then you want a little bread and you reach over to get it, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. <i>(That's right)</i>	
24.14	Before you get through eating breakfast in the morning, you're dependent on more than half the world. <i>(That's right)</i>	CCN
24.15	That's the way God structured it; that's the way God structured this world.	CCN
24.16	So let us be concerned about others because we are dependent on others. <i>(Oh yeah)</i>	CCN
25.1	But don't stop here either. <i>(No, sir)</i>	
25.2	You know, a lot of people master the length of life, and they master the breadth of life, but they stop right there.	
25.3	Now if life is to be complete, we must move beyond our self-interest.	CSP,
25.4	We must move beyond humanity and reach up, way up for the God of the universe, whose purpose changeth not. <i>(Right)</i>	CSP,
26.1	Now a lot of people have neglected this third dimension.	
26.2	And you know, the interesting thing is a lot of people neglect it and don't even know they are neglecting it.	
26.3	They just get involved in other things.	
26.4	And you know, there are two kinds of atheism.	
26.5	Atheism is the theory that there is no God.	
26.6	Now one kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they come to a conclusion that there is no God.	CCN
26.7	The other kind is a practical atheism, and that kind goes out of living as if there is no God.	CCN
26.8	And you know there are a lot of people who affirm the existence of God with their lips, and they deny his existence with their lives. <i>(That's right)</i>	CCN
26.9	You've seen these people who have a high blood pressure of creeds and an anemia of deeds.	
26.1	They deny the existence of God with their lives and they just become so involved in other things.	
26.11	They become so involved in getting a big bank account. <i>(Yeah)</i>	
26.12	They become so involved in getting a beautiful house, which we all should have.	
26.13	They become so involved in getting a beautiful car that they unconsciously just forget about God. <i>(Oh yeah)</i>	
26.14	There are those who become so involved in looking at the man-made lights of the city that they unconsciously forget to rise up and look at that great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. <i>(All right)</i>	

26.15	They become so involved in looking at the skyscraping buildings of the Loop of Chicago or Empire State Building of New York that they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make.	
26.16	They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion.	
26.17	They become so involved in thinking about man's progress that they forget to think about the need for God's power in history.	
26.18	They end up going days and days not knowing that God is not with them. (<i>Go ahead</i>)	
27.1	And I'm here to tell you today that we need God. (<i>Yes</i>)	CPN
27.2	Modern man may know a great deal, but his knowledge does not eliminate God. (<i>Right</i>)	
27.3	And I tell you this morning that God is here to stay.	
27.4	A few theologians are trying to say that God is dead.	
27.5	And I've been asking them about it because it disturbs me to know that God died and I didn't have a chance to attend the funeral.	
27.6	They haven't been able to tell me yet the date of his death.	
27.7	They haven't been able to tell me yet who the coroner was that pronounced him dead. (<i>Preach, preach</i>)	
27.8	They haven't been able to tell me yet where he's buried.	
28.1	You see, when I think about God, I know his name.	
28.2	He said somewhere, back in the Old Testament, "I want you to go out, Moses, and tell them 'I Am' sent you." (<i>That's right</i>)	
28.3	He said just to make it clear, let them know that "my last name is the same as my first, 'I Am that I Am.' Make that clear. I Am."	
28.4	And God is the only being in the universe that can say "I Am" and put a period behind it.	
28.5	Each of us sitting here has to say, "I am because of my parents; I am because of certain environmental conditions; I am because of certain hereditary circumstances; I am because of God."	CPN
28.6	But God is the only being that can just say, "I Am" and stop right there.	
28.7	"I Am that I Am."	
28.8	And He's here to stay.	
28.9	Let nobody make us feel that we don't need God. (<i>That's right</i>)	
29.1	As I come to my conclusion this morning, I want to say that we should search for him.	
29.2	We were made for God, and we will be restless until we find rest in him. (<i>Oh yeah</i>)	
29.3	And I say to you this morning that this is the personal faith that has kept me going. (<i>Yes</i>)	
29.4	I'm not worried about the future.	

29.5	You know, even on this race question, I'm not worried.	
29.6	I was down in Alabama the other day, and I started thinking about the state of Alabama where we worked so hard and may continue to elect the Wallaces.	
29.7	And down in my home state of Georgia, we have another sick governor by the name of Lester Maddox. <i>(Yes)</i>	
29.8	And all of these things can get you confused, but they don't worry me. <i>(All right)</i>	
29.9	Because the God that I worship is a God that has a way of saying even to kings and even to governors, "Be still, and know that I am God."	
29.1	And God has not yet turned over this universe to Lester Maddox and Lurleen Wallace.	
29.11	Somewhere I read, "The earth is the Lord's and the fullness thereof, and I'm going on because I have faith in Him. <i>(Oh yeah)</i>	
29.12	I do not know what the future holds, but I do know who holds the future. <i>(Yes)</i>	
29.13	And if He'll guide us and hold our hand, we'll go on in.	
30.1	I remember down in Montgomery, Alabama, an experience that I'd like to share with you.	
30.2	When we were in the midst of the bus boycott, we had a marvelous old lady that we affectionately called Sister Pollard.	
30.3	She was a wonderful lady about seventy-two years old and she was still working at that age. <i>(Yes)</i>	
30.4	During the boycott she would walk every day to and from work.	
30.5	She was one that somebody stopped one day and said, "Wouldn't you like to ride?"	
30.6	And she said, "No."	
30.7	And then the driver moved on and stopped and thought, and backed up a little and said, "Well, aren't you tired?"	
30.8	She said, "Yes, my feets is tired, but my soul is rested." <i>(All right)</i>	
31.1	She was a marvelous lady.	
31.2	And one week I can remember that I had gone through a very difficult week. <i>(Yes)</i>	
31.3	Threatening calls had come in all day and all night the night before, and I was beginning to falter and to get weak within and to lose my courage. <i>(All right)</i>	CAS
31.4	And I never will forget that I went to the mass meeting that Monday night very discouraged and a little afraid, and wondering whether we were going to win the struggle. <i>(Oh yeah)</i>	
31.5	And I got up to make my talk that night, but it didn't come out with strength and power.	
31.6	Sister Pollard came up to me after the meeting and said, "Son, what's wrong with you?"	
31.7	Said, "You didn't talk strong enough tonight."	
31.8	And I said, "Nothing is wrong, Sister Pollard, I'm all right."	
31.9	She said, "You can't fool me."	
31.1	Said, "Something wrong with you."	

31.11	And then she went on to say these words, "Is the white folks doing something to you that you don't like?"	
31.12	I said, "Everything is going to be all right, Sister Pollard."	
31.13	And then she finally said, "Now come close to me and let me tell you something one more time, and I want you to hear it this time."	
31.14	She said, "Now I done told you we is with you."	
31.15	She said, "Now, even if we ain't with you, the Lord is with you." (Yes)	
31.16	And she concluded by saying, "The Lord's going to take care of you."	
32.1	And I've seen many things since that day.	CLG
32.2	I've gone through many experiences since that night in Montgomery, Alabama.	CFT, CLG
32.3	Since that time Sister Pollard has died.	
32.4	Since that time I've been in more than eighteen jail cells	
32.4	Since that time I've come perilously close to death at the hands of a demented Negro woman.	
32.5	Since that time I've seen my home bombed three times.	
32.6	Since that time I've had to live every day under the threat of death.	
32.7	Since that time I've had many frustrating and bewildering nights.	
32.8	But over and over again I can still hear Sister Pollard's words: "God's going to take care of you."	
32.9	So today I can face any man and any woman with my feet solidly placed on the ground and my head in the air because I know that when you are right, God will fight your battle.	
33.1	"Darker yet may be the night, harder yet may be the fight. Just stand up for that which is right."	
33.2	It seems that I can hear a voice speaking even this morning, saying to all of us, "Stand up for what is right. Stand up for what is just. Lo, I will be with you even until the end of the world."	
33.3	Yes, I've seen the lightning flash.	
33.4	I've heard the thunder roll.	
33.5	I've felt sin-breakers dashing, trying to conquer my soul.	
33.6	But I heard the voice of Jesus saying still to fight on.	
33.7	He promised never to leave me, never to leave me alone.	
33.8	No, never alone.	
33.9	No, never alone.	
33.1	He promised never to leave me, never to leave me alone.	
33.11	And I go on in believing that.	
33.12	Reach out and find the breadth of life.	
34.1	You may not be able to define God in philosophical terms.	
34.2	Men through the ages have tried to talk about him. (Yes)	
34.3	Plato said that he was the Architectonic Good.	
34.4	Aristotle called him the Unmoved Mover.	
34.5	Hegel called him the Absolute Whole.	
34.6	Then there was a man named Paul Tillich who called him Being-Itself.	
34.7	We don't need to know all of these high-sounding terms.	

	(Yes)	
34.8	Maybe we have to know him and discover him another way. (<i>Oh yeah</i>)	
34.9	One day you ought to rise up and say, "I know him because he's a lily of the valley." (Yes)	
34.1	He's a bright and morning star. (Yes)	
34.11	He's a rose of Sharon.	
34.12	He's a battle-axe in the time of Babylon. (Yes)	
34.13	And then somewhere you ought to just reach out and say, "He's my everything. He's my mother and my father. He's my sister and my brother. He's a friend to the friendless."	
34.14	This is the God of the universe.	
34.15	And if you believe in him and worship him, something will happen in your life.	
34.16	You will smile when others around you are crying.	
34.17	This is the power of God.	
35.1	Go out this morning.	
35.2	Love yourself, and that means rational and healthy self-interest.	CHG
35.3	You are commanded to do that.	
35.4	That's the length of life.	
35.5	Then follow that: Love your neighbor as you love yourself.	CHG
35.6	You are commanded to do that.	
35.7	That's the breadth of life.	
35.8	And I'm going to take my seat now by letting you know that there's a first and even greater commandment: "Love the Lord thy God with all thy heart, (<i>Yeah</i>) with all thy soul, with all thy strength."	CHG
35.9	I think the psychologist would just say with all thy personality.	
35.1	And when you do that, you've got the breadth of life.	
36.1	And when you get all three of these together, you can walk and never get weary.	CHG
36.2	You can look up and see the morning stars singing together, and the sons of God shouting for joy.	
36.3	When you get all of these working together in your very life, judgement will roll down like waters, and righteousness like a mighty stream.	
37.1	When you get all the three of these together, the lamb will lie down with the lion.	
38.1	When you get all three of these together, you look up and every valley will be exalted, and every hill and mountain will be made low; the rough places will be made plain, and the crooked places straight; and the glory of the Lord shall be revealed and all flesh will see it together.	
39.1	When you get all three of these working together, you will do unto others as you'd have them do unto you.	
40.1	When you get all three of these together, you will recognize that out of one blood God made all men to dwell upon the face of the earth.	
41.1	When you get all three of these together... [<i>recording ends</i>]	

19670611_A Knock at Midnight		
Para/Sent	Transcription	Code
1.1	<i>Which of you who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him"? Luke 11:5-6, RSV</i>	
2.1	Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our thought concerning many contemporary problems and the role of the church in grappling with them.	CCN
2.2	It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.	
3.1	It is midnight within the social order.	VAS
3.2	On the international horizon nations are engaged in a colossal and bitter contest for supremacy.	
3.3	Two world wars have been fought within a generation, and the clouds of another war are dangerously low.	
3.4	Man now has atomic and nuclear weapons that could within seconds completely destroy the major cities of the world.	
3.5	Yet the arms race continues and nuclear tests still explode in the atmosphere, with the grim prospect that the very air we breathe will be poisoned by radioactive fallout.	
3.6	Will these circumstances and weapons bring the annihilation of the human race?	
4.1	When confronted by midnight in the social order we have in the past turned to science for help.	CCN, CAS
4.2	And little wonder!	
4.3	On so many occasions science has saved us.	
4.4	When we were in the midnight of physical limitation and material inconvenience, science lifted us to the bright morning of physical and material comfort.	
4.5	When we were in the midnight of crippling ignorance and superstition, science brought us to the daybreak of the free and open mind.	
4.6	When we were in the midnight of dread plagues and diseases, science, through surgery, sanitation, and the wonder drugs, ushered in the bright day of physical health, thereby prolonging our lives and making for greater security and physical well-being.	
4.7	How naturally we turn to science in a day when the problems of the world are so ghastly and ominous.	
5.1	But alas! science cannot now rescue us, for even the scientist is lost in the terrible midnight of our age.	CCN, CAS
5.2	Indeed, science gave us the very instruments that threaten to bring universal suicide.	
5.3	So modern man faces a dreary and frightening midnight in the social order.	
6.1	This midnight in man's external collective is paralleled by midnight in his internal individual life.	
6.2	It is midnight within the psychological order.	CCN, CAS
6.3	Everywhere paralyzing fears harrow people by day and haunt them by night.	
6.4	Deep clouds of anxiety and depression are suspended in our	

	mental skies.	
6.5	More people are emotionally disturbed today than at any other time of human history.	
6.6	The psychopathic wards of our hospitals are crowded, and the most popular psychologists today are the psychoanalysts.	
6.7	Bestsellers in psychology are books such as <i>Man Against Himself</i> , <i>The Neurotic Personality of Our Times</i> , and <i>Modern Man in Search of a Soul</i> .	
6.8	The popular clergyman preaches soothing sermons on "How to Be Happy" and "How to Relax."	
6.9	Some have been tempted to revise Jesus' command to read, "Go ye into all the world, keep your blood pressure down, and, lo, I will make you a well-adjusted personality."	
6.1	All of this is indicative that it is midnight within the inner lives of men and women.	CCN, CAS
7.1	It is also midnight within the moral order.	CCN, CAS
7.2	At midnight colours lose their distinctiveness and become a sullen shade of grey.	
7.3	Moral principles have lost their distinctiveness.	
7.4	For modern man, absolute right and wrong are a matter of what the majority is doing.	CCN
7.5	Right and wrong are relative to likes and dislikes and the customs of a particular community.	CCN
7.6	We have unconsciously applied Einstein's theory of relativity, which properly described the physical universe, to the moral and ethical realm.	
8.1	Midnight is the hour when men desperately seek to obey the eleventh commandment, "Thou shalt not get caught."	
8.2	According to the ethic of midnight, the cardinal sin is to be caught and the cardinal virtue is to get by.	
8.3	It is all right to lie, but one must lie with real finesse.	
8.4	It is all right to steal, if one is so dignified that, if caught, the charge becomes embezzlement, not robbery.	
8.5	It is permissible even to hate, if one so dresses his hating in the garments of love that hating appears to be loving.	
8.6	The Darwinian concept of the survival of the fittest has been substituted by a philosophy of the survival of the slickest.	
8.7	This mentality has brought a tragic breakdown of moral standards, and the midnight of moral degeneration deepens.	CCN, CAS
9.1	As in the parable, so in our world today, the deep darkness of midnight is interrupted by the sound of a knock.	
9.2	On the door of the church millions of people knock.	
9.3	In this country the roll of church members is longer than ever before.	
9.4	More than one hundred and fifteen million people are at least paper members of some church or synagogue.	CPN
9.5	This represents an increase of 100 per cent since 1929, although the population has increased by only 31 per cent.	CPN
10.1	Visitors to Soviet Russia, whose official policy is atheistic, report that the churches in that nation not only are crowded, but that attendance continues to grow.	

10.2	Harrison Salisbury, in an article in <i>The New York Times</i> , states that Communist officials are disturbed that so many young people express a growing interest in the church and religion.	
10.3	After forty years of the most vigorous efforts to suppress religion, the hierarchy of the Communist party now faces the inescapable fact that millions of people are knocking on the door of the church.	
11.1	This numerical growth should not be overemphasized.	
11.2	We must not be tempted to confuse spiritual power and large numbers.	CPN
11.3	Jumboism, as someone has called it, is an utterly fallacious standard for measuring positive power.	
11.4	An increase in quantity does not automatically bring an increase in quality.	CPN
11.5	A larger membership does not necessarily represent a correspondingly increased commitment to Christ.	CCN
11.6	Almost always the creative, dedicated minority has made the world better.	
11.7	But although a numerical growth in church membership does not necessarily reflect a concomitant increase in ethical commitment, millions of people do feel that the church provides an answer to the deep confusion that encompasses their lives.	
11.8	It is still the one familiar landmark where the weary traveller by midnight comes.	
11.9	It is the one house which stands where it has always stood, the house to which the man travelling at midnight either comes or refuses to come.	
11.1	Some decide not to come.	
11.11	But the many who come and knock are desperately seeking a little bread to tide them over.	
12.1	The traveller asks for three loaves of bread.	CPN
12.2	He wants the bread of faith.	CPN
12.3	In a generation of so many colossal disappointments, men have lost faith in God, faith in man, and faith in the future.	
12.4	Many feel as did William Wilberforce, who in 1801 said, "I dare not marry—the future is so unsettled," or as did William Pitt, who in 1806 said, "There is scarcely anything round us but ruin and despair."	
12.5	In the midst of staggering disillusionment, many cry for the bread of faith.	
13.1	There is also a deep longing for the bread of hope.	CPN
13.2	In the early years of this century many people did not hunger for this bread.	
13.3	The days of the first telephones, automobiles, and aeroplanes gave them a radiant optimism.	
13.4	They worshipped at the shrine of inevitable progress.	
13.5	They believed that every new scientific achievement lifted man to higher levels of perfection.	
13.6	But then a series of tragic developments, revealing the selfishness and corruption of man, illustrated with frightening clarity the truth of Lord Acton's dictum, "Power tends to corrupt and absolute power corrupts absolutely."	

13.7	This awful discovery led to one of the most colossal breakdowns of optimism in history.	
13.8	For so many people, young and old, the light of hope went out, and they roamed wearily in the dark chambers of pessimism.	
13.9	Many concluded that life has no meaning.	
13.1	Some agreed with the philosopher Schopenhauer that life is an endless pain with a painful end, and that life is a tragicomedy played over and over again with only slight changes in costume and scenery.	
13.11	Others cried out with Shakespeare's Macbeth that life is a tale Told by an idiot, full of sound and fury, Signifying nothing.	
13.12	But even in the inevitable moments when all seems hopeless, men know that without hope they cannot really live, and in agonizing desperation they cry for the bread of hope.	CAS
14.1	And there is the deep longing for the bread of love.	CCN
14.2	Everybody wishes to love and be loved.	CAS
14.3	He who feels that he is not loved feels that he does not count.	
14.4	Much has happened in the modern world to make men feel that they do not belong.	
14.5	Living in a world which has become oppressively impersonal, many of us have come to feel that we are little more than numbers.	CEY
14.6	Ralph Borsodi in an arresting picture of a world wherein numbers have replaced persons writes that the modern mother is often maternity case No. 8434 and her child, after being fingerprinted and footprinted, becomes No. 8003, and that a funeral in a large city is an event in Parlour B with Class B flowers and decorations at which Preacher No. 14 officiates and Musician No. 84 sings Selection No. 174.	
14.7	Bewildered by this tendency to reduce man to a card in a vast index, man desperately searches for the bread of love.	
15.1	When the man in the parable knocked on his friend's door and asked for the three loaves of bread, he received the impatient retort, "Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything."	
15.2	How often have men experienced a similar disappointment when at midnight they knock on the door of the church.	
15.3	Millions of Africans, patiently knocking on the door of the Christian church where they seek the bread of social justice, have either been altogether ignored or told to wait until later, which almost always means never.	CCN, CAS
15.4	Millions of American Negroes, starving for the want of the bread of freedom, have knocked again and again on the door of so-called white churches, but they have usually been greeted by a cold indifference or a blatant hypocrisy.	CCN, CAS
15.5	Even the white religious leaders, who have a heartfelt desire to open the door and provide the bread, are often more cautious than courageous and more prone to follow the	CCN, CAS

	expedient than the ethical path.	
15.6	One of the shameful tragedies of history is that the very institution which should remove man from the midnight of racial segregation participates in creating and perpetuating the midnight.	
16.1	In the terrible midnight of war men have knocked on the door of the church to ask for the bread of peace, but the church has often disappointed them.	
16.2	What more pathetically reveals the irrelevancy of the church in present-day world affairs than its witness regarding war?	
16.3	In a world gone mad with arms buildups, chauvinistic passions, and imperialistic exploitation, the church has either endorsed these activities or remained appallingly silent.	
16.4	During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, "Praise the Lord and pass the ammunition."	
16.5	A weary world, pleading desperately for peace, has often found the church morally sanctioning war.	CCN, CAS
16.6	And those who have gone to the church to seek the bread of economic justice have been left in the frustrating midnight of economic privation.	
16.7	In many instances the church has so aligned itself with the privileged classes and so defended the status quo that it has been unwilling to answer the knock at midnight.	
16.8	The Greek Church in Russia allied itself with the status quo and became so inextricably bound to the despotic czarist regime that it became impossible to be rid of the corrupt political and social system without being rid of the church.	
16.9	Such is the fate of every ecclesiastical organization that allies itself with things-as-they-are.	
17.1	The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.	CCN, CAS
17.2	It must be the guide and the critic of the state, and never its tool.	
17.3	If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.	
17.4	If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will.	
17.5	But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a glowing and ardent love for truth, justice, and peace.	CPN
17.6	Men far and near will know the church as a great fellowship of love that provides light and bread for lonely travellers at midnight.	

18.1	While speaking of the laxity of the church, I must not overlook the fact that the so-called Negro church has also left men disappointed at midnight.	
18.2	I say so-called Negro church because ideally there can be no Negro or white church.	CAS, CCN
18.3	It is to their everlasting shame that white Christians developed a system of racial segregation within the church, and inflicted so many indignities upon its Negro worshippers that they had to organize their own churches.	
19.1	Two types of Negro churches have failed to provide bread.	
19.2	One burns with emotionalism, and the other freezes with classism.	CAS
19.3	The former, reducing worship to entertainment, places more emphasis on volume than on content and confuses spirituality with muscularity.	CAS
19.4	The danger in such a church is that the members may have more religion in their hands and feet than in their hearts and souls.	
19.5	At midnight this type of church has neither the vitality nor the relevant gospel to feed hungry souls.	
19.6	The other type of Negro church that feeds no midnight traveller has developed a class system and boasts of its dignity, its membership of professional people, and its exclusiveness.	
19.7	In such a church the worship service is cold and meaningless, the music dull and uninspiring, and the sermon little more than a homily on current events.	
19.8	If the pastor says too much about Jesus Christ, the members feel that he is robbing the pulpit of dignity.	
19.9	If the choir sings a Negro spiritual, the members claim an affront to their class status.	
19.1	This type of church tragically fails to recognize that worship at its best is a social experience in which people from all levels of life come together to affirm their oneness and unity under God.	CAS
19.11	At midnight men are altogether ignored because of their limited education, or they are given bread that has been hardened by the winter of morbid class consciousness.	
20.1	In the parable we notice that after the man's initial disappointment, he continued to knock on his friend's door.	
20.2	Because of his importunity—his persistence—he finally persuaded his friend to open the door.	
20.3	Many men continue to knock on the door of the church at midnight, even after the church has so bitterly disappointed them, because they know the bread of life is there.	CEY
20.4	The church today is challenged to proclaim God's Son, Jesus Christ, to be the hope of men in all of their complex personal and social problems.	
20.5	Many will continue to come in quest of answers to life's problems.	CEY
20.6	Many young people who knock on the door are perplexed by the uncertainties of life, confused by daily disappointments, and disillusioned by the ambiguities of history.	CEY

20.7	Some who come have been taken from their schools and careers and cast in the role of soldiers.	CEY
20.8	We must provide them with the fresh bread of hope and imbue them with the conviction that God has the power to bring good out of evil.	
20.9	Some who come are tortured by a nagging guilt resulting from their wandering in the midnight of ethical relativism and their surrender to the doctrine of self-expression.	CEY
20.1	We must lead them to Christ who will offer them the fresh bread of forgiveness.	
20.11	Some who knock are tormented by the fear of death as they move toward the evening of life.	CEY
20.12	We must provide them with the bread of faith in immortality, so that they may realize that this earthly life is merely an embryonic prelude to a new awakening.	
21.1	Midnight is a confusing hour when it is difficult to be faithful.	
21.2	The most inspiring word that the church must speak is that no midnight long remains.	
21.3	The weary traveller by midnight who asks for bread is really seeking the dawn.	CEY
21.4	Our eternal message of hope is that dawn will come.	
21.5	Our slave foreparents realized this.	
21.6	They were never unmindful of the fact of midnight, for always there was the rawhide whip of the overseer and the auction block where families were torn asunder to remind them of its reality.	
21.7	When they thought of the agonizing darkness of midnight, they sang: Oh, nobody knows de trouble I've seen, Glory Hallelujah! Sometimes I'm up, sometimes I'm down, Oh, yes, Lord, Sometimes I'm almost to de groun', Oh, yes, Lord, Oh, nobody knows de trouble I've seen, Glory Hallelujah!	
21.8	Encompassed by a staggering midnight but believing that morning would come, they sang: I'm so glad trouble don't last alway. O my Lord, O my Lord, what shall I do?	
21.9	Their positive belief in the dawn was the growing edge of hope that kept the slaves faithful amid the most barren and tragic circumstances.	
22.1	Faith in the dawn arises from the faith that God is good and just.	
22.2	When one believes this, he knows that the contradictions of life are neither final nor ultimate.	
22.3	He can walk through the dark night with the radiant conviction that all things work together for good for those that love God.	CHG
22.4	Even the most starless midnight may herald the dawn of some great fulfillment.	
23.1	At the beginning of the bus boycott in Montgomery, Alabama, we set up a voluntary car pool to get the people to	

	and from their jobs.	
23.2	For eleven long months our car pool functioned extraordinarily well.	CBC
23.3	Then Mayor Gayle introduced a resolution instructing the city's legal department to file such proceedings as it might deem proper to stop the operation of the car pool or any transportation system growing out of the bus boycott.	
23.4	A hearing was set for Tuesday, November 13, 1956.	
24.1	At our regular weekly mass meeting, scheduled the night before the hearing, I had the responsibility of warning the people that the car pool would probably be enjoined.	CSP
24.2	I knew that they had willingly suffered for nearly twelve months, but could we now ask them to walk back and forth to their jobs?	CEY
24.3	And if not, would we be forced to admit that the protest had failed?	
24.4	For the first time I almost shrank from appearing before them.	
25.1	When the evening came, I mustered sufficient courage to tell them the truth.	
25.2	I tried, however, to conclude on a note of hope.	CEY, CHG, CAS
25.3	"We have moved all of these months," I said, "in the daring faith that God is with us in our struggle. The many experiences of days gone by have vindicated that faith in a marvelous way. Tonight we must believe that a way will be made out of no way."	
25.4	Yet I could feel the cold breeze of pessimism pass over the audience.	
25.5	The night was darker than a thousand midnights.	
25.6	The light of hope was about to fade and the lamp of faith to flicker.	
26.1	A few hours later, before Judge Carter, the city argued that we were operating a "private enterprise" without a franchise.	
26.2	Our lawyers argued brilliantly that the car pool was a voluntary "share-a-ride" plan provided without profit as a service by Negro churches.	
26.3	It became obvious that Judge Carter would rule in favour of the city.	
27.1	At noon, during a brief recess, I noticed an unusual commotion in the courtroom.	
27.2	Mayor Gayle was called to the back room.	
27.3	Several reporters moved excitedly in and out of the room.	
27.4	Momentarily a reporter came to the table where, as chief defendant, I sat with the lawyers.	
27.5	"Here is the decision that you have been waiting for," he said. "Read this release."	
28.1	In anxiety and hope, I read these words: "The United States Supreme Court today unanimously ruled bus segregation unconstitutional in Montgomery, Alabama."	
28.2	My heart throbbed with an inexpressible joy.	
28.3	The darkest hour of our struggle had become the first hour	CHG

	of victory.	
28.4	Someone shouted from the back of the courtroom, "God Almighty has spoken from Washington."	
29.1	The dawn will come.	
29.2	Disappointment, sorrow, and despair are born at midnight, but morning follows.	
29.3	"Weeping may endure for a night," says the Psalmist, "but joy cometh in the morning."	
29.4	This faith adjourns the assemblies of hopelessness and brings new light into the dark chambers of pessimism.	CHG

19670613_Telegram from King to Thurgood Marshal

Para/Sent	Transcription	Code
1.1	May I congratulate you for being appointed to the United States Supreme Court.	CAS
1.2	Your appointment represents a momentous step toward a color-blind society.	CAS, CNN
1.3	You have proved to be a giant of your profession and your career has been one of the significant epochs of our time.	CAS
1.4	You are eminently qualified and superbly equipped to serve as a Justice of the highest Court of our land.	CAS
1.5	Martin Luther King, Jr.	

19670816_Where Do We Go From Here

Para/Sent	Transcription	Code
1.1	Dr. Abernathy, our distinguished vice president, fellow delegates to this, the tenth annual session of the Southern Christian Leadership Conference, my brothers and sisters from not only all over the South, but from all over the United States of America: ten years ago during the piercing chill of a January day and on the heels of the year-long Montgomery bus boycott, a group of approximately one hundred Negro leaders from across the South assembled in this church and agreed on the need for an organization to be formed that could serve as a channel through which local protest organizations in the South could coordinate their protest activities.	CCG
1.2	It was this meeting that gave birth to the Southern Christian Leadership Conference.	
2.1	And when our organization was formed ten years ago, racial segregation was still a structured part of the architecture of southern society.	CLG
2.2	Negroes with the pangs of hunger and the anguish of thirst were denied access to the average lunch counter.	
2.3	The downtown restaurants were still off-limits for the black man.	
2.4	Negroes, burdened with the fatigue of travel, were still barred from the motels of the highways and the hotels of the cities.	
2.5	Negro boys and girls in dire need of recreational activities were not allowed to inhale the fresh air of the big city parks.	

2.6	Negroes in desperate need of allowing their mental buckets to sink deep into the wells of knowledge were confronted with a firm "no" when they sought to use the city libraries.	
2.7	Ten years ago, legislative halls of the South were still ringing loud with such words as "interposition" and "nullification."	
2.8	All types of conniving methods were still being used to keep the Negro from becoming a registered voter.	
2.9	A decade ago, not a single Negro entered the legislative chambers of the South except as a porter or a chauffeur.	
2.1	Ten years ago, all too many Negroes were still harried by day and haunted by night by a corroding sense of fear and a nagging sense of nobody-ness. (<i>Yeah</i>)	
3.1	But things are different now.	CHG
3.2	In assault after assault, we caused the sagging walls of segregation to come tumbling down.	CHG, CCG, CBC
3.3	During this era the entire edifice of segregation was profoundly shaken.	
3.4	This is an accomplishment whose consequences are deeply felt by every southern Negro in his daily life. (<i>Oh yeah</i>)	CHG, CCG, CBC
3.5	It is no longer possible to count the number of public establishments that are open to Negroes.	
3.6	Ten years ago, Negroes seemed almost invisible to the larger society, and the facts of their harsh lives were unknown to the majority of the nation.	
3.7	But today, civil rights is a dominating issue in every state, crowding the pages of the press and the daily conversation of white Americans.	CHG, CCG, CBC
3.8	In this decade of change, the Negro stood up and confronted his oppressor.	CCG
3.9	He faced the bullies and the guns, and the dogs and the tear gas.	
3.1	He put himself squarely before the vicious mobs and moved with strength and dignity toward them and decisively defeated them. (<i>Yes</i>)	
3.11	And the courage with which he confronted enraged mobs dissolved the stereotype of the grinning, submissive Uncle Tom. (<i>Yes</i>)	
3.12	He came out of his struggle integrated only slightly in the external society, but powerfully integrated within.	
3.13	This was a victory that had to precede all other gains.	CCG
4.1	In short, over the last ten years the Negro decided to straighten his back up (<i>Yes</i>), realizing that a man cannot ride your back unless it is bent. (<i>Yes, That's right</i>)	CHG
4.2	We made our government write new laws to alter some of the cruelest injustices that affected us.	CCG
4.3	We made an indifferent and unconcerned nation rise from lethargy and subpoenaed its conscience to appear before the judgment seat of morality on the whole question of civil rights.	CCG
4.4	We gained manhood in the nation that had always called us "boy."	

4.5	It would be hypocritical indeed if I allowed modesty to forbid my saying that SCLC stood at the forefront of all of the watershed movements that brought these monumental changes in the South.	CCG, CBC
4.6	For this, we can feel a legitimate pride. But in spite of a decade of significant progress, the problem is far from solved.	CAS
4.7	The deep rumbling of discontent in our cities is indicative of the fact that the plant of freedom has grown only a bud and not yet a flower.	
5.1	And before discussing the awesome responsibilities that we face in the days ahead, let us take an inventory of our programmatic action and activities over the past year.	CLG
5.2	Last year as we met in Jackson, Mississippi, we were painfully aware of the struggle of our brothers in Grenada, Mississippi.	
5.3	After living for a hundred or more years under the yoke of total segregation, the Negro citizens of this northern Delta hamlet banded together in nonviolent warfare against racial discrimination under the leadership of our affiliate chapter and organization there.	CCG
5.4	The fact of this non-destructive rebellion was as spectacular as were its results.	
5.5	In a few short weeks the Grenada County Movement challenged every aspect of the society's exploitative life.	
5.6	Stores which denied employment were boycotted; voter registration increased by thousands.	
5.7	We can never forget the courageous action of the people of Grenada who moved our nation and its federal courts to powerful action in behalf of school integration, giving Grenada one of the most integrated school systems in America.	CCG
5.8	The battle is far from over, but the black people of Grenada have achieved forty of fifty-three demands through their persistent nonviolent efforts.	CCG
6.1	Slowly but surely, our southern affiliates continued their building and organizing.	
6.2	Seventy-nine counties conducted voter registration drives, while double that number carried on political education and get-out-the-vote efforts.	
6.3	In spite of press opinions, our staff is still overwhelmingly a southern-based staff.	
6.4	One hundred and five persons have worked across the South under the direction of Hosea Williams.	
6.5	What used to be primarily a voter registration staff is actually a multifaceted program dealing with the total life of the community, from farm cooperatives, business development, tutorials, credit unions, etcetera.	CCG
6.6	Especially to be commended are those ninety-nine communities and their staffs which maintain regular mass meetings throughout the year.	CCG
7.1	Our Citizenship Education Program continues to lay the solid foundation of adult education and community organization upon which all social change must ultimately rest.	

7.2	This year, five hundred local leaders received training at Dorchester and ten community centers through our Citizenship Education Program.	
7.3	They were trained in literacy, consumer education, planned parenthood, and many other things.	
7.4	And this program, so ably directed by Mrs. Dorothy Cotton, Mrs. Septima Clark, and their staff of eight persons, continues to cover ten southern states.	
7.5	Our auxiliary feature of C.E.P. is the aid which they have given to poor communities, poor counties in receiving and establishing O.E.O. projects.	
7.6	With the competent professional guidance of our marvelous staff member, Miss Mew Soong-Li, Lowndes and Wilcox counties in Alabama have pioneered in developing outstanding poverty programs totally controlled and operated by residents of the area.	
8.1	Perhaps the area of greatest concentration of my efforts has been in the cities of Chicago and Cleveland. Chicago has been a wonderful proving ground for our work in the North.	
8.2	There have been no earth-shaking victories, but neither has there been failure.	
8.3	Our open housing marches, which finally brought about an agreement which actually calls the power structure of Chicago to capitulate to the civil rights movement, these marches and the agreement have finally begun to pay off.	
8.4	After the season of delay around election periods, the Leadership Conference, organized to meet our demands for an open city, has finally begun to implement the programs agreed to last summer.	CCG
9.1	But this is not the most important aspect of our work.	
9.2	As a result of our tenant union organizing, we have begun a four million dollar rehabilitation project, which will renovate deteriorating buildings and allow their tenants the opportunity to own their own homes.	CCG
9.3	This pilot project was the inspiration for the new home ownership bill, which Senator Percy introduced in Congress only recently.	
10.1	The most dramatic success in Chicago has been Operation Breadbasket.	
10.2	Through Operation Breadbasket we have now achieved for the Negro community of Chicago more than twenty-two hundred new jobs with an income of approximately eighteen million dollars a year, new income to the Negro community. [<i>Applause</i>]	CCG
10.3	But not only have we gotten jobs through Operation Breadbasket in Chicago; there was another area through this economic program, and that was the development of financial institutions which were controlled by Negroes and which were sensitive to problems of economic deprivation of the Negro community.	CCG
10.4	The two banks in Chicago that were interested in helping Negro businessmen were largely unable to loan much because of limited assets.	
10.5	Hi-Lo, one of the chain stores in Chicago, agreed to maintain substantial accounts in the two banks, thus	

	increasing their ability to serve the needs of the Negro community.	
10.6	And I can say to you today that as a result of Operation Breadbasket in Chicago, both of these Negro-operated banks have now more than double their assets, and this has been done in less than a year by the work of Operation Breadbasket. [<i>applause</i>]	
11.1	In addition, the ministers learned that Negro scavengers had been deprived of significant accounts in the ghetto.	
11.2	Whites controlled even the garbage of Negroes.	
11.3	Consequently, the chain stores agreed to contract with Negro scavengers to service at least the stores in Negro areas.	CCG
11.4	Negro insect and rodent exterminators, as well as janitorial services, were likewise excluded from major contracts with chain stores.	
11.5	The chain stores also agreed to utilize these services.	CCG
11.6	It also became apparent that chain stores advertised only rarely in Negro-owned community newspapers.	
11.7	This area of neglect was also negotiated, giving community newspapers regular, substantial accounts.	CCG
11.8	And finally, the ministers found that Negro contractors, from painters to masons, from electricians to excavators, had also been forced to remain small by the monopolies of white contractors.	
11.9	Breadbasket negotiated agreements on new construction and rehabilitation work for the chain stores.	CCG
11.1	These several interrelated aspects of economic development, all based on the power of organized consumers, hold great possibilities for dealing with the problems of Negroes in other northern cities.	
11.11	The kinds of requests made by Breadbasket in Chicago can be made not only of chain stores, but of almost any major industry in any city in the country.	
12.1	And so Operation Breadbasket has a very simple program, but a powerful one.	
12.2	It simply says, "If you respect my dollar, you must respect my person."	
12.3	It simply says that we will no longer spend our money where we can not get substantial jobs. [<i>applause</i>]	
13.1	Cleveland, Ohio, a group of ministers have formed an Operation Breadbasket through our program there and have moved against a major dairy company.	
13.2	Their requests include jobs, advertising in Negro newspapers, and depositing funds in Negro financial institutions.	
13.3	This effort resulted in something marvelous.	
13.4	I went to Cleveland just last week to sign the agreement with Sealtest.	
13.5	We went to get the facts about their employment; we discovered that they had 442 employees and only forty-three were Negroes, yet the Negro population of Cleveland is thirty-five percent of the total population.	

13.6	They refused to give us all of the information that we requested, and we said in substance, "Mr. Sealtest, we're sorry. We aren't going to burn your store down. We aren't going to throw any bricks in the window. But we are going to put picket signs around and we are going to put leaflets out and we are going to our pulpits and tell them not to sell Sealtest products, and not to purchase Sealtest products."
14.1	We did that.
14.2	We went through the churches.
14.3	Reverend Dr. Hoover, who pastors the largest church in Cleveland, who's here today, and all of the ministers got together and got behind this program.
14.4	We went to every store in the ghetto and said, "You must take Sealtest products off of your counters. If not, we're going to boycott your whole store." (<i>That's right</i>)
14.5	A&P refused.
14.6	We put picket lines around A&P; they have a hundred and some stores in Cleveland, and we picketed A&P and closed down eighteen of them in one day.
14.7	Nobody went in A&P. [<i>applause</i>]
14.8	The next day Mr. A&P was calling on us, and Bob Brown, who is here on our board and who is a public relations man representing a number of firms, came in.
14.9	They called him in because he worked for A&P, also; and they didn't know he worked for us, too. [<i>laughter</i>]
14.1	Bob Brown sat down with A&P, and he said, they said, "Now, Mr. Brown, what would you advise us to do."
14.11	He said, "I would advise you to take Sealtest products off of all of your counters."
14.12	A&P agreed next day not only to take Sealtest products off of the counters in the ghetto, but off of the counters of every A&P store in Cleveland, and they said to Sealtest, "If you don't reach an agreement with SCLC and Operation Breadbasket, we will take Sealtest products off of every A&P store in the state of Ohio."
15.1	The next day [<i>applause</i>], the next day the Sealtest people were talking nice [<i>laughter</i>], they were very humble.
15.2	And I am proud to say that I went to Cleveland just last Tuesday, and I sat down with the Sealtest people and some seventy ministers from Cleveland, and we signed the agreement. CCG
15.3	This effort resulted in a number of jobs, which will bring almost five hundred thousand dollars of new income to the Negro community a year. [<i>applause</i>]
15.4	We also said to Sealtest, "The problem that we face is that the ghetto is a domestic colony that's constantly drained without being replenished. And you are always telling us to lift ourselves by our own bootstraps, and yet we are being robbed every day. Put something back in the ghetto."
15.5	So along with our demand for jobs, we said, "We also demand that you put money in the Negro savings and loan association and that you take ads, advertise, in the Cleveland <i>Call & Post</i> , the Negro newspaper."

15.6	So along with the new jobs, Sealtest has now deposited thousands of dollars in the Negro bank of Cleveland and has already started taking ads in the Negro newspaper in that city.	
15.7	This is the power of Operation Breadbasket. <i>[applause]</i>	
16.1	Now, for fear that you may feel that it's limited to Chicago and Cleveland, let me say to you that we've gotten even more than that.	
16.2	In Atlanta, Georgia, Breadbasket has been equally successful in the South.	
16.3	Here the emphasis has been divided between governmental employment and private industry.	
16.4	And while I do not have time to go into the details, I want to commend the men who have been working with it here: the Reverend Bennett, the Reverend Joe Boone, the Reverend J. C. Ward, Reverend Dorsey, Reverend Greer, and I could go on down the line, and they have stood up along with all of the other ministers.	CCG
16.5	But here is the story that's not printed in the newspapers in Atlanta: as a result of Operation Breadbasket, over the last three years, we have added about twenty-five million dollars of new income to the Negro community every year. <i>[applause]</i>	
17.1	Now as you know, Operation Breadbasket has now gone national in the sense that we had a national conference in Chicago and agreed to launch a nationwide program, which you will hear more about.	
18.1	Finally, SCLC has entered the field of housing.	CCG
18.2	Under the leadership of attorney James Robinson, we have already contracted to build 152 units of low-income housing with apartments for the elderly on a choice downtown Atlanta site under the sponsorship of Ebenezer Baptist Church.	CBC
18.3	This is the first project <i>[applause]</i> , this is the first project of a proposed southwide Housing Development Corporation which we hope to develop in conjunction with SCLC, and through this corporation we hope to build housing from Mississippi to North Carolina using Negro workmen, Negro architects, Negro attorneys, and Negro financial institutions throughout.	CBC
18.4	And it is our feeling that in the next two or three years, we can build right here in the South forty million dollars worth of new housing for Negroes, and with millions and millions of dollars in income coming to the Negro community. <i>[applause]</i>	
19.1	Now there are many other things that I could tell you, but time is passing.	
19.2	This, in short, is an account of SCLC's work over the last year.	CLG
19.3	It is a record of which we can all be proud.	CBC, CHG
20.1	With all the struggle and all the achievements, we must face the fact, however, that the Negro still lives in the basement of the Great Society.	CAS
20.2	He is still at the bottom, despite the few who have penetrated to slightly higher levels.	CAS

20.3	Even where the door has been forced partially open, mobility for the Negro is still sharply restricted.	
20.4	There is often no bottom at which to start, and when there is there's almost no room at the top.	
20.5	In consequence, Negroes are still impoverished aliens in an affluent society.	
20.6	They are too poor even to rise with the society, too impoverished by the ages to be able to ascend by using their own resources.	
20.7	And the Negro did not do this himself; it was done to him.	
20.8	For more than half of his American history, he was enslaved.	
20.9	Yet, he built the spanning bridges and the grand mansions, the sturdy docks and stout factories of the South.	
20.1	His unpaid labor made cotton "King" and established America as a significant nation in international commerce.	
20.11	Even after his release from chattel slavery, the nation grew over him, submerging him.	
20.12	It became the richest, most powerful society in the history of man, but it left the Negro far behind.	
21.1	And so we still have a long, long way to go before we reach the promised land of freedom.	CAS
21.2	Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice. (<i>Yes, That's right</i>)	
21.3	We still need some Paul Revere of conscience to alert every hamlet and every village of America that revolution is still at hand.	
21.4	Yes, we need a chart; we need a compass; indeed, we need some North Star to guide us into a future shrouded with impenetrable uncertainties.	
22.1	Now, in order to answer the question, "Where do we go from here?" which is our theme, we must first honestly recognize where we are now.	CAS, CCN, CFT
22.2	When the Constitution was written, a strange formula to determine taxes and representation declared that the Negro was sixty percent of a person.	
22.3	Today another curious formula seems to declare he is fifty percent of a person.	
22.4	Of the good things in life, the Negro has approximately one half those of whites.	
22.5	Of the bad things of life, he has twice those of whites.	
22.6	Thus, half of all Negroes live in substandard housing.	
22.7	And Negroes have half the income of whites.	
22.8	When we turn to the negative experiences of life, the Negro has a double share: There are twice as many unemployed; the rate of infant mortality among Negroes is double that of whites; and there are twice as many Negroes dying in Vietnam as whites in proportion to their size in the population. (<i>Yes</i>) [<i>applause</i>]	CCN
23.1	In other spheres, the figures are equally alarming.	

23.2	In elementary schools, Negroes lag one to three years behind whites, and their segregated schools (<i>Yeah</i>) receive substantially less money per student than the white schools. (<i>Those schools</i>)	CCN
23.3	One-twentieth as many Negroes as whites attend college.	CCN
23.4	Of employed Negroes, seventy-five percent hold menial jobs.	CCN
23.5	This is where we are.	CAS
24.1	Where do we go from here?	
24.2	First, we must massively assert our dignity and worth.	CCG
24.3	We must stand up amid a system that still oppresses us and develop an unassailable and majestic sense of values.	CCG
24.4	We must no longer be ashamed of being black. (<i>All right</i>)	CHG
24.5	The job of arousing manhood within a people that have been taught for so many centuries that they are nobody is not easy.	
25.1	Even semantics have conspired to make that which is black seem ugly and degrading. (<i>Yes</i>)	
25.2	In Roget's <i>Thesaurus</i> there are some 120 synonyms for blackness and at least sixty of them are offensive, such words as blot, soot, grim, devil, and foul.	
25.3	And there are some 134 synonyms for whiteness and all are favorable, expressed in such words as purity, cleanliness, chastity, and innocence.	
25.4	A white lie is better than a black lie. (<i>Yes</i>)	
25.5	The most degenerate member of a family is the "black sheep." (<i>Yes</i>)	
25.6	Ossie Davis has suggested that maybe the English language should be reconstructed so that teachers will not be forced to teach the Negro child sixty ways to despise himself, and thereby perpetuate his false sense of inferiority, and the white child 134 ways to adore himself, and thereby perpetuate his false sense of superiority. [<i>applause</i>]	
25.7	The tendency to ignore the Negro's contribution to American life and strip him of his personhood is as old as the earliest history books and as contemporary as the morning's newspaper. (<i>Yes</i>)	
26.1	To offset this cultural homicide, the Negro must rise up with an affirmation of his own Olympian manhood. (<i>Yes</i>)	
26.2	Any movement for the Negro's freedom that overlooks this necessity is only waiting to be buried. (<i>Yes</i>)	
26.3	As long as the mind is enslaved, the body can never be free. (<i>Yes</i>)	CAS
26.4	Psychological freedom, a firm sense of self-esteem, is the most powerful weapon against the long night of physical slavery.	
26.5	No Lincolnian Emancipation Proclamation, no Johnsonian civil rights bill can totally bring this kind of freedom.	
26.6	The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation.	CHG

26.7	And with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, "I am somebody. (<i>Oh yeah</i>) I am a person. I am a man with dignity and honor. (<i>Go ahead</i>) I have a rich and noble history, however painful and exploited that history has been. Yes, I was a slave through my foreparents (<i>That's right</i>), and now I'm not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave." (<i>Yes sir</i>)	CHG
26.8	Yes [<i>applause</i>], yes, we must stand up and say, "I'm black (<i>Yes sir</i>), but I'm black and beautiful." (<i>Yes</i>)	CHG
26.9	This [<i>applause</i>], this self-affirmation is the black man's need, made compelling (<i>All right</i>) by the white man's crimes against him. (<i>Yes</i>)	
27.1	Now another basic challenge is to discover how to organize our strength in to economic and political power.	CCN
27.2	Now no one can deny that the Negro is in dire need of this kind of legitimate power.	
27.3	Indeed, one of the great problems that the Negro confronts is his lack of power.	
27.4	From the old plantations of the South to the newer ghettos of the North, the Negro has been confined to a life of voicelessness (<i>That's true</i>) and powerlessness. (<i>So true</i>)	
27.5	Stripped of the right to make decisions concerning his life and destiny he has been subject to the authoritarian and sometimes whimsical decisions of the white power structure.	
27.6	The plantation and the ghetto were created by those who had power, both to confine those who had no power and to perpetuate their powerlessness.	
27.7	Now the problem of transforming the ghetto, therefore, is a problem of power, a confrontation between the forces of power demanding change and the forces of power dedicated to the preserving of the status quo.	
27.8	Now, power properly understood is nothing but the ability to achieve purpose.	CAS
27.9	It is the strength required to bring about social, political, and economic change.	
27.1	Walter Reuther defined power one day.	
27.11	He said, "Power is the ability of a labor union like UAW to make the most powerful corporation in the world, General Motors, say, 'Yes' when it wants to say 'No.' That's power." [<i>applause</i>]	
28.1	Now a lot of us are preachers, and all of us have our moral convictions and concerns, and so often we have problems with power.	
28.2	But there is nothing wrong with power if power is used correctly.	CAS
29.1	You see, what happened is that some of our philosophers got off base.	
29.2	And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites, polar opposites, so that love is identified with a resignation of power, and power with a denial of love.	

29.3	It was this misinterpretation that caused the philosopher Nietzsche, who was a philosopher of the will to power, to reject the Christian concept of love.	
29.4	It was this same misinterpretation which induced Christian theologians to reject Nietzsche's philosophy of the will to power in the name of the Christian idea of love.	
30.1	Now, we got to get this thing right.	
30.2	What is needed is a realization that power without love is reckless and abusive, and that love without power is sentimental and anemic. (<i>Yes</i>)	CAS
30.3	Power at its best [<i>applause</i>], power at its best is love (<i>Yes</i>) implementing the demands of justice, and justice at its best is love correcting everything that stands against love. (<i>Speak</i>)	
30.4	And this is what we must see as we move on.	
31.1	Now what has happened is that we've had it wrong and mixed up in our country, and this has led Negro Americans in the past to seek their goals through love and moral suasion devoid of power, and white Americans to seek their goals through power devoid of love and conscience.	
31.2	It is leading a few extremists today to advocate for Negroes the same destructive and conscienceless power that they have justly abhorred in whites.	
31.3	It is precisely this collision of immoral power with powerless morality which constitutes the major crisis of our times. (<i>Yes</i>)	
32.1	Now we must develop progress, or rather, a program—and I can't stay on this long—that will drive the nation to a guaranteed annual income.	
32.2	Now, early in the century this proposal would have been greeted with ridicule and denunciation as destructive of initiative and responsibility.	
32.3	At that time economic status was considered the measure of the individual's abilities and talents.	
32.4	And in the thinking of that day, the absence of worldly goods indicated a want of industrious habits and moral fiber.	
32.5	We've come a long way in our understanding of human motivation and of the blind operation of our economic system.	
32.6	Now we realize that dislocations in the market operation of our economy and the prevalence of discrimination thrust people into idleness and bind them in constant or frequent unemployment against their will.	
32.7	The poor are less often dismissed, I hope, from our conscience today by being branded as inferior and incompetent.	
32.8	We also know that no matter how dynamically the economy develops and expands, it does not eliminate all poverty.	
33.1	The problem indicates that our emphasis must be twofold: We must create full employment, or we must create incomes.	CCN
33.2	People must be made consumers by one method or the other.	

33.3	Once they are placed in this position, we need to be concerned that the potential of the individual is not wasted.	
33.4	New forms of work that enhance the social good will have to be devised for those for whom traditional jobs are not available.	
33.5	In 1879 Henry George anticipated this state of affairs when he wrote in <i>Progress and Poverty</i> : The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature and elevates thought, is not done to secure a living. It is not the work of slaves driven to their tasks either by the, that of a taskmaster or by animal necessities. It is the work of men who somehow find a form of work that brings a security for its own sake and a state of society where want is abolished.	
33.6	Work of this sort could be enormously increased, and we are likely to find that the problem of housing, education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished.	
33.7	The poor, transformed into purchasers, will do a great deal on their own to alter housing decay.	
33.8	Negroes, who have a double disability, will have a greater effect on discrimination when they have the additional weapon of cash to use in their struggle.	
34.1	Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security.	
34.2	The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the assurance that his income is stable and certain, and when he knows that he has the means to seek self-improvement.	
34.3	Personal conflicts between husband, wife, and children will diminish when the unjust measurement of human worth on a scale of dollars is eliminated.	
35.1	Now, our country can do this.	
35.2	John Kenneth Galbraith said that a guaranteed annual income could be done for about twenty billion dollars a year.	
35.3	And I say to you today, that if our nation can spend thirty-five billion dollars a year to fight an unjust, evil war in Vietnam, and twenty billion dollars to put a man on the moon, it can spend billions of dollars to put God's children on their own two feet right here on earth. [applause]	CPN
36.1	Now, let me rush on to say we must reaffirm our commitment to nonviolence.	
36.2	And I want to stress this.	
36.3	The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots.	CAS
36.4	Now, yesterday, I tried to analyze the riots and deal with the causes for them.	
36.5	Today I want to give the other side.	
36.6	There is something painfully sad about a riot.	

36.7	One sees screaming youngsters and angry adults fighting hopelessly and aimlessly against impossible odds. (<i>Yeah</i>)	CEY
36.8	And deep down within them, you perceive a desire for self-destruction, a kind of suicidal longing. (<i>Yes</i>)	CEY
37.1	Occasionally, Negroes contend that the 1965 Watts riot and the other riots in various cities represented effective civil rights action.	
37.2	But those who express this view always end up with stumbling words when asked what concrete gains have been won as a result.	
37.3	At best, the riots have produced a little additional anti-poverty money allotted by frightened government officials and a few water sprinklers to cool the children of the ghettos.	CAS
37.4	It is something like improving the food in the prison while the people remain securely incarcerated behind bars. (<i>That's right</i>)	
37.5	Nowhere have the riots won any concrete improvement such as have the organized protest demonstrations.	CCN
38.1	And when one tries to pin down advocates of violence as to what acts would be effective, the answers are blatantly illogical.	
38.2	Sometimes they talk of overthrowing racist state and local governments and they talk about guerrilla warfare.	
38.3	They fail to see that no internal revolution has ever succeeded in overthrowing a government by violence unless the government had already lost the allegiance and effective control of its armed forces.	CFT
38.4	Anyone in his right mind knows that this will not happen in the United States.	
38.5	In a violent racial situation, the power structure has the local police, the state troopers, the National Guard, and finally, the army to call on, all of which are predominantly white. (<i>Yes</i>)	
38.6	Furthermore, few, if any, violent revolutions have been successful unless the violent minority had the sympathy and support of the non-resisting majority.	CFT
38.7	Castro may have had only a few Cubans actually fighting with him and up in the hills (<i>Yes</i>), but he would have never overthrown the Batista regime unless he had had the sympathy of the vast majority of Cuban people.	
38.8	It is perfectly clear that a violent revolution on the part of American blacks would find no sympathy and support from the white population and very little from the majority of the Negroes themselves.	CCN
39.1	This is no time for romantic illusions and empty philosophical debates about freedom.	
39.2	This is a time for action. (<i>All right</i>)	CPN
39.3	What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American life as quickly as possible.	CCN
39.4	So far, this has only been offered by the nonviolent movement.	CPN

39.5	Without recognizing this we will end up with solutions that don't solve, answers that don't answer, and explanations that don't explain. [<i>applause</i>]	CAS, CCN
40.1	And so I say to you today that I still stand by nonviolence. (<i>Yes</i>)	CAS
40.2	And I am still convinced [<i>applause</i>], and I'm still convinced that it is the most potent weapon available to the Negro in his struggle for justice in this country.	CAS, CCN
41.1	And the other thing is, I'm concerned about a better world.	
41.2	I'm concerned about justice; I'm concerned about brotherhood; I'm concerned about truth. (<i>That's right</i>)	CSP
41.3	And when one is concerned about that, he can never advocate violence.	CAS
41.4	For through violence you may murder a murderer, but you can't murder murder. (<i>Yes</i>)	CPN
41.5	Through violence you may murder a liar, but you can't establish truth. (<i>That's right</i>)	CPN
41.6	Through violence you may murder a hater, but you can't murder hate through violence. (<i>All right, That's right</i>)	CPN
41.7	Darkness cannot put out darkness; only light can do that. [<i>applause</i>]	CPN
42.1	And I say to you, I have also decided to stick with love, for I know that love is ultimately the only answer to mankind's problems. (<i>Yes</i>)	CPN
42.2	And I'm going to talk about it everywhere I go.	
42.3	I know it isn't popular to talk about it in some circles today. (<i>No</i>)	
42.4	And I'm not talking about emotional bosh when I talk about love; I'm talking about a strong, demanding love. (<i>Yes</i>)	
42.5	For I have seen too much hate. (<i>Yes</i>)	
42.6	I've seen too much hate on the faces of sheriffs in the South. (<i>Yeah</i>)	
42.7	I've seen hate on the faces of too many Klansmen and too many White Citizens Councilors in the South to want to hate, myself, because every time I see it, I know that it does something to their faces and their personalities, and I say to myself that hate is too great a burden to bear. (<i>Yes, That's right</i>)	
42.8	I have decided to love. [<i>applause</i>]	CAS
42.9	If you are seeking the highest good, I think you can find it through love.	CPN
42.1	And the beautiful thing is that we aren't moving wrong when we do it, because John was right, God is love. (<i>Yes</i>)	
42.11	He who hates does not know God, but he who loves has the key that unlocks the door to the meaning of ultimate reality.	
43.1	And so I say to you today, my friends, that you may be able to speak with the tongues of men and angels (<i>All right</i>); you may have the eloquence of articulate speech; but if you have not love, it means nothing. (<i>That's right</i>)	

43.2	Yes, you may have the gift of prophecy; you may have the gift of scientific prediction (<i>Yes sir</i>) and understand the behavior of molecules (<i>All right</i>); you may break into the storehouse of nature (<i>Yes sir</i>) and bring forth many new insights; yes, you may ascend to the heights of academic achievement (<i>Yes sir</i>) so that you have all knowledge (<i>Yes sir, Yes</i>); and you may boast of your great institutions of learning and the boundless extent of your degrees; but if you have not love, all of these mean absolutely nothing. (<i>Yes</i>)	
43.3	You may even give your goods to feed the poor (<i>Yes sir</i>); you may bestow great gifts to charity (<i>Speak</i>); and you may tower high in philanthropy; but if you have not love, your charity means nothing. (<i>Yes sir</i>)	
43.4	You may even give your body to be burned and die the death of a martyr, and your spilt blood may be a symbol of honor for generations yet unborn, and thousands may praise you as one of history's greatest heroes; but if you have not love (<i>Yes, All right</i>), your blood was spilt in vain.	
43.5	What I'm trying to get you to see this morning is that a man may be self-centered in his self-denial and self-righteous in his self-sacrifice.	CAS, CCN
43.6	His generosity may feed his ego, and his piety may feed his pride. (<i>Speak</i>)	CAS, CCN
43.7	So without love, benevolence becomes egotism, and martyrdom becomes spiritual pride.	CAS, CCN
44.1	I want to say to you as I move to my conclusion, as we talk about "Where do we go from here?" that we must honestly face the fact that the movement must address itself to the question of restructuring the whole of American society. (<i>Yes</i>)	CSP
44.2	There are forty million poor people here, and one day we must ask the question, "Why are there forty million poor people in America?"	CAS, CCN
44.3	And when you begin to ask that question, you are raising a question about the economic system, about a broader distribution of wealth.	
44.4	When you ask that question, you begin to question the capitalistic economy. (<i>Yes</i>)	
44.5	And I'm simply saying that more and more, we've got to begin to ask questions about the whole society.	CSP
44.6	We are called upon to help the discouraged beggars in life's marketplace. (<i>Yes</i>)	CSP
44.7	But one day we must come to see that an edifice which produces beggars needs restructuring. (<i>All right</i>)	CAS, CCN
44.8	It means that questions must be raised.	CAS, CCN
44.9	And you see, my friends, when you deal with this you begin to ask the question, "Who owns the oil?" (<i>Yes</i>)	
44.1	You begin to ask the question, "Who owns the iron ore?" (<i>Yes</i>)	
44.11	You begin to ask the question, "Why is it that people have to pay water bills in a world that's two-thirds water?" (<i>All right</i>)	
44.12	These are words that must be said. (<i>All right</i>)	

45.1	Now, don't think you have me in a bind today.	
45.2	I'm not talking about communism.	
45.3	What I'm talking about is far beyond communism. (<i>Yeah</i>)	
45.4	My inspiration didn't come from Karl Marx (<i>Speak</i>); my inspiration didn't come from Engels; my inspiration didn't come from Trotsky; my inspiration didn't come from Lenin.	
45.5	Yes, I read <i>Communist Manifesto</i> and <i>Das Kapital</i> a long time ago (<i>Well</i>), and I saw that maybe Marx didn't follow Hegel enough. (<i>All right</i>)	
45.6	He took his dialectics, but he left out his idealism and his spiritualism.	
45.7	And he went over to a German philosopher by the name of Feuerbach, and took his materialism and made it into a system that he called "dialectical materialism." (<i>Speak</i>)	
45.8	I have to reject that.	
46.1	What I'm saying to you this morning is communism forgets that life is individual. (<i>Yes</i>)	
46.2	Capitalism forgets that life is social. (<i>Yes, Go ahead</i>)	
46.3	And the kingdom of brotherhood is found neither in the thesis of communism nor the antithesis of capitalism, but in a higher synthesis. (<i>Speak</i>) [<i>applause</i>]	
46.4	It is found in a higher synthesis (<i>Come on</i>) that combines the truths of both. (<i>Yes</i>)	CAS, CCN
46.5	Now, when I say questioning the whole society, it means ultimately coming to see that the problem of racism, the problem of economic exploitation, and the problem of war are all tied together. (<i>All right</i>)	CAS, CCN
46.6	These are the triple evils that are interrelated.	
47.1	And if you will let me be a preacher just a little bit. (<i>Speak</i>)	
47.2	One day [<i>applause</i>], one night, a juror came to Jesus (<i>Yes sir</i>) and he wanted to know what he could do to be saved. (<i>Yeah</i>)	
47.3	Jesus didn't get bogged down on the kind of isolated approach of what you shouldn't do.	
47.4	Jesus didn't say, "Now Nicodemus, you must stop lying." (<i>Oh yeah</i>)	
47.5	He didn't say, "Nicodemus, now you must not commit adultery."	
47.6	He didn't say, "Now Nicodemus, you must stop cheating if you are doing that."	
47.7	He didn't say, "Nicodemus, you must stop drinking liquor if you are doing that excessively."	
47.8	He said something altogether different, because Jesus realized something basic (<i>Yes</i>): that if a man will lie, he will steal. (<i>Yes</i>)	
47.9	And if a man will steal, he will kill. (<i>Yes</i>)	
47.1	So instead of just getting bogged down on one thing, Jesus looked at him and said, "Nicodemus, you must be born again." [<i>applause</i>]	
48.1	In other words, "Your whole structure (<i>Yes</i>) must be changed." [<i>applause</i>]	CAS, CCN
48.2	A nation that will keep people in slavery for 244 years will "thingify" them and make them things. (<i>Speak</i>)	

48.3	And therefore, they will exploit them and poor people generally economically. (<i>Yes</i>)	
48.4	And a nation that will exploit economically will have to have foreign investments and everything else, and it will have to use its military might to protect them.	
48.5	All of these problems are tied together. (<i>Yes</i>) [<i>applause</i>]	
49.1	What I'm saying today is that we must go from this convention and say, "America, you must be born again!" [<i>applause</i>] (<i>Oh yes</i>)	
49.2	And so, I conclude by saying today that we have a task, and let us go out with a divine dissatisfaction. (<i>Yes</i>)	CAS, CCN
49.3	Let us be dissatisfied until America will no longer have a high blood pressure of creeds and an anemia of deeds. (<i>All right</i>)	CPN
49.4	Let us be dissatisfied (<i>Yes</i>) until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice. (<i>Yes sir</i>)	CPN
49.5	Let us be dissatisfied (<i>Yes</i>) until those who live on the outskirts of hope are brought into the metropolis of daily security.	CPN
49.6	Let us be dissatisfied (<i>Yes</i>) until slums are cast into the junk heaps of history (<i>Yes</i>), and every family will live in a decent, sanitary home.	CPN
49.7	Let us be dissatisfied (<i>Yes</i>) until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.	CPN
49.8	Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.	CPN
49.9	Let us be dissatisfied (<i>All right</i>) until men and women, however black they may be, will be judged on the basis of the content of their character, not on the basis of the color of their skin. (<i>Yeah</i>)	CPN
49.1	Let us be dissatisfied. [<i>applause</i>]	CPN
49.11	Let us be dissatisfied (<i>Well</i>) until every state capitol (<i>Yes</i>) will be housed by a governor who will do justly, who will love mercy, and who will walk humbly with his God.	CPN
49.12	Let us be dissatisfied [<i>applause</i>] until from every city hall, justice will roll down like waters, and righteousness like a mighty stream. (<i>Yes</i>)	CPN
49.13	Let us be dissatisfied (<i>Yes</i>) until that day when the lion and the lamb shall lie down together (<i>Yes</i>), and every man will sit under his own vine and fig tree, and none shall be afraid.	CPN
49.14	Let us be dissatisfied (<i>Yes</i>), and men will recognize that out of one blood (<i>Yes</i>) God made all men to dwell upon the face of the earth. (<i>Speak sir</i>)	CPN
49.15	Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power. [<i>applause</i>]	CPN
50.1	And I must confess, my friends (<i>Yes sir</i>), that the road ahead will not always be smooth. (<i>Yes</i>)	
50.2	There will still be rocky places of frustration (<i>Yes</i>) and meandering points of bewilderment.	CEY

50.3	There will be inevitable setbacks here and there. (<i>Yes</i>)	
50.4	And there will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. (<i>Well</i>)	
50.5	Our dreams will sometimes be shattered and our ethereal hopes blasted. (<i>Yes</i>)	
50.6	We may again, with tear-drenched eyes, have to stand before the bier of some courageous civil rights worker whose life will be snuffed out by the dastardly acts of bloodthirsty mobs. (<i>Well</i>)	
50.7	But difficult and painful as it is (<i>Well</i>), we must walk on in the days ahead with an audacious faith in the future. (<i>Well</i>)	CFT
50.8	And as we continue our charted course, we may gain consolation from the words so nobly left by that great black bard, who was also a great freedom fighter of yesterday, James Weldon Johnson (<i>Yes</i>): Stony the road we trod (<i>Yes</i>), Bitter the chastening rod Felt in the days When hope unborn had died. (<i>Yes</i>) Yet with a steady beat, Have not our weary feet Come to the place For which our fathers sighed? We have come over a way That with tears has been watered. (<i>Well</i>) We have come treading our paths Through the blood of the slaughtered. Out from the gloomy past, Till now we stand at last (<i>Yes</i>) Where the bright gleam Of our bright star is cast.	
51.1	Let this affirmation be our ringing cry. (<i>Well</i>)	
51.2	It will give us the courage to face the uncertainties of the future.	
51.3	It will give our tired feet new strength as we continue our forward stride toward the city of freedom. (<i>Yes</i>)	
51.4	When our days become dreary with low-hovering clouds of despair (<i>Well</i>), and when our nights become darker than a thousand midnights (<i>Well</i>), let us remember (<i>Yes</i>) that there is a creative force in this universe working to pull down the gigantic mountains of evil (<i>Well</i>), a power that is able to make a way out of no way (<i>Yes</i>) and transform dark yesterdays into bright tomorrows. (<i>Speak</i>)	
52.1	Let us realize that the arc of the moral universe is long, but it bends toward justice.	CPN
52.2	Let us realize that William Cullen Bryant is right: "Truth, crushed to earth, will rise again."	
52.3	Let us go out realizing that the Bible is right: "Be not deceived. God is not mocked. (<i>Oh yeah</i>) Whatsoever a man soweth (<i>Yes</i>), that (<i>Yes</i>) shall he also reap."	CAS, CCN
52.4	This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow, with a cosmic past tense, "We have overcome! (<i>Yes</i>) We have overcome! Deep in my heart, I <i>did</i> believe (<i>Yes</i>) we would overcome." [<i>applause</i>]	CPN

19670827_ Why Jesus Called A Man A Fool		
Para/Sent	Transcription	Code
1.1	To my good friend Doctor Wells, to the officers and members of Mount Pisgah Missionary Baptist Church, my Christian brothers and sisters, I can assure you that it would take me the rest of my days to live up to that eloquent, beautiful introduction just made by this charming member of your congregation.	
1.2	It makes me feel very humble.	
1.3	And such encouraging words give me renewed courage and vigor to carry on in the struggle for freedom and human dignity.	CSP
1.4	I'm deeply grateful to your esteemed pastor for extending the invitation for me to be with you.	
1.5	And I'm grateful to him for the support that he has given me in my humble efforts.	
1.6	You know, I learned a long time ago that you can't make it by yourself in this world.	CAS
1.7	You need friends; you need somebody to pat you on the back; you need somebody to give you consolation in the darkest hours.	CAS
1.8	And I'm so grateful to all of the friends in the city of Chicago and to the many ministers of the gospel who have given me that kind of support and encouragement.	
2.1	As you know, we are involved in a difficult struggle.	
2.2	It was about a hundred and four years ago that Abraham Lincoln signed the Emancipation Proclamation, freeing the Negro from the bondage of physical slavery.	
2.3	And yet we stand here one hundred and four years later, and the Negro still isn't free.	CAS, CCN
2.4	One hundred and four years later, we still have states like Mississippi and Alabama where Negroes are lynched at whim and murdered at will.	CPN
2.5	One hundred and four years later, we must face the tragic fact that the vast majority of Negroes in our country find themselves perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	CPN
2.6	One hundred and four years later, fifty percent of the Negro families of our country are forced to live in substandard housing conditions, most of whom do not have wall-to-wall carpets; many of them are forced to live with wall-to-wall rats and roaches.	CPN
2.7	One hundred and four years later, we find ourselves in a situation where even though we live in a nation founded on the principle that all men are created equal, men are still arguing over whether the color of a man's skin determines the content of his character.	CCN
2.8	Now this tells us that we have a long, long way to go.	CPN
3.1	And I'm going to still need your prayer, I'm going to still need your support.	
3.2	Because the period that we face now is more difficult than any we've faced in the past.	

3.3	But this morning I did not come to Mount Pisgah to give a civil rights address; I have to do a lot of that; I have to make numerous civil rights speeches	
3.4	But before I was a civil rights leader, I was a preacher of the gospel.	
3.5	This was my first calling and it still remains my greatest commitment.	CAS, CSP
3.6	You know, actually all that I do in civil rights I do because I consider it a part of my ministry.	CAS, CSP
3.7	I have no other ambitions in life but to achieve excellence in the Christian ministry.	CAS, CSP
3.8	I don't plan to run for any political office.	CAS, CSP
3.9	I don't plan to do anything but remain a preacher.	CAS, CSP
4.1	And what I'm doing in this struggle, along with many others, grows out of my feeling that the preacher must be concerned about the whole man.	CHG
4.2	Not merely his soul, but his body.	CHG
4.3	It's all right to talk about heaven.	
4.4	I talk about it because I believe firmly in immortality.	
4.5	But you've got to talk about the earth.	
4.6	It's all right to talk about long white robes over yonder, but I want a suit and some shoes to wear down here.	
4.7	It's all right to talk about the streets flowing with milk and honey in heaven, but I want some food to eat down here.	
4.8	It's even all right to talk about the new Jerusalem.	
4.9	But one day we must begin to talk about the new Chicago, the new Atlanta, the new New York, the new America.	CPN
5.1	And any religion that professes to be concerned about the souls of men (<i>Well</i>) and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul (<i>Yes</i>) and the city governments that may damn the soul—is a dry, dead, do-nothing religion (<i>Yes, Amen</i>) in need of new blood.	CCN
5.2	And so I come to you this morning, to talk about some of the great insights from the scripture in general, and from the New Testament in particular.	
5.3	I want to use as a subject from which to preach: "Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
5.4	"Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
6.1	I want to share with you a dramatic little story from the gospel as recorded by Saint Luke.	
6.2	It is a story of a man who by all standards (<i>Yes, Speak, doc, speak</i>) of measurement would be considered a highly successful man. (<i>Yes</i>)	
6.3	And yet Jesus called him a fool. (<i>Yes</i>)	
6.4	If you will read that parable, you will discover that the central character in the drama is a certain rich man. (<i>Yes</i>)	
6.5	This man was so rich that his farm yielded tremendous crops. (<i>Yes</i>)	
6.6	In fact, the crops were so great that he didn't know what to do.	
6.7	It occurred to him that he had only one alternative and that was to build some new and bigger barns so he could store	

	all of his crops. (Yes)	
6.8	And then as he thought about this, he said, "Then I'm going to do something after I build my new and bigger barns."	
6.9	He said, "I'm going to store my goods and my fruit there, and then I'm going to say to my soul, 'Soul, thou hast much goods, laid up for many years. Take thine ease, eat, drink, and be merry.'" (Yes)	
6.1	That brother thought that was the end of life. (All right)	
7.1	But the parable doesn't end with that man making his statement. (My Lord)	
7.2	It ends by saying that God said to him, (Yes) "Thou fool. (Yes) Not next year, not next week, not tomorrow, but this night, (Yes) thy soul is required of thee." (Yes)	
8.1	And so it was at the height of his prosperity he died.	
8.2	Look at that parable. (Yes)	CAS
8.3	Think about it. (Yes)	CAS
8.4	Think of this man: If he lived in Chicago today, he would be considered "a big shot." (My Lord)	
8.5	And he would abound with all of the social prestige and all of the community influence that could be afforded. (Yes)	
8.6	Most people would look up to him because he would have that something called money. (Yes)	
8.7	And yet a Galilean peasant had the audacity to call that man a fool. (Yes)	
9.1	Now Jesus didn't call the man a fool because he made his money in a dishonest fashion.	
9.2	There is nothing in that parable to indicate that this man was dishonest and that he made his money through conniving and exploitative methods.	
9.3	In fact, it seems to reveal that he had a medium of humanity and that he was a very industrious man.	
9.4	He was a thrifty man, apparently a pretty hard worker.	
9.5	So Jesus didn't call him a fool because he got his money through dishonest means.	
10.1	And there is nothing here to indicate that Jesus called this man a fool because he was rich.	
10.2	Jesus never made a universal indictment against all wealth.	
10.3	It's true that one day a rich young ruler came to him raising some questions about eternal life and Jesus said to him, "Sell all."	
10.4	But in that case Jesus was prescribing individual surgery and not setting forth a universal diagnosis.	CAS
10.5	You know, Jesus told another parable about a man who was very rich by the name of Dives, and Dives ended up going to hell.	
10.6	There was nothing indicating that Dives went to hell because he was rich.	
10.7	In fact, when Dives got in hell, he had a conversation with a man in heaven; and on the other end of that long distance call between hell and heaven was Abraham in heaven.	
10.8	Now if you go back to the Old Testament, you will discover that Abraham was a real rich man.	

10.9	It wasn't a millionaire in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multi-millionaire in heaven.	
10.1	So that Jesus did not call this man a fool because he was rich.	
11.1	I'd like for you to look at this parable with me and try to decipher the real reason that Jesus called this man a fool.	CAS
11.2	Number one, Jesus called this man a fool because he allowed the means by which he lived to outdistance the ends for which he lived. <i>(Yes)</i>	CPN
11.3	You see, each of us lives in two realms, the within and the without. <i>(Yeah)</i>	
11.4	Now the within of our lives is that realm of spiritual ends expressed in art, literature, religion, and morality.	
11.5	The without of our lives is that complex of devices, of mechanisms and instrumentalities by means of which we live.	
11.6	The house we live in—that's a part of the means by which we live.	
11.7	The car we drive, the clothes we wear, the money that we are able to accumulate—in short, the physical stuff that's necessary for us to exist. <i>(My Lord)</i>	
12.1	Now the problem is that we must always keep a line of demarcation between the two. <i>(My Lord)</i>	CPN
12.2	This man was a fool because he didn't do that. <i>(Yes)</i>	
13.1	The other day in Atlanta, the wife of a man had an automobile accident.	
13.2	He received a call that the accident had taken place on the expressway.	
13.3	The first question he asked when he received the call: "How much damage did it do to my Cadillac?"	
13.4	He never asked how his wife was doing.	
13.5	Now that man was a fool, because he had allowed an automobile to become more significant than a person.	
13.6	He wasn't a fool because he had a Cadillac, he was a fool because he worshiped his Cadillac.	
13.7	He allowed his automobile to become more important than God.	
14.1	Somehow in life we must know that we must seek first the kingdom of God, and then all of those other things—clothes, houses, cars—will be added unto us.	
14.2	But the problem is all too many people fail to put first things first.	
14.3	They don't keep a sharp line of demarcation between the things of life and the ends of life.	
15.1	And so this man was a fool because he allowed the means by which he lived to outdistance the ends for which he lived.	
15.2	He was a fool because he maximized the minimum and minimized the maximum.	
15.3	This man was a fool because he allowed his technology to outdistance his theology.	
15.4	This man was a fool because he allowed his mentality to outrun his morality.	

15.5	Somehow he became so involved in the means by which he lived that he couldn't deal with the way to eternal matters.
15.6	He didn't make contributions to civil rights. <i>(Yes)</i>
15.7	He looked at suffering humanity and wasn't concerned about it. <i>(Yeah)</i>
16.1	He may have had great books in his library, but he never read them.
16.2	He may have had recordings of great music of the ages, but he never listened to it.
16.3	He probably gave his wife mink coats, a convertible automobile, but he didn't give her what she needed most, love and affection. <i>(Yes)</i>
16.4	He probably provided bread for his children, but he didn't give them any attention; he didn't really love them.
16.5	Somehow he looked up at the beauty of the stars, but he wasn't moved by them.
16.6	He had heard the glad tidings of philosophy and poetry, but he really didn't read it or comprehend it, or want to comprehend it.
16.7	And so this man justly deserved his title.
16.8	He was an eternal fool. <i>(Yes)</i>
16.9	He allowed the means by which he lived to outdistance the ends for which he lived. <i>(Yes)</i>
17.1	Now number two, this man was a fool because he failed to realize his dependence on others. <i>(Yes)</i>
17.2	Now if you read that parable in the book of Luke, you will discover that this man utters about sixty words.
17.3	And do you know in sixty words he said "I" and "my" more than fifteen times? <i>(My Lord)</i>
17.4	This man was a fool because he said "I" and "my" so much until he lost the capacity to say "we" and "our." <i>(Yes)</i>
17.5	He failed to realize that he couldn't do anything by himself.
17.6	This man talked like he could build the barns by himself, like he could till the soil by himself.
17.7	And he failed to realize that wealth is always a result of the commonwealth.
18.1	Maybe you haven't ever thought about it, but you can't leave home in the morning without being dependent on most of the world.
18.2	You get up in the morning, and you go to the bathroom and you reach over for a sponge, and that's even given to you by a Pacific Islander.
18.3	You reach over for a towel, and that's given to you by a Turk.
18.4	You reach down to pick up your soap, and that's given to you by a Frenchman.
18.5	Then after dressing, you rush to the kitchen and you decide this morning that you want to drink a little coffee; that's poured in your cup by a South American.
18.6	Or maybe this morning you prefer tea; that's poured in your cup by a Chinese.
18.7	Or maybe you want cocoa this morning; that's poured in your cup by a West African.

18.8	Then you reach over to get your toast, and that's given to you at the hands of an English-speaking farmer, not to mention the baker.	
18.9	Before you finish eating breakfast in the morning you are dependent on more than half of the world.	CAS
19.1	And oh my friends, I don't want you to forget it.	
19.2	No matter where you are today, somebody helped you to get there. <i>(Yes)</i>	CAS
19.3	It may have been an ordinary person, doing an ordinary job in an extraordinary way.	
19.4	Some few are able to get some education; you didn't get it by yourself.	
19.5	Don't forget those who helped you come over.	
20.1	There is a magnificent lady, with all of the beauty of blackness and black culture by the name of Marian Anderson that you've heard about and read about and some of you have seen.	
20.2	She started out as a little girl singing in the choir of the Union Baptist Church in Philadelphia, Pennsylvania.	
20.3	And then came that glad day when she made it.	
20.4	And she stood in Carnegie Hall, with the Philharmonic Orchestra in the background in New York, singing with the beauty that is matchless.	
20.5	Then she came to the end of that concert, singing "Ave Maria" as nobody else can sing it.	
20.6	And they called her back and back and back and back again, and she finally ended by singing, "Nobody knows De Trouble I Seen."	
20.7	And her mother was sitting out in the audience, and she started crying; tears were flowing down her cheeks.	
20.8	And the person next to her said, "Mrs. Anderson, why are you crying? Your daughter is scoring tonight. The critics tomorrow will be lavishing their praise on her. Why are you crying?"	
21.1	And Mrs. Anderson looked over with tears still flowing and said, "I'm not crying because I'm sad, I'm crying for joy."	
21.2	She went on to say, "You may not remember; you wouldn't know. But I remember when Marian was growing up, and I was working in a kitchen till my hands were all but parched, my eyebrows all but scalded. I was working there to make it possible for my daughter to get an education. And I remember one day Marian came to me and said, 'Mother, I don't want to see you having to work like this.' And I looked down and said, 'Honey, I don't mind it. I'm doing it for you and I expect great things of you.'"	
22.1	And finally one day somebody asked Marian Anderson in later years, "Miss Anderson, what has been the happiest moment of your life? Was it the moment that you had your debut in Carnegie Hall in New York?"	
22.2	She said, "No, that wasn't it."	
22.3	"Was it the moment you stood before the kings and queens of Europe?"	
22.4	"No, that wasn't it."	

22.5	"Well, Miss Anderson, was it the moment that Sibelius of Finland declared that his roof was too low for such a voice?"	
22.6	"No, that wasn't it."	
22.7	"Miss Anderson, was it the moment that Toscanini said that a voice like yours comes only once in a century?"	
22.8	"No, that wasn't it."	
22.9	"What was it then, Miss Anderson?"	
22.1	And she looked up and said quietly, "The happiest moment in my life was the moment that I could say, 'Mother, you can stop working now.'"	
22.11	Marian Anderson realized that she was where she was because somebody helped her to get there.	
23.1	In a larger sense we've got to see this in our world today.	CCN, CAS
23.2	Our white brothers must see this; they haven't seen it up to now.	
23.3	The great problem facing our nation today in the area of race is that it is the black man who to a large extent produced the wealth of this nation. (<i>All right</i>)	CCN, CAS
23.4	And the nation doesn't have sense enough to share its wealth and its power with the very people who made it so. (<i>All right</i>)	
23.5	And I know what I'm talking about this morning. (<i>Yes, sir</i>)	
23.6	The black man made America wealthy. (<i>Yes, sir</i>)	
24.1	We've been here—that's why I tell you right now, I'm not going anywhere.	
24.2	They can talk, these groups, some people talking about a separate state, or go back to Africa.	
24.3	I love Africa, it's our ancestral home.	
24.4	But I don't know about you.	
24.5	My grandfather and my great-grandfather did too much to build this nation for me to be talking about getting away from it. [<i>applause</i>]	CAS
24.6	Before the Pilgrim fathers landed at Plymouth in 1620, we were here. (<i>Oh yeah</i>)	
24.7	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. (<i>All right</i>)	
24.8	Before the beautiful words of the "Star Spangled Banner" were written, we were here. (<i>Yeah</i>)	
24.9	For more than two centuries, our forebearers labored here without wages.	
24.1	They made cotton king.	
24.11	With their hands and with their backs and with their labor, they built the sturdy docks, the stout factories, the impressive mansions of the South. (<i>My Lord</i>)	
25.1	Now this nation is telling us that we can't build.	
25.2	Negroes are excluded almost absolutely from the building trades.	
25.3	It's lily white.	
25.4	Why?	
25.5	Because these jobs pay six, seven, eight, nine and ten dollars an hour, and they don't want Negroes to have it.	

	[applause]	
25.6	And I feel that if something doesn't happen soon, and something massive, the same indictment will come to America—"Thou fool!"	CPN, CFT
26.1	That man said he didn't know what to do with his goods, he had so many.	
26.2	Oh, I wish I could have advised him. (<i>My Lord</i>)	
26.3	A lot of places to go, and there were a lot of things that could be done.	
26.4	There were hungry stomachs that needed to be filled; there were empty pockets that needed access to money.	
26.5	America today, my friends, is also rich in goods. (<i>My Lord</i>)	
26.6	We have our barns, and every day our rich nation is building new and larger and greater barns.	
26.7	You know, we spend millions of dollars a day to store surplus food.	
26.8	But I want to say to America, "I know where you can store that food free of charge: (<i>Yes</i>) in the wrinkled stomachs of the millions of God's children in Asia and Africa and South America and in our own nation who go to bed hungry tonight." (<i>Yes</i>)	CCN
27.1	There are a lot of fools around. (<i>Lord help him</i>)	
27.2	Because they fail to realize their dependence on others.	
28.1	Finally, this man was a fool because he failed to realize his dependence on God. (<i>Yeah</i>)	
28.2	Do you know that man talked like he regulated the seasons?	
28.3	That man talked like he gave the rain to grapple with the fertility of the soil. (<i>Yes</i>)	
28.4	That man talked like he provided the dew.	
28.5	He was a fool because he ended up acting like he was the Creator, (<i>Yes</i>) instead of a creature. (<i>Amen</i>)	
29.1	And this man-centered foolishness is still alive today.	
29.2	In fact, it has gotten to the point today that some are even saying that God is dead.	
29.3	The thing that bothers me about it is that they didn't give me full information, because at least I would have wanted to attend God's funeral.	
29.4	And today I want to ask, who was the coroner that pronounced him dead?	
29.5	I want to raise a question, how long had he been sick?	
29.6	I want to know whether he had a heart attack or died of chronic cancer.	
29.7	These questions haven't been answered for me, and I'm going on believing and knowing that God is alive.	
29.8	You see, as long as love is around, God is alive.	
29.9	As long as justice is around, God is alive.	
29.1	There are certain conceptions of God that needed to die, but not God.	
29.11	You see, God is the supreme noun of life; he's not an adjective.	
29.12	He is the supreme subject of life; he's not a verb.	
29.13	He's the supreme independent clause; he's not a dependent	

	clause.	
29.14	Everything else is dependent on him, but he is dependent on nothing.	
30.1	One day Moses had to grapple with it and God sent him out and told him to tell the people that "I Am sent you."	
30.2	And Moses wondered about it, and he said, "Well, what am I to tell the folk?"	
30.3	He said, "Just go on and tell them that I Am sent you. And then if you need a little more information, let them know that my first name is the same as my last, 'I Am that I Am.'"	
30.4	And God is the only being in the universe that can say that "I Am," and stop there.	
30.5	Whenever I say, "I am," I have to say, "I am because of"—because of my parents, because of my environment, because of hereditary circumstances.	
30.6	And each of you has to say you are because of something.	
30.7	But God is life supreme.	
30.8	Now God, the power that holds the universe in the palm of his hand, is the only being that can say, "I Am," and put a period there and never look back.	
30.9	And don't be foolish enough to forget him.	
31.1	You know, a lot of people are forgetting God.	
31.2	They haven't done it theoretically, as others have done through their theories—postulated through the God-is-dead theology—but a lot of people just get involved in other things. (Yes)	
31.3	And so many people become so involved in their big bank accounts and in their beautiful expensive automobiles that they unconsciously forget God.	CPN
31.4	So many people become so involved in looking at the man-made lights of the city that they forget to think about that great cosmic light that gets up early in the morning in the eastern horizon and moves with a kind of symphony of motion like a masterly queen strolling across a mansion and paints its technicolor across the blue as it moves—a light that man could never make.	CPN
31.5	Some people have become so involved in looking at the skyscraping buildings of the cities that they've forgotten to think about the gigantic mountains, kissing the skies, as if to bathe their peaks in the lofty blue—something that man could never make.	CPN
31.6	So many people have become so involved in televisions and radar that they've forgotten to think about the beautiful stars that bedeck the heavens like swinging lanterns of eternity, standing there like shining silvery pins sticking in the magnificent blue pincushion—something that man could never make.	CPN
31.7	So many people have come to feel that on their own efforts they can bring in a new world, but they've forgotten to think about the fact that the earth is the Lord's and the fulness thereof.	CPN
31.8	And so they end up going over and over again without God.	
32.1	But I tell you this morning, my friends, there's no way to	

	get rid of him.	
32.2	And all of our new knowledge will not diminish God's being one iota.	
32.3	Neither the microcosmic compass of the atom nor the vast interstellar ranges of interstellar space can make God irrelevant for living in a universe, where stellar distance must be measured in light years, where stars are five hundred million million miles from the earth, where heavenly bodies travel at incredible speeds.	
32.4	Modern man still has to cry out with the Psalmist, "When I behold the heavens, the work of thy hands and all that thou hast created; what is man, that thou is mindful of him? and the son of man, that thou hast remembered him?"	
33.1	God is still around.	
33.2	One day, you're going to need him. (<i>My Lord</i>)	CAS
33.3	The problems of life will begin to overwhelm you; disappointments will begin to beat upon the door of your life like a tidal wave. (<i>Yes</i>)	CEY
33.4	And if you don't have a deep and patient faith, (<i>Well</i>) you aren't going to be able to make it. (<i>My Lord</i>)	CAS
33.5	I know this from my own experience. (<i>Yes</i>)	
33.6	The first twenty-five years of my life were very comfortable years, very happy years; didn't have to worry about anything.	
33.7	I have a marvelous mother and father.	
33.8	They went out of the way to provide everything for their children, basic necessities.	
33.9	I went right on through school, I never had to drop out to work or anything.	
33.1	And you know, I was about to conclude that life had been wrapped up for me in a Christmas package.	CAS
34.1	Now of course I was religious; I grew up in the church.	
34.2	I'm the son of a preacher, I'm the great-grandson of a preacher, and the great-great-grandson of a preacher.	
34.3	My father is a preacher, my grandfather was a preacher, my great-grandfather was a preacher, my only brother is a preacher, my Daddy's brother is a preacher.	
34.4	So I didn't have much choice, I guess. [<i>laughter</i>]	
34.5	But I had grown up in the church, and the church meant something very real to me, but it was a kind of inherited religion and I had never felt (<i>My Lord</i>) an experience with God in the way that you must have it if you're going to walk the lonely paths of this life. (<i>Yeah</i>)	CAS
34.6	Everything was done, and if I had a problem I could always call Daddy, my earthly father; things were solved.	
35.1	But one day after finishing school, I was called to a little church down in Montgomery, Alabama, and I started preaching there.	CSP
35.2	Things were going well in that church; it was a marvelous experience.	
35.3	But one day a year later, a lady by the name of Rosa Parks decided that she wasn't going to take it any longer.	

35.4	She stayed in a bus seat, and you may not remember it because (<i>I do</i>) it's way back now several years, but it was the beginning of a movement where fifty thousand black men and women refused absolutely to ride the city buses.	CPN
35.5	And we walked together for 381 days. (<i>Yes, sir</i>)	CBC
35.6	That's what we got to learn in the North: Negroes have to learn to stick together.	CBC
35.7	We stuck together. [<i>applause</i>]	CBC
35.8	We sent out the call and no Negro rode the buses.	CBC
35.9	It was one of the most amazing things I've ever seen in my life.	
35.1	And the people of Montgomery asked me to serve as the spokesman, and as the president of the new organization—the Montgomery Improvement Association that came into being to lead the boycott—I couldn't say no.	CSP
35.11	And then we started our struggle together. (<i>Yeah</i>)	CBC
36.1	Things were going well for the first few days, but then about ten or fifteen days later, after the white people in Montgomery knew that we meant business, they started doing some nasty things. (<i>Yes</i>)	
36.2	They started making nasty telephone calls, and it came to the point that some days more than forty telephone calls would come in, threatening my life, the life of my family, the life of my children.	
36.3	I took it for a while in a strong manner.	
37.1	But I never will forget one night very late.	
37.2	It was around midnight.	
37.3	And you can have some strange experiences at midnight. (<i>Yes, sir</i>)	
37.4	I had been out meeting with the steering committee all that night.	
37.5	And I came home, and my wife was in the bed and I immediately crawled into bed to get some rest to get up early the next morning to try to keep things going.	
37.6	And immediately the telephone started ringing and I picked it up.	
37.7	On the other end was an ugly voice.	
37.8	That voice said to me, in substance, "Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days, we're going to blow your brains out and blow up your house." (<i>Lord Jesus</i>)	
38.1	I'd heard these things before, but for some reason that night it got to me.	
38.2	I turned over and I tried to go to sleep, but I couldn't sleep. (<i>Yes</i>)	
38.3	I was frustrated, bewildered.	
38.4	And then I got up and went back to the kitchen and I started warming some coffee, thinking that coffee would give me a little relief.	
38.5	And then I started thinking about many things.	
38.6	I pulled back on the theology and philosophy that I had just studied in the universities, trying to give philosophical and theological reasons for the existence and the reality of sin and evil, but the answer didn't quite come there.	

38.7	I sat there and thought about a beautiful little daughter who had just been born about a month earlier.	
38.8	We have four children now, but we only had one then.	
38.9	She was the darling of my life.	
38.1	I'd come in night after night and see that little gentle smile.	
38.11	And I sat at that table thinking about that little girl and thinking about the fact that she could be taken away from me any minute. (<i>Go ahead</i>)	
38.12	And I started thinking about a dedicated, devoted, and loyal wife who was over there asleep. (<i>Yes</i>)	
38.13	And she could be taken from me, or I could be taken from her.	
38.14	And I got to the point that I couldn't take it any longer; I was weak. (<i>Yes</i>)	
39.1	Something said to me, you can't call on Daddy now, he's up in Atlanta a hundred and seventy-five miles away. (<i>Yes</i>)	
39.2	You can't even call on Mama now. (<i>My Lord</i>)	
39.3	You've got to call on that something in that person that your Daddy used to tell you about. (<i>Yes</i>)	
39.4	That power that can make a way out of no way. (<i>Yes</i>)	
39.5	And I discovered then that religion had to become real to me and I had to know God for myself. (<i>Yes, sir</i>)	CAS
39.6	And I bowed down over that cup of coffee—I never will forget it. (<i>Yes, sir</i>)	
39.7	And oh yes, I prayed a prayer and I prayed out loud that night. (<i>Yes</i>) I said, "Lord, I'm down here trying to do what's right. (<i>Yes</i>) I think I'm right; I think the cause that we represent is right. (<i>Yes</i>) But Lord, I must confess that I'm weak now; I'm faltering; I'm losing my courage. (<i>Yes</i>) And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak." (<i>Yes</i>)	
39.8	I wanted tomorrow morning to be able to go before the executive board with a smile on my face.	
40.1	And it seemed at that moment that I could hear an inner voice saying to me, (<i>Yes</i>) "Martin Luther, (<i>Yes</i>) stand up for righteousness, (<i>Yes</i>) stand up for justice, (<i>Yes</i>) stand up for truth. (<i>Yes</i>) And lo I will be with you, (<i>Yes</i>) even until the end of the world."	
41.1	And I'll tell you, I've seen the lightning flash.	
41.2	I've heard the thunder roll.	
41.3	I felt sin- breakers dashing, trying to conquer my soul.	
41.4	But I heard the voice of Jesus saying still to fight on.	
41.5	He promised never to leave me, never to leave me alone.	
41.6	No, never alone.	
41.7	No, never alone.	
41.8	He promised never to leave me, (<i>Never</i>) never to leave me alone.	
42.1	And I'm going on in believing in him. (<i>Yes</i>)	
42.2	You'd better know him, and know his name, and know how to call his name. (<i>Yes</i>)	
42.3	You may not know philosophy.	
42.4	You may not be able to say with Alfred North Whitehead	

	that he's the Principle of Concretion.	
42.5	You may not be able to say with Hegel and Spinoza that he is the Absolute Whole.	
42.6	You may not be able to say with Plato that he's the Architectonic Good.	
42.7	You may not be able to say with Aristotle that he's the Unmoved Mover.	
43.1	But sometimes you can get poetic about it if you know him.	
43.2	You begin to know that our brothers and sisters in distant days were right.	
43.3	Because they did know him as a rock in a weary land, as a shelter in the time of starving, as my water when I'm thirsty, and then my bread in a starving land.	
43.4	And then if you can't even say that, sometimes you may have to say, "he's my everything. He's my sister and my brother. He's my mother and my father."	
43.5	If you believe it and know it, you never need walk in darkness.	CAS
44.1	Don't be a fool.	
44.2	Recognize your dependence on God. (<i>Yes, sir</i>)	CPN
44.3	As the days become dark and the nights become dreary, realize that there is a God who rules above.	
45.1	And so I'm not worried about tomorrow.	
45.2	I get weary every now and then.	
45.3	The future looks difficult and dim, but I'm not worried about it ultimately because I have faith in God.	
45.4	Centuries ago Jeremiah raised a question, "Is there no balm in Gilead? Is there no physician there?"	
45.5	He raised it because he saw the good people suffering so often and the evil people prospering. (<i>Yes, sir</i>)	
45.6	Centuries later our slave foreparents came along. (<i>Yes, sir</i>)	
45.7	And they too saw the injustices of life, and had nothing to look forward to morning after morning but the rawhide whip of the overseer, long rows of cotton in the sizzling heat.	
45.8	But they did an amazing thing.	
45.9	They looked back across the centuries and they took Jeremiah's question mark and straightened it into an exclamation point.	
45.1	And they could sing, "There is a balm in Gilead to make the wounded whole. (<i>Yes</i>) There is a balm in Gilead to heal the sin-sick soul."	
45.11	And there is another stanza that I like so well: "Sometimes (<i>Yeah</i>) I feel discouraged." (<i>Yes</i>)	
46.1	And I don't mind telling you this morning that sometimes I feel discouraged. (<i>All right</i>)	
46.2	I felt discouraged in Chicago.	
46.3	As I move through Mississippi and Georgia and Alabama, I feel discouraged. (<i>Yes, sir</i>)	
46.4	Living every day under the threat of death, I feel discouraged sometimes.	
46.5	Living every day under extensive criticisms, even from Negroes, I feel discouraged sometimes. [<i>applause</i>]	

46.6	Yes, sometimes I feel discouraged and feel my work's in vain.
46.7	But then the holy spirit (<i>Yes</i>) revives my soul again.
46.8	"There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin-sick soul."
46.9	God bless you. [<i>applause</i>]

19680204_The Drum Major Instinct

Para/Sent	Transcription	Code
1.1	This morning I would like to use as a subject from which to preach: "The Drum Major Instinct."	
1.2	"The Drum Major Instinct."	
1.3	And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark.	
1.4	Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'"	
1.5	And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."	CAS
2.1	The setting is clear.	
2.2	James and John are making a specific request of the master.	
2.3	They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world.	
2.4	And they thought of Jesus as this kind of king.	
2.5	And they were thinking of that day when Jesus would reign supreme as this new king of Israel.	
2.6	And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."	
3.1	Now very quickly, we would automatically condemn James and John, and we would say they were selfish.	
3.2	Why would they make such a selfish request?	
3.3	But before we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for importance.	CAS
3.4	That same desire for attention, that same desire to be first.	

3.5	Of course, the other disciples got mad with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities.	
3.6	And there is deep down within all of us an instinct.	
3.7	It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first.	
3.8	And it is something that runs the whole gamut of life.	
4.1	And so before we condemn them, let us see that we all have the drum major instinct.	
4.2	We all want to be important, to surpass others, to achieve distinction, to lead the parade.	CAS
4.3	Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse.	
4.4	Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct.	
5.1	And you know, we begin early to ask life to put us first.	
5.2	Our first cry as a baby was a bid for attention.	CAS
5.3	And all through childhood the drum major impulse or instinct is a major obsession.	CAS
5.4	Children ask life to grant them first place.	
5.5	They are a little bundle of ego.	
5.6	And they have innately the drum major impulse or the drum major instinct.	
6.1	Now in adult life, we still have it, and we really never get by it.	CAS
6.2	We like to do something good.	CAS
6.3	And you know, we like to be praised for it.	CAS
6.4	Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised.	
6.5	Everybody likes it, as a matter of fact.	
6.6	And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to our ego.	
6.7	Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it.	CAS
6.8	The only unhappy people about praise is when that praise is going too much toward somebody else. (<i>That's right</i>)	CAS
6.9	But everybody likes to be praised because of this real drum major instinct.	
7.1	Now the presence of the drum major instinct is why so many people are "joiners.	
7.2	You know, there are some people who just join everything.	CAS
7.3	And it's really a quest for attention and recognition and importance.	CAS
7.4	And they get names that give them that impression.	
7.5	So you get your groups, and they become the "Grand Patron," and the little fellow who is henpecked at home needs a chance to be the "Most Worthy of the Most Worthy" of something.	
7.6	It is the drum major impulse and longing that runs the	

	gamut of human life.	
7.7	And so we see it everywhere, this quest for recognition.	CAS
7.8	And we join things, overjoin really, that we think that we will find that recognition in.	
8.1	Now the presence of this instinct explains why we are so often taken by advertisers.	
8.2	You know, those gentlemen of massive verbal persuasion.	
8.3	And they have a way of saying things to you that kind of gets you into buying.	
8.4	In order to be a man of distinction, you must drink this whiskey.	
8.5	In order to make your neighbors envious, you must drive this type of car. (<i>Make it plain</i>)	
8.6	In order to be lovely to love you must wear this kind of lipstick or this kind of perfume.	
8.7	And you know, before you know it, you're just buying that stuff. (<i>Yes</i>)	
8.8	That's the way the advertisers do it.	
9.1	I got a letter the other day, and it was a new magazine coming out.	
9.2	And it opened up, "Dear Dr. King: As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts and the sciences, and I know you will want to read what I have to say."	
9.3	Of course I did.	
9.4	After you said all of that and explained me so exactly, of course I wanted to read it. [<i>laughter</i>]	
10.1	But very seriously, it goes through life; the drum major instinct is real. (<i>Yes</i>)	CAS
10.2	And you know what else it causes to happen?	
10.3	It often causes us to live above our means. (<i>Make it plain</i>)	CAS
10.4	It's nothing but the drum major instinct.	
10.5	Do you ever see people buy cars that they can't even begin to buy in terms of their income? (<i>Amen</i>) [<i>laughter</i>]	
10.6	You've seen people riding around in Cadillacs and Chryslers who don't earn enough to have a good T-Model Ford. (<i>Make it plain</i>)	
10.7	But it feeds a repressed ego.	
11.1	You know, economists tell us that your automobile should not cost more than half of your annual income.	CAS
11.2	So if you make an income of five thousand dollars, your car shouldn't cost more than about twenty-five hundred.	
11.3	That's just good economics.	CAS
11.4	And if it's a family of two, and both members of the family make ten thousand dollars, they would have to make out with one car.	
11.5	That would be good economics, although it's often inconvenient.	
11.6	But so often, haven't you seen people making five thousand dollars a year and driving a car that costs six thousand?	
11.7	And they wonder why their ends never meet. [<i>laughter</i>]	
11.8	That's a fact.	

12.1	Now the economists also say that your house shouldn't cost—if you're buying a house, it shouldn't cost more than twice your income.	CAS
12.2	That's based on the economy and how you would make ends meet.	
12.3	So, if you have an income of five thousand dollars, it's kind of difficult in this society.	
12.4	But say it's a family with an income of ten thousand dollars, the house shouldn't cost much more than twenty thousand.	
12.5	Well, I've seen folk making ten thousand dollars, living in a forty- and fifty-thousand-dollar house.	
12.6	And you know they just barely make it.	
12.7	They get a check every month somewhere, and they owe all of that out before it comes in.	
12.8	Never have anything to put away for rainy days.	
13.1	But now the problem is, it is the drum major instinct.	CAS
13.2	And you know, you see people over and over again with the drum major instinct taking them over.	
13.3	And they just live their lives trying to outdo the Joneses. (Amen)	CAS
13.4	They got to get this coat because this particular coat is a little better and a little better-looking than Mary's coat.	
13.5	And I got to drive this car because it's something about this car that makes my car a little better than my neighbor's car. (Amen)	
13.6	I know a man who used to live in a thirty-five-thousand-dollar house.	
13.7	And other people started building thirty-five-thousand-dollar houses, so he built a seventy-five-thousand-dollar house.	
13.8	And then somebody else built a seventy-five-thousand-dollar house, and he built a hundred-thousand-dollar house.	
13.9	And I don't know where he's going to end up if he's going to live his life trying to keep up with the Joneses.	
14.1	There comes a time that the drum major instinct can become destructive. (Make it plain)	CAS
14.2	And that's where I want to move now.	
14.3	I want to move to the point of saying that if this instinct is not harnessed, it becomes a very dangerous, pernicious instinct.	CAS
14.4	For instance, if it isn't harnessed, it causes one's personality to become distorted.	
14.5	I guess that's the most damaging aspect of it: what it does to the personality.	
14.6	If it isn't harnessed, you will end up day in and day out trying to deal with your ego problem by boasting.	CAS
14.7	Have you ever heard people that—you know, and I'm sure you've met them—that really become sickening because they just sit up all the time talking about themselves. (Amen)	
14.8	And they just boast and boast and boast, and that's the person who has not harnessed the drum major instinct.	
15.1	And then it does other things to the personality.	

15.2	It causes you to lie about who you know sometimes. (<i>Amen, Make it plain</i>)	CAS
15.3	There are some people who are influence peddlers.	
15.4	And in their attempt to deal with the drum major instinct, they have to try to identify with the so-called big-name people. (<i>Yeah, Make it plain</i>)	
15.5	And if you're not careful, they will make you think they know somebody that they don't really know. (<i>Amen</i>)	
15.6	They know them well, they sip tea with them, and they this-and-that.	
15.7	That happens to people.	
16.1	And the other thing is that it causes one to engage ultimately in activities that are merely used to get attention.	CAS, CCN
16.2	Criminologists tell us that some people are driven to crime because of this drum major instinct.	
16.3	They don't feel that they are getting enough attention through the normal channels of social behavior, and so they turn to anti-social behavior in order to get attention, in order to feel important. (<i>Yeah</i>)	CAS
16.4	And so they get that gun, and before they know it they robbed a bank in a quest for recognition, in a quest for importance.	
17.1	And then the final great tragedy of the distorted personality is the fact that when one fails to harness this instinct, (<i>Glory to God</i>) he ends up trying to push others down in order to push himself up. (<i>Amen</i>)	CAS
17.2	And whenever you do that, you engage in some of the most vicious activities.	
17.3	You will spread evil, vicious, lying gossip on people, because you are trying to pull them down in order to push yourself up. (<i>Make it plain</i>)	
17.4	And the great issue of life is to harness the drum major instinct.	
18.1	Now the other problem is, when you don't harness the drum major instinct—this uncontrolled aspect of it—is that it leads to snobbish exclusivism.	CAS
18.2	It leads to snobbish exclusivism. (<i>Make it plain</i>)	
18.3	And you know, this is the danger of social clubs and fraternities—I'm in a fraternity; I'm in two or three—for sororities and all of these, I'm not talking against them.	
18.4	I'm saying it's the danger.	
18.5	The danger is that they can become forces of classism and exclusivism where somehow you get a degree of satisfaction because you are in something exclusive.	
18.6	And that's fulfilling something, you know—that I'm in this fraternity, and it's the best fraternity in the world, and everybody can't get in this fraternity.	
18.7	So it ends up, you know, a very exclusive kind of thing.	
19.1	And you know, that can happen with the church; I know churches get in that bind sometimes. (<i>Amen, Make it plain</i>)	
19.2	I've been to churches, you know, and they say, "We have so many doctors, and so many school teachers, and so many lawyers, and so many businessmen in our church."	

19.3	And that's fine, because doctors need to go to church, and lawyers, and businessmen, teachers—they ought to be in church.	
19.4	But they say that—even the preacher sometimes will go all through that—they say that as if the other people don't count. (<i>Amen</i>)	CAS
20.1	And the church is the one place where a doctor ought to forget that he's a doctor.	
20.2	The church is the one place where a Ph.D. ought to forget that he's a Ph.D. (<i>Yes</i>)	
20.3	The church is the one place that the school teacher ought to forget the degree she has behind her name.	
20.4	The church is the one place where the lawyer ought to forget that he's a lawyer.	
20.5	And any church that violates the "whosoever will, let him come" doctrine is a dead, cold church, (<i>Yes</i>) and nothing but a little social club with a thin veneer of religiosity.	
21.1	When the church is true to its nature, (<i>Who</i>) it says, "Whosoever will, let him come." (<i>Yes</i>)	CAS
21.2	And it does not supposed to satisfy the perverted uses of the drum major instinct.	
21.3	It's the one place where everybody should be the same, standing before a common master and savior. (<i>Yes, sir</i>)	CAS
21.4	And a recognition grows out of this—that all men are brothers because they are children (<i>Yes</i>) of a common father.	
22.1	The drum major instinct can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it.	
22.2	Or because he has some economic security, that he's a little better than that person who doesn't have it.	
22.3	And that's the uncontrolled, perverted use of the drum major instinct.	
23.1	Now the other thing is, that it leads to tragic—and we've seen it happen so often—tragic race prejudice.	
23.2	Many who have written about this problem—Lillian Smith used to say it beautifully in some of her books.	
23.3	And she would say it to the point of getting men and women to see the source of the problem.	
23.4	Do you know that a lot of the race problem grows out of the drum major instinct?	CAS
23.5	A need that some people have to feel superior.	CAS
23.6	A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (<i>Make it plain, today, 'cause I'm against it, so help me God</i>)	
23.7	And they have said over and over again in ways that we see with our own eyes.	
23.8	In fact, not too long ago, a man down in Mississippi said that God was a charter member of the White Citizens Council.	
23.9	And so God being the charter member means that everybody who's in that has a kind of divinity, a kind of superiority.	

23.1	And think of what has happened in history as a result of this perverted use of the drum major instinct.	
23.11	It has led to the most tragic prejudice, the most tragic expressions of man's inhumanity to man.	
24.1	The other day I was saying, I always try to do a little converting when I'm in jail.	
24.2	And when we were in jail in Birmingham the other day, the white wardens and all enjoyed coming around the cell to talk about the race problem.	
24.3	And they were showing us where we were so wrong demonstrating.	
24.4	And they were showing us where segregation was so right.	
24.5	And they were showing us where intermarriage was so wrong.	
24.6	So I would get to preaching, and we would get to talking—calmly, because they wanted to talk about it.	
24.7	And then we got down one day to the point—that was the second or third day—to talk about where they lived, and how much they were earning.	
24.8	And when those brothers told me what they were earning, I said, "Now, you know what? You ought to be marching with us. [<i>laughter</i>] You're just as poor as Negroes."	
24.9	And I said, "You are put in the position of supporting your oppressor, because through prejudice and blindness, you fail to see that the same forces that oppress Negroes in American society oppress poor white people. (<i>Yes</i>) And all you are living on is the satisfaction of your skin being white, and the drum major instinct of thinking that you are somebody big because you are white. And you're so poor you can't send your children to school. You ought to be out here marching with every one of us every time we have a march."	CAS, CCN
25.1	Now that's a fact.	
25.2	That the poor white has been put into this position, where through blindness and prejudice, (<i>Make it plain</i>) he is forced to support his oppressors.	
25.3	And the only thing he has going for him is the false feeling that he's superior because his skin is white—and can't hardly eat and make his ends meet week in and week out. (<i>Amen</i>)	
26.1	And not only does this thing go into the racial struggle, it goes into the struggle between nations.	CAS
26.2	And I would submit to you this morning that what is wrong in the world today is that the nations of the world are engaged in a bitter, colossal contest for supremacy.	CAS
26.3	And if something doesn't happen to stop this trend, I'm sorely afraid that we won't be here to talk about Jesus Christ and about God and about brotherhood too many more years. (<i>Yeah</i>)	
26.4	If somebody doesn't bring an end to this suicidal thrust that we see in the world today, none of us are going to be around, because somebody's going to make the mistake through our senseless blunderings of dropping a nuclear bomb somewhere.	
26.5	And then another one is going to drop.	

26.6	And don't let anybody fool you, this can happen within a matter of seconds. (<i>Amen</i>)	
26.7	They have twenty-megaton bombs in Russia right now that can destroy a city as big as New York in three seconds, with everybody wiped away, and every building.	
26.8	And we can do the same thing to Russia and China.	
27.1	But this is why we are drifting.	
27.2	And we are drifting there because nations are caught up with the drum major instinct.	
27.3	"I must be first." "I must be supreme." "Our nation must rule the world." (<i>Preach it</i>)	
27.4	And I am sad to say that the nation in which we live is the supreme culprit.	CAS, CCN
27.5	And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.	CSP
28.1	God didn't call America to do what she's doing in the world now. (<i>Preach it, preach it</i>)	
28.2	God didn't call America to engage in a senseless, unjust war as the war in Vietnam.	CPN
28.3	And we are criminals in that war.	
28.4	We've committed more war crimes almost than any nation in the world, and I'm going to continue to say it.	
28.5	And we won't stop it because of our pride and our arrogance as a nation.	
29.1	But God has a way of even putting nations in their place. (<i>Amen</i>)	
29.2	The God that I worship has a way of saying, "Don't play with me." (<i>Yes</i>)	
29.3	He has a way of saying, as the God of the Old Testament used to say to the Hebrews, "Don't play with me, Israel. Don't play with me, Babylon. (<i>Yes</i>) Be still and know that I'm God. And if you don't stop your reckless course, I'll rise up and break the backbone of your power." (<i>Yes</i>)	
29.4	And that can happen to America. (<i>Yes</i>)	
29.5	Every now and then I go back and read Gibbons' <i>Decline and Fall of the Roman Empire</i> .	CAS
29.6	And when I come and look at America, I say to myself, the parallels are frightening.	CAS
29.7	And we have perverted the drum major instinct.	
30.1	But let me rush on to my conclusion, because I want you to see what Jesus was really saying.	
30.2	What was the answer that Jesus gave these men?	
30.3	It's very interesting.	
30.4	One would have thought that Jesus would have condemned them.	
30.5	One would have thought that Jesus would have said, "You are out of your place. You are selfish. Why would you raise such a question?"	
31.1	But that isn't what Jesus did; he did something altogether different.	
31.2	He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my	

	disciple, you must be."	
31.3	But he reordered priorities.	
31.4	And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (<i>Yes</i>) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (<i>Amen</i>) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."	
32.1	And he transformed the situation by giving a new definition of greatness.	
32.2	And you know how he said it?	
32.3	He said, "Now brethren, I can't give you greatness. And really, I can't make you first."	
32.4	This is what Jesus said to James and John.	
32.5	"You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (<i>Amen</i>)	
33.1	And so Jesus gave us a new norm of greatness.	CAS
33.2	If you want to be important—wonderful.	
33.3	If you want to be recognized—wonderful.	
33.4	If you want to be great—wonderful.	
33.5	But recognize that he who is greatest among you shall be your servant. (<i>Amen</i>)	CCG
33.6	That's a new definition of greatness.	
34.1	And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (<i>Everybody</i>) because everybody can serve. (<i>Amen</i>)	CCG
34.2	You don't have to have a college degree to serve. (<i>All right</i>)	
34.3	You don't have to make your subject and your verb agree to serve.	
34.4	You don't have to know about Plato and Aristotle to serve.	
34.5	You don't have to know Einstein's theory of relativity to serve.	
34.6	You don't have to know the second theory of thermodynamics in physics to serve. (<i>Amen</i>)	
34.7	You only need a heart full of grace, (<i>Yes, sir, Amen</i>) a soul generated by love. (<i>Yes</i>)	CCG
34.8	And you can be that servant.	CCG
35.1	I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (<i>Yeah</i>) because he was a great one.	
35.2	And he just went about serving.	
35.3	He was born in an obscure village, (<i>Yes, sir</i>) the child of a poor peasant woman.	
35.4	And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (<i>Amen</i>)	
35.5	Then for three years, he just got on his feet, and he was an itinerant preacher.	
35.6	And he went about doing some things.	
35.7	He didn't have much.	

35.8	He never wrote a book.	
35.9	He never held an office.	
35.1	He never had a family. <i>(Yes)</i>	
35.11	He never owned a house.	
35.12	He never went to college.	
35.13	He never visited a big city.	
35.14	He never went two hundred miles from where he was born.	
35.15	He did none of the usual things that the world would associate with greatness.	
35.16	He had no credentials but himself.	
36.1	He was only thirty-three when the tide of public opinion turned against him.	
36.2	They called him a rabble-rouser.	
36.3	They called him a troublemaker.	
36.4	They said he was an agitator. <i>(Glory to God)</i>	
36.5	He practiced civil disobedience; he broke injunctions.	
36.6	And so he was turned over to his enemies and went through the mockery of a trial.	
36.7	And the irony of it all is that his friends turned him over to them. <i>(Amen)</i>	
36.8	One of his closest friends denied him.	
36.9	Another of his friends turned him over to his enemies.	
36.1	And while he was dying, the people who killed him gambled for his clothing, the only possession that he had in the world. <i>(Lord help him)</i>	
36.11	When he was dead he was buried in a borrowed tomb, through the pity of a friend.	
37.1	Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history.	
37.2	All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together <i>(Yes)</i> have not affected the life of man on this earth <i>(Amen)</i> as much as that one solitary life.	
37.3	His name may be a familiar one.	
37.4	<i>(Jesus)</i> But today I can hear them talking about him.	
37.5	Every now and then somebody says, "He's King of Kings." <i>(Yes)</i>	
37.6	And again I can hear somebody saying, "He's Lord of Lords."	
37.7	Somewhere else I can hear somebody saying, "In Christ there is no East nor West." <i>(Yes)</i>	
37.8	And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world."	
37.9	He didn't have anything. <i>(Amen)</i>	
37.1	He just went around serving and doing good.	CCG
38.1	This morning, you can be on his right hand and his left hand if you serve. <i>(Amen)</i>	
38.2	It's the only way in.	

39.1	Every now and then I guess we all think realistically (<i>Yes, sir</i>) about that day when we will be victimized with what is life's final common denominator—that something that we call death.	
39.2	We all think about it.	
39.3	And every now and then I think about my own death and I think about my own funeral.	CAS
39.4	And I don't think of it in a morbid sense.	
39.5	And every now and then I ask myself, "What is it that I would want said?"	CAS
39.6	And I leave the word to you this morning.	
40.1	If any of you are around when I have to meet my day, I don't want a long funeral.	CAS
40.2	And if you get somebody to deliver the eulogy, tell them not to talk too long. (<i>Yes</i>)	CAS
40.3	And every now and then I wonder what I want them to say.	CAS
40.4	Tell them not to mention that I have a Nobel Peace Prize—that isn't important.	CAS
40.5	Tell them not to mention that I have three or four hundred other awards—that's not important.	CAS
40.6	Tell them not to mention where I went to school. (<i>Yes</i>)	CAS
41.1	I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. (<i>Yes</i>)	CSP
41.2	I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody.	CSP, CHG, CAS
41.3	I want you to say that day that I tried to be right on the war question. (<i>Amen</i>)	CSP, CHG, CAS
41.4	I want you to be able to say that day that I did try to feed the hungry. (<i>Yes</i>)	CSP, CHG, CAS
41.5	And I want you to be able to say that day that I did try in my life to clothe those who were naked. (<i>Yes</i>)	CSP, CHG, CAS
41.6	I want you to say on that day that I did try in my life to visit those who were in prison. (<i>Lord</i>)	CSP, CHG, CAS
41.7	I want you to say that I tried to love and serve humanity. (<i>Yes</i>)	CSP, CHG, CAS
42.1	Yes, if you want to say that I was a drum major, say that I was a drum major for justice. (<i>Amen</i>)	CSP, CHG, CAS
42.2	Say that I was a drum major for peace. (<i>Yes</i>)	CSP, CHG, CAS
42.3	I was a drum major for righteousness.	CSP, CHG, CAS
42.4	And all of the other shallow things will not matter. (<i>Yes</i>)	
42.5	I won't have any money to leave behind.	
42.6	I won't have the fine and luxurious things of life to leave behind.	
42.7	But I just want to leave a committed life behind. (<i>Amen</i>)	CSP, CHG, CAS
42.8	And that's all I want to say.	

43.1	If I can help somebody as I pass along, If I can cheer somebody with a word or song, If I can show somebody he's traveling wrong, Then my living will not be in vain. If I can do my duty as a Christian ought, If I can bring salvation to a world once wrought, If I can spread the message as the master taught, Then my living will not be in vain.	CSP, CHG, CAS
44.1	Yes, Jesus, I want to be on your right or your left side, (<i>Yes</i>) not for any selfish reason.	CSP, CHG, CAS
44.2	I want to be on your right or your left side, not in terms of some political kingdom or ambition.	CSP, CHG, CAS
44.3	But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.	CSP, CHG, CAS

19680303 Unfulfilled Dreams

Para/Sent	Transcription	Code
1.1	I want to preach this morning from the subject: "Unfulfilled Dreams."	
1.2	"Unfulfilled Dreams."	
1.3	My text is taken from the eighth chapter of First Kings.	
1.4	Sometimes it's overlooked.	
1.5	It is not one of the most familiar passages in the Old Testament.	
1.6	But I never will forget when I first came across it.	
1.7	It struck me as a passage having cosmic significance because it says so much in so few words about things that we all experience in life.	
1.8	David, as you know, was a great king.	
1.9	And the one thing that was foremost in David's mind and in his heart was to build a great temple.	
1.1	The building of the temple was considered to be the most significant thing facing the Hebrew people, and the king was expected to bring this into being.	
1.11	David had the desire; he started.	
2.1	And then we come to that passage over in the eighth chapter of First Kings, which reads, "And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was within thine heart.'"	
2.2	And that's really what I want to talk about this morning: it is well that it was within thine heart.	
2.3	As if to say, "David, you will not be able to finish the temple. You will not be able to build it. But I just want to bless you, because it was within thine heart. Your dream will not be fulfilled. The majestic hopes that guided your days will not be carried out in terms of an actual temple coming into being that you were able to build. But I bless you, David, because it was within thine heart. You had the desire to do it; you had the intention to do it; you tried to do it; you started to do it. And I bless you for having the desire	

	and the intention in your heart. It is well that it was within thine heart."	
3.1	So many of us in life start out building temples: temples of character, temples of justice, temples of peace.	CAS
3.2	And so often we don't finish them.	CAS
3.3	Because life is like Schubert's "Unfinished Symphony."	
3.4	At so many points we start, we try, we set out to build our various temples.	
3.5	And I guess one of the great agonies of life is that we are constantly trying to finish that which is unfinishable.	
3.6	We are commanded to do that.	
3.7	And so we, like David, find ourselves in so many instances having to face the fact that our dreams are not fulfilled.	
4.1	Now let us notice first that life is a continual story of shattered dreams.	
4.2	Mahatma Gandhi labored for years and years for the independence of his people.	
4.3	And through a powerful nonviolent revolution he was able to win that independence.	
4.4	For years the Indian people had been dominated politically, exploited economically, segregated and humiliated by foreign powers, and Gandhi struggled against it.	
4.5	He struggled to unite his own people, and nothing was greater in his mind than to have India's one great, united country moving toward a higher destiny.	
4.6	This was his dream.	
5.1	But Gandhi had to face the fact that he was assassinated and died with a broken heart, because that nation that he wanted to unite ended up being divided between India and Pakistan as a result of the conflict between the Hindus and the Moslems.	
5.2	Life is a long, continual story of setting out to build a great temple and not being able to finish it.	
6.1	Woodrow Wilson dreamed a dream of a League of Nations, but he died before the promise was delivered.	
7.1	The Apostle Paul talked one day about wanting to go to Spain.	
7.2	It was Paul's greatest dream to go to Spain, to carry the gospel there.	
7.3	Paul never got to Spain.	
7.4	He ended up in a prison cell in Rome.	
7.5	This is the story of life.	
8.1	So many of our forebearers used to sing about freedom.	
8.2	And they dreamed of the day that they would be able to get out of the bosom of slavery, the long night of injustice. (Yes, sir)	
8.3	And they used to sing little songs: "Nobody knows de trouble I seen, nobody knows but Jesus." (Yes)	

8.4	They thought about a better day as they dreamed their dream.	
8.5	And they would say, "I'm so glad the trouble don't last always. (<i>Yeah</i>) By and by, by and by I'm going to lay down my heavy load." (<i>Yes, sir</i>)	
8.6	And they used to sing it because of a powerful dream. (<i>Yes</i>)	
8.7	But so many died without having the dream fulfilled.	
9.1	And each of you this morning in some way is building some kind of temple.	CAS
9.2	The struggle is always there.	CAS
9.3	It gets discouraging sometimes.	CEY
9.4	It gets very disenchanting sometimes.	CEY
9.5	Some of us are trying to build a temple of peace.	CAS, CSP
9.6	We speak out against war, we protest, but it seems that your head is going against a concrete wall.	CAS, CSP
9.7	It seems to mean nothing. (<i>Glory to God</i>)	CEY
9.8	And so often as you set out to build the temple of peace you are left lonesome; you are left discouraged; you are left bewildered.	CEY
10.1	Well, that is the story of life.	
10.2	And the thing that makes me happy is that I can hear a voice crying through the vista of time, saying: "It may not come today or it may not come tomorrow, but it is well that it is within thine heart. (<i>Yes</i>) It's well that you are trying." (<i>Yes it is</i>)	CHG
10.3	You may not see it.	
10.4	The dream may not be fulfilled, but it's just good that you have a desire to bring it into reality. (<i>Yes</i>)	
10.5	It's well that it's in thine heart.	
11.1	Thank God this morning that we do have hearts to put something meaningful in.	
11.2	Life is a continual story of shattered dreams.	
12.1	Now let me bring out another point.	
12.2	Whenever you set out to build a creative temple, whatever it may be, you must face the fact that there is a tension at the heart of the universe between good and evil.	CAS
12.3	It's there: a tension at the heart of the universe between good and evil. (<i>Yes, sir</i>)	
12.4	Hinduism refers to this as a struggle between illusion and reality.	CAS
12.5	Platonic philosophy used to refer to it as a tension between body and soul.	CAS
12.6	Zoroastrianism, a religion of old, used to refer to it as a tension between the god of light and the god of darkness.	CAS
12.7	Traditional Judaism and Christianity refer to it as a tension between God and Satan.	CAS
12.8	Whatever you call it, there is a struggle in the universe between good and evil.	
13.1	Now not only is that struggle structured out somewhere in the external forces of the universe, it's structured in our own lives.	
13.2	Psychologists have tried to grapple with it in their way, and so they say various things.	

13.3	Sigmund Freud used to say that this tension is a tension between what he called the id and the superego.	
14.1	But you know, some of us feel that it's a tension between God and man.	CAS
14.2	And in every one of us this morning, there's a war going on. (<i>Yes, sir</i>)	CAS
14.3	It's a civil war. (<i>Yes, sir</i>)	
14.4	I don't care who you are, I don't care where you live, there is a civil war going on in your life. (<i>Yes it is</i>)	CAS
14.5	And every time you set out to be good, there's something pulling on you, telling you to be evil.	CAS
14.6	It's going on in your life. (<i>Preach it</i>)	
14.7	Every time you set out to love, something keeps pulling on you, trying to get you to hate. (<i>Yes, Yes, sir</i>)	
14.8	Every time you set out to be kind and say nice things about people, something is pulling on you to be jealous and envious and to spread evil gossip about them. (<i>Yes, Preach it</i>)	
14.9	There's a civil war going on.	
14.1	There is a schizophrenia, as the psychologists or the psychiatrists would call it, going on within all of us.	
14.11	And there are times that all of us know somehow that there is a Mr. Hyde and a Dr. Jekyll in us.	
14.12	And we end up having to cry out with Ovid, the Latin poet, "I see and approve the better things of life, but the evil things I do."	
14.13	We end up having to agree with Plato that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions.	
14.14	Or sometimes we even have to end up crying out with Saint Augustine as he said in his <i>Confessions</i> , "Lord, make me pure, but not yet." (<i>Amen</i>)	
14.15	We end up crying out with the Apostle Paul, (<i>Preach it</i>) "The good that I would I do not: And the evil that I would not, that I do."	
14.16	Or we end up having to say with Goethe that "there's enough stuff in me to make both a gentleman and a rogue." (<i>All right, Amen</i>)	
14.17	There's a tension at the heart of human nature. (<i>Oh yeah</i>)	
14.18	And whenever we set out to dream our dreams and to build our temples, we must be honest enough to recognize it.	
15.1	And this brings me to the basic point of the text.	
15.2	In the final analysis, God does not judge us by the separate incidents or the separate mistakes that we make, but by the total bent of our lives.	CAS
15.3	In the final analysis, God knows (<i>Yes</i>) that his children are weak and they are frail. (<i>Yes, he does</i>)	
15.4	In the final analysis, what God requires is that your heart is right. (<i>Amen, Yes</i>)	
15.5	Salvation isn't reaching the destination of absolute morality, but it's being in the process and on the right road. (<i>Yes</i>)	
16.1	There's a highway called Highway 80.	

16.2	I've marched on that highway from Selma, Alabama, to Montgomery.	
16.3	But I never will forget my first experience with Highway 80 was driving with Coretta and Ralph and Juanita Abernathy to California.	
16.4	We drove from Montgomery all the way to Los Angeles on Highway 80—it goes all the way out to Los Angeles.	
16.5	And you know, being a good man, being a good woman, does not mean that you've arrived in Los Angeles.	
16.6	It simply means that you're on Highway 80. (<i>Lord have mercy</i>)	
16.7	Maybe you haven't gotten as far as Selma, or maybe you haven't gotten as far as Meridian, Mississippi, or Monroe, Louisiana—that isn't the question.	
16.8	The question is whether you are on the right road. (<i>That's right</i>)	
16.9	Salvation is being on the right road, not having reached a destination.	CAS
17.1	Oh, we have to finally face the point that there is none good but the father. (<i>That's right</i>)	
17.2	But, if you're on the right road, God has the power (<i>Yes, sir</i>) and he has something called Grace. (<i>Yes, sir</i>)	
17.3	And he puts you where you ought to be.	
18.1	Now the terrible thing in life is to be trying to get to Los Angeles on Highway 78.	
18.2	That's when you are lost. (<i>Yes</i>)	
18.3	That sheep was lost, not merely because he was doing something wrong in that parable, but he was on the wrong road. (<i>Yes</i>)	
18.4	And he didn't even know where he was going; he became so involved in what he was doing, nibbling sweet grass, (<i>Make it plain</i>) that he got on the wrong road. (<i>Amen</i>)	
18.5	Salvation is being sure that you're on the right road. (<i>Yes, Preach it</i>)	CAS
18.6	It is well—that's what I like about it—that it was within thine heart. (<i>Yes</i>)	
19.1	Some weeks ago somebody was saying something to me about a person that I have great, magnificent respect for.	
19.2	And they were trying to say something that didn't sound too good about his character, something he was doing.	
19.3	And I said, "Number one, I don't believe it. But number two, even if he is, (<i>Make it plain</i>) he's a good man because his heart is right." (<i>Amen</i>)	
19.4	And in the final analysis, God isn't going to judge him by that little separate mistake that he's making, (<i>No, sir</i>) because the bent of his life is right.	
20.1	And the question I want to raise this morning with you: is your heart right? (<i>Yes, Preach</i>)	CCG
20.2	If your heart isn't right, fix it up today; get God to fix it up. (<i>Go ahead</i>)	CCG
20.3	Get somebody to be able to say about you, "He may not have reached the highest height, (<i>Preach it</i>) he may not have realized all of his dreams, but he tried." (<i>Yes</i>)	

20.4	Isn't that a wonderful thing for somebody to say about you?	
20.5	"He tried to be a good man. (Yes) He tried to be a just man. He tried to be an honest man. (Yes) His heart was in the right place." (Yes)	
20.6	And I can hear a voice saying, crying out through the eternities, "I accept you. (Preach it) You are a recipient of my grace because it was in your heart. (Yes) And it is so well that it was within thine heart." (Yes, sir)	CAS
21.1	I don't know this morning about you, but I can make a testimony. (Yes, sir, That's my life)	
21.2	You don't need to go out this morning saying that Martin Luther King is a saint.	
21.3	Oh, no. (Yes) I want you to know this morning that I'm a sinner like all of God's children.	CAS
21.4	But I want to be a good man. (Yes, Preach it)	CAS
21.5	And I want to hear a voice saying to me one day, "I take you in and I bless you, because you try. (Yes, Amen) It is well (Preach it) that it was within thine heart." (Yes)	
21.6	What's in your heart this morning? (Oh Lord) If you get your heart right . . . [gap in tape]	CCG
22.1	Oh this morning, if I can leave anything with you, let me urge you to be sure that you have a strong boat of faith. [laughter]	CCG
22.2	The winds are going to blow. (Yes)	
22.3	The storms of disappointment are coming. (Yes)	CAS
22.4	The agonies and the anguishes of life are coming. (Yes, sir)	CAS
22.5	And be sure that your boat is strong, and also be very sure that you have an anchor. (Amen)	CCG
22.6	In times like these, you need an anchor.	
22.7	And be very sure that your anchor holds. (Yes, Glory to God)	
23.1	It will be dark sometimes, and it will be dismal and trying, and tribulations will come.	CFT
23.2	But if you have faith in the God that I'm talking about this morning, it doesn't matter. (Yes)	CCG
23.3	For you can stand up amid the storms.	
23.4	And I say it to you out of experience this morning, yes, I've seen the lightning flash. (Yes, sir)	
23.5	I've heard the thunder roll. (Yes)	
23.6	I've felt sin-breakers dashing, trying to conquer my soul.	
23.7	But I heard the voice of Jesus, saying still to fight on.	
23.8	He promised never to leave me, (Yes, sir) never to leave me alone. (Thank you, Jesus)	
23.9	No, never alone. No, never alone.	
23.1	He promised never to leave me.	
23.11	Never to leave me alone. (Glory to God)	
24.1	And when you get this faith, you can walk with your feet solid to the ground and your head to the air, and you fear no man. (Go ahead)	CCG
24.2	And you fear nothing that comes before you. (Yes, sir)	
24.3	Because you know that God is even in Crete. (Amen)	
24.4	If you ascend to the heavens, God is there.	
24.5	If you descend to hell, God is even there.	

24.6	If you take the wings of the morning and fly out to the uttermost parts of the sea, even God is there.	
24.7	Everywhere we turn we find him.	CCG
24.8	We can never escape him. [<i>recording ends</i>]	
19680318 Address at Mass meeting at the Bishop Charles Mason Temple		
Para/Sent	Transcription	Code
1.1	My dear friends, my dear friend James Lawson, and all of these dedicated and distinguished ministers of the Gospel assembled here tonight, to all of the sanitation workers and their families, and to all of my brothers and sisters, I need not pause to say how very delighted I am to be in Memphis tonight, to see you here in such large and enthusiastic numbers.	
2.1	As I came in tonight, I turned around and said to Ralph Abernathy, "They really have a great movement here in Memphis."	CCG
2.2	You've been demonstrating something here that needs to be demonstrated all over the country.	CCG
2.3	You are demonstrating that we can stick together.	CCG
2.4	You are demonstrating that we are all tied in a single garment of destiny, and that if one black person suffers, if one black person is down, we are all down.	CCG
3.1	I've always said that if we are to solve the tremendous problems that we face, we are going to have to unite beyond religious grounds.	CAS, CCN, CCG, CFT
3.2	And I'm so happy to know that you've done that in this movement in a supportive role.	CAS, CCN, CCG, CFT
3.3	We have Baptists, Methodists, Presbyterians, Episcopalians, members of the Church of God in Christ, and members of the church of Christ in God.	CAS, CCN, CCG, CFT
3.4	We're all together.	
3.5	All of the other denominations and religious orders that I have not mentioned.	
3.6	But there is another great need, and that is to unite beyond class lines.	CAS, CCN
3.7	The Negro hases must join hands with the Negro have-nots.	CAS, CCN
3.8	And armed with compassionate travelers checks, they must journey into the other country of their brothers denial, and hurt, and exploitation.	CCG
3.9	This is what you've done, you've revealed here, that you recognize that the no D. is as significant as the Ph.D. and the man who has been to no house is as significant as the man who's been to Morehouse.	
3.1	And I just want to mention that it's been a long time since I have been in a situation like this.	
3.11	And this lets me know that we are ready for action.	
3.12	So I come to commend you.	
3.13	And I come also to say to you that in this struggle you have absolute support, and that means financial support also, of the Southern Christian Leadership Conference.	CCG
4.1	If you will judge anything here in this struggle, you are commanding that this city will respect the dignity of labor.	

4.2	So often we overlook the worth and significance of those who are not in professional jobs, or those who are not in the so-called big jobs.	
4.3	But let me say to you tonight, that whenever you are engaged in work that serves humanity, and is for the building of humanity, it has dignity, and it has worth.	CCG
4.4	One day our society must come to see this.	
4.5	One day our society will come to respect the sanitation worker if it is to survive.	
4.6	For the person who picks up our garbage, in the final analysis, is as significant as the physician...if he doesn't do his job (<i>applause drowns out the rest of the phrase</i>)	CPN
4.7	All labor has worth.	
5.1	You are doing another thing.	
5.2	You are reminding, not only Memphis, but you are reminding the nation that it is a crime for people to live in this rich nation and receive starvation wages.	CCG, CHG, CBC
5.3	I need not remind you that this is the plight of our people all people over America.	
5.4	The vast majority of Negroes in our country are still perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	
5.5	My friends, we are living as a people in a literal depression.	
5.6	Now you know when there is vast unemployment and underemployment in the black community, they call it a social problem.	CPN
5.7	When there is vast unemployment and underemployment in the white community they call it a depression.	CPN
5.8	But we find ourselves living in a literal depression all over this country as a people.	
6.1	Now the problem isn't only unemployment, do you know that most of the poor people in our country are working everyday?	CPN
6.2	They are making wages so low that they can not begin to function in the mainstream of the economic life of our nation.	CPN
6.3	These are facts which must be seen.	
6.4	And it is criminal to have people working on a full-time basis and a full-time job getting part-time income.	CPN
7.1	You are here tonight to demand that Memphis do something about the conditions that our brothers face, as they work day in and day out for the well-being of the total community.	CCG, CBC
7.2	You are here to demand that Memphis will see the poor.	CCG, CBC
8.1	You know, Jesus reminded us in a magnificent parable one day that a man went to Hell because he didn't see the poor.	
8.2	And his name was Dives.	
8.3	There was a man by the name of Lazarus who came daily to his gate in need of the basic necessities of life.	
8.4	Dives didn't do anything about it.	
8.5	He ended up going to Hell.	
9.1	But there is nothing in that parable that says that Dives went to hell because he was rich.	

9.2	Jesus never made a universal indictment against all wealth.	
9.3	It is true that one day a rich young ruler came before him talking about eternal life, and he advised him to sell all.	
9.4	But in that instance Jesus was prescribing individual surgery, and not setting forth a universal diagnosis.	
10.1	If you will go on and read that parable in all of its dimensions, and all of its symbolism, you will remember that a conversation took place between heaven and hell.	
10.2	And on the other end of that long distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
10.3	It wasn't a millionaire in hell talking with a poor man in heaven, it was a little millionaire in hell talking with a multimillionaire in heaven.	
10.4	Dives didn't go to hell because he was rich.	
10.5	His wealth was an opportunity to bridge the gulf that separated him from his brother Lazarus.	
11.1	Dives went to hell because he passed by Lazarus every day, but he never really saw him.	
11.2	Dives went to hell because he allowed Lazarus to become invisible.	
11.3	Dives went to hell because he allowed the means by which he lived to outdistance the ends for which he lived.	
11.4	Dives went to hell because he maximized the minimum, and minimized the maximum.	
11.5	Dives finally went to hell because he wanted to be a conscientious objector in the war against poverty.	CCG, CBC
12.1	And I come by here to say that America too is going to hell, if we don't use her wealth.	
12.2	If America does not use her vast resources of wealth to end poverty, make it possible for all of God's children to have the basis, basic necessities of life, she too will go to hell.	
12.3	I will hear America through her historians years and years to come saying, "We built gigantic buildings to kiss the sky. We build gargantuan bridges to span the seas. Through our spaceships we were able to carve highways through the stratosphere. Through our airplanes we were able to dwarf distance and place time in chains. Through our submarines we were able to penetrate oceanic depths."	
13.1	But it seems that I can hear the God of the universe saying, "Even though you've done all of that, I was hungry and you fed me not. I was naked and ye clothed me not. The children of my sons and daughters were in need of economic security, and you didn't provide for them. So you cannot enter the kingdom of greatness."	
13.2	This may well be the indictment on America.	CPN
13.3	That says in Memphis to the mayor, to the power structure, "If you do it unto the least of these my brethren, you do it unto me."	CPN
13.4	This may well be the indictment on America that says in Memphis to the mayor, to PMAthe power structure, "If you do it unto the least of these my brethren, you do it unto me."...	CPN
14.1	Now you're doing something else here.	CCG

14.2	You are highlighting the economic issue.	CCG
14.3	You are going beyond purely civil rights to questions of human rights.	CCG, CHG
14.4	That is distinct	CCG
14.5	We fought the civil rights battle over the years.	
14.6	We've done many electrifying things.	
14.7	Montgomery, Alabama in 1956, 50,000 black men and women decided that it was ultimately more moral to walk the streets in dignity than to ride segregated buses in humiliation.	CCG, CHG
14.8	50,000 strong we substituted tired feet for tired souls, walked the streets of that city for three hundred and eighty one days, until the sagging walls of bus segregation were finally crushed by the battering rams of the forces of justice.	CCG, CHG
14.9	In 1960, thousands in this city in practically every city across the South, students, even adults started sitting in segregated lunch counters.	CCG, CHG
14.1	As they sat there, the[y] were not only sitting down, they were in reality standing up for the best in the American dream, carrying the whole nation back to those great walls of democracy which were dug deep by the founding fathers in the formulation of the Constitution and Declaration of independence.	CCG, CHG
14.11	In 1961, we took a ride for freedom, and brought an end to segregation in the interstate travel.	CCG, CHG
14.12	In 1963, we went to Birmingham, and said, "We don't have a right, we don't have access to public accommodations."	CCG, CHG
14.13	Bull Connor came with his dogs, and he did use them.	
14.14	Bull Connor came with his fire hoses, and he did use them.	
14.15	What he didn't realize was that the black people of Birmingham at that time had a fire that no water could put out.	CCG
14.16	We stayed there and worked until we literally subpoenaed the conscience of a large segment of the nation, to appear before the judgement seat of morality on the whole question of civil rights.	CCG, CHG
14.17	Then in 1965 we went to Selma.	CCG, CHG
14.18	He said "We don't have the right to vote."	
14.19	We stayed there.	CCG, CHG
14.2	We walked the highways through Alabama until the nation was aroused.	CCG, CHG
14.21	We finally got a Voting Rights Bill.	CCG, CHG
14.22	Now all of these were great movements.	CCG, CHG
14.23	They did a great deal.	CCG, CHG
14.24	The end of legal segregation, and the guarantee of the right to vote.	CCG, CHG
14.25	With Selma and the Voting Rights Bill, one era of our struggle came to a close.	CCG, CHG
14.26	A new era came into being.	CCG, CHG
15.1	Now our struggle is for genuine equality, which means economic equality.	CAS, CCN
15.2	For we know now, that it isn't enough to integrate lunch	CAS, CCN

	counters.	
15.3	What does it profit a man to be able to eat at an integrated lunch counter if he doesn't have enough money to buy a hamburger?	
15.4	What does it profit a man to be able to eat at the swankest integrated restaurant when he doesn't even earn enough money to take his wife out to dine?	
15.5	What does it profit one to have access to the hotels of our cities, and the hotels of our highways, when we don't earn enough money to take our family on a vacation?	
15.6	What does it profit one to be able to attend an integrated school, when he doesn't earn enough money to buy his children school clothes?	
16.1	So we assemble here tonight.	CCN, CCG
16.2	You have assembled for more than thirty days now to say, "We are tired. We are tired of being at the bottom. We are tired of being trampled over by the iron feet of oppression. We are tired of our children having to attend overcrowded, inferior, quality-less schools. We are tired of having to live in dilapidated, substandard housing conditions where we don't have wall to wall carpet, but so often we end up with wall to wall rats and roaches. We are tired of smothering in an air-tight cage of poverty in the midst of an affluent society. We are tired of walking up the streets in search for jobs that do not exist. We are tired of working our hands off and laboring every day and not even making a wage adequate with daily basic necessities of life. We are tired of our men being emasculated, so that our wives and our daughters have to go out and work in the white ladies' kitchens. Cleaning up, unable to be with our children, to give them the time and the attention that they need. We are tired."	CHG, CCG
17.1	So in Memphis we have begun.	CCG
17.2	We are saying, "Now is the time."	CCG
17.3	Get the word across to everybody in power in this time, in this town that now is the time to make real the promises of democracy, now is the time to make an adequate income a reality for all of God's children, now is the time to make the real promises of democracy.	CCG
17.4	Now is the time to make an adequate income a reality for all of God's children, now is the time for city hall to take a position for that which is just and honest, now is the time for justice to roll down like water, and righteousness like a mighty stream.	CCG
17.5	Now is the time.	CCG
18.1	Now let me say a word for those of you who are on strike.	
18.2	You've been out now, for a number of days.	CCG
18.3	But don't despair.	CEY
18.4	Nothing worthwhile is gained without sacrifice.	CHG
18.5	The thing for you to do is stay together.	CCG
18.6	Say to everybody in this community that you're going to stick it out to the end until every demand is met.	CCG
18.7	And that you're going to say, "We ain't going to let nobody turn us around."	CCG

18.8	Let it be known everywhere that along with wages and all of the other securities that you are struggling for, you're also struggling for the right to organize and be recognized.	CCG
19.1	We can all get more together than we can apart.	CCG
19.2	We can get more organized together than we can apart.	CCG
19.3	This is the way to gain power.	CCG
19.4	Power is the ability to achieve purpose.	CCG
19.5	Power is the ability to effect change.	CCG
19.6	We need power.	
19.7	What is power?	
19.8	Walter Reuther said, once that power is the ability of a labor union like U.A.W. to make the most powerful corporation in the world, General Motors say yes when it wants to say no.	
19.9	I want you to stick it out so that you will be able to make Mayor Loeb and others say yes, even if they want to say no.	CCG
20.1	Now the other thing is that nothing is gained without pressure.	
20.2	Don't let anybody tell you to go back on your job and paternalistically say, now, "You're my man, and I'm going to do the right thing for you if you'll just come back on the job."	
20.3	Don't go back on the job until the demands are met.	CCG
20.4	Never forget that freedom is not something that must be demanded by the oppressor.	CAS
20.5	It is something that must be demanded by the oppressed.	CAS
21.1	Freedom is not some lavish dish that the power structure, and the white forces imparted with imparted with making positions will voluntarily hand down on a silver platter while the Negro merely furnishes the appetite.	
22.1	If we are going to get equality, if we are going to get adequate wages, we are going to have to struggle for it.	CCG
22.2	Now, you know what, you may have to escalate the struggle a bit.	
22.3	If they keep refusing, and they will not recognize the union, and will not decree further check-off for the collection of dues, I'm telling you what you ought to do, and you're together here enough to do it.	
22.4	In a few days you ought to get together and just have a general work stoppage in the city of Memphis.	CCG
23.1	If you let that day come, not a Negro in this city will go to any job downtown.	CCG
23.2	And no Negro in domestic service will go to anybody's house, anybody's kitchen.	
23.3	And black students will not go to anybody's school, and black teachers.	
23.4	And they will hear you then.	
23.5	The city of Memphis will not be able to function that day.	
23.6	All I'm saying is you've got to put the pressure on.	CCG
24.1	This is why we have decided that we're going to Washington.	CCG
24.2	We are going to the seat of government, starting out in April.	

24.3	We are going around the question of jobs or income.	
24.4	We aren't going to Washington to beg, we are going to Washington to demand what is ours.	CCG
24.5	I read in newspapers and other places, questions: "Why are you going to Washington?"	
24.6	My only answer is that anybody who lives in America with open eyes and open mind knows that there is something wrong in this nation.	
24.7	I'm going to Washington to pick up my check.	
25.1	You know, many years ago, America signed a huge promissory note which said, "We hold these truths to be self-evident, that all men are created equal. They are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness."	
25.2	It didn't say "some men," it said "all men."	
25.3	It didn't say "all white men," it said "all men," which includes black men.	
26.1	It said another thing which ultimately distinguishes our form of government from other totalitarian regimes.	
26.2	It said that every person has certain basic rights that are neither derived from or conferred by the state.	
26.3	In order to discover where they came from, it is necessary to move back behind the dim mist of eternity.	
26.4	They are God-given.	
27.1	America hasn't lived up to this.	
27.2	She gave the black man a bad check that's been bouncing all around.	
27.3	We are going to demand our check, to say to this nation, "We know that that check shouldn't have bounced because you have the resources in the federal treasury."	CCG
27.4	We are going to also say, "You are even unjustly spending five hundred thousand dollars to kill a single Vietcong soldier, while you spend only fifty-three dollars a year per person for everybody categorized as poverty-stricken."	
27.5	Instead of spending thirty-five billion dollars every year to fight an unjust, ill-considered war in Vietnam and twenty billion dollars to put a man on the moon, we need to put God's children on their own two feet.	
28.1	I ask you to make this the beginning of the Washington movement, to go in by the thousands.	CCG
28.2	And help us stand up nonviolently yet militantly, we are going to plague Congress.	CCG
28.3	Documents have been written, they say what ought to be done.	
28.4	But nothing has been done.	
28.5	Nothing is ever done until you put the pressure on.	
29.1	We are going to start moving out.	CPN
29.2	We're going to move on the highways of Mississippi.	CPN
29.3	Some are going to ride mules to Washington.	CPN
29.4	We're going to have mule trains moving on up.	CPN
29.5	Then we're going to pick up forces in Alabama.	CPN
29.6	Then those forces will join with Georgia.	CPN

29.7	Everything picks up as it goes, moves on, pick up South Carolina, pick up North Carolina, pick up Virginia.	CPN
29.8	Then another group will be coming out of Milwaukee, Chicago, coming in from that direction.	CPN
29.9	Coming out of Pittsburgh, picking up forces from that direction.	CPN
29.1	Then others coming on down from Boston, New York, and Philadelphia, Baltimore, moving on into Washington.	CPN
29.11	One day I want to see it so great and powerful, some of the Congressmen will stand at the windows of Congress.	CPN
29.12	They will turn around and say, "Who are those people? Where are they coming from?"	CPN
29.13	And I want somebody to turn to the Congress, Congressmen and say, "These are they who are coming up out of Mississippi, and Alabama. These are they who are tired of years of oppression and denial. These are they coming out of the ghettos of Chicago and Detroit. These are they coming up out of great trials and tribulation."	CPN
29.14	It seems that I can hear another voice saying, "How many do you see?"	
29.15	And it seems I can hear another voice saying, "I've been trying to count them all the day. I thought I had them counted at the (?) number, but they are still coming."	
29.16	And it seems to me there is a number that no man can number.	
29.17	Now if we get together and do that, we're going to straighten this country out.	CCG
29.18	We can do it.	CCG
29.19	We're going up in the beginning with poor people, about three or four thousand.	CPN
29.2	And then we ask if we aren't going up to Washington for one day this time.	CPN
29.21	We are going to stay in Washington.	CPN
29.22	We are going to get flat bed trucks, and we're going to take some shacks up to Washington on those trucks.	CPN
29.23	And we're going to prevent, present them as gives to various departments of the government.	CPN
29.24	Then we're going to take a shack by the Smithsonian Institute, so that it can stand there as a symbol of American life.	CPN
29.25	Then we're going to build a shanty town in Washington.	CPN
29.26	We're going to call it our "City of Hope."	CPN
29.27	And right there, we are going to develop this powerful movement.	CPN
29.28	Week after week we're going to stay there.	CPN
29.29	Sunday after Sunday we are going to march around the walls of Capitol Hill.	CPN
29.3	And we're going to keep on marching even seven times, until the wall of injustice some tumbling down.	CPN
29.31	This is what we have ahead.	CPN
30.1	We have great challenges ahead, and great possibilities.	CAS
30.2	And let us not lose hope.	
30.3	When you lose hope you die.	

30.4	We've got to keep going.	CCG
30.5	I know how difficult it is.	CEY
30.6	We've got to have that kind of 'in spite of' quality, to say that we are going on anyhow.	CCG
30.7	We will keep the kind of hope alive that will make us know that if we will unite, if we will organize, we will be able to dramatize these issues to the point that something will be done.	CCG
31.1	I know that some of you are probably tired, tired of the injustices.	CEY
31.2	We get tired of having to fight for our rights on a day to day basis.	
31.3	It reminds us of some words that Jeremiah uttered, "is there no balm in Gilead, is there no physician there?"	
31.4	Jeremiah looked and saw the injustices of life, and he raised that question.	
31.5	Centuries later our slave foreparents came along.	
31.6	They had a hard time.	
31.7	They didn't have anything to look forward to.	
31.8	Day after day it was long rows of cotton, sizzling heat, and the rawhide whip of the overseer.	
31.9	Women knew that so often they were forced to yield to the biological urgings of the mean boss.	
31.1	As soon as their children were born, they were snatched from their hands like a hungry dog snatches a bone from a human hand.	
31.11	So many things happened to them that could have caused them to lose hope.	
32.1	I thank God tonight that our foreparents didn't lose hope.	
32.2	They did an amazing thing.	
32.3	They looked back across the centuries.	
32.4	They took Jeremiah's question mark, and straightened it into an exclamation point.	
32.5	They could say, "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin sick soul."	
33.1	Then they came to another stanza that means so much to me, "Sometimes I feel discouraged."	
33.2	I'm not going to be untrue to you tonight, sometimes I feel discouraged.	CAS
33.3	Having to live under the threat of death every day.	
33.4	Sometimes I feel discouraged.	CAS
33.5	Having to take so much abuse and criticism, sometimes from my own people.	
33.6	Sometimes I feel discouraged.	CAS
33.7	Having to go to bed so often frustrated with the chilly winds of adversity about to stagger me, sometimes I feel discouraged, and feel my work's in vain.	
34.1	But then the Holy Spirit revives my soul again, in Gilead, we make the wounded whole.	CCG
34.2	If we will believe that, we will build a new Memphis, and bring about the day when every valley shall be exalted, every mountain and hill will be made low.	CCG

34.3	The rough places will be made plain, and the crooked places straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.	
34.4	We will be able to build right here a city which has foundations.	CCG
35.1	If we will believe this, we will do this; we will win this struggle and many other struggles.	CCG
35.2	I close by saying, "Walk together, children."	CCG

19680331_ Remaining Awake Through a Great Revolution

Para/Sent	Transcription	Code
1.1	I need not pause to say how very delighted I am to be here this morning, to have the opportunity of standing in this very great and significant pulpit.	
1.2	And I do want to express my deep personal appreciation to Dean Sayre and all of the cathedral clergy for extending the invitation.	
2.1	It is always a rich and rewarding experience to take a brief break from our day-to-day demands and the struggle for freedom and human dignity and discuss the issues involved in that struggle with concerned friends of goodwill all over our nation.	
2.2	And certainly it is always a deep and meaningful experience to be in a worship service.	
2.3	And so for many reasons, I'm happy to be here today.	
3.1	I would like to use as a subject from which to preach this morning: "Remaining Awake Through a Great Revolution."	
3.2	The text for the morning is found in the book of Revelation.	
3.3	There are two passages there that I would like to quote, in the sixteenth chapter of that book: "Behold I make all things new; former things are passed away."	
4.1	I am sure that most of you have read that arresting little story from the pen of Washington Irving entitled "Rip Van Winkle."	
4.2	The one thing that we usually remember about the story is that Rip Van Winkle slept twenty years.	
4.3	But there is another point in that little story that is almost completely overlooked.	
4.4	It was the sign in the end, from which Rip went up in the mountain for his long sleep.	
5.1	When Rip Van Winkle went up into the mountain, the sign had a picture of King George the Third of England.	
5.2	When he came down twenty years later the sign had a picture of George Washington, the first president of the United States.	
5.3	When Rip Van Winkle looked up at the picture of George Washington—and looking at the picture he was amazed—he was completely lost.	
5.4	He knew not who he was.	
6.1	And this reveals to us that the most striking thing about the story of Rip Van Winkle is not merely that Rip slept twenty years, but that he slept through a revolution.	

6.2	While he was peacefully snoring up in the mountain a revolution was taking place that at points would change the course of history—and Rip knew nothing about it.	
6.3	He was asleep.	
6.4	Yes, he slept through a revolution.	
6.5	And one of the great liabilities of life is that all too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the new situation demands.	CAS
6.6	They end up sleeping through a revolution.	
7.1	There can be no gainsaying of the fact that a great revolution is taking place in the world today.	
7.2	In a sense it is a triple revolution: that is, a technological revolution, with the impact of automation and cybernation; then there is a revolution in weaponry, with the emergence of atomic and nuclear weapons of warfare; then there is a human rights revolution, with the freedom explosion that is taking place all over the world.	CCN
7.3	Yes, we do live in a period where changes are taking place.	
7.4	And there is still the voice crying through the vista of time saying, "Behold, I make all things new; former things are passed away."	
8.1	Now whenever anything new comes into history it brings with it new challenges and new opportunities.	CAS
8.2	And I would like to deal with the challenges that we face today as a result of this triple revolution that is taking place in the world today.	
9.1	First, we are challenged to develop a world perspective.	
9.2	No individual can live alone, no nation can live alone, and anyone who feels that he can live alone is sleeping through a revolution.	
9.3	The world in which we live is geographically one.	
9.4	The challenge that we face today is to make it one in terms of brotherhood.	CAS, CCN
10.1	Now it is true that the geographical oneness of this age has come into being to a large extent through modern man's scientific ingenuity.	
10.2	Modern man through his scientific genius has been able to dwarf distance and place time in chains.	
10.3	And our jet planes have compressed into minutes distances that once took weeks and even months.	
10.4	All of this tells us that our world is a neighborhood.	CCN, CAS
11.1	Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood.	
11.2	But somehow, and in some way, we have got to do this.	
11.3	We must all learn to live together as brothers or we will all perish together as fools.	CCN, CAS
11.4	We are tied together in the single garment of destiny, caught in an inescapable network of mutuality.	
11.5	And whatever affects one directly affects all indirectly.	CCN, CAS
11.6	For some strange reason I can never be what I ought to be until you are what you ought to be.	
11.7	And you can never be what you ought to be until I am what	

	I ought to be.	
11.8	This is the way God's universe is made; this is the way it is structured.	
12.1	John Donne caught it years ago and placed it in graphic terms: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main."	
12.2	And he goes on toward the end to say, "Any man's death diminishes me because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee."	
12.3	We must see this, believe this, and live by it if we are to remain awake through a great revolution.	
13.1	Secondly, we are challenged to eradicate the last vestiges of racial injustice from our nation.	CCN, CAS, CSP, CCG
13.2	I must say this morning that racial injustice is still the black man's burden and the white man's shame.	CAS
14.1	It is an unhappy truth that racism is a way of life for the vast majority of white Americans, spoken and unspoken, acknowledged and denied, subtle and sometimes not so subtle—the disease of racism permeates and poisons a whole body politic.	CAS
14.2	And I can see nothing more urgent than for America to work passionately and unrelentingly—to get rid of the disease of racism.	
15.1	Something positive must be done.	CCN, CAS, CSP, CCG
15.2	Everyone must share in the guilt as individuals and as institutions.	CCN, CAS, CSP, CCG
15.3	The government must certainly share the guilt; individuals must share the guilt; even the church must share the guilt.	CCN, CAS, CSP, CCG
16.1	We must face the sad fact that at eleven o'clock on Sunday morning when we stand to sing "In Christ there is no East or West," we stand in the most segregated hour of America.	
17.1	The hour has come for everybody, for all institutions of the public sector and the private sector to work to get rid of racism.	CCN, CAS, CSP, CCG
17.2	And now if we are to do it we must honestly admit certain things and get rid of certain myths that have constantly been disseminated all over our nation.	CCN, CAS, CSP, CCG
18.1	One is the myth of time.	CAS
18.2	It is the notion that only time can solve the problem of racial injustice.	CAS
18.3	And there are those who often sincerely say to the Negro and his allies in the white community, "Why don't you slow up? Stop pushing things so fast. Only time can solve the problem. And if you will just be nice and patient and continue to pray, in a hundred or two hundred years the problem will work itself out."	
19.1	There is an answer to that myth.	
19.2	It is that time is neutral.	CAS
19.3	It can be used wither constructively or destructively.	CAS

19.4	And I am sorry to say this morning that I am absolutely convinced that the forces of ill will in our nation, the extreme rightists of our nation—the people on the wrong side—have used time much more effectively than the forces of goodwill.	
19.5	And it may well be that we will have to repent in this generation.	
19.6	Not merely for the vitriolic words and the violent actions of the bad people, but for the appalling silence and indifference of the good people who sit around and say, "Wait on time."	
20.1	Somewhere we must come to see that human progress never rolls in on the wheels of inevitability.	
20.2	It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God.	CAS, CSP
20.3	And without this hard work, time itself becomes an ally of the primitive forces of social stagnation.	
20.4	So we must help time and realize that the time is always ripe to do right.	
21.1	Now there is another myth that still gets around: it is a kind of over reliance on the bootstrap philosophy.	
21.2	There are those who still feel that if the Negro is to rise out of poverty, if the Negro is to rise out of the slum conditions, if he is to rise out of discrimination and segregation, he must do it all by himself.	
21.3	And so they say the Negro must lift himself by his own bootstraps.	
22.1	They never stop to realize that no other ethnic group has been a slave on American soil.	CAS
22.2	The people who say this never stop to realize that the nation made the black man's color a stigma.	CAS
22.3	But beyond this they never stop to realize the debt that they owe a people who were kept in slavery two hundred and forty-four years.	CPN
23.1	In 1863 the Negro was told that he was free as a result of the Emancipation Proclamation being signed by Abraham Lincoln.	
23.2	But he was not given any land to make that freedom meaningful.	
23.3	It was something like keeping a person in prison for a number of years and suddenly discovering that that person is not guilty of the crime for which he was convicted.	
23.4	And you just go up to him and say, "Now you are free," but you don't give him any bus fare to get to town.	
23.5	You don't give him any money to get some clothes to put on his back or to get on his feet again in life.	
24.1	Every court of jurisprudence would rise up against this, and yet this is the very thing that our nation did to the black man.	
24.2	It simply said, "You're free," and it left him there penniless, illiterate, not knowing what to do.	
24.3	And the irony of it all is that at the same time the nation failed to do anything for the black man, though an act of Congress was giving away millions of acres of land in the	CPN

	West and the Midwest.	
24.4	Which meant that it was willing to undergird its white peasants from Europe with an economic floor.	CPN
25.1	But not only did it give the land, it built land-grant colleges to teach them how to farm.	
25.2	Not only that, it provided county agents to further their expertise in farming; not only that, as the years unfolded it provided low interest rates so that they could mechanize their farms.	CPN, CAS
25.3	And to this day thousands of these very persons are receiving millions of dollars in federal subsidies every years not to farm.	CPN, CAS
25.4	And these are so often the very people who tell Negroes that they must lift themselves by their own bootstraps.	CPN, CAS
25.5	It's all right to tell a man to lift himself by his own bootstraps, but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.	CPN, CAS
26.1	We must come to see that the roots of racism are very deep in our country, and there must be something positive and massive in order to get rid of all the effects of racism and the tragedies of racial injustice.	CCG
27.1	There is another thing closely related to racism that I would like to mention as another challenge.	
27.2	We are challenged to rid our nation and the world of poverty.	PBC
27.3	Like a monstrous octopus, poverty spreads its nagging, prehensile tentacles into hamlets and villages all over our world.	
27.4	Two-thirds of the people of the world go to bed hungry tonight.	PBC
27.5	They are ill-housed; they are ill-nourished; they are shabbily clad.	
27.6	I've seen it in Latin America; I've seen it in Africa; I've seen this poverty in Asia.	
28.1	I remember some years ago Mrs. King and I journeyed to that great country known as India.	
28.2	And I never will forget the experience.	
28.3	It was a marvelous experience to meet and talk with the great leaders of India, to meet and talk with and to speak to thousands and thousands of people all over that vast country.	
28.4	These experiences will remain dear to me as long as the cords of memory shall lengthen.	
29.1	But I say to you this morning, my friends, there were those depressing moments.	
29.2	How can one avoid being depressed when he sees with his own eyes evidences of millions of people going to bed hungry at night?	PBC
29.3	How can one avoid being depressed when he sees with his own eyes God's children sleeping on the sidewalks at night?	
29.4	In Bombay more than a million people sleep on the sidewalks every night.	PBC

29.5	In Calcutta more than six hundred thousand sleep on the sidewalks every night.	PBC
29.6	They have no beds to sleep in; they have no houses to go in.	
29.7	How can one avoid being depressed when he discovers that out of India's population of more than five hundred million people, some four hundred and eighty million make an annual income of less than ninety dollars a year.	PBC
29.8	And most of them have never seen a doctor or a dentist.	
30.1	As I noticed these things, something within me cried out, "Can we in America stand idly by and not be concerned?"	CSP
30.2	And an answer came: "Oh no!"	
30.3	Because the destiny of the United States is tied up with the destiny of India and every other nation.	
30.4	And I started thinking of the fact that we spend in America millions of dollars a day to store surplus food, and I said to myself, "I know where we can store that food free of charge—in the wrinkled stomachs of millions of God's children all over the world who go to bed hungry at night."	PBC
30.5	And maybe we spend far too much of our national budget establishing military bases around the world rather than bases of genuine concern and understanding.	
31.1	Not only do we see poverty abroad, I would remind you that in our own nation there are about forty million people who are poverty-stricken.	PBC
31.2	I have seen them here and there.	
31.3	I have seen them in the ghettos of the North; I have seen them in the rural areas of the South; I have seen them in Appalachia.	PBC
31.4	I have just been in the process of touring many areas of our country and I must confess that in some situations I have literally found myself crying.	CEY
32.1	I was in Marks, Mississippi, the other day, which is in Whitman County, the poorest county in the United States.	
32.2	I tell you, I saw hundreds of little black boys and black girls walking the streets with no shoes to wear.	CEY
32.3	I saw their mothers and fathers trying to carry on a little Head Start program, but they had no money.	
32.4	The federal government hadn't funded them, but they were trying to carry on.	
32.5	They raised a little money here and there; trying to get a little food to feed the children; trying to teach them a little something.	
33.1	And I saw mothers and fathers who said to me not only were they unemployed, they didn't get any kind of income—no old-age pension, no welfare check, no anything.	
33.2	I said, "How do you live?"	CHG
33.3	And they say, "Well, we go around, go around to the neighbors and ask them for a little something. When the berry season comes, we pick berries. When the rabbit season comes, we hunt and catch a few rabbits. And that's about it."	CEY
34.1	And I was in Newark and Harlem just this week.	
34.2	And I walked into the homes of welfare mothers.	CSP

34.3	I saw them in conditions—no, not with wall-to-wall carpet, but wall-to-wall rats and roaches.	
34.4	I stood in an apartment and this welfare mother said to me, "The landlord will not repair this place. I've been here two years and he hasn't made a single repair."	
34.5	She pointed out the walls with all the ceiling falling through.	
34.6	She showed me the holes where the rats came in.	
34.7	She said night after night we have to stay awake to keep the rats and roaches from getting to the children.	
34.8	I said, "How much do you pay for this apartment?"	CHG
34.9	She said, "a hundred and twenty-five dollars."	
34.1	I looked, and I thought, and said to myself, "It isn't worth sixty dollars."	
34.11	Poor people are forced to pay more for less.	
34.12	Living in conditions day in and day out where the whole area is constantly drained without being replenished.	CAS, CCN
34.13	It becomes a kind of domestic colony.	
34.14	And the tragedy is, so often these forty million people are invisible because America is so affluent, so rich.	
34.15	Because our expressways carry us from the ghetto, we don't see the poor.	
35.1	Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor.	
35.2	His name was Dives.	
35.3	He was a rich man.	
35.4	And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was sick.	
35.5	Sores were all over his body, and he was so weak that he could hardly move.	
35.6	But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table.	
35.7	And Dives did nothing about it.	
35.8	And the parable ends saying, "Dives went to hell, and there were a fixed gulf now between Lazarus and Dives."	
36.1	There is nothing in that parable that said Dives went to hell because he was rich.	
36.2	Jesus never made a universal indictment against all wealth.	
36.3	It is true that one day a rich young ruler came to him, and he advised him to sell all, but in that instance Jesus was prescribing individual surgery and not setting forth a universal diagnosis.	
36.4	And if you will look at that parable with all of its symbolism, you will remember that a conversation took place between heaven and hell, and on the other end of that long-distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
37.1	Now Abraham was a very rich man.	
37.2	If you go back to the Old Testament, you see that he was the richest man of his day, so it was not a rich man in hell talking with a poor man in heaven; it was a little millionaire	

	in hell talking with a multimillionaire in heaven.	
37.3	Dives didn't go to hell because he was rich; Dives didn't realize that his wealth was his opportunity.	
37.4	It was his opportunity to bridge the gulf that separated him from his brother Lazarus.	
37.5	Dives went to hell because he was passed by Lazarus every day and he never really saw him.	CAS
37.6	He went to hell because he allowed his brother to become invisible.	CAS
37.7	Dives went to hell because he maximized the minimum and minimized the maximum.	
37.8	Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty.	
38.1	And this can happen to America, the richest nation in the world—and nothing's wrong with that—this is America's opportunity to help bridge the gulf between the haves and the have-nots.	
38.2	The question is whether America will do it.	
38.3	There is nothing new about poverty.	
38.4	What is new is that we now have the techniques and the resources to get rid of poverty.	
38.5	The real question is whether we have the will.	
39.1	In a few weeks some of us are coming to Washington to see if the will is still alive or if it is alive in this nation.	CBC, CSE
39.2	We are coming to Washington in a Poor People's Campaign.	CBC, CSE
39.3	Yes, we are going to bring the tired, the poor, the huddled masses.	CBC, CSE
39.4	We are going to bring those who have known long years of hurt and neglect.	CBC, CSE
39.5	We are going to bring those who have come to feel that life is a long and desolate corridor with no exit signs.	CBC, CSE
39.6	We are going to bring children and adults and old people, people who have never seen a doctor or a dentist in their lives.	CBC, CSE
40.1	We are not coming to engage in any histrionic gesture.	
40.2	We are not coming to tear up Washington.	
40.3	We are coming to demand that the government address itself to the problem of poverty.	CBC, CSE
40.4	We read one day, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."	
40.5	But if a man doesn't have a job or an income, he has neither life nor liberty nor the possibility for the pursuit of happiness.	
40.6	He merely exists.	
41.1	We are coming to ask America to be true to the huge promissory note that it signed years ago.	
41.2	And we are coming to engage in dramatic nonviolent action, to call attention to the gulf between promise and	

	fulfillment; to make the invisible visible.	
42.1	Why do we do it this way?	CBC
42.2	We do it this way because it is our experience that the nation doesn't move around questions of genuine equality for the poor and for black people until it is confronted massively, dramatically in terms of direct action.	CAS
43.1	Great documents are here to tell us something should be done.	
43.2	We met here some years ago in the White House conference on civil rights.	CBC
43.3	And we came out with the same recommendations that we will be demanding in our campaign here, but nothing has been done.	
43.4	The President's commission on technology, automation and economic progress recommended these things some time ago.	
43.5	Nothing has been done.	
43.6	Even the urban coalition of mayors of most of the cities of our country and the leading businessmen have said these things should be done.	
43.7	Nothing has been done.	
43.8	The Kerner Commission came out with its report just a few days ago and then made specific recommendations.	
43.9	Nothing has been done.	
44.1	And I submit that nothing will be done until people of goodwill put their bodies and their souls in motion.	
44.2	And it will be the kind of soul force brought into being as a result of this confrontation that I believe will make the difference.	
45.1	Yes, it will be a Poor People's Campaign.	
45.2	This is the question facing America.	
45.3	Ultimately a great nation is a compassionate nation.	
45.4	America has not met its obligations and its responsibilities to the poor.	
46.1	One day we will have to stand before the God of history and we will talk in terms of things we've done.	
46.2	Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies.	
46.3	Yes, we made our submarines to penetrate oceanic depths.	
46.4	We brought into being many other things with our scientific and technological power.	
47.1	It seems that I can hear the God of history saying, "That was not enough! But I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the kingdom of greatness. If ye do it unto the least of these, my brethren, ye do it unto me."	CAS
47.2	That's the question facing America today.	CAS
48.1	I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed.	CAS, CCN, CBC

48.2	Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution.	CAS
48.3	President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind."	CAS
48.4	The world must hear this.	
48.5	I pray God that America will hear this before it is too late, because today we're fighting a war.	
49.1	I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world.	CAS, CFT
49.2	Our involvement in the war in Vietnam has torn up the Geneva Accord.	
49.3	It has strengthened the military-industrial complex; it has strengthened the forces of reaction in our nation.	
49.4	It has put us against the self-determination of a vast majority of the Vietnamese people, and put us in the position of protecting a corrupt regime that is stacked against the poor.	CAS
50.1	It has played havoc with our domestic destinies.	
50.2	This day we are spending five hundred thousand dollars to kill every Vietcong soldier.	
50.3	Every time we kill one we spend about five hundred thousand dollars while we spend only fifty-three dollars a year for every person characterized as poverty-stricken in the so-called poverty program, which is not even a good skirmish against poverty.	CAS, CCN
51.1	Not only that, it has put us in a position of appearing to the world as an arrogant nation.	
51.2	And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order.	CAS, CCN
51.3	And we force young black men and young white men to fight and kill in brutal solidarity.	
51.4	Yet when they come back home that can't hardly live on the same block together.	
52.1	The judgment of God is upon us today.	
52.2	And we could go right down the line and see that something must be done—and something must be done quickly.	
52.3	We have alienated ourselves from other nations so we end up morally and politically isolated in the world.	CAS, CCN
52.4	There is not a single major ally of the United States of America that would dare send a troop to Vietnam, and so the only friends that we have now are a few client-nations like Taiwan, Thailand, South Korea, and a few others.	CAS, CCN
53.1	This is where we are.	CBC
53.2	"Mankind must put an end to war or war will put an end to mankind," and the best way to start is to put an end to war in Vietnam, because if it continues, we will inevitably come to the point of confronting China which could lead the whole world to nuclear annihilation.	CFT
54.1	It is no longer a choice, my friends, between violence and nonviolence.	CAS
54.2	It is either nonviolence or nonexistence.	CFT

54.3	And the alternative to disarmament, the alternative to a greater suspension of nuclear tests, the alternative to strengthening the United Nations and thereby disarming the whole world, may well be a civilization plunged into the abyss of annihilation, and our earthly habitat would be transformed into an inferno that even the mind of Dante could not imagine.	CAS
55.1	This is why I felt the need of raising my voice against that war and working wherever I can to arouse the conscience of our nation on it.	CAS, CSP
55.2	I remember so well when I first took a stand against the war in Vietnam.	CAS
55.3	The critics took me on and they had their say in the most negative and sometimes most vicious way.	
56.1	One day a newsman came to me and said, "Dr. King, don't you think you're going to have to stop, now, opposing the war and move more in line with the administration's policy? As I understand it, it has hurt the budget of your organization, and people who once respected you have lost respect for you. Don't you feel that you've really got to change your position?"	
56.2	I looked at him and I had to say, "Sir, I'm sorry you don't know me. I'm not a consensus leader. I do not determine what is right and wrong by looking at the budget of the Southern Christian Leadership Conference. I've not taken a sort of Gallup Poll of the majority opinion."	CAS
56.3	Ultimately a genuine leader is not a searcher for consensus, but a molder of consensus.	CAS, CSP
57.1	On some positions, cowardice asks the question, is it expedient?	
57.2	And then expedience comes along and asks the question, is it politic?	
57.3	Vanity asks the question, is it popular?	
57.4	Conscience asks the question, is it right?	
58.1	There comes a time when one must take the position that is neither safe nor politic nor popular, but he must do it because conscience tells him it is right.	CAS, CSP
58.2	I believe today that there is a need for all people of goodwill to come with a massive act of conscience and say in the words of the old Negro spiritual, "We ain't goin' study war no more."	CAS
58.3	This is the challenge facing modern man.	CAS
59.1	Let me close by saying that we have difficult days ahead in the struggle for justice and peace, but I will not yield to a politic of despair.	CAS, CSP
59.2	I'm going to maintain hope as we come to Washington in this campaign.	CAS
59.3	The cards are stacked against us.	
59.4	This time we will really confront a Goliath.	
59.5	God grant that we will be that David of truth set out against the Goliath of injustice, the Goliath of neglect, the Goliath of refusing to deal with the problems, and go on with the determination to make America the truly great America that it is called to be.	

60.1	I say to you that our goal is freedom, and I believe we are going to get there because however much she strays away from it, the goal of America is freedom.	CBC
60.2	Abused and scorned though we may be as a people, our destiny is tied up in the destiny of America.	CBC
61.1	Before the Pilgrim fathers landed at Plymouth, we were here.	CBC
61.2	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here.	CBC
61.3	Before the beautiful words of the "Star Spangled Banner" were written, we were here.	CBC
62.1	For more than two centuries our forebearers labored here without wages.	CBC
62.2	They made cotton king, and they built the homes of their masters in the midst of the most humiliating and oppressive conditions.	CBC
62.3	And yet out of a bottomless vitality they continued to grow and develop.	CBC
62.4	If the inexpressible cruelties of slavery couldn't stop us, the opposition that we now face will surely fail.	CBC
63.1	We're going to win our freedom because both the sacred heritage of our nation and the eternal will of the almighty God are embodied in our echoing demands.	CBC
63.2	And so, however dark it is, however deep the angry feelings are, and however violent explosions are, I can still sing "We Shall Overcome." We shall overcome because the arc of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right—"No lie can live forever." We shall overcome because William Cullen Bryant is right—"Truth, crushed to earth, will rise again." We shall overcome because James Russell Lowell is right—as we were singing earlier today, Truth forever on the scaffold, Wrong forever on the throne. Yet that scaffold sways the future. And behind the dim unknown stands God, Within the shadow keeping watch above his own.	CBC
63.3	With this faith we will be able to hew out of the mountain of despair the stone of hope.	CBC
63.4	With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.	CBC
64.1	Thank God for John, who centuries ago out on a lonely, obscure island called Patmos caught vision of a new Jerusalem descending out of heaven from God, who heard a voice saying, "Behold, I make all things new; former things are passed away."	
65.1	God grant that we will be participants in this newness and this magnificent development.	CBC
65.2	If we will but do it, we will bring about a new day of justice and brotherhood and peace.	CBC
65.3	And that day the morning stars will sing together and the	CBC

	sons of God will shout for joy.	
63.4	God bless you.	
19680403_I've Been to the Mountaintop		
Para/Sent	Transcription	Code
1.1	Thank you very kindly, my friends.	
1.2	As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. [<i>Laughter</i>]	
1.3	It's always good to have your closest friend and associate to say something good about you, and Ralph Abernathy is the best friend that I have in the world.	
2.1	I'm delighted to see each of you here tonight in spite of a storm warning.	
2.2	You reveal that you are determined [<i>Audience:</i>] (<i>Right</i>) to go on anyhow. (<i>Yeah, All right</i>)	
2.3	Something is happening in Memphis, something is happening in our world.	
2.4	And you know, if I were standing at the beginning of time with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?"	
2.5	I would take my mental flight by Egypt (<i>Yeah</i>), and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather, across the Red Sea, through the wilderness, on toward the Promised Land.	
2.6	And in spite of its magnificence, I wouldn't stop there. (<i>All right</i>)	
3.1	I would move on by Greece, and take my mind to Mount Olympus.	
3.2	And I would see Plato, Aristotle, Socrates, Euripides, and Aristophanes assembled around the Parthenon [<i>Applause</i>], and I would watch them around the Parthenon as they discussed the great and eternal issues of reality.	
3.3	But I wouldn't stop there. (<i>Oh yeah</i>)	
4.1	I would go on even to the great heyday of the Roman Empire (<i>Yes</i>), and I would see developments around there, through various emperors and leaders.	
4.2	But I wouldn't stop there. (<i>Keep on</i>)	
5.1	I would even come up to the day of the Renaissance and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man.	
5.2	But I wouldn't stop there. (<i>Yeah</i>)	
6.1	I would even go by the way that the man for whom I'm named had his habitat, and I would watch Martin Luther as he tacks his ninety-five theses on the door at the church of Wittenberg.	
6.2	But I wouldn't stop there. (<i>All right</i>)	
6.3	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]	
7.1	I would come on up even to 1863 and watch a vacillating president by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation.	

7.2	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]	
8.1	I would even come up to the early thirties and see a man grappling with the problems of the bankruptcy of his nation, and come with an eloquent cry that "we have nothing to fear but fear itself."	
8.2	But I wouldn't stop there. (<i>All right</i>)	
9.1	Strangely enough, I would turn to the Almighty and say, "If you allow me to live just a few years in the second half of the twentieth century, I will be happy." [<i>Applause</i>]	CAS
10.1	Now that's a strange statement to make because the world is all messed up.	
10.2	The nation is sick, trouble is in the land, confusion all around.	
10.3	That's a strange statement.	
10.4	But I know, somehow, that only when it is dark enough can you see the stars. (<i>All right, Yes</i>)	CAS
10.5	And I see God working in this period of the twentieth century in a way that men in some strange way are responding.	
10.6	Something is happening in our world. (<i>Yeah</i>)	
10.7	The masses of people are rising up.	
10.8	And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee, the cry is always the same: "We want to be free." [<i>Applause</i>]	CHG
11.1	And another reason I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it.	CCG
11.2	Survival demands that we grapple with them. (<i>Yes</i>)	
11.3	Men for years now have been talking about war and peace.	
11.4	But now no longer can they just talk about it.	
11.5	It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence.	CAS, CCN
11.6	That is where we are today. [<i>Applause</i>]	CAS
12.1	And also, in the human rights revolution, if something isn't done and done in a hurry to bring the colored peoples of the world out of their long years of poverty; their long years of hurt and neglect, the whole world is doomed. (<i>All right</i>) [<i>Applause</i>]	CAS
12.2	Now I'm just happy that God has allowed me to live in this period, to see what is unfolding.	
12.3	And I'm happy that he's allowed me to be in Memphis. (<i>Oh yeah</i>)	CCG
13.1	I can remember [<i>Applause</i>], I can remember when Negroes were just going around, as Ralph has said so often, scratching where they didn't itch and laughing when they were not tickled. [<i>Laughter, applause</i>]	
13.2	But that day is all over. (<i>Yeah</i>) [<i>Applause</i>]	
13.3	We mean business now and we are determined to gain our rightful place in God's world. (<i>Yeah</i>) [<i>Applause</i>]	CCG, CAS

13.4	And that's all this whole thing is about.	
13.5	We aren't engaged in any negative protest and in any negative arguments with anybody.	CCG
13.6	We are saying that we are determined to be men.	CCG
13.7	We are determined to be people. <i>(Yeah)</i>	CCG
13.8	We are saying [<i>Applause</i>], we are saying that we are God's children. <i>(Yeah)</i> [<i>Applause</i>]	CCG
13.9	And if we are God's children, we don't have to live like we are forced to live.	CCG
14.1	Now what does all this mean in this great period of history?	
14.2	It means that we've got to stay together. <i>(Yeah)</i>	CCG
14.3	We've got to stay together and maintain unity.	CCG
14.4	You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula of doing it.	
14.5	What was that?	
14.6	He kept the slaves fighting among themselves. [<i>Applause</i>]	CAS
14.7	But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery.	
14.8	When the slaves get together, that's the beginning of getting out of slavery. [<i>Applause</i>]	CCG
14.9	Now let us maintain unity.	CCG
15.1	Secondly, let us keep the issues where they are. <i>(Right)</i>	CAS
15.2	The issue is injustice.	CAS
15.3	The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. [<i>Applause</i>]	
15.4	Now we've got to keep attention on that. <i>(That's right)</i>	CCG
15.5	That's always the problem with a little violence.	
15.6	You know what happened the other day, and the press dealt only with the window breaking. <i>(That's right)</i>	
15.7	I read the articles.	
15.8	They very seldom got around to mentioning the fact that 1,300 sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor.	
15.9	They didn't get around to that. <i>(Yeah)</i> [<i>Applause</i>]	
16.1	Now we're going to march again, and we've got to march again <i>(Yeah)</i> , in order to put the issue where it is supposed to be <i>(Yeah)</i> [<i>Applause</i>] and force everybody to see that there are thirteen hundred of God's children here suffering <i>(That's right)</i> , sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out.	CCG
16.2	That's the issue. <i>(That's right)</i>	
16.3	And we've got to say to the nation, we know how it's coming out.	
16.4	For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory. [<i>Applause</i>]	CCG, CSP
17.1	We aren't going to let any mace stop us.	CCG
17.2	We are masters in our nonviolent movement in disarming	CCG

	police forces.	
17.3	They don't know what to do.	
17.4	I've seen them so often.	
17.5	I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the Sixteenth Street Baptist Church day after day.	CCG
17.6	By the hundreds we would move out, and Bull Connor would tell them to send the dogs forth, and they did come.	CCG
17.7	But we just went before the dogs singing, "Ain't gonna let nobody turn me around." [<i>Applause</i>]	CCG
17.8	Bull Connor next would say, "Turn the fire hoses on." (<i>Yeah</i>)	
17.9	And as I said to you the other night, Bull Connor didn't know history.	
17.1	He knew a kind of physics that somehow didn't relate to the trans-physics that we knew about.	
17.11	And that was the fact that there was a certain kind of fire that no water could put out. [<i>Applause</i>]	CCG
17.12	And we went before the fire hoses. (<i>Yeah</i>)	CCG
17.13	We had known water. (<i>All right</i>)	CCG
17.14	If we were Baptist or some other denominations, we had been immersed.	CCG
17.15	If we were Methodist or some others, we had been sprinkled.	CCG
17.16	But we knew water.	CCG
17.17	That couldn't stop us. [<i>Applause</i>]	CCG
18.1	And we just went on before the dogs and we would look at them, and we'd go on before the water hoses and we would look at it.	CCG
18.2	And we'd just go on singing, "Over my head, I see freedom in the air." (<i>Yeah</i>) [<i>Applause</i>]	CCG
18.3	And then we would be thrown into paddy wagons, and sometimes we were stacked in there like sardines in a can. (<i>All right</i>)	CCG
18.4	And they would throw us in, and old Bull would say, "Take 'em off."	CCG
18.5	And they did, and we would just go on in the paddy wagon singing, "We Shall Overcome." (<i>Yeah</i>)	CCG
18.6	And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers (<i>Yes</i>) and being moved by our words and our songs. (<i>Yes</i>)	CCG
18.7	And there was a power there which Bull Connor couldn't adjust to (<i>All right</i>), and so we ended up transforming Bull into a steer, and we on our struggle in Birmingham. [<i>Applause</i>]	CCG
19.1	Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday. (<i>Yes</i>)	CCG
19.2	Now about injunctions.	
19.3	We have an injunction and we're going into court tomorrow morning (<i>Go ahead</i>) to fight this illegal, unconstitutional injunction.	CCG
19.4	All we say to America is to be true to what you said on	CCG

	paper. [Applause]	
19.5	If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions.	
19.6	Maybe I could understand the denial of certain basic First Amendment privileges, because they haven't committed themselves to that over there.	
19.7	But somewhere I read of the freedom of assembly.	CCG
19.8	Somewhere I read (Yes) of the freedom of speech. (Yes)	CCG
19.9	Somewhere I read (All right) of the freedom of press. (Yes)	CCG
19.1	Somewhere I read (Yes) that the greatness of America is the right to protest for right. [Applause]	CCG
19.11	And so just as I say we aren't going to let any dogs or water hoses turn us around, we aren't going to let any injunction turn us around. [Applause]	CCG
19.12	We are going on. We need all of you.	CCG
20.1	You know, what's beautiful to me is to see all of these ministers of the Gospel. (Amen)	CCG
20.2	It's a marvelous picture. (Yes)	CCG
20.3	Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher?	CCG
20.4	Somewhere the preacher must have a kind of fire shut up in his bones (Yes), and whenever injustice is around he must tell it. (Yes)	CCG
20.5	Somehow the preacher must be an Amos, who said, "When God Speaks, who can but prophesy?" (Yes)	CCG
20.6	Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." (Yes)	CCG
20.7	Somehow the preacher must say with Jesus, "The spirit of the Lord is upon me (Yes), because He hath anointed me (Yes), and He's anointed me to deal with the problems of the poor." (Go ahead)	CCG
21.1	And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years.	CCG
21.2	He's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggling; but he's still going on, fighting for the rights of his people. [Applause]	CCG
21.3	Reverend Ralph Jackson, Billy Kyles; I could just go right on down the list, but time will not permit.	CCG
21.4	But I want to thank all of them, and I want you to thank them because so often preachers aren't concerned about anything but themselves. [Applause]	CCG
21.5	And I'm always happy to see a relevant ministry.	
21.6	It's all right to talk about long white robes over yonder, in all of its symbolism, but ultimately people want some suits and dresses and shoes to wear down here. [Applause]	CPN
21.7	It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. [Applause]	CPN

21.8	It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. [Applause]	CPN
21.9	This is what we have to do.	CCG
22.1	Now the other thing we'll have to do is this: always anchor our external direct action with the power of economic withdrawal.	CCG
22.2	Now we are poor people, individually we are poor when you compare us with white society in America.	CCG
22.3	We are poor.	CCG, CEY
22.4	Never stop and forget that collectively, that means all of us together, collectively we are richer than all the nations in the world, with the exception of nine.	CCG
22.5	Did you ever think about that?	
22.6	After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world.	CCG
22.7	We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States and more than the national budget of Canada.	CCG
22.8	Did you know that?	
22.9	That's power right there, if we know how to pool it. (Yeah) [Applause]	
23.1	We don't have to argue with anybody.	CCG
23.2	We don't have to curse and go around acting bad with our words.	CCG
23.3	We don't need any bricks and bottles; we don't need any Molotov cocktails. (Yes)	CCG
23.4	We just need to go around to these stores (Yes sir), and to these massive industries in our country (Amen), and say, "God sent us by here (All right) to say to you that you're not treating His children right. (That's right) And we've come by here to ask you to make the first item on your agenda fair treatment where God's children are concerned. Now if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you." [Applause]	CCG
24.1	And so, as a result of this, we are asking you tonight (Amen) to go out and tell your neighbors not to buy Coca-Cola in Memphis. (Yeah) [Applause]	CCG
24.2	Go by and tell them not to buy Sealtest milk. (Yeah)[Applause]	CCG
24.3	Tell them not to buy--what is the other bread?--Wonder Bread. [Applause]	CCG
24.4	And what is the other bread company, Jesse?	
24.5	Tell them not to buy Hart's bread. [Applause]	CCG
24.6	As Jesse Jackson has said, up to now only the garbage men have been feeling pain.	
24.7	Now we must kind of redistribute that pain. [Applause]	CCG
24.8	We are choosing these companies because they haven't been fair in their hiring policies, and we are choosing them because they can begin the process of saying they are going	CCG

	to support the needs and the rights of these men who are on strike.	
24.9	And then they can move on downtown and tell Mayor Loeb to do what is right. (<i>That's right, Speak</i>) [<i>Applause</i>]	CCG
25.1	Now not only that, we've got to strengthen black institutions. (<i>That's right, Yeah</i>)	CCG
25.2	I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. (<i>Yeah</i>) [<i>Applause</i>]	CCG, CBC
25.3	We want a "bank-in" movement in Memphis. (<i>Yes</i>)	CCG
25.4	Go by the savings and loan association.	
25.5	I'm not asking you something that we don't do ourselves in SCLC.	CPN
25.6	Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference.	CPN
25.7	We are telling you to follow what we're doing, put your money there. [<i>Applause</i>]	CPN
25.8	You have six or seven black insurance companies here in the city of Memphis.	
25.9	Take out your insurance there.	
25.1	We want to have an "insurance-in." [<i>Applause</i>]	CCG
25.11	Now these are some practical things that we can do.	CCG
25.12	We begin the process of building a greater economic base, and at the same time, we are putting pressure where it really hurts. (<i>There you go</i>)	CCG, CBC
25.13	And I ask you to follow through here. [<i>Applause</i>]	
26.1	Now let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. (<i>Amen</i>)	CCG
26.2	Nothing would be more tragic than to stop at this point in Memphis.	CAS, CCN
26.3	We've got to see it through. [<i>Applause</i>]	CCG
26.4	And when we have our march, you need to be there.	CCG
26.5	If it means leaving work, if it means leaving school, be there. [<i>Applause</i>]	CCG
26.6	Be concerned about your brother.	CCG
26.7	You may not be on strike (<i>Yeah</i>), but either we go up together or we go down together. [<i>Applause</i>]	CCG
26.8	Let us develop a kind of dangerous unselfishness.	CCG
27.1	One day a man came to Jesus and he wanted to raise some questions about some vital matters of life.	
27.2	At points he wanted to trick Jesus (<i>That's right</i>), and show him that he knew a little more than Jesus knew and throw him off base. [<i>Recording interrupted</i>]	
27.3	Now that question could have easily ended up in a philosophical and theological debate.	
27.4	But Jesus immediately pulled that question from midair and placed it on a dangerous curve between Jerusalem and Jericho. (<i>Yeah</i>)	
27.5	And he talked about a certain man who fell among thieves. (<i>Sure</i>)	
27.6	You remember that a Levite (<i>Sure</i>) and a priest passed by	

	on the other side; they didn't stop to help him.	
27.7	Finally, a man of another race came by. (<i>Yes sir</i>)	
27.8	He got down from his beast, decided not to be compassionate by proxy.	
27.9	But he got down with him, administered first aid, and helped the man in need.	
27.1	Jesus ended up saying this was the good man, this was the great man because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.	
28.1	Now, you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop.	
28.2	At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. (<i>Yeah</i>)	
28.3	At other times we would speculate that there was a religious law that one who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the ceremony. (<i>All right</i>)	
28.4	And every now and then we begin to wonder whether maybe they were not going down to Jerusalem, or down to Jericho, rather, to organize a Jericho Road Improvement Association. [<i>Laughter</i>]	
28.5	That's a possibility.	
28.6	Maybe they felt it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect. [<i>Laughter</i>]	
29.1	But I'm going to tell you what my imagination tells me.	
29.2	It's possible that those men were afraid.	CAS
29.3	You see, the Jericho Road is a dangerous road. (<i>That's right</i>)	
29.4	I remember when Mrs. King and I were first in Jerusalem.	
29.5	We rented a car and drove from Jerusalem down to Jericho. (<i>Yeah</i>)	
29.6	And as soon as we got on that road I said to my wife, "I can see why Jesus used this as the setting for his parable."	
29.7	It's a winding, meandering road. (<i>Yes</i>)	
29.8	It's really conducive for ambushing.	
29.9	You start out in Jerusalem, which is about twelve hundred miles, or rather, twelve hundred feet above sea level.	
29.1	And by the time you get down to Jericho fifteen or twenty minutes later, you're about twenty-two feet below sea level.	
29.11	That's a dangerous road. (<i>Yes</i>)	
29.12	In the days of Jesus it came to be known as the "Bloody Pass."	
29.13	And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. (<i>Go ahead</i>)	
29.14	Or it's possible that they felt that the man on the ground was merely faking (<i>Yeah</i>), and he was acting like he had been robbed and hurt in order to seize them over there, lure them there for quick and easy seizure. (<i>Oh yeah</i>)	
29.15	And so the first question that the priest asked, the first question that the Levite asked was, "If I stop to help this	CAS

	man, what will happen to me?" (<i>All right</i>)	
30.1	But then the Good Samaritan came by, and he reversed the question: "If I do not stop to help this man, what will happen to him?"	
30.2	That's the question before you tonight. (<i>Yes</i>)	CAS
30.3	Not, "If I stop to help the sanitation workers, what will happen to my job?"	CAS
30.4	Not, "If I stop to help the sanitation workers, what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" (<i>Yes</i>)	CAS
30.5	The question is not, "If I stop to help this man in need, what will happen to me?"	
30.6	The question is, "If I do <i>not</i> stop to help the sanitation workers, what will happen to them?"	CAS
30.7	That's the question. [<i>Applause</i>]	
31.1	Let us rise up tonight with a greater readiness.	CCG
31.2	Let us stand with a greater determination.	CCG
31.3	And let us move on in these powerful days, these days of challenge, to make America what it ought to be.	CCG
31.4	We have an opportunity to make America a better nation. (<i>Amen</i>)	CCG
32.1	And I want to thank God, once more, for allowing me to be here with you. (<i>Yes sir</i>)	CST
32.2	You know, several years ago I was in New York City autographing the first book that I had written.	
32.3	And while sitting there autographing books, a demented black woman came up.	
32.4	The only question I heard from her was, "Are you Martin Luther King?"	
32.5	And I was looking down writing and I said, "Yes."	
33.1	The next minute I felt something beating on my chest.	
33.2	Before I knew it I had been stabbed by this demented woman.	
33.3	I was rushed to Harlem Hospital.	
33.4	It was a dark Saturday afternoon.	
33.5	And that blade had gone through, and the X rays revealed that the tip of the blade was on the edge of my aorta, the main artery.	
33.6	And once that's punctured you're drowned in your own blood, that's the end of you. (<i>Yes sir</i>)	
33.7	It came out in the <i>New York Times</i> the next morning that if I had merely sneezed, I would have died.	
34.1	Well, about four days later, they allowed me, after the operation, after my chest had been opened and the blade had been taken out, to move around in the wheelchair of the hospital.	
34.2	They allowed me to read some of the mail that came in, and from all over the states and the world kind letters came in.	
34.3	I read a few, but one of them I will never forget.	
34.4	I had received one from the president and the vice president; I've forgotten what those telegrams said.	

34.5	I'd received a visit and a letter from the governor of New York, but I've forgotten what that letter said. <i>(Yes)</i>	
35.1	But there was another letter <i>(All right)</i> that came from a little girl, a young girl who was a student at the White Plains High School.	
35.2	And I looked at that letter and I'll never forget it.	
35.3	It said simply, "Dear Dr. King: I am a ninth-grade student at the White Plains High School."	
35.4	She said, "While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze." <i>(Yes)</i> [<i>Applause</i>]	
36.1	And I want to say tonight [<i>Applause</i>], I want to say tonight that I, too, am happy that I didn't sneeze.	
36.2	Because if I had sneezed <i>(All right)</i> , I wouldn't have been around here in 1960 <i>(Well)</i> , when students all over the South started sitting-in at lunch counters.	CAS
36.3	And I knew that as they were sitting in, they were really standing up <i>(Yes sir)</i> for the best in the American dream and taking the whole nation back to those great wells of democracy, which were dug deep by the founding fathers in the Declaration of Independence and the Constitution.	CAS
37.1	If I had sneezed <i>(Yes)</i> , I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in interstate travel. <i>(All right)</i>	CAS
37.2	If I had sneezed <i>(Yes)</i> , I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up.	CAS
37.3	And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.	
37.4	If I had sneezed [<i>Applause</i>], if I had sneezed, I wouldn't have been here in 1963 <i>(All right)</i> , when the black people of Birmingham, Alabama, aroused the conscience of this nation and brought into being the Civil Rights Bill.	CAS
37.5	If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had. <i>(Yes)</i>	CAS
37.6	If I had sneezed [<i>Applause</i>], I wouldn't have been down in Selma, Alabama, to see the great movement there.	CAS
37.7	If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering. <i>(Yes)</i>	CAS
37.8	I'm so happy that I didn't sneeze.	
38.1	And they were telling me. [<i>Applause</i>]	
38.2	Now it doesn't matter now. <i>(Go ahead)</i>	
38.3	It really doesn't matter what happens now.	

38.4	I left Atlanta this morning, and as we got started on the plane—there were six of us—the pilot said over the public address system: "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."	CAS, CCG
39.1	And then I got into Memphis. And some began to say the threats, or talk about the threats that were out (<i>Yeah</i>), or what would happen to me from some of our sick white brothers.	
40.1	Well, I don't know what will happen now; we've got some difficult days ahead. (<i>Amen</i>)	CAS
40.2	But it really doesn't matter to with me now, because I've been to the mountaintop. (<i>Yeah</i>) [<i>Applause</i>]	CAS
40.3	And I don't mind. [<i>Applause continues</i>]	
40.4	Like anybody, I would like to live a long life—longevity has its place.	CAS
40.5	But I'm not concerned about that now.	CAS
40.6	I just want to do God's will. (<i>Yeah</i>)	CAS
40.7	And He's allowed me to go up to the mountain. (<i>Go ahead</i>)	CAS
40.8	And I've looked over (<i>Yes sir</i>), and I've seen the Promised Land. (<i>Go ahead</i>)	CAS
40.9	I may not get there with you. (<i>Go ahead</i>)	CAS
40.1	But I want you to know tonight (<i>Yes</i>), that we, as a people, will get to the Promised Land. [<i>Applause</i>] (<i>Go ahead, Go ahead</i>)	CAS, CSP, CCG, CHG
40.11	And so I'm happy tonight; I'm not worried about anything; I'm not fearing any man.	CAS
40.12	Mine eyes have seen the glory of the coming of the Lord. [<i>Applause</i>]	CAS

Appendix O

Patterson's Qualitative Virtues Model Coding

19670402_Letter from Jay H. Cerf to King and King's response to Cerf

Para/Sent	Transcription	Code
1.1	Thank you for your recent letter to me.	
2.1	I am sorry that my recent speeches on Vietnam has cost us your support.	
2.2	However, I feel that war is no longer, if it ever was, a valid way to solve international problems.	VAL, VAM
2.3	Even the negative good served by a war against an evil force such as Hitler can no longer be considered worth the costly risk to mankind, for the ultimate weapons of today mean only the destruction of mankind.	VAL, VAM
2.4	Man can no longer afford war.	
2.5	We must find a non-violent way to settle the problems of the world.	VAL, VAM
3.1	It has been my consistent belief and position that non-violence is the only true solution to the social problems of the world and of this country.	VAL
3.2	The principle of love which has motivated so many to strike out against the evils of racism here in America must motivate us to protest the brutal destruction of the Vietnamese People.	VAL, VAM
3.3	It would be false for those of us who have protested against the continuation of American oppressiveness of its black minority, to not also protest against the attempted continuation of colonialism in Vietnam.	VAM
3.4	For the Vietnamese have been struggling for over 30 years against massive Japanese, French and American occupation forces.	VAL, VAM
4.1	After participating in the defeat of Japanese militarism, the Vietnamese proclaimed their independence under the leadership of their war time commander against the Japanese – Ho Chi Minh.	
4.2	They likened their own course to that of the American patriots who fought in the Revolutionary War, quoting in their own historic documents from our own Declaration of Independence.	
4.3	They did not seek alliances with Moscow or Peking but petitioned to be made a member of the French Commonwealth.	
4.4	Their petition was refused.	
4.5	Their right to choose their own destiny was denied.	
4.6	They were thrown onto their own resources, and those of whoever might help them, while France waged a senseless and wasteful war of colonial suppression.	
5.1	If North Vietnam is communist today, we have ourselves to blame.	
5.2	If they are alienated from America and American ideals we	

	have ourselves to blame.	
5.3	For we rejected their appeal for friendship and understanding.	
6.1	I do not intend to link the Civil Rights Movement organically to the Peace Movement.	
6.2	The Vietnam Summer Program and the Southern Christian Leadership Conference are in no way linked organizationally.	
6.3	I feel, however, that it is not possible for men of good will to segregate their principles of matters of expediency, tactics or any other reason.	
6.4	The presence of two evils requires us to speak out against the two evils.	
7.1	I am not claiming for the Negro people special privileges to choose which war they wish to fight in, although this construction has unfortunately been placed on some of my remarks.	
7.2	I am, rather, stating general principles, which I believe that all men of good will can follow and adapt to their personal lives.	
7.3	However, I do feel that the Negro people, because of their peculiar experiences with oppression through the use of physical violence, have a particular responsibility to not participate in inflicting oppressive violence on another people.	
7.4	This is not a privilege but an exceptional moral responsibility, the weight of which is far from a happy burden.	
8.1	I fear that much of America has failed to understand the full meaning of the non-violent method.	
8.2	Too many Americans support non-violence here within the United States of America for Negroes, but do not see in it, any such restrictions to the U.S. Government in its conduct of foreign policy.	
8.3	Such people who hold this contradictory position are not true believers in non-violence.	
8.4	So I say that it is wrong for anyone to praise me for my non-violent stand on Civil Rights and condemn me for being non-violent on Vietnam.	
9.1	Finally, let me say that I have taken a stand against the war in Vietnam because my conscience leaves me with no other choice.	VAM, VSE
9.2	I have been strongly influenced by the prophets of old and those who place the search for the truth above expediency.	
9.3	I would like to hope that I am not a consensus leader, constantly determining what is right and wrong by taking a sort of Gallup poll of the majority opinion.	
9.4	Ultimately, a genuine leader is not a searcher of consensus, but a molder of consensus.	
9.5	On some positions, cowardice asks the question, is it safe?	
9.6	Expediency asks the question, is it politic?	
9.7	Vanity asks the question, is it right [popular]?	
9.8	There comes a time when one must take a stand that is neither safe, nor politic, nor popular, but he must take it	VAM, VSE

	because it is right.	
9.9	This is where I find myself today.	VAM, VSE
10.1	Sincerely yours, Martin Luther King, Jr.	
19670404_Beyond Vietnam		
Para/Sent	Transcription	Code
1.1	Mr. Chairman, ladies and gentlemen, I need not pause to say how very delighted I am to be here tonight, and how very delighted I am to see you expressing your concern about the issues that will be discussed tonight by turning out in such large numbers.	
1.2	I also want to say that I consider it a great honor to share this program with Dr. Bennett, Dr. Commager, and Rabbi Heschel, some of the most distinguished leaders and personalities of our nation.	VHY
1.3	And of course it's always good to come back to Riverside Church.	
1.4	Over the last eight years, I have had the privilege of preaching here almost every year in that period, and it's always a rich and rewarding experience to come to this great church and this great pulpit.	VHY
2.1	I come to this great magnificent house of worship tonight because my conscience leaves me no other choice.	
2.2	I join you in this meeting because I am in deepest agreement with the aims and work of the organization that brought us together, Clergy and Laymen Concerned About Vietnam.	VAL, VAM, VSE
2.3	The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal."	VAM, VVN, VSE
2.4	That time has come for us in relation to Vietnam.	VSE
3.1	The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one.	VSE
3.2	Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war.	VSE
3.3	Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world.	VAL
3.4	Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty.	
3.5	But we must move on.	
4.1	Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak.	VSE
4.2	We must speak with all the humility that is appropriate to our limited vision, but we must speak.	VSE
4.3	And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the	VSE

	reading of history.	
4.4	Perhaps a new spirit is rising among us.	
4.5	If it is, let us trace its movement, and pray that our inner being may be sensitive to its guidance.	
4.6	For we are deeply in need of a new way beyond the darkness that seems so close around us.	VHY
5.1	Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path.	
5.2	At the heart of their concerns, this query has often loomed large and loud: “Why are you speaking about the war, Dr. King? Why are you joining the voices of dissent?”	
5.3	“Peace and civil rights don’t mix,” they say.	
5.4	“Aren’t you hurting the cause of your people?” they ask.	
5.5	And when I hear them, though I often understand the source of their concern, I am nevertheless greatly saddened, for such questions mean that the inquirers have not really known me, my commitment, or my calling.	VSE
5.6	Indeed, their questions suggest that they do not know the world in which they live.	
5.7	In the light of such tragic misunderstanding, I deem it of signal importance to state clearly, and I trust concisely, why I believe that the path from Dexter Avenue Baptist Church—the church in Montgomery, Alabama, where I began my pastorate—leads clearly to this sanctuary tonight.	VSE
6.1	I come to this platform tonight to make a passionate plea to my beloved nation.	VSE
6.2	This speech is not addressed to Hanoi or to the National Liberation Front.	
6.3	It is not addressed to China or to Russia.	
6.4	Nor is it an attempt to overlook the ambiguity of the total situation and the need for a collective solution to the tragedy of Vietnam.	
6.5	Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they must play in the successful resolution of the problem.	
6.6	While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides.	
6.7	Tonight, however, I wish not to speak with Hanoi and the National Liberation Front, but rather to my fellow Americans.	VAM
7.1	Since I am a preacher by calling, I suppose it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision.	
7.2	There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America.	

7.3	A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor, both black and white, through the poverty program.	
7.4	There were experiments, hopes, new beginnings.	
7.5	Then came the buildup in Vietnam, and I watched this program broken and eviscerated as if it were some idle political plaything on a society gone mad on war.	
7.6	And I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic, destructive suction tube.	
7.7	So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.	VSE
8.1	Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home.	
8.2	It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population.	VAL
8.3	We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem.	
8.4	So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.	
8.5	So we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago.	
8.6	I could not be silent in the face of such cruel manipulation of the poor.	VSE
9.1	My third reason moves to an even deeper level of awareness, for it grows out of my experience in the ghettos of the North over the last three years, especially the last three summers.	
9.2	As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems.	
9.3	I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action.	
9.4	But they asked, and rightly so, "What about Vietnam?"	
9.5	They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted.	
9.6	Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government.	VSE
9.7	For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent.	VSE

10.1	For those who ask the question, “Aren’t you a civil rights leader?” and thereby mean to exclude me from the movement for peace, I have this further answer.	
10.2	In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: “To save the soul of America.”	
10.3	We were convinced that we could not limit our vision to certain rights for black people, but instead affirmed the conviction that America would never be free or saved from itself until the descendants of its slaves were loosed completely from the shackles they still wear.	VAL
10.4	In a way we were agreeing with Langston Hughes, that black bard from Harlem, who had written earlier: O, yes, I say it plain, America never was America to me, And yet I swear this oath— America will be!	
11.1	Now it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war.	
11.2	If America’s soul becomes totally poisoned, part of the autopsy must read “Vietnam.”	
11.3	It can never be saved so long as it destroys the hopes of men the world over.	
11.4	So it is that those of us who are yet determined that “America will be” are led down the path of protest and dissent, working for the health of our land.	VSE
12.1	As if the weight of such a commitment to the life and health of America were not enough, another burden of responsibility was placed upon me in 1954.	
12.2	And I cannot forget that the Nobel Peace Prize was also a commission, a commission to work harder than I had ever worked before for the brotherhood of man.	
12.3	This is a calling that takes me beyond national allegiances.	VSE
13.1	But even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ.	
13.2	To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war.	VSE
13.3	Could it be that they do not know that the Good News was meant for all men—for communist and capitalist, for their children and ours, for black and for white, for revolutionary and conservative?	
13.4	Have they forgotten that my ministry is in obedience to the one who loved his enemies so fully that he died for them?	
13.5	What then can I say to the Vietcong or to Castro or to Mao as a faithful minister of this one?	
13.6	Can I threaten them with death or must I not share with them my life?	

14.1	Finally, as I try to explain for you and for myself the road that leads from Montgomery to this place, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God.	
14.2	Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood.	
14.3	Because I believe that the Father is deeply concerned, especially for His suffering and helpless and outcast children, I come tonight to speak for them.	
14.4	This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions.	VSE
14.5	We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls "enemy," for no document from human hands can make these humans any less our brothers.	VAL
15.1	And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula.	
15.2	I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now.	VAL
15.3	I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.	VAL
16.1	They must see Americans as strange liberators.	
16.2	The Vietnamese people proclaimed their own independence in 1954—in 1945 rather—after a combined French and Japanese occupation and before the communist revolution in China.	
16.3	They were led by Ho Chi Minh.	
16.4	Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them.	
16.5	Instead, we decided to support France in its reconquest of her former colony.	
16.6	Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long.	VHY
16.7	With that tragic decision we rejected a revolutionary government seeking self-determination and a government that had been established not by China—for whom the Vietnamese have no great love—but by clearly indigenous forces that included some communists.	
16.8	For the peasants this new government meant real land reform, one of the most important needs in their lives.	
17.1	For nine years following 1945 we denied the people of Vietnam the right of independence.	VHY
17.2	For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam.	

17.3	Before the end of the war we were meeting eighty percent of the French war costs.	
17.4	Even before the French were defeated at Dien Bien Phu, they began to despair of their reckless action, but we did not.	
17.5	We encouraged them with our huge financial and military supplies to continue the war even after they had lost the will.	
17.6	Soon we would be paying almost the full costs of this tragic attempt at recolonization.	
18.1	After the French were defeated, it looked as if independence and land reform would come again through the Geneva Agreement.	
18.2	But instead there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators, our chosen man, Premier Diem.	VHY
18.3	The peasants watched and cringed and Diem ruthlessly rooted out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North.	
18.4	The peasants watched as all of this was presided over by United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem's methods had aroused.	
18.5	When Diem was overthrown they may have been happy, but the long line of military dictators seemed to offer no real change, especially in terms of their need for land and peace.	
19.1	The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support.	VHY
19.2	All the while the people read our leaflets and received the regular promises of peace and democracy and land reform.	
19.3	Now they languish under our bombs and consider us, not their fellow Vietnamese, the real enemy.	VHY
19.4	They move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met.	VHY
19.5	They know they must move on or be destroyed by our bombs.	VHY
20.1	So they go, primarily women and children and the aged.	
20.2	They watch as we poison their water, as we kill a million acres of their crops.	VHY
20.3	They must weep as the bulldozers roar through their areas preparing to destroy the precious trees.	
20.4	They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury.	
20.5	So far we may have killed a million of them, mostly children.	
20.6	They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets like animals.	
20.7	They see the children degraded by our soldiers as they beg for food.	

20.8	They see the children selling their sisters to our soldiers, soliciting for their mothers.	
21.1	What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform?	
21.2	What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?	
21.3	Where are the roots of the independent Vietnam we claim to be building?	
21.4	Is it among these voiceless ones?	
22.1	We have destroyed their two most cherished institutions: the family and the village.	VHY
22.2	We have destroyed their land and their crops.	
22.3	We have cooperated in the crushing of the nation's only noncommunist revolutionary political force, the unified Buddhist Church.	
22.4	We have supported the enemies of the peasants of Saigon.	
22.5	We have corrupted their women and children and killed their men.	VHY
23.1	Now there is little left to build on, save bitterness.	
23.2	Soon the only solid physical foundations remaining will be found at our military bases and in the concrete of the concentration camps we call "fortified hamlets."	
23.3	The peasants may well wonder if we plan to build our new Vietnam on such grounds as these.	
23.4	Could we blame them for such thoughts?	
23.5	We must speak for them and raise the questions they cannot raise.	VAL
23.6	These, too, are our brothers.	
24.1	Perhaps a more difficult but no less necessary task is to speak for those who have been designated as our enemies.	
24.2	What of the National Liberation front, that strangely anonymous group we call "VC" or "communists"?	
24.3	What must they think of the United States of America when they realize that we permitted the repression and cruelty of Diem, which helped to bring them into being as a resistance group in the South?	
24.4	What do they think of our condoning the violence which led to their own taking up of arms?	
24.5	How can they believe in our integrity when now we speak of "aggression from the North" as if there was nothing more essential to the war?	
24.6	How can they trust us when now we charge them with violence after the murderous reign of Diem and charge them with violence while we pour every new weapon of death into their land?	
24.7	Surely we must understand their feelings, even if we do not condone their actions.	
24.8	Surely we must see that the men we supported pressed them to their violence.	
24.9	Surely we must see that our own computerized plans of destruction simply dwarf their greatest acts.	

25.1	How do they judge us when our officials know that their membership is less than twenty-five percent communist, and yet insist on giving them the blanket name?	
25.2	What must they be thinking when they know that we are aware of their control of major sections of Vietnam, and yet we appear ready to allow national elections in which this highly organized political parallel government will not have a part?	
25.3	They ask how we can speak of free elections when the Saigon press is censored and controlled by the military junta.	
25.4	And they are surely right to wonder what kind of new government we plan to help form without them, the only real party in real touch with the peasants.	
25.5	They question our political goals and they deny the reality of a peace settlement from which they will be excluded.	
25.6	Their questions are frighteningly relevant.	
25.7	Is our nation planning to build on political myth again, and then shore it up upon the power of a new violence?	
26.1	Here is the true meaning and value of compassion and nonviolence, when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves.	VAM
26.2	For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition.	VHY
27.1	So, too, with Hanoi.	
27.2	In the North, where our bombs now pummel the land, and our mines endanger the waterways, we are met by a deep but understandable mistrust.	
27.3	To speak for them is to explain this lack of confidence in Western worlds, and especially their distrust of American intentions now.	
27.4	In Hanoi are the men who led this nation to independence against the Japanese and the French, the men who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial armies.	
27.5	It was they who led a second struggle against French domination at tremendous costs, and then were persuaded to give up the land they controlled between the thirteenth and seventeenth parallel as a temporary measure at Geneva.	
27.6	After 1954 they watched us conspire with Diem to prevent elections which could have surely brought Ho Chi Minh to power over a unified Vietnam, and they realized they had been betrayed again.	
27.7	When we ask why they do not leap to negotiate, these things must be considered.	
28.1	Also, it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreement concerning foreign troops.	

28.2	They remind us that they did not begin to send troops in large numbers and even supplies into the South until American forces had moved into the tens of thousands.	
29.1	Hanoi remembers how our leaders refused to tell us the truth about the earlier North Vietnamese overtures for peace, how the president claimed that none existed when they had clearly been made.	
29.2	Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the north.	
29.3	He knows the bombing and shelling and mining we are doing are part of traditional pre-invasion strategy.	
29.4	Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor, weak nation more than eight hundred, or rather, eight thousand miles away from its shores.	
30.1	At this point I should make it clear that while I have tried to give a voice to the voiceless in Vietnam and to understand the arguments of those who are called "enemy," I am as deeply concerned about our own troops there as anything else.	VAL
30.2	For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy.	
30.3	We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved.	
30.4	Before long they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy, and the secure, while we create a hell for the poor.	
31.1	Surely this madness must cease.	
31.2	We must stop now.	
31.3	I speak as a child of God and brother to the suffering poor of Vietnam.	VSE
31.4	I speak for those whose land is being laid waste, whose homes are being destroy, whose culture is being subverted.	VSE
31.5	I speak for the poor in America who are paying the double price of smashed hopes at home, and dealt death and corruption in Vietnam.	VSE
31.6	I speak as a citizen of the world, for the world as it stands aghast at the path we have taken.	VSE
31.7	I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours.	VSE

32.1	<p>This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words, and I quote:</p> <p>Each day the war goes on the hatred increased in the hearts of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom, and democracy, but the image of violence and militarism.</p> <p>Unquote.</p>	
33.1	If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam.	
33.2	If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play.	
33.3	The world now demands a maturity of America that we may not be able to achieve.	
33.4	It demands that we admit we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people.	
33.5	The situation is one in which we must be ready to turn sharply from our present ways.	
33.6	In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.	VSE
34.1	I would like to suggest five concrete things that our government should do to begin the long and difficult process of extricating ourselves from this nightmarish conflict:	
34.2	Number one: End all bombing in North and South Vietnam.	
34.3	Number two: Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.	
34.4	Three: Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.	
34.5	Four: Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and any future Vietnam government.	
34.6	Five: Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement.	
35.1	Part of our ongoing [<i>applause continues</i>], part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the Liberation Front.	
35.2	Then we must make what reparations we can for the damage we have done.	VSE, VET
35.3	We must provide the medical aid that is badly needed, making it available in this country if necessary.	VSE, VET

35.4	Meanwhile [<i>applause</i>], meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment.	VSE, VET
35.5	We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam.	VSE, VET
35.6	We must be prepared to match actions with words by seeking out every creative method of protest possible.	VSE, VET
36.1	As we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. [<i>sustained applause</i>]	VSE, VET
36.2	I am pleased to say that this is a path now chosen by more than seventy students at my own alma mater, Morehouse College, and I recommend it to all who find the American course in Vietnam a dishonorable and unjust one. [<i>applause</i>]	
36.3	Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. [<i>applause</i>]	VSE, VET
36.4	These are the times for real choices and not false ones.	
36.5	We are at the moment when our lives must be placed on the line if our nation is to survive its own folly.	
36.6	Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.	
36.7	Now there is something seductively tempting about stopping there and sending us all off on what in some circles has become a popular crusade against the war in Vietnam.	
36.8	I say we must enter that struggle, but I wish to go on now to say something even more disturbing.	
37.1	The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality [<i>applause</i>], and if we ignore this sobering reality, we will find ourselves organizing "clergy and laymen concerned" committees for the next generation.	
37.2	They will be concerned about Guatemala and Peru.	
37.3	They will be concerned about Thailand and Cambodia.	
37.4	They will be concerned about Mozambique and South Africa.	
37.5	We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. [<i>sustained applause</i>]	
37.6	So such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.	
38.1	In 1957 a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution.	
38.2	During the past ten years we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela.	
38.3	This need to maintain social stability for our investments accounts for the counterrevolutionary action of American	

	forces in Guatemala.	
38.4	It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru.	
39.1	It is with such activity that the words of the late John F. Kennedy come back to haunt us.	
39.2	Five years ago he said, "Those who make peaceful revolution impossible will make violent revolution inevitable." [applause]	
39.3	Increasingly, by choice or by accident, this is the role our nation has taken, the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments.	
39.4	I am convinced that if we are to get on to the right side of the world revolution, we as a nation must undergo a radical revolution of values.	
39.5	We must rapidly begin [applause], we must rapidly begin the shift from a thing-oriented society to a person-oriented society.	VAM
39.6	When machines and computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered.	
40.1	A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies.	
40.2	On the one hand we are called to play the Good Samaritan on life's roadside, but that will be only an initial act.	
40.3	One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway.	VAM
40.4	True compassion is more than flinging a coin to a beggar.	VAL, VAM
40.5	It comes to see than an edifice which produces beggars needs restructuring. [applause]	
41.1	A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth.	
41.2	With righteous indignation, it will look across the seas 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."	VET
41.3	It will look at our alliance with the landed gentry of South America and say, "This is not just."	VET
41.4	The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just.	VET
42.1	A true revolution of values will lay hand on the world order and say of war, "This way of settling differences is not just."	VET

42.2	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.	VET
42.3	A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death. [<i>sustained applause</i>]	VET
43.1	America, the richest and most powerful nation in the world, can well lead the way in this revolution of values.	VET
43.2	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.	VET
43.3	There is nothing to keep us from molding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood.	VET
44.1	This kind of positive revolution of values is our best defense against communism. [<i>applause</i>]	
44.2	War is not the answer.	VET
44.3	Communism will never be defeated by the use of atomic bombs or nuclear weapons.	
44.4	Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations.	
44.5	These are days which demand wise restraint and calm reasonableness.	
44.6	We must not engage in a negative anticommunism, but rather in a positive thrust for democracy [<i>applause</i>], realizing that our greatest defense against communism is to take offensive action in behalf of justice.	VET
44.7	We must with positive 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.	VET
45.1	These are revolutionary times.	
45.2	All over the globe men are revolting against old systems of exploitation and oppression, and out of the wounds of a frail world, new systems of justice and equality are being born.	
45.3	The shirtless and barefoot people of the land are rising up as never before.	
45.4	The people who sat in darkness have seen a great light.	
45.5	We in the West must support these revolutions.	
46.1	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.	
46.2	This has driven many to feel that only Marxism has a revolutionary spirit.	
46.3	Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated.	

46.4	Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism.	
46.5	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 [<i>Audience:</i>] (<i>Yes</i>); the crooked shall be made straight, and the rough places plain."	VET
47.1	A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional.	
47.2	Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.	
48.1	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 mankind.	VAM
48.2	This oft misunderstood, this oft misinterpreted concept, so readily dismissed by the Nietzsches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of man.	
48.3	When I speak of love I am not speaking of some sentimental and weak response.	
48.4	I'm not speaking of that force which is just emotional bosh.	
48.5	I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life.	VAM
48.6	Love is somehow the key that unlocks the door which leads to ultimate reality.	
48.7	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 (<i>Yes</i>), for love is God. (<i>Yes</i>) 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."	VAM
48.8	Let us hope that this spirit will become the order of the day.	
49.1	We can no longer afford to worship the god of hate or bow before the altar of retaliation.	
49.2	The oceans of history are made turbulent by the ever-rising tides of hate.	
49.3	History is cluttered with the wreckage of nations and individuals that pursued this self-defeating path of hate.	
49.4	As Arnold Toynbee says: "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." Unquote.	
50.1	We are now faced with the fact, my friends, that tomorrow is today.	VET
50.2	We are confronted with the fierce urgency of now.	
50.3	In this unfolding conundrum of life and history, there is such a thing as being too late.	

50.4	Procrastination is still the thief of time.	
50.5	Life often leaves us standing bare, naked, and dejected with a lost opportunity.	
50.6	The tide in the affairs of men does not remain at flood—it ebbs.	
50.7	We may cry out desperately for time to pause in her passage, but time is adamant to every plea and rushes on.	
50.8	Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words, “Too late.”	
50.9	There is an invisible book of life that faithfully records our vigilance or our neglect.	
50.1	Omar Khayyam is right: “The moving finger writes, and having writ moves on.”	
51.1	We still have a choice today: nonviolent coexistence or violent coannihilation.	VET
51.2	We must move past indecision to action.	VET
51.3	We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors.	VET
51.4	If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.	
52.1	Now let us begin.	VET
52.2	Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world.	VET
52.3	This is the calling of the sons of God, and our brothers wait eagerly for our response.	VET
52.4	Shall we say the odds are too great?	
52.5	Shall we tell them the struggle is too hard?	
52.6	Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets?	
52.7	Or will there be another message—of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost?	
52.8	The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.	VET
53.1	As that noble bard of yesterday, James Russell Lowell, eloquently stated: Once to every man and nation comes a moment do decide, In the strife of truth and Falsehood, for the good or evil side; Some great cause, God’s new Messiah offering each the bloom or blight, And the choice goes by forever ‘twixt that darkness and that light. Though the cause of evil prosper, yet ‘tis truth alone is strong Though her portions be the scaffold, and upon the throne be wrong Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own.	

54.1	And if we will only make the right choice, we will be able to transform this pending cosmic elegy into a creative psalm of peace.	VET
54.2	If we will make the right choice, we will be able to transform the jangling discords of our world into a beautiful symphony of brotherhood.	VET
54.3	If we will but make the right choice, we will be able to speed up the day, all over America and all over the world, when justice will roll down like waters, and righteousness like a mighty stream. [<i>sustained applause</i>]	VET

19670404_Question and Answer Period Following Beyond Vietnam Speech

Para/Sent	Transcription	Code
1.1	As I said earlier in the speech, I think the time has come for those of us who feel that this war is immoral and unjust to advise young men of the alternative to draft, which is to serve as conscientious objector.	VVN
1.2	I think this will do a great deal to arouse the conscience of the nation of this whole situation, and certainly if the war is continually escalated I think this will be absolutely necessary.	VVN
1.3	I also mention the fact that we are not only caught up in a situation where I feel we are wrong in Viet Nam, but if there are not some changes in our national direction and character, we are going to be in several more wars like this.	VVN
1.4	There are many potential Viet Nam's in Latin American, in Africa, and in other places in Asia.	VVN
1.5	And the young men of our generation and other generations will continually confront this problem of going into armed service that is really serving as the counter-revolutionary forces of the world.	VVN
1.6	I think somewhere this has to stop, and this is why I have already advised many young men that I have talked with to serve as conscientious objectors.	VVN
1.7	And if things continue to go on, it is something that won't only have to be advised, but many will do it anyway, as was quoted in Dr. Bennet's speech: college students have already started responding with the kind of disenchantment and the kind of dismay that causes many to say that they will go to jail if it continues like this before they will fight in an unjust war.	VVN
1.8	It is my conviction that we had ought to do everything in our power to bring an end to this tragic conflict.	VVN
2.1	Well, let me say first that I am opposed to violence.	VAM
2.2	I think that I have said that enough now over these last twelve years so that people know my philosophy at that point.	
2.3	I happen to be a pacifist on this whole matter of war; I am not a self-righteous pacifist because I understand the moral dilemma of the non-pacifist, but I do think we have reached a stage where war can no longer serve as a negative good that it may have served against a tragically evil and sick force like Hitler.	VAM

2.4	And because of the potential destructiveness of weapons of nuclear warfare, we have got to find some alternative to war.	VET
2.5	And I would advise everybody to seek this alternative.	VET
2.6	Including the Viet Cong.	VET
2.7	I don't want to give anybody the impression that I am saying that this is the best way for anybody.	VHY
2.8	I would prefer that we would come to the day that we can deal with all of these problems over the peace table and through the U.N. and end the long night of war that we have faced so long.	
2.9	But I do think, as I tried to say in my talk, that there are many things that we have done that must be condemned with all of the might that we have, and I think that there are some things that the Viet Cong can say, if we only listen to them, to explain why they are acting as they are acting.	VHY
2.1	I think, as I said earlier, that we initiated this.	
2.11	After all, the Viet Cong came into being during the period that Diem was reigning, and Diem was going thorough terribly suppressive and oppressive and ruthless methods of dealing with his opposition.	
2.12	It was the Vietminh before which declared independence and fought as you know, trying to hold off the attempt to go back into colonial status as a result of the French seeking to place them there, and to a large extent the Viet Cong came into being as a result of the Diem oppression and as a result of the real sabotage which took place in destroying the promise of the Geneva accord.	
2.13	I think it is necessary for us to honestly say this.	VHY
2.14	The Viet Cong, as many have tried to say all along, did not represent forces coming from the North, but it represented forces right there in the South—which certainly gained support as time went on from the North—but they were basically forces right there in the South seeking to overthrow a government that had proved to be unjust and committed to evil ends.	
2.15	This is why many of us say that this is basically a civil war, and the United States should not have been there in the beginning.	
2.16	So I am very sorry, but I have to disagree with our Vice President, and I must say very strongly that we had ought to stop the bombings in the North and in the South.	VVN

19670409_ The Three Dimensions of a Complete Life

Para/Sent	Transcription	Code
1.1	I want to use as the subject from which to preach: "The Three Dimensions of a Complete Life." (<i>All right</i>)	
1.2	You know, they used to tell us in Hollywood that in order for a movie to be complete, it had to be three-dimensional.	
1.3	Well, this morning I want to seek to get over to each of us that if life itself is to be complete, (<i>Yes</i>) it must be three-dimensional.	
2.1	Many, many centuries ago, there was a man by the name of John who found himself in prison out on a lonely, obscure	

	island called Patmos. (<i>Right, right</i>)	
2.2	And I've been in prison just enough to know that it's a lonely experience. (<i>That's right</i>)	VHY
2.3	And when you are incarcerated in such a situation, you are deprived of almost every freedom, but the freedom to think, the freedom to pray, the freedom to reflect and to meditate.	
2.4	And while John was out on this lonely island in prison, (<i>That's right</i>) he lifted his vision to high heaven (<i>All right, He did</i>) and he saw, descending out of heaven, a new heaven (<i>All right</i>) and a new earth. (<i>That's right</i>)	
2.5	Over in the twenty-first chapter of the book of Revelation, it opens by saying, "And I saw a new heaven and a new earth. (<i>All right</i>)	
2.6	And I John saw the holy city, the new Jerusalem, (<i>All right</i>) coming down from God out of heaven." (<i>Oh yeah</i>)	
3.1	And one of the greatest glories of this new city of God that John saw was its completeness. (<i>That's right</i>)	
3.2	It was not up on one side and down on the other, (<i>All right</i>) but it was complete in all three of its dimensions. (<i>Yes</i>)	
3.3	And so in this same chapter as we looked down to the sixteenth verse, John says, "The length and the breadth (<i>He did, he did</i>) and the height of it are equal." (<i>Yes, sir</i>)	
3.4	In other words, this new city of God, this new city of ideal humanity is not an unbalanced entity, (<i>No</i>) but is complete on all sides. (<i>Yes</i>)	
3.5	Now I think John is saying something here in all of the symbolism of this text and the symbolism of this chapter.	
3.6	He's saying at bottom that life as it should be and life at its best (<i>Yeah</i>) is a life that is complete on all sides. (<i>That's right</i>)	
4.1	And there are three dimensions of any complete life to which we can fitly give the words of this text: length, breadth, and height. (<i>Yes</i>)	VET
4.2	Now the length of life as we shall use it here is the inward concern for one's own welfare. (<i>Yes</i>)	VAL
4.3	In other words, it is that inward concern that causes one to push forward, to achieve his own goals and ambitions. (<i>All right</i>)	
4.4	The breadth of life as we shall use it here is the outward concern for the welfare of others. (<i>All right</i>)	VAL
4.5	And the height of life is the upward reach for God. (<i>All right</i>)	VAL
4.6	Now you got to have all three of these to have a complete life.	
5.1	Now let's turn for the moment to the length of life.	
5.2	I said that this is the dimension of life where we are concerned with developing our inner powers. (<i>Yeah</i>)	VET
5.3	In a sense this is the selfish dimension of life. There is such a thing as rational and healthy self-interest. (<i>Yeah</i>)	
5.4	A great Jewish rabbi, the late Joshua Leibman, wrote a book some years ago entitled <i>Peace of Mind</i> .	
5.5	And he has a chapter in that book entitled "Love Thyself	

	Properly."	
5.6	And what he says in that chapter, in substance, is that before you can love other selves adequately, you've got to love your own self properly. <i>(All right)</i>	
5.7	You know, a lot of people don't love themselves. <i>(That's right)</i>	
5.8	And they go through life with deep and haunting emotional conflicts.	
5.9	So the length of life means that you must love yourself.	
6.1	And you know what loving yourself also means?	
6.2	It means that you've got to accept yourself. <i>(All right)</i>	
6.3	So many people are busy trying to be somebody else. <i>(That's right)</i>	
6.4	God gave all of us something significant.	VAL
6.5	And we must pray every day, asking God to help us to accept ourselves. <i>(Yeah)</i>	VAL
6.6	That means everything. <i>(Yeah)</i>	
6.7	Too many Negroes are ashamed of themselves, ashamed of being black. <i>(Yes, sir)</i>	
6.8	A Negro got to rise up and say from the bottom of his soul, "I am somebody. <i>(Yes)</i> I have a rich, noble, and proud heritage. However exploited and however painful my history has been, I'm black, but I'm black and beautiful." <i>(Yeah)</i>	
6.9	This is what we've got to say.	
6.1	We've got to accept ourselves. <i>(Yeah)</i>	VET
6.11	And we must pray, "Lord, Help me to accept myself every day; help me to accept my tools." <i>(Yeah)</i>	
7.1	I remember when I was in college, I majored in sociology, and all sociology majors had to take a course that was required called statistics.	
7.2	And statistics can be very complicated.	
7.3	You've got to have a mathematical mind, a real knowledge of geometry, and you've got to know how to find the mean, the mode, and the median.	
7.4	I never will forget.	
7.5	I took this course and I had a fellow classmate who could just work that stuff out, you know.	
7.6	And he could do his homework in about an hour.	
7.7	We would often go to the lab or the workshop, and he would just work it out in about an hour, and it was over for him.	
7.8	And I was trying to do what he was doing; I was trying to do mine in an hour.	
7.9	And the more I tried to do it in an hour, the more I was flunking out in the course.	VHY
7.1	And I had to come to a very hard conclusion.	
7.11	I had to sit down and say, "Now, Martin Luther King, Leif Cane has a better mind than you." <i>(That's right)</i>	
7.12	Sometimes you have to acknowledge that. <i>(That's right)</i>	VHY
7.13	And I had to say to myself, "Now, he may be able to do it in an hour, but it takes me two or three hours to do it."	VHY
7.14	I was not willing to accept myself.	VHY

7.15	I was not willing to accept my tools and my limitations. (<i>Yeah</i>)	VHY
8.1	But you know in life we're called upon to do this.	
8.2	A Ford car trying to be a Cadillac is absurd, but if a Ford will accept itself as a Ford, (<i>All right</i>) it can do many things that a Cadillac could never do: it can get in parking spaces that a Cadillac can never get in. [<i>laughter</i>]	
8.3	And in life some of us are Fords and some of us are Cadillacs. (<i>Yes</i>)	
8.4	Moses says in "Green Pastures," "Lord, I ain't much, but I is all I got." [<i>laughter</i>]	
8.5	The principle of self-acceptance is a basic principle in life.	
9.1	Now the other thing about the length of life: after accepting ourselves and our tools, we must discover what we are called to do. (<i>Oh yeah</i>)	VET
9.2	And once we discover it we should set out to do it with all of the strength and all of the power that we have in our systems. (<i>Yeah</i>)	VET
9.3	And after we've discovered what God called us to do, after we've discovered our life's work, we should set out to do that work so well that the living, the dead, or the unborn couldn't do it any better. (<i>Oh yeah</i>)	VET
9.4	Now this does not mean that everybody will do the so-called big, recognized things of life.	
9.5	Very few people will rise to the heights of genius in the arts and the sciences; very few collectively will rise to certain professions.	
9.6	Most of us will have to be content to work in the fields and in the factories and on the streets.	
9.7	But we must see the dignity of all labor. (<i>That's right</i>)	
10.1	When I was in Montgomery, Alabama, I went to a shoe shop quite often, known as the Gordon Shoe Shop.	
10.2	And there was a fellow in there that used to shine my shoes, and it was just an experience to witness this fellow shining my shoes.	
10.3	He would get that rag, you know, and he could bring music out of it.	
10.4	And I said to myself, "This fellow has a Ph.D. in shoe shining." (<i>That's right</i>)	
11.1	What I'm saying to you this morning, my friends, even if it falls your lot to be a street sweeper, go on out and sweep streets like Michelangelo painted pictures; sweep streets like Handel and Beethoven composed music; sweep streets like Shakespeare wrote poetry; (<i>Go ahead</i>) sweep streets so well that all the host of heaven and earth will have to pause and say, "Here lived a great street sweeper who swept his job well."	VET

11.2	If you can't be a pine on the top of a hill Be a scrub in the valley—but be The best little scrub on the side of the hill, Be a bush if you can't be a tree. If you can't be a highway just be a trail If you can't be the sun be a star; It isn't by size that you win or fail— Be the best of whatever you are.	VET
11.3	And when you do this, when you do this, you've mastered the length of life. <i>(Yes)</i>	
12.1	This onward push to the end of self-fulfillment is the end of a person's life.	
12.2	Now don't stop here, though.	VET
12.3	You know, a lot of people get no further in life than the length.	
12.4	They develop their inner powers; they do their jobs well.	
12.5	But do you know, they try to live as if nobody else lives in the world but themselves? <i>(Yes)</i>	
12.6	And they use everybody as mere tools to get to where they're going. <i>(Yes)</i>	
12.7	They don't love anybody but themselves.	
12.8	And the only kind of love that they really have for other people is utilitarian love.	
12.9	You know, they just love people that they can use. <i>(Well)</i>	
13.1	A lot of people never get beyond the first dimension of life.	
13.2	They use other people as mere steps by which they can climb to their goals and their ambitions.	
13.3	These people don't work out well in life.	
13.4	They may go for awhile, they may think they're making it all right, but there is a law. <i>(Oh yeah)</i>	
13.5	They call it the law of gravitation in the physical universe, and it works, it's final, it's inexorable: whatever goes up can come down.	
13.6	You shall reap what you sow. <i>(Yeah)</i>	
13.7	God has structured the universe that way. <i>(Yeah)</i>	
13.8	And he who goes through life not concerned about others will be a subject, victim of this law.	
14.1	So I move on and say that it is necessary to add breadth to length.	
14.2	Now the breadth of life is the outward concern for the welfare of others, as I said. <i>(Yeah)</i>	
14.3	And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. <i>(All right)</i>	VAM
15.1	One day Jesus told a parable.	
15.2	You will remember that parable.	
15.3	He had a man that came to him to talk with him about some very profound concerns.	
15.4	And they finally got around to the question, "Who is my neighbor?" <i>(All right)</i>	
15.5	And this man wanted to debate with Jesus.	
15.6	This question could have very easily ended up in thin air as a theological or philosophical debate.	

15.7	But you remember Jesus immediately pulled that question out of thin air and placed it on a dangerous curve between Jerusalem and Jericho. (<i>He did, he did</i>)
15.8	He talked about a certain man who fell among thieves. (<i>Right</i>)
15.9	Two men came by and they just kept going.
15.1	And then finally another man came, a member of another race, who stopped and helped him. (<i>Oh yeah</i>)
15.11	And that parable ends up saying that this good Samaritan was a great man; he was a good man because he was concerned about more than himself. (<i>Oh yeah</i>)
16.1	Now you know, there are many ideas about why the priest and the Levite passed and didn't stop to help that man.
16.2	A lot of ideas about it.
16.3	Some say that they were going to a church service, and they were running a little late, you know, and couldn't be late for church, so they kept going because they had to get down to the synagogue.
16.4	And then there are others who would say that they were involved in the priesthood and consequently there was a priestly law which said that if you were going to administer the sacrament or what have you, you couldn't touch a human body twenty-four hours before worship.
16.5	Now there's another possibility.
16.6	It is possible that they were going down to Jericho to organize a Jericho Road Improvement Association.
16.7	That's another possibility.
16.8	And they may have passed by because they felt that it was better to deal with the problem from the causal source rather than one individual victim.
16.9	That's a possibility.
17.1	But you know, when I think about this parable, I think of another possibility as I use my imagination.
17.2	It's possible that these men passed by on the other side because they were afraid.
17.3	You know, the Jericho Road is a dangerous road. (<i>That's right</i>)
17.4	I've been on it and I know.
17.5	And I never will forget, Mrs. King and I were in the Holy Land some time ago.
17.6	We rented a car and we drove from Jerusalem down to Jericho, a distance of about sixteen miles.
17.7	You get on that Jericho road—I'm telling you it's a winding, curving, meandering road, very conducive for robbery.
17.8	And I said to my wife, "Now I can see why Jesus used this road as the occasion for his parable." (<i>Yes</i>)
17.9	Here you are when you start out in Jerusalem: you are twenty-two hundred feet above sea level, and when you get down to Jericho sixteen miles later—I mean you have sixteen miles from Jerusalem—you're twelve hundred feet below sea level.
17.1	During the days of Jesus that road came to the point of being known as the "Bloody Path."

17.11	So when I think about the priest and the Levite, I think those brothers were afraid. <i>(All right)</i>	
18.1	They were just like me.	
18.2	I was going out to my father's house in Atlanta the other day.	
18.3	He lives about three or four miles from me, and you go out there by going down Simpson Road.	
18.4	And then when I came back later that night—and brother, I can tell you, Simpson Road is a winding road.	
18.5	And a fellow was standing out there trying to flag me down.	
18.6	And I felt that he needed some help; I knew he needed help. <i>[laughter]</i>	
18.7	But I didn't know it.	
18.8	I'll be honest with you, I kept going. <i>[laughter]</i>	
18.9	I wasn't really willing to take the risk. <i>(That's right)</i>	
19.1	I say to you this morning that the first question that the priest asked was the first question that I asked on that Jericho Road of Atlanta known as Simpson Road.	
19.2	The first question that the Levite asked was, "If I stop to help this man, what will happen to me?" <i>(That's right)</i>	
19.3	But the good Samaritan came by and he reversed the question.	
19.4	Not "What will happen to me if I stop to help this man?" but "What will happen to this man if I do not stop to help him?"	
19.5	This was why that man was good and great.	
19.6	He was great because he was willing to take a risk for humanity; he was willing to ask, "What will happen to this man?" not "What will happen to me?" <i>(All right)</i>	
20.1	This is what God needs today <i>(Yes)</i> : Men and women who will ask, "What will happen to humanity if I don't help? <i>(Oh yeah)</i> What will happen to the civil rights movement if I don't participate? <i>(Yes)</i> What will happen to my city if I don't vote? <i>(Oh yeah)</i> What will happen to the sick if I don't visit them?"	VSE
20.2	This is how God judges people in the final analysis. <i>(Oh yeah)</i>	
21.1	Oh, there will be a day, the question won't be, "How many awards did you get in life?"	
21.2	Not that day. <i>(Yeah)</i>	
21.3	It won't be, "How popular were you in your social setting?"	
21.4	That won't be the question that day. <i>(Yeah)</i>	
21.5	It will not ask how many degrees you've been able to get. <i>(All right)</i>	
21.6	The question that day will not be concerned with whether you are a "Ph.D." or a "no D." <i>(That's right)</i>	
21.7	It will not be concerned with whether you went to Morehouse or whether you went to "No House." <i>(Yes)</i>	
21.8	The question that day will not be, "How beautiful is your house?" <i>(That's right)</i>	
21.9	The question that day will not be, "How much money did you accumulate? How much did you have in stocks and bonds?"	
21.1	The question that day will not be, "What kind of automobile	

	did you have?"	
21.11	On that day the question will be, "What did you do for others?" (<i>That's right</i>)	VSE
22.1	Now I can hear somebody saying, "Lord, I did a lot of things in life. I did my job well; the world honored me for doing my job. (<i>Oh yeah</i>) I did a lot of things, Lord; I went to school and studied hard. I accumulated a lot of money, Lord; that's what I did."	
22.2	It seems as if I can hear the Lord of Life saying, "But I was hungry, and ye fed me not. (<i>That's right</i>) I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren't concerned about me. So get out of my face. What did you do for others?" (<i>That's right</i>)	
22.3	This is the breadth of life. (<i>Oh yeah</i>)	
23.1	Somewhere along the way, we must learn that there is nothing greater than to do something for others.	VSE
23.2	And this is the way I've decided to go the rest of my days.	VSE,
23.3	That's what I'm concerned about.	VAM
23.4	John, if you and Bernard happen to be around when I come to the latter-days and that moment to cross the Jordan, I want you to tell them that I made a request: I don't want a long funeral.	VHY
23.5	In fact, I don't even need a eulogy (<i>No</i>) more than one or two minutes. (<i>All right</i>)	VHY
23.6	I hope that I will live so well the rest of the days—I don't know how long I'll live, and I'm not concerned about that—but I hope I can live so well that the preacher can get up and say, "He was faithful." (<i>Yes</i>)	
23.7	That's all, that's enough. (<i>That's right</i>)	
23.8	That's the sermon I'd like to hear: "Well done my good and faithful servant. You've been faithful; you've been concerned about others." (<i>That's right</i>)	VSE
23.9	That's where I want to go from this point on the rest of my days. (<i>Oh yeah</i>)	
23.1	"He who is greatest among you shall be your servant."	
23.11	I want to be a servant. (<i>Yes</i>)	VSE
23.12	I want to be a witness for my Lord, to do something for others.	VSE
24.1	And don't forget in doing something for others that you have what you have because of others. (<i>Yes, sir</i>)	VEY
24.2	Don't forget that.	
24.3	We are tied together in life and in the world. (<i>Preach, preach</i>)	
24.4	And you may think you got all you got by yourself. (<i>Not all of it</i>)	
24.5	But you know, before you got out here to church this morning, you were dependent on more than half of the world. (<i>That's right</i>)	
24.6	You get up in the morning and go to the bathroom, and you reach over for a bar of soap, and that's handed to you by a Frenchman.	
24.7	You reach over for a sponge, and that's given to you by a Turk.	
24.8	You reach over for a towel, and that comes to your hand	

	from the hands of a Pacific Islander.	
24.9	And then you go on to the kitchen to get your breakfast.	
24.1	You reach on over to get a little coffee, and that's poured in your cup by a South American. (<i>That's right</i>)	
24.11	Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. (<i>Yes</i>)	
24.12	Or maybe you want a little cocoa, that's poured in your cup by a West African. (<i>Yes</i>)	
24.13	Then you want a little bread and you reach over to get it, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. (<i>That's right</i>)	
24.14	Before you get through eating breakfast in the morning, you're dependent on more than half the world. (<i>That's right</i>)	
24.15	That's the way God structured it; that's the way God structured this world.	
24.16	So let us be concerned about others because we are dependent on others. (<i>Oh yeah</i>)	
25.1	But don't stop here either. (<i>No, sir</i>)	
25.2	You know, a lot of people master the length of life, and they master the breadth of life, but they stop right there.	
25.3	Now if life is to be complete, we must move beyond our self-interest.	VSE
25.4	We must move beyond humanity and reach up, way up for the God of the universe, whose purpose changeth not. (<i>Right</i>)	VSE
26.1	Now a lot of people have neglected this third dimension.	
26.2	And you know, the interesting thing is a lot of people neglect it and don't even know they are neglecting it.	
26.3	They just get involved in other things.	
26.4	And you know, there are two kinds of atheism.	
26.5	Atheism is the theory that there is no God.	
26.6	Now one kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they come to a conclusion that there is no God.	
26.7	The other kind is a practical atheism, and that kind goes out of living as if there is no God.	
26.8	And you know there are a lot of people who affirm the existence of God with their lips, and they deny his existence with their lives. (<i>That's right</i>)	
26.9	You've seen these people who have a high blood pressure of creeds and an anemia of deeds.	
26.1	They deny the existence of God with their lives and they just become so involved in other things.	
26.11	They become so involved in getting a big bank account. (<i>Yeah</i>)	
26.12	They become so involved in getting a beautiful house, which we all should have.	
26.13	They become so involved in getting a beautiful car that they unconsciously just forget about God. (<i>Oh yeah</i>)	

26.14	There are those who become so involved in looking at the man-made lights of the city that they unconsciously forget to rise up and look at that great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. (<i>All right</i>)	
26.15	They become so involved in looking at the skyscraping buildings of the Loop of Chicago or Empire State Building of New York that they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make.	
26.16	They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion.	
26.17	They become so involved in thinking about man's progress that they forget to think about the need for God's power in history.	
26.18	They end up going days and days not knowing that God is not with them. (<i>Go ahead</i>)	
27.1	And I'm here to tell you today that we need God. (<i>Yes</i>)	VET
27.2	Modern man may know a great deal, but his knowledge does not eliminate God. (<i>Right</i>)	
27.3	And I tell you this morning that God is here to stay.	
27.4	A few theologians are trying to say that God is dead.	
27.5	And I've been asking them about it because it disturbs me to know that God died and I didn't have a chance to attend the funeral.	
27.6	They haven't been able to tell me yet the date of his death.	
27.7	They haven't been able to tell me yet who the coroner was that pronounced him dead. (<i>Preach, preach</i>)	
27.8	They haven't been able to tell me yet where he's buried.	
28.1	You see, when I think about God, I know his name.	
28.2	He said somewhere, back in the Old Testament, "I want you to go out, Moses, and tell them 'I Am' sent you." (<i>That's right</i>)	
28.3	He said just to make it clear, let them know that "my last name is the same as my first, 'I Am that I Am.' Make that clear. I Am."	
28.4	And God is the only being in the universe that can say "I Am" and put a period behind it.	
28.5	Each of us sitting here has to say, "I am because of my parents; I am because of certain environmental conditions; I am because of certain hereditary circumstances; I am because of God."	
28.6	But God is the only being that can just say, "I Am" and stop right there.	
28.7	"I Am that I Am."	
28.8	And He's here to stay.	
28.9	Let nobody make us feel that we don't need God. (<i>That's right</i>)	

29.1	As I come to my conclusion this morning, I want to say that we should search for him.	
29.2	We were made for God, and we will be restless until we find rest in him. (<i>Oh yeah</i>)	
29.3	And I say to you this morning that this is the personal faith that has kept me going. (<i>Yes</i>)	
29.4	I'm not worried about the future.	
29.5	You know, even on this race question, I'm not worried.	
29.6	I was down in Alabama the other day, and I started thinking about the state of Alabama where we worked so hard and may continue to elect the Wallaces.	
29.7	And down in my home state of Georgia, we have another sick governor by the name of Lester Maddox. (<i>Yes</i>)	
29.8	And all of these things can get you confused, but they don't worry me. (<i>All right</i>)	
29.9	Because the God that I worship is a God that has a way of saying even to kings and even to governors, "Be still, and know that I am God."	
29.1	And God has not yet turned over this universe to Lester Maddox and Lurleen Wallace.	
29.11	Somewhere I read, "The earth is the Lord's and the fullness thereof, and I'm going on because I have faith in Him. (<i>Oh yeah</i>)	
29.12	I do not know what the future holds, but I do know who holds the future. (<i>Yes</i>)	
29.13	And if He'll guide us and hold our hand, we'll go on in.	
30.1	I remember down in Montgomery, Alabama, an experience that I'd like to share with you.	
30.2	When we were in the midst of the bus boycott, we had a marvelous old lady that we affectionately called Sister Pollard.	
30.3	She was a wonderful lady about seventy-two years old and she was still working at that age. (<i>Yes</i>)	
30.4	During the boycott she would walk every day to and from work.	
30.5	She was one that somebody stopped one day and said, "Wouldn't you like to ride?"	
30.6	And she said, "No."	
30.7	And then the driver moved on and stopped and thought, and backed up a little and said, "Well, aren't you tired?"	
30.8	She said, "Yes, my feet is tired, but my soul is rested." (<i>All right</i>)	
31.1	She was a marvelous lady.	
31.2	And one week I can remember that I had gone through a very difficult week. (<i>Yes</i>)	
31.3	Threatening calls had come in all day and all night the night before, and I was beginning to falter and to get weak within and to lose my courage. (<i>All right</i>)	VHY
31.4	And I never will forget that I went to the mass meeting that Monday night very discouraged and a little afraid, and wondering whether we were going to win the struggle. (<i>Oh yeah</i>)	
31.5	And I got up to make my talk that night, but it didn't come out with strength and power.	

31.6	Sister Pollard came up to me after the meeting and said, "Son, what's wrong with you?"	
31.7	Said, "You didn't talk strong enough tonight."	
31.8	And I said, "Nothing is wrong, Sister Pollard, I'm all right."	
31.9	She said, "You can't fool me."	
31.1	Said, "Something wrong with you."	
31.11	And then she went on to say these words, "Is the white folks doing something to you that you don't like?"	
31.12	I said, "Everything is going to be all right, Sister Pollard."	
31.13	And then she finally said, "Now come close to me and let me tell you something one more time, and I want you to hear it this time."	
31.14	She said, "Now I done told you we is with you."	
31.15	She said, "Now, even if we ain't with you, the Lord is with you." (Yes)	
31.16	And she concluded by saying, "The Lord's going to take care of you."	
32.1	And I've seen many things since that day.	
32.2	I've gone through many experiences since that night in Montgomery, Alabama.	
32.3	Since that time Sister Pollard has died.	
32.4	Since that time I've been in more than eighteen jail cells	
32.4	Since that time I've come perilously close to death at the hands of a demented Negro woman.	
32.5	Since that time I've seen my home bombed three times.	
32.6	Since that time I've had to live every day under the threat of death.	
32.7	Since that time I've had many frustrating and bewildering nights.	
32.8	But over and over again I can still hear Sister Pollard's words: "God's going to take care of you."	
32.9	So today I can face any man and any woman with my feet solidly placed on the ground and my head in the air because I know that when you are right, God will fight your battle.	VET
33.1	"Darker yet may be the night, harder yet may be the fight. Just stand up for that which is right."	
33.2	It seems that I can hear a voice speaking even this morning, saying to all of us, "Stand up for what is right. Stand up for what is just. Lo, I will be with you even until the end of the world."	
33.3	Yes, I've seen the lightning flash.	
33.4	I've heard the thunder roll.	
33.5	I've felt sin-breakers dashing, trying to conquer my soul.	
33.6	But I heard the voice of Jesus saying still to fight on.	
33.7	He promised never to leave me, never to leave me alone.	
33.8	No, never alone.	
33.9	No, never alone.	
33.1	He promised never to leave me, never to leave me alone.	
33.11	And I go on in believing that.	
33.12	Reach out and find the breadth of life.	
34.1	You may not be able to define God in philosophical terms.	
34.2	Men through the ages have tried to talk about him. (Yes)	

34.3	Plato said that he was the Architectonic Good.	
34.4	Aristotle called him the Unmoved Mover.	
34.5	Hegel called him the Absolute Whole.	
34.6	Then there was a man named Paul Tillich who called him Being-Itself.	
34.7	We don't need to know all of these high-sounding terms. (Yes)	
34.8	Maybe we have to know him and discover him another way. (Oh yeah)	
34.9	One day you ought to rise up and say, "I know him because he's a lily of the valley." (Yes)	
34.1	He's a bright and morning star. (Yes)	
34.11	He's a rose of Sharon.	
34.12	He's a battle-axe in the time of Babylon. (Yes)	
34.13	And then somewhere you ought to just reach out and say, "He's my everything. He's my mother and my father. He's my sister and my brother. He's a friend to the friendless."	
34.14	This is the God of the universe.	
34.15	And if you believe in him and worship him, something will happen in your life.	
34.16	You will smile when others around you are crying.	
34.17	This is the power of God.	
35.1	Go out this morning.	
35.2	Love yourself, and that means rational and healthy self-interest.	VET
35.3	You are commanded to do that.	
35.4	That's the length of life.	
35.5	Then follow that: Love your neighbor as you love yourself.	VET
35.6	You are commanded to do that.	
35.7	That's the breadth of life.	
35.8	And I'm going to take my seat now by letting you know that there's a first and even greater commandment: "Love the Lord thy God with all thy heart, (Yeah) with all thy soul, with all thy strength."	VET
35.9	I think the psychologist would just say with all thy personality.	
35.1	And when you do that, you've got the breadth of life.	
36.1	And when you get all three of these together, you can walk and never get weary.	VET
36.2	You can look up and see the morning stars singing together, and the sons of God shouting for joy.	
36.3	When you get all of these working together in your very life, judgement will roll down like waters, and righteousness like a mighty stream.	
37.1	When you get all the three of these together, the lamb will lie down with the lion.	
38.1	When you get all three of these together, you look up and every valley will be exalted, and every hill and mountain will be made low; the rough places will be made plain, and the crooked places straight; and the glory of the Lord shall be revealed and all flesh will see it together.	
39.1	When you get all three of these working together, you will do unto others as you'd have them do unto you.	

40.1	When you get all three of these together, you will recognize that out of one blood God made all men to dwell upon the face of the earth.	
41.1	When you get all three of these together... [<i>recording ends</i>]	
19670611_A Knock at Midnight		
Para/Sent	Transcription	Code
1.1	<i>Which of you who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him"?</i> Luke 11:5-6, RSV	
2.1	Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our thought concerning many contemporary problems and the role of the church in grappling with them.	
2.2	It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.	
3.1	It is midnight within the social order.	
3.2	On the international horizon nations are engaged in a colossal and bitter contest for supremacy.	
3.3	Two world wars have been fought within a generation, and the clouds of another war are dangerously low.	
3.4	Man now has atomic and nuclear weapons that could within seconds completely destroy the major cities of the world.	
3.5	Yet the arms race continues and nuclear tests still explode in the atmosphere, with the grim prospect that the very air we breathe will be poisoned by radioactive fallout.	
3.6	Will these circumstances and weapons bring the annihilation of the human race?	
4.1	When confronted by midnight in the social order we have in the past turned to science for help.	
4.2	And little wonder!	
4.3	On so many occasions science has saved us.	
4.4	When we were in the midnight of physical limitation and material inconvenience, science lifted us to the bright morning of physical and material comfort.	
4.5	When we were in the midnight of crippling ignorance and superstition, science brought us to the daybreak of the free and open mind.	
4.6	When we were in the midnight of dread plagues and diseases, science, through surgery, sanitation, and the wonder drugs, ushered in the bright day of physical health, thereby prolonging our lives and making for greater security and physical well-being.	
4.7	How naturally we turn to science in a day when the problems of the world are so ghastly and ominous.	
5.1	But alas! science cannot now rescue us, for even the scientist is lost in the terrible midnight of our age.	
5.2	Indeed, science gave us the very instruments that threaten to bring universal suicide.	
5.3	So modern man faces a dreary and frightening midnight in the social order.	

6.1	This midnight in man's external collective is paralleled by midnight in his internal individual life.
6.2	It is midnight within the psychological order.
6.3	Everywhere paralyzing fears harrow people by day and haunt them by night.
6.4	Deep clouds of anxiety and depression are suspended in our mental skies.
6.5	More people are emotionally disturbed today than at any other time of human history.
6.6	The psychopathic wards of our hospitals are crowded, and the most popular psychologists today are the psychoanalysts.
6.7	Bestsellers in psychology are books such as <i>Man Against Himself</i> , <i>The Neurotic Personality of Our Times</i> , and <i>Modern Man in Search of a Soul</i> .
6.8	The popular clergyman preaches soothing sermons on "How to Be Happy" and "How to Relax."
6.9	Some have been tempted to revise Jesus' command to read, "Go ye into all the world, keep your blood pressure down, and, lo, I will make you a well-adjusted personality."
6.1	All of this is indicative that it is midnight within the inner lives of men and women.
7.1	It is also midnight within the moral order.
7.2	At midnight colours lose their distinctiveness and become a sullen shade of grey.
7.3	Moral principles have lost their distinctiveness.
7.4	For modern man, absolute right and wrong are a matter of what the majority is doing.
7.5	Right and wrong are relative to likes and dislikes and the customs of a particular community.
7.6	We have unconsciously applied Einstein's theory of relativity, which properly described the physical universe, to the moral and ethical realm.
8.1	Midnight is the hour when men desperately seek to obey the eleventh commandment, "Thou shalt not get caught."
8.2	According to the ethic of midnight, the cardinal sin is to be caught and the cardinal virtue is to get by.
8.3	It is all right to lie, but one must lie with real finesse.
8.4	It is all right to steal, if one is so dignified that, if caught, the charge becomes embezzlement, not robbery.
8.5	It is permissible even to hate, if one so dresses his hating in the garments of love that hating appears to be loving.
8.6	The Darwinian concept of the survival of the fittest has been substituted by a philosophy of the survival of the slickest.
8.7	This mentality has brought a tragic breakdown of moral standards, and the midnight of moral degeneration deepens.
9.1	As in the parable, so in our world today, the deep darkness of midnight is interrupted by the sound of a knock.
9.2	On the door of the church millions of people knock.
9.3	In this country the roll of church members is longer than ever before.
9.4	More than one hundred and fifteen million people are at least paper members of some church or synagogue.

9.5	This represents an increase of 100 per cent since 1929, although the population has increased by only 31 per cent.
10.1	Visitors to Soviet Russia, whose official policy is atheistic, report that the churches in that nation not only are crowded, but that attendance continues to grow.
10.2	Harrison Salisbury, in an article in <i>The New York Times</i> , states that Communist officials are disturbed that so many young people express a growing interest in the church and religion.
10.3	After forty years of the most vigorous efforts to suppress religion, the hierarchy of the Communist party now faces the inescapable fact that millions of people are knocking on the door of the church.
11.1	This numerical growth should not be overemphasized.
11.2	We must not be tempted to confuse spiritual power and large numbers.
11.3	Jumboism, as someone has called it, is an utterly fallacious standard for measuring positive power.
11.4	An increase in quantity does not automatically bring an increase in quality.
11.5	A larger membership does not necessarily represent a correspondingly increased commitment to Christ.
11.6	Almost always the creative, dedicated minority has made the world better.
11.7	But although a numerical growth in church membership does not necessarily reflect a concomitant increase in ethical commitment, millions of people do feel that the church provides an answer to the deep confusion that encompasses their lives.
11.8	It is still the one familiar landmark where the weary traveller by midnight comes.
11.9	It is the one house which stands where it has always stood, the house to which the man travelling at midnight either comes or refuses to come.
11.1	Some decide not to come.
11.11	But the many who come and knock are desperately seeking a little bread to tide them over.
12.1	The traveller asks for three loaves of bread.
12.2	He wants the bread of faith.
12.3	In a generation of so many colossal disappointments, men have lost faith in God, faith in man, and faith in the future.
12.4	Many feel as did William Wilberforce, who in 1801 said, "I dare not marry—the future is so unsettled," or as did William Pitt, who in 1806 said, "There is scarcely anything round us but ruin and despair."
12.5	In the midst of staggering disillusionment, many cry for the bread of faith.
13.1	There is also a deep longing for the bread of hope.
13.2	In the early years of this century many people did not hunger for this bread.
13.3	The days of the first telephones, automobiles, and aeroplanes gave them a radiant optimism.
13.4	They worshipped at the shrine of inevitable progress.
13.5	They believed that every new scientific achievement lifted

	man to higher levels of perfection.
13.6	But then a series of tragic developments, revealing the selfishness and corruption of man, illustrated with frightening clarity the truth of Lord Acton's dictum, "Power tends to corrupt and absolute power corrupts absolutely."
13.7	This awful discovery led to one of the most colossal breakdowns of optimism in history.
13.8	For so many people, young and old, the light of hope went out, and they roamed wearily in the dark chambers of pessimism.
13.9	Many concluded that life has no meaning.
13.1	Some agreed with the philosopher Schopenhauer that life is an endless pain with a painful end, and that life is a tragicomedy played over and over again with only slight changes in costume and scenery.
13.11	Others cried out with Shakespeare's Macbeth that life is a tale Told by an idiot, full of sound and fury, Signifying nothing.
13.12	But even in the inevitable moments when all seems hopeless, men know that without hope they cannot really live, and in agonizing desperation they cry for the bread of hope.
14.1	And there is the deep longing for the bread of love.
14.2	Everybody wishes to love and be loved.
14.3	He who feels that he is not loved feels that he does not count.
14.4	Much has happened in the modern world to make men feel that they do not belong.
14.5	Living in a world which has become oppressively impersonal, many of us have come to feel that we are little more than numbers.
14.6	Ralph Borsodi in an arresting picture of a world wherein numbers have replaced persons writes that the modern mother is often maternity case No. 8434 and her child, after being fingerprinted and footprinted, becomes No. 8003, and that a funeral in a large city is an event in Parlour B with Class B flowers and decorations at which Preacher No. 14 officiates and Musician No. 84 sings Selection No. 174.
14.7	Bewildered by this tendency to reduce man to a card in a vast index, man desperately searches for the bread of love.
15.1	When the man in the parable knocked on his friend's door and asked for the three loaves of bread, he received the impatient retort, "Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything."
15.2	How often have men experienced a similar disappointment when at midnight they knock on the door of the church.
15.3	Millions of Africans, patiently knocking on the door of the Christian church where they seek the bread of social justice, have either been altogether ignored or told to wait until later, which almost always means never.

15.4	Millions of American Negroes, starving for the want of the bread of freedom, have knocked again and again on the door of so-called white churches, but they have usually been greeted by a cold indifference or a blatant hypocrisy.
15.5	Even the white religious leaders, who have a heartfelt desire to open the door and provide the bread, are often more cautious than courageous and more prone to follow the expedient than the ethical path.
15.6	One of the shameful tragedies of history is that the very institution which should remove man from the midnight of racial segregation participates in creating and perpetuating the midnight.
16.1	In the terrible midnight of war men have knocked on the door of the church to ask for the bread of peace, but the church has often disappointed them.
16.2	What more pathetically reveals the irrelevancy of the church in present-day world affairs than its witness regarding war?
16.3	In a world gone mad with arms buildups, chauvinistic passions, and imperialistic exploitation, the church has either endorsed these activities or remained appallingly silent.
16.4	During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, "Praise the Lord and pass the ammunition."
16.5	A weary world, pleading desperately for peace, has often found the church morally sanctioning war.
16.6	And those who have gone to the church to seek the bread of economic justice have been left in the frustrating midnight of economic privation.
16.7	In many instances the church has so aligned itself with the privileged classes and so defended the status quo that it has been unwilling to answer the knock at midnight.
16.8	The Greek Church in Russia allied itself with the status quo and became so inextricably bound to the despotic czarist regime that it became impossible to be rid of the corrupt political and social system without being rid of the church.
16.9	Such is the fate of every ecclesiastical organization that allies itself with things-as-they-are.
17.1	The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.
17.2	It must be the guide and the critic of the state, and never its tool.
17.3	If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.
17.4	If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will.
17.5	But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a

VET

	glowing and ardent love for truth, justice, and peace.	
17.6	Men far and near will know the church as a great fellowship of love that provides light and bread for lonely travellers at midnight.	
18.1	While speaking of the laxity of the church, I must not overlook the fact that the so-called Negro church has also left men disappointed at midnight.	
18.2	I say so-called Negro church because ideally there can be no Negro or white church.	
18.3	It is to their everlasting shame that white Christians developed a system of racial segregation within the church, and inflicted so many indignities upon its Negro worshippers that they had to organize their own churches.	
19.1	Two types of Negro churches have failed to provide bread.	VHY
19.2	One burns with emotionalism, and the other freezes with classism.	
19.3	The former, reducing worship to entertainment, places more emphasis on volume than on content and confuses spirituality with muscularity.	
19.4	The danger in such a church is that the members may have more religion in their hands and feet than in their hearts and souls.	
19.5	At midnight this type of church has neither the vitality nor the relevant gospel to feed hungry souls.	
19.6	The other type of Negro church that feeds no midnight traveller has developed a class system and boasts of its dignity, its membership of professional people, and its exclusiveness.	
19.7	In such a church the worship service is cold and meaningless, the music dull and uninspiring, and the sermon little more than a homily on current events.	
19.8	If the pastor says too much about Jesus Christ, the members feel that he is robbing the pulpit of dignity.	
19.9	If the choir sings a Negro spiritual, the members claim an affront to their class status.	
19.1	This type of church tragically fails to recognize that worship at its best is a social experience in which people from all levels of life come together to affirm their oneness and unity under God.	
19.11	At midnight men are altogether ignored because of their limited education, or they are given bread that has been hardened by the winter of morbid class consciousness.	
20.1	In the parable we notice that after the man's initial disappointment, he continued to knock on his friend's door.	
20.2	Because of his importunity—his persistence—he finally persuaded his friend to open the door.	
20.3	Many men continue to knock on the door of the church at midnight, even after the church has so bitterly disappointed them, because they know the bread of life is there.	
20.4	The church today is challenged to proclaim God's Son, Jesus Christ, to be the hope of men in all of their complex	

	personal and social problems.	
20.5	Many will continue to come in quest of answers to life's problems.	
20.6	Many young people who knock on the door are perplexed by the uncertainties of life, confused by daily disappointments, and disillusioned by the ambiguities of history.	
20.7	Some who come have been taken from their schools and careers and cast in the role of soldiers.	
20.8	We must provide them with the fresh bread of hope and imbue them with the conviction that God has the power to bring good out of evil.	VET
20.9	Some who come are tortured by a nagging guilt resulting from their wandering in the midnight of ethical relativism and their surrender to the doctrine of self-expression.	
20.1	We must lead them to Christ who will offer them the fresh bread of forgiveness.	VET
20.11	Some who knock are tormented by the fear of death as they move toward the evening of life.	
20.12	We must provide them with the bread of faith in immortality, so that they may realize that this earthly life is merely an embryonic prelude to a new awakening.	VET
21.1	Midnight is a confusing hour when it is difficult to be faithful.	
21.2	The most inspiring word that the church must speak is that no midnight long remains.	
21.3	The weary traveller by midnight who asks for bread is really seeking the dawn.	
21.4	Our eternal message of hope is that dawn will come.	VTT
21.5	Our slave foreparents realized this.	
21.6	They were never unmindful of the fact of midnight, for always there was the rawhide whip of the overseer and the auction block where families were torn asunder to remind them of its reality.	
21.7	When they thought of the agonizing darkness of midnight, they sang: Oh, nobody knows de trouble I've seen, Glory Hallelujah! Sometimes I'm up, sometimes I'm down, Oh, yes, Lord, Sometimes I'm almost to de groun', Oh, yes, Lord, Oh, nobody knows de trouble I've seen, Glory Hallelujah!	
21.8	Encompassed by a staggering midnight but believing that morning would come, they sang: I'm so glad trouble don't last alway. O my Lord, O my Lord, what shall I do?	
21.9	Their positive belief in the dawn was the growing edge of hope that kept the slaves faithful amid the most barren and tragic circumstances.	
22.1	Faith in the dawn arises from the faith that God is good and just.	

22.2	When one believes this, he knows that the contradictions of life are neither final nor ultimate.	
22.3	He can walk through the dark night with the radiant conviction that all things work together for good for those that love God.	VET
22.4	Even the most starless midnight may herald the dawn of some great fulfillment.	
23.1	At the beginning of the bus boycott in Montgomery, Alabama, we set up a voluntary car pool to get the people to and from their jobs.	
23.2	For eleven long months our car pool functioned extraordinarily well.	
23.3	Then Mayor Gayle introduced a resolution instructing the city's legal department to file such proceedings as it might deem proper to stop the operation of the car pool or any transportation system growing out of the bus boycott.	
23.4	A hearing was set for Tuesday, November 13, 1956.	
24.1	At our regular weekly mass meeting, scheduled the night before the hearing, I had the responsibility of warning the people that the car pool would probably be enjoined.	VSE
24.2	I knew that they had willingly suffered for nearly twelve months, but could we now ask them to walk back and forth to their jobs?	
24.3	And if not, would we be forced to admit that the protest had failed?	
24.4	For the first time I almost shrank from appearing before them.	
25.1	When the evening came, I mustered sufficient courage to tell them the truth.	
25.2	I tried, however, to conclude on a note of hope.	VAL
25.3	"We have moved all of these months," I said, "in the daring faith that God is with us in our struggle. The many experiences of days gone by have vindicated that faith in a marvelous way. Tonight we must believe that a way will be made out of no way."	
25.4	Yet I could feel the cold breeze of pessimism pass over the audience.	
25.5	The night was darker than a thousand midnights.	
25.6	The light of hope was about to fade and the lamp of faith to flicker.	
26.1	A few hours later, before Judge Carter, the city argued that we were operating a "private enterprise" without a franchise.	
26.2	Our lawyers argued brilliantly that the car pool was a voluntary "share-a-ride" plan provided without profit as a service by Negro churches.	
26.3	It became obvious that Judge Carter would rule in favour of the city.	
27.1	At noon, during a brief recess, I noticed an unusual commotion in the courtroom.	
27.2	Mayor Gayle was called to the back room.	
27.3	Several reporters moved excitedly in and out of the room.	
27.4	Momentarily a reporter came to the table where, as chief defendant, I sat with the lawyers.	
27.5	"Here is the decision that you have been waiting for," he	

	said. "Read this release."	
28.1	In anxiety and hope, I read these words: "The United States Supreme Court today unanimously ruled bus segregation unconstitutional in Montgomery, Alabama."	
28.2	My heart throbbed with an inexpressible joy.	
28.3	The darkest hour of our struggle had become the first hour of victory.	VET
28.4	Someone shouted from the back of the courtroom, "God Almighty has spoken from Washington."	
29.1	The dawn will come.	
29.2	Disappointment, sorrow, and despair are born at midnight, but morning follows.	
29.3	"Weeping may endure for a night," says the Psalmist, "but joy cometh in the morning."	
29.4	This faith adjourns the assemblies of hopelessness and brings new light into the dark chambers of pessimism.	VEY

19670613_Telegram from King to Thurgood Marshall

Para/Sent	Transcription	Code
1.1	May I congratulate you for being appointed to the United States Supreme Court.	VHY
1.2	Your appointment represents a momentous step toward a color-blind society.	VAL
1.3	You have proved to be a giant of your profession and your career has been one of the significant epochs of our time.	VHY
1.4	You are eminently qualified and superbly equipped to serve as a Justice of the highest Court of our land.	VHY
1.5	Martin Luther King, Jr.	

19670816_Where Do We Go From Here

Para/Sent	Transcription	Code
1.1	Dr. Abernathy, our distinguished vice president, fellow delegates to this, the tenth annual session of the Southern Christian Leadership Conference, my brothers and sisters from not only all over the South, but from all over the United States of America: ten years ago during the piercing chill of a January day and on the heels of the year-long Montgomery bus boycott, a group of approximately one hundred Negro leaders from across the South assembled in this church and agreed on the need for an organization to be formed that could serve as a channel through which local protest organizations in the South could coordinate their protest activities.	VET
1.2	It was this meeting that gave birth to the Southern Christian Leadership Conference.	
2.1	And when our organization was formed ten years ago, racial segregation was still a structured part of the architecture of southern society.	
2.2	Negroes with the pangs of hunger and the anguish of thirst were denied access to the average lunch counter.	
2.3	The downtown restaurants were still off-limits for the black man.	

2.4	Negroes, burdened with the fatigue of travel, were still barred from the motels of the highways and the hotels of the cities.	
2.5	Negro boys and girls in dire need of recreational activities were not allowed to inhale the fresh air of the big city parks.	
2.6	Negroes in desperate need of allowing their mental buckets to sink deep into the wells of knowledge were confronted with a firm "no" when they sought to use the city libraries.	
2.7	Ten years ago, legislative halls of the South were still ringing loud with such words as "interposition" and "nullification."	
2.8	All types of conniving methods were still being used to keep the Negro from becoming a registered voter.	
2.9	A decade ago, not a single Negro entered the legislative chambers of the South except as a porter or a chauffeur.	
2.1	Ten years ago, all too many Negroes were still harried by day and haunted by night by a corroding sense of fear and a nagging sense of nobody-ness. (<i>Yeah</i>)	
3.1	But things are different now.	VVN
3.2	In assault after assault, we caused the sagging walls of segregation to come tumbling down.	VET
3.3	During this era the entire edifice of segregation was profoundly shaken.	
3.4	This is an accomplishment whose consequences are deeply felt by every southern Negro in his daily life. (<i>Oh yeah</i>)	VET
3.5	It is no longer possible to count the number of public establishments that are open to Negroes.	
3.6	Ten years ago, Negroes seemed almost invisible to the larger society, and the facts of their harsh lives were unknown to the majority of the nation.	
3.7	But today, civil rights is a dominating issue in every state, crowding the pages of the press and the daily conversation of white Americans.	VET
3.8	In this decade of change, the Negro stood up and confronted his oppressor.	VET
3.9	He faced the bullies and the guns, and the dogs and the tear gas.	
3.1	He put himself squarely before the vicious mobs and moved with strength and dignity toward them and decisively defeated them. (<i>Yes</i>)	
3.11	And the courage with which he confronted enraged mobs dissolved the stereotype of the grinning, submissive Uncle Tom. (<i>Yes</i>)	
3.12	He came out of his struggle integrated only slightly in the external society, but powerfully integrated within.	
3.13	This was a victory that had to precede all other gains.	VET
4.1	In short, over the last ten years the Negro decided to straighten his back up (<i>Yes</i>), realizing that a man cannot ride your back unless it is bent. (<i>Yes, That's right</i>)	VET
4.2	We made our government write new laws to alter some of the cruelest injustices that affected us.	VET
4.3	We made an indifferent and unconcerned nation rise from lethargy and subpoenaed its conscience to appear before the judgment seat of morality on the whole question of civil	VET

	rights.	
4.4	We gained manhood in the nation that had always called us "boy."	
4.5	It would be hypocritical indeed if I allowed modesty to forbid my saying that SCLC stood at the forefront of all of the watershed movements that brought these monumental changes in the South.	VET, VTT
4.6	For this, we can feel a legitimate pride. But in spite of a decade of significant progress, the problem is far from solved.	
4.7	The deep rumbling of discontent in our cities is indicative of the fact that the plant of freedom has grown only a bud and not yet a flower.	
5.1	And before discussing the awesome responsibilities that we face in the days ahead, let us take an inventory of our programmatic action and activities over the past year.	
5.2	Last year as we met in Jackson, Mississippi, we were painfully aware of the struggle of our brothers in Grenada, Mississippi.	
5.3	After living for a hundred or more years under the yoke of total segregation, the Negro citizens of this northern Delta hamlet banded together in nonviolent warfare against racial discrimination under the leadership of our affiliate chapter and organization there.	VET
5.4	The fact of this non-destructive rebellion was as spectacular as were its results.	
5.5	In a few short weeks the Grenada County Movement challenged every aspect of the society's exploitative life.	
5.6	Stores which denied employment were boycotted; voter registration increased by thousands.	
5.7	We can never forget the courageous action of the people of Grenada who moved our nation and its federal courts to powerful action in behalf of school integration, giving Grenada one of the most integrated school systems in America.	VET
5.8	The battle is far from over, but the black people of Grenada have achieved forty of fifty-three demands through their persistent nonviolent efforts.	VET
6.1	Slowly but surely, our southern affiliates continued their building and organizing.	
6.2	Seventy-nine counties conducted voter registration drives, while double that number carried on political education and get-out-the-vote efforts.	
6.3	In spite of press opinions, our staff is still overwhelmingly a southern-based staff.	
6.4	One hundred and five persons have worked across the South under the direction of Hosea Williams.	
6.5	What used to be primarily a voter registration staff is actually a multifaceted program dealing with the total life of the community, from farm cooperatives, business development, tutorials, credit unions, etcetera.	VET
6.6	Especially to be commended are those ninety-nine communities and their staffs which maintain regular mass meetings throughout the year.	VET

7.1	Our Citizenship Education Program continues to lay the solid foundation of adult education and community organization upon which all social change must ultimately rest.	
7.2	This year, five hundred local leaders received training at Dorchester and ten community centers through our Citizenship Education Program.	
7.3	They were trained in literacy, consumer education, planned parenthood, and many other things.	
7.4	And this program, so ably directed by Mrs. Dorothy Cotton, Mrs. Septima Clark, and their staff of eight persons, continues to cover ten southern states.	
7.5	Our auxiliary feature of C.E.P. is the aid which they have given to poor communities, poor counties in receiving and establishing O.E.O. projects.	
7.6	With the competent professional guidance of our marvelous staff member, Miss Mew Soong-Li, Lowndes and Wilcox counties in Alabama have pioneered in developing outstanding poverty programs totally controlled and operated by residents of the area.	
8.1	Perhaps the area of greatest concentration of my efforts has been in the cities of Chicago and Cleveland. Chicago has been a wonderful proving ground for our work in the North.	
8.2	There have been no earth-shaking victories, but neither has there been failure.	
8.3	Our open housing marches, which finally brought about an agreement which actually calls the power structure of Chicago to capitulate to the civil rights movement, these marches and the agreement have finally begun to pay off.	
8.4	After the season of delay around election periods, the Leadership Conference, organized to meet our demands for an open city, has finally begun to implement the programs agreed to last summer.	VET
9.1	But this is not the most important aspect of our work.	
9.2	As a result of our tenant union organizing, we have begun a four million dollar rehabilitation project, which will renovate deteriorating buildings and allow their tenants the opportunity to own their own homes.	VET
9.3	This pilot project was the inspiration for the new home ownership bill, which Senator Percy introduced in Congress only recently.	
10.1	The most dramatic success in Chicago has been Operation Breadbasket.	
10.2	Through Operation Breadbasket we have now achieved for the Negro community of Chicago more than twenty-two hundred new jobs with an income of approximately eighteen million dollars a year, new income to the Negro community. [Applause]	VET
10.3	But not only have we gotten jobs through Operation Breadbasket in Chicago; there was another area through this economic program, and that was the development of financial institutions which were controlled by Negroes and which were sensitive to problems of economic deprivation of the Negro community.	VET

10.4	The two banks in Chicago that were interested in helping Negro businessmen were largely unable to loan much because of limited assets.	
10.5	Hi-Lo, one of the chain stores in Chicago, agreed to maintain substantial accounts in the two banks, thus increasing their ability to serve the needs of the Negro community.	
10.6	And I can say to you today that as a result of Operation Breadbasket in Chicago, both of these Negro-operated banks have now more than double their assets, and this has been done in less than a year by the work of Operation Breadbasket. [<i>applause</i>]	
11.1	In addition, the ministers learned that Negro scavengers had been deprived of significant accounts in the ghetto.	
11.2	Whites controlled even the garbage of Negroes.	
11.3	Consequently, the chain stores agreed to contract with Negro scavengers to service at least the stores in Negro areas.	VET
11.4	Negro insect and rodent exterminators, as well as janitorial services, were likewise excluded from major contracts with chain stores.	
11.5	The chain stores also agreed to utilize these services.	VET
11.6	It also became apparent that chain stores advertised only rarely in Negro-owned community newspapers.	
11.7	This area of neglect was also negotiated, giving community newspapers regular, substantial accounts.	VET
11.8	And finally, the ministers found that Negro contractors, from painters to masons, from electricians to excavators, had also been forced to remain small by the monopolies of white contractors.	
11.9	Breadbasket negotiated agreements on new construction and rehabilitation work for the chain stores.	VET
11.1	These several interrelated aspects of economic development, all based on the power of organized consumers, hold great possibilities for dealing with the problems of Negroes in other northern cities.	
11.11	The kinds of requests made by Breadbasket in Chicago can be made not only of chain stores, but of almost any major industry in any city in the country.	
12.1	And so Operation Breadbasket has a very simple program, but a powerful one.	
12.2	It simply says, "If you respect my dollar, you must respect my person."	
12.3	It simply says that we will no longer spend our money where we can not get substantial jobs. [<i>applause</i>]	
13.1	Cleveland, Ohio, a group of ministers have formed an Operation Breadbasket through our program there and have moved against a major dairy company.	
13.2	Their requests include jobs, advertising in Negro newspapers, and depositing funds in Negro financial institutions.	
13.3	This effort resulted in something marvelous.	
13.4	I went to Cleveland just last week to sign the agreement with Sealtest.	

13.5	We went to get the facts about their employment; we discovered that they had 442 employees and only forty-three were Negroes, yet the Negro population of Cleveland is thirty-five percent of the total population.
13.6	They refused to give us all of the information that we requested, and we said in substance, "Mr. Sealtest, we're sorry. We aren't going to burn your store down. We aren't going to throw any bricks in the window. But we are going to put picket signs around and we are going to put leaflets out and we are going to our pulpits and tell them not to sell Sealtest products, and not to purchase Sealtest products."
14.1	We did that.
14.2	We went through the churches.
14.3	Reverend Dr. Hoover, who pastors the largest church in Cleveland, who's here today, and all of the ministers got together and got behind this program.
14.4	We went to every store in the ghetto and said, "You must take Sealtest products off of your counters. If not, we're going to boycott your whole store." (<i>That's right</i>)
14.5	A&P refused.
14.6	We put picket lines around A&P; they have a hundred and some stores in Cleveland, and we picketed A&P and closed down eighteen of them in one day.
14.7	Nobody went in A&P. [<i>applause</i>]
14.8	The next day Mr. A&P was calling on us, and Bob Brown, who is here on our board and who is a public relations man representing a number of firms, came in.
14.9	They called him in because he worked for A&P, also; and they didn't know he worked for us, too. [<i>laughter</i>]
14.1	Bob Brown sat down with A&P, and he said, they said, "Now, Mr. Brown, what would you advise us to do."
14.11	He said, "I would advise you to take Sealtest products off of all of your counters."
14.12	A&P agreed next day not only to take Sealtest products off of the counters in the ghetto, but off of the counters of every A&P store in Cleveland, and they said to Sealtest, "If you don't reach an agreement with SCLC and Operation Breadbasket, we will take Sealtest products off of every A&P store in the state of Ohio."
15.1	The next day [<i>applause</i>], the next day the Sealtest people were talking nice [<i>laughter</i>], they were very humble.
15.2	And I am proud to say that I went to Cleveland just last Tuesday, and I sat down with the Sealtest people and some seventy ministers from Cleveland, and we signed the agreement. VET
15.3	This effort resulted in a number of jobs, which will bring almost five hundred thousand dollars of new income to the Negro community a year. [<i>applause</i>]
15.4	We also said to Sealtest, "The problem that we face is that the ghetto is a domestic colony that's constantly drained without being replenished. And you are always telling us to lift ourselves by our own bootstraps, and yet we are being robbed every day. Put something back in the ghetto."

15.5	So along with our demand for jobs, we said, "We also demand that you put money in the Negro savings and loan association and that you take ads, advertise, in the <i>Cleveland Call & Post</i> , the Negro newspaper."	
15.6	So along with the new jobs, Sealtest has now deposited thousands of dollars in the Negro bank of Cleveland and has already started taking ads in the Negro newspaper in that city.	
15.7	This is the power of Operation Breadbasket. [<i>applause</i>]	
16.1	Now, for fear that you may feel that it's limited to Chicago and Cleveland, let me say to you that we've gotten even more than that.	
16.2	In Atlanta, Georgia, Breadbasket has been equally successful in the South.	
16.3	Here the emphasis has been divided between governmental employment and private industry.	
16.4	And while I do not have time to go into the details, I want to commend the men who have been working with it here: the Reverend Bennett, the Reverend Joe Boone, the Reverend J. C. Ward, Reverend Dorsey, Reverend Greer, and I could go on down the line, and they have stood up along with all of the other ministers.	VET
16.5	But here is the story that's not printed in the newspapers in Atlanta: as a result of Operation Breadbasket, over the last three years, we have added about twenty-five million dollars of new income to the Negro community every year. [<i>applause</i>]	
17.1	Now as you know, Operation Breadbasket has now gone national in the sense that we had a national conference in Chicago and agreed to launch a nationwide program, which you will hear more about.	
18.1	Finally, SCLC has entered the field of housing.	VAL
18.2	Under the leadership of attorney James Robinson, we have already contracted to build 152 units of low-income housing with apartments for the elderly on a choice downtown Atlanta site under the sponsorship of Ebenezer Baptist Church.	VAL
18.3	This is the first project [<i>applause</i>], this is the first project of a proposed southwide Housing Development Corporation which we hope to develop in conjunction with SCLC, and through this corporation we hope to build housing from Mississippi to North Carolina using Negro workmen, Negro architects, Negro attorneys, and Negro financial institutions throughout.	VAL
18.4	And it is our feeling that in the next two or three years, we can build right here in the South forty million dollars worth of new housing for Negroes, and with millions and millions of dollars in income coming to the Negro community. [<i>applause</i>]	
19.1	Now there are many other things that I could tell you, but time is passing.	
19.2	This, in short, is an account of SCLC's work over the last year.	
19.3	It is a record of which we can all be proud.	VET

20.1	With all the struggle and all the achievements, we must face the fact, however, that the Negro still lives in the basement of the Great Society.	
20.2	He is still at the bottom, despite the few who have penetrated to slightly higher levels.	
20.3	Even where the door has been forced partially open, mobility for the Negro is still sharply restricted.	
20.4	There is often no bottom at which to start, and when there is there's almost no room at the top.	
20.5	In consequence, Negroes are still impoverished aliens in an affluent society.	
20.6	They are too poor even to rise with the society, too impoverished by the ages to be able to ascend by using their own resources.	
20.7	And the Negro did not do this himself; it was done to him.	
20.8	For more than half of his American history, he was enslaved.	
20.9	Yet, he built the spanning bridges and the grand mansions, the sturdy docks and stout factories of the South.	
20.1	His unpaid labor made cotton "King" and established America as a significant nation in international commerce.	
20.11	Even after his release from chattel slavery, the nation grew over him, submerging him.	
20.12	It became the richest, most powerful society in the history of man, but it left the Negro far behind.	
21.1	And so we still have a long, long way to go before we reach the promised land of freedom.	
21.2	Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice. (<i>Yes, That's right</i>)	
21.3	We still need some Paul Revere of conscience to alert every hamlet and every village of America that revolution is still at hand.	
21.4	Yes, we need a chart; we need a compass; indeed, we need some North Star to guide us into a future shrouded with impenetrable uncertainties.	
22.1	Now, in order to answer the question, "Where do we go from here?" which is our theme, we must first honestly recognize where we are now.	VVN
22.2	When the Constitution was written, a strange formula to determine taxes and representation declared that the Negro was sixty percent of a person.	
22.3	Today another curious formula seems to declare he is fifty percent of a person.	
22.4	Of the good things of life, the Negro has approximately one half those of whites.	
22.5	Of the bad things of life, he has twice those of whites.	
22.6	Thus, half of all Negroes live in substandard housing.	
22.7	And Negroes have half the income of whites.	

22.8	When we turn to the negative experiences of life, the Negro has a double share: There are twice as many unemployed; the rate of infant mortality among Negroes is double that of whites; and there are twice as many Negroes dying in Vietnam as whites in proportion to their size in the population. (Yes) [applause]	
23.1	In other spheres, the figures are equally alarming.	
23.2	In elementary schools, Negroes lag one to three years behind whites, and their segregated schools (Yeah) receive substantially less money per student than the white schools. (Those schools)	
23.3	One-twentieth as many Negroes as whites attend college.	
23.4	Of employed Negroes, seventy-five percent hold menial jobs.	
23.5	This is where we are.	
24.1	Where do we go from here?	
24.2	First, we must massively assert our dignity and worth.	VET
24.3	We must stand up amid a system that still oppresses us and develop an unassailable and majestic sense of values.	VET
24.4	We must no longer be ashamed of being black. (All right)	VET
24.5	The job of arousing manhood within a people that have been taught for so many centuries that they are nobody is not easy.	
25.1	Even semantics have conspired to make that which is black seem ugly and degrading. (Yes)	
25.2	In Roget's <i>Thesaurus</i> there are some 120 synonyms for blackness and at least sixty of them are offensive, such words as blot, soot, grim, devil, and foul.	
25.3	And there are some 134 synonyms for whiteness and all are favorable, expressed in such words as purity, cleanliness, chastity, and innocence.	
25.4	A white lie is better than a black lie. (Yes)	
25.5	The most degenerate member of a family is the "black sheep." (Yes)	
25.6	Ossie Davis has suggested that maybe the English language should be reconstructed so that teachers will not be forced to teach the Negro child sixty ways to despise himself, and thereby perpetuate his false sense of inferiority, and the white child 134 ways to adore himself, and thereby perpetuate his false sense of superiority. [applause]	
25.7	The tendency to ignore the Negro's contribution to American life and strip him of his personhood is as old as the earliest history books and as contemporary as the morning's newspaper. (Yes)	
26.1	To offset this cultural homicide, the Negro must rise up with an affirmation of his own Olympian manhood. (Yes)	
26.2	Any movement for the Negro's freedom that overlooks this necessity is only waiting to be buried. (Yes)	
26.3	As long as the mind is enslaved, the body can never be free. (Yes)	VET
26.4	Psychological freedom, a firm sense of self-esteem, is the most powerful weapon against the long night of physical slavery.	

26.5	No Lincolnian Emancipation Proclamation, no Johnsonian civil rights bill can totally bring this kind of freedom.	
26.6	The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation.	VET
26.7	And with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, "I am somebody. (<i>Oh yeah</i>) I am a person. I am a man with dignity and honor. (<i>Go ahead</i>) I have a rich and noble history, however painful and exploited that history has been. Yes, I was a slave through my foreparents (<i>That's right</i>), and now I'm not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave." (<i>Yes sir</i>)	VET
26.8	Yes [<i>applause</i>], yes, we must stand up and say, "I'm black (<i>Yes sir</i>), but I'm black and beautiful." (<i>Yes</i>)	VET
26.9	This [<i>applause</i>], this self-affirmation is the black man's need, made compelling (<i>All right</i>) by the white man's crimes against him. (<i>Yes</i>)	
27.1	Now another basic challenge is to discover how to organize our strength in to economic and political power.	
27.2	Now no one can deny that the Negro is in dire need of this kind of legitimate power.	
27.3	Indeed, one of the great problems that the Negro confronts is his lack of power.	
27.4	From the old plantations of the South to the newer ghettos of the North, the Negro has been confined to a life of voicelessness (<i>That's true</i>) and powerlessness. (<i>So true</i>)	
27.5	Stripped of the right to make decisions concerning his life and destiny he has been subject to the authoritarian and sometimes whimsical decisions of the white power structure.	
27.6	The plantation and the ghetto were created by those who had power, both to confine those who had no power and to perpetuate their powerlessness.	
27.7	Now the problem of transforming the ghetto, therefore, is a problem of power, a confrontation between the forces of power demanding change and the forces of power dedicated to the preserving of the status quo.	
27.8	Now, power properly understood is nothing but the ability to achieve purpose.	
27.9	It is the strength required to bring about social, political, and economic change.	
27.1	Walter Reuther defined power one day.	
27.11	He said, "Power is the ability of a labor union like UAW to make the most powerful corporation in the world, General Motors, say, 'Yes' when it wants to say 'No.' That's power." [<i>applause</i>]	
28.1	Now a lot of us are preachers, and all of us have our moral convictions and concerns, and so often we have problems with power.	
28.2	But there is nothing wrong with power if power is used correctly.	
29.1	You see, what happened is that some of our philosophers	

	got off base.
29.2	And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites, polar opposites, so that love is identified with a resignation of power, and power with a denial of love.
29.3	It was this misinterpretation that caused the philosopher Nietzsche, who was a philosopher of the will to power, to reject the Christian concept of love.
29.4	It was this same misinterpretation which induced Christian theologians to reject Nietzsche's philosophy of the will to power in the name of the Christian idea of love.
30.1	Now, we got to get this thing right.
30.2	What is needed is a realization that power without love is reckless and abusive, and that love without power is sentimental and anemic. (<i>Yes</i>)
30.3	Power at its best [<i>applause</i>], power at its best is love (<i>Yes</i>) implementing the demands of justice, and justice at its best is love correcting everything that stands against love. (<i>Speak</i>)
30.4	And this is what we must see as we move on.
31.1	Now what has happened is that we've had it wrong and mixed up in our country, and this has led Negro Americans in the past to seek their goals through love and moral suasion devoid of power, and white Americans to seek their goals through power devoid of love and conscience.
31.2	It is leading a few extremists today to advocate for Negroes the same destructive and conscienceless power that they have justly abhorred in whites.
31.3	It is precisely this collision of immoral power with powerless morality which constitutes the major crisis of our times. (<i>Yes</i>)
32.1	Now we must develop progress, or rather, a program—and I can't stay on this long—that will drive the nation to a guaranteed annual income.
32.2	Now, early in the century this proposal would have been greeted with ridicule and denunciation as destructive of initiative and responsibility.
32.3	At that time economic status was considered the measure of the individual's abilities and talents.
32.4	And in the thinking of that day, the absence of worldly goods indicated a want of industrious habits and moral fiber.
32.5	We've come a long way in our understanding of human motivation and of the blind operation of our economic system.
32.6	Now we realize that dislocations in the market operation of our economy and the prevalence of discrimination thrust people into idleness and bind them in constant or frequent unemployment against their will.
32.7	The poor are less often dismissed, I hope, from our conscience today by being branded as inferior and incompetent.
32.8	We also know that no matter how dynamically the economy develops and expands, it does not eliminate all poverty.

33.1	The problem indicates that our emphasis must be twofold: We must create full employment, or we must create incomes.
33.2	People must be made consumers by one method or the other.
33.3	Once they are placed in this position, we need to be concerned that the potential of the individual is not wasted.
33.4	New forms of work that enhance the social good will have to be devised for those for whom traditional jobs are not available.
33.5	In 1879 Henry George anticipated this state of affairs when he wrote in <i>Progress and Poverty</i> : The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature and elevates thought, is not done to secure a living. It is not the work of slaves driven to their tasks either by the, that of a taskmaster or by animal necessities. It is the work of men who somehow find a form of work that brings a security for its own sake and a state of society where want is abolished.
33.6	Work of this sort could be enormously increased, and we are likely to find that the problem of housing, education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished.
33.7	The poor, transformed into purchasers, will do a great deal on their own to alter housing decay.
33.8	Negroes, who have a double disability, will have a greater effect on discrimination when they have the additional weapon of cash to use in their struggle.
34.1	Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security.
34.2	The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the assurance that his income is stable and certain, and when he knows that he has the means to seek self-improvement.
34.3	Personal conflicts between husband, wife, and children will diminish when the unjust measurement of human worth on a scale of dollars is eliminated.
35.1	Now, our country can do this.
35.2	John Kenneth Galbraith said that a guaranteed annual income could be done for about twenty billion dollars a year.
35.3	And I say to you today, that if our nation can spend thirty-five billion dollars a year to fight an unjust, evil war in Vietnam, and twenty billion dollars to put a man on the moon, it can spend billions of dollars to put God's children on their own two feet right here on earth. [<i>applause</i>]
36.1	Now, let me rush on to say we must reaffirm our commitment to nonviolence.
36.2	And I want to stress this.
36.3	The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots.

36.4	Now, yesterday, I tried to analyze the riots and deal with the causes for them.	
36.5	Today I want to give the other side.	
36.6	There is something painfully sad about a riot.	
36.7	One sees screaming youngsters and angry adults fighting hopelessly and aimlessly against impossible odds. (<i>Yeah</i>)	
36.8	And deep down within them, you perceive a desire for self-destruction, a kind of suicidal longing. (<i>Yes</i>)	VAL
37.1	Occasionally, Negroes contend that the 1965 Watts riot and the other riots in various cities represented effective civil rights action.	
37.2	But those who express this view always end up with stumbling words when asked what concrete gains have been won as a result.	
37.3	At best, the riots have produced a little additional anti-poverty money allotted by frightened government officials and a few water sprinklers to cool the children of the ghettos.	
37.4	It is something like improving the food in the prison while the people remain securely incarcerated behind bars. (<i>That's right</i>)	
37.5	Nowhere have the riots won any concrete improvement such as have the organized protest demonstrations.	
38.1	And when one tries to pin down advocates of violence as to what acts would be effective, the answers are blatantly illogical.	
38.2	Sometimes they talk of overthrowing racist state and local governments and they talk about guerrilla warfare.	
38.3	They fail to see that no internal revolution has ever succeeded in overthrowing a government by violence unless the government had already lost the allegiance and effective control of its armed forces.	
38.4	Anyone in his right mind knows that this will not happen in the United States.	
38.5	In a violent racial situation, the power structure has the local police, the state troopers, the National Guard, and finally, the army to call on, all of which are predominantly white. (<i>Yes</i>)	
38.6	Furthermore, few, if any, violent revolutions have been successful unless the violent minority had the sympathy and support of the non-resisting majority.	
38.7	Castro may have had only a few Cubans actually fighting with him and up in the hills (<i>Yes</i>), but he would have never overthrown the Batista regime unless he had had the sympathy of the vast majority of Cuban people.	
38.8	It is perfectly clear that a violent revolution on the part of American blacks would find no sympathy and support from the white population and very little from the majority of the Negroes themselves.	
39.1	This is no time for romantic illusions and empty philosophical debates about freedom.	
39.2	This is a time for action. (<i>All right</i>)	VET
39.3	What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American	VET

	life as quickly as possible.	
39.4	So far, this has only been offered by the nonviolent movement.	VET
39.5	Without recognizing this we will end up with solutions that don't solve, answers that don't answer, and explanations that don't explain. [<i>applause</i>]	
40.1	And so I say to you today that I still stand by nonviolence. (<i>Yes</i>)	VAL
40.2	And I am still convinced [<i>applause</i>], and I'm still convinced that it is the most potent weapon available to the Negro in his struggle for justice in this country.	VET
41.1	And the other thing is, I'm concerned about a better world.	
41.2	I'm concerned about justice; I'm concerned about brotherhood; I'm concerned about truth. (<i>That's right</i>)	VAL
41.3	And when one is concerned about that, he can never advocate violence.	VAL
41.4	For through violence you may murder a murderer, but you can't murder murder. (<i>Yes</i>)	
41.5	Through violence you may murder a liar, but you can't establish truth. (<i>That's right</i>)	
41.6	Through violence you may murder a hater, but you can't murder hate through violence. (<i>All right, That's right</i>)	
41.7	Darkness cannot put out darkness; only light can do that. [<i>applause</i>]	
42.1	And I say to you, I have also decided to stick with love, for I know that love is ultimately the only answer to mankind's problems. (<i>Yes</i>)	
42.2	And I'm going to talk about it everywhere I go.	
42.3	I know it isn't popular to talk about it in some circles today. (<i>No</i>)	
42.4	And I'm not talking about emotional bosh when I talk about love; I'm talking about a strong, demanding love. (<i>Yes</i>)	VAL
42.5	For I have seen too much hate. (<i>Yes</i>)	
42.6	I've seen too much hate on the faces of sheriffs in the South. (<i>Yeah</i>)	
42.7	I've seen hate on the faces of too many Klansmen and too many White Citizens Councilors in the South to want to hate, myself, because every time I see it, I know that it does something to their faces and their personalities, and I say to myself that hate is too great a burden to bear. (<i>Yes, That's right</i>)	
42.8	I have decided to love. [<i>applause</i>]	VAL
42.9	If you are seeking the highest good, I think you can find it through love.	VET
42.1	And the beautiful thing is that we aren't moving wrong when we do it, because John was right, God is love. (<i>Yes</i>)	
42.11	He who hates does not know God, but he who loves has the key that unlocks the door to the meaning of ultimate reality.	
43.1	And so I say to you today, my friends, that you may be able to speak with the tongues of men and angels (<i>All right</i>); you may have the eloquence of articulate speech; but if you have not love, it means nothing. (<i>That's right</i>)	

43.2	Yes, you may have the gift of prophecy; you may have the gift of scientific prediction (<i>Yes sir</i>) and understand the behavior of molecules (<i>All right</i>); you may break into the storehouse of nature (<i>Yes sir</i>) and bring forth many new insights; yes, you may ascend to the heights of academic achievement (<i>Yes sir</i>) so that you have all knowledge (<i>Yes sir, Yes</i>); and you may boast of your great institutions of learning and the boundless extent of your degrees; but if you have not love, all of these mean absolutely nothing. (<i>Yes</i>)	
43.3	You may even give your goods to feed the poor (<i>Yes sir</i>); you may bestow great gifts to charity (<i>Speak</i>); and you may tower high in philanthropy; but if you have not love, your charity means nothing. (<i>Yes sir</i>)	
43.4	You may even give your body to be burned and die the death of a martyr, and your spilt blood may be a symbol of honor for generations yet unborn, and thousands may praise you as one of history's greatest heroes; but if you have not love (<i>Yes, All right</i>), your blood was spilt in vain.	
43.5	What I'm trying to get you to see this morning is that a man may be self-centered in his self-denial and self-righteous in his self-sacrifice.	
43.6	His generosity may feed his ego, and his piety may feed his pride. (<i>Speak</i>)	
43.7	So without love, benevolence becomes egotism, and martyrdom becomes spiritual pride.	
44.1	I want to say to you as I move to my conclusion, as we talk about "Where do we go from here?" that we must honestly face the fact that the movement must address itself to the question of restructuring the whole of American society. (<i>Yes</i>)	VAL, VAM
44.2	There are forty million poor people here, and one day we must ask the question, "Why are there forty million poor people in America?"	VET
44.3	And when you begin to ask that question, you are raising a question about the economic system, about a broader distribution of wealth.	
44.4	When you ask that question, you begin to question the capitalistic economy. (<i>Yes</i>)	
44.5	And I'm simply saying that more and more, we've got to begin to ask questions about the whole society.	VAL, VAM
44.6	We are called upon to help the discouraged beggars in life's marketplace. (<i>Yes</i>)	VAL, VAM
44.7	But one day we must come to see that an edifice which produces beggars needs restructuring. (<i>All right</i>)	VET
44.8	It means that questions must be raised.	VET
44.9	And you see, my friends, when you deal with this you begin to ask the question, "Who owns the oil?" (<i>Yes</i>)	
44.1	You begin to ask the question, "Who owns the iron ore?" (<i>Yes</i>)	
44.11	You begin to ask the question, "Why is it that people have to pay water bills in a world that's two-thirds water?" (<i>All right</i>)	
44.12	These are words that must be said. (<i>All right</i>)	
45.1	Now, don't think you have me in a bind today.	

45.2	I'm not talking about communism.	
45.3	What I'm talking about is far beyond communism. (<i>Yeah</i>)	
45.4	My inspiration didn't come from Karl Marx (<i>Speak</i>); my inspiration didn't come from Engels; my inspiration didn't come from Trotsky; my inspiration didn't come from Lenin.	
45.5	Yes, I read <i>Communist Manifesto</i> and <i>Das Kapital</i> a long time ago (<i>Well</i>), and I saw that maybe Marx didn't follow Hegel enough. (<i>All right</i>)	
45.6	He took his dialectics, but he left out his idealism and his spiritualism.	
45.7	And he went over to a German philosopher by the name of Feuerbach, and took his materialism and made it into a system that he called "dialectical materialism." (<i>Speak</i>)	
45.8	I have to reject that.	
46.1	What I'm saying to you this morning is communism forgets that life is individual. (<i>Yes</i>)	
46.2	Capitalism forgets that life is social. (<i>Yes, Go ahead</i>)	
46.3	And the kingdom of brotherhood is found neither in the thesis of communism nor the antithesis of capitalism, but in a higher synthesis. (<i>Speak</i>) [<i>applause</i>]	
46.4	It is found in a higher synthesis (<i>Come on</i>) that combines the truths of both. (<i>Yes</i>)	VET
46.5	Now, when I say questioning the whole society, it means ultimately coming to see that the problem of racism, the problem of economic exploitation, and the problem of war are all tied together. (<i>All right</i>)	VET
46.6	These are the triple evils that are interrelated.	
47.1	And if you will let me be a preacher just a little bit. (<i>Speak</i>)	
47.2	One day [<i>applause</i>], one night, a juror came to Jesus (<i>Yes sir</i>) and he wanted to know what he could do to be saved. (<i>Yeah</i>)	
47.3	Jesus didn't get bogged down on the kind of isolated approach of what you shouldn't do.	
47.4	Jesus didn't say, "Now Nicodemus, you must stop lying." (<i>Oh yeah</i>)	
47.5	He didn't say, "Nicodemus, now you must not commit adultery."	
47.6	He didn't say, "Now Nicodemus, you must stop cheating if you are doing that."	
47.7	He didn't say, "Nicodemus, you must stop drinking liquor if you are doing that excessively."	
47.8	He said something altogether different, because Jesus realized something basic (<i>Yes</i>): that if a man will lie, he will steal. (<i>Yes</i>)	
47.9	And if a man will steal, he will kill. (<i>Yes</i>)	
47.1	So instead of just getting bogged down on one thing, Jesus looked at him and said, "Nicodemus, you must be born again." [<i>applause</i>]	
48.1	In other words, "Your whole structure (<i>Yes</i>) must be changed." [<i>applause</i>]	VET
48.2	A nation that will keep people in slavery for 244 years will "thingify" them and make them things. (<i>Speak</i>)	
48.3	And therefore, they will exploit them and poor people generally economically. (<i>Yes</i>)	

48.4	And a nation that will exploit economically will have to have foreign investments and everything else, and it will have to use its military might to protect them.	
48.5	All of these problems are tied together. <i>(Yes)</i> [applause]	
49.1	What I'm saying today is that we must go from this convention and say, "America, you must be born again!" [applause] <i>(Oh yes)</i>	
49.2	And so, I conclude by saying today that we have a task, and let us go out with a divine dissatisfaction. <i>(Yes)</i>	VET
49.3	Let us be dissatisfied until America will no longer have a high blood pressure of creeds and an anemia of deeds. <i>(All right)</i>	VET
49.4	Let us be dissatisfied <i>(Yes)</i> until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice. <i>(Yes sir)</i>	VET
49.5	Let us be dissatisfied <i>(Yes)</i> until those who live on the outskirts of hope are brought into the metropolis of daily security.	VET
49.6	Let us be dissatisfied <i>(Yes)</i> until slums are cast into the junk heaps of history <i>(Yes)</i> , and every family will live in a decent, sanitary home.	VET
49.7	Let us be dissatisfied <i>(Yes)</i> until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.	VET
49.8	Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.	VET
49.9	Let us be dissatisfied <i>(All right)</i> until men and women, however black they may be, will be judged on the basis of the content of their character, not on the basis of the color of their skin. <i>(Yeah)</i>	VET
49.1	Let us be dissatisfied. [applause]	VET
49.11	Let us be dissatisfied <i>(Well)</i> until every state capitol <i>(Yes)</i> will be housed by a governor who will do justly, who will love mercy, and who will walk humbly with his God.	VET
49.12	Let us be dissatisfied [applause] until from every city hall, justice will roll down like waters, and righteousness like a mighty stream. <i>(Yes)</i>	VET
49.13	Let us be dissatisfied <i>(Yes)</i> until that day when the lion and the lamb shall lie down together <i>(Yes)</i> , and every man will sit under his own vine and fig tree, and none shall be afraid.	VET
49.14	Let us be dissatisfied <i>(Yes)</i> , and men will recognize that out of one blood <i>(Yes)</i> God made all men to dwell upon the face of the earth. <i>(Speak sir)</i>	VET
49.15	Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power. [applause]	VET
50.1	And I must confess, my friends <i>(Yes sir)</i> , that the road ahead will not always be smooth. <i>(Yes)</i>	
50.2	There will still be rocky places of frustration <i>(Yes)</i> and meandering points of bewilderment.	
50.3	There will be inevitable setbacks here and there. <i>(Yes)</i>	

50.4	And there will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. (<i>Well</i>)	
50.5	Our dreams will sometimes be shattered and our ethereal hopes blasted. (<i>Yes</i>)	
50.6	We may again, with tear-drenched eyes, have to stand before the bier of some courageous civil rights worker whose life will be snuffed out by the dastardly acts of bloodthirsty mobs. (<i>Well</i>)	
50.7	But difficult and painful as it is (<i>Well</i>), we must walk on in the days ahead with an audacious faith in the future. (<i>Well</i>)	VET
50.8	And as we continue our charted course, we may gain consolation from the words so nobly left by that great black bard, who was also a great freedom fighter of yesterday, James Weldon Johnson (<i>Yes</i>): Stony the road we trod (<i>Yes</i>), Bitter the chastening rod Felt in the days When hope unborn had died. (<i>Yes</i>) Yet with a steady beat, Have not our weary feet Come to the place For which our fathers sighed? We have come over a way That with tears has been watered. (<i>Well</i>) We have come treading our paths Through the blood of the slaughtered. Out from the gloomy past, Till now we stand at last (<i>Yes</i>) Where the bright gleam Of our bright star is cast.	
51.1	Let this affirmation be our ringing cry. (<i>Well</i>)	
51.2	It will give us the courage to face the uncertainties of the future.	
51.3	It will give our tired feet new strength as we continue our forward stride toward the city of freedom. (<i>Yes</i>)	
51.4	When our days become dreary with low-hovering clouds of despair (<i>Well</i>), and when our nights become darker than a thousand midnights (<i>Well</i>), let us remember (<i>Yes</i>) that there is a creative force in this universe working to pull down the gigantic mountains of evil (<i>Well</i>), a power that is able to make a way out of no way (<i>Yes</i>) and transform dark yesterdays into bright tomorrows. (<i>Speak</i>)	
52.1	Let us realize that the arc of the moral universe is long, but it bends toward justice.	VET
52.2	Let us realize that William Cullen Bryant is right: "Truth, crushed to earth, will rise again."	
52.3	Let us go out realizing that the Bible is right: "Be not deceived. God is not mocked. (<i>Oh yeah</i>) Whatsoever a man soweth (<i>Yes</i>), that (<i>Yes</i>) shall he also reap."	VET
52.4	This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow, with a cosmic past tense, "We have overcome! (<i>Yes</i>) We have overcome! Deep in my heart, I <i>did</i> believe (<i>Yes</i>) we would overcome." [<i>applause</i>]	VET

19670827_ Why Jesus Called A Man A Fool		
Para/Sent	Transcription	Code
1.1	To my good friend Doctor Wells, to the officers and members of Mount Pisgah Missionary Baptist Church, my Christian brothers and sisters, I can assure you that it would take me the rest of my days to live up to that eloquent, beautiful introduction just made by this charming member of your congregation.	VHY
1.2	It makes me feel very humble.	VHY
1.3	And such encouraging words give me renewed courage and vigor to carry on in the struggle for freedom and human dignity.	VSE
1.4	I'm deeply grateful to your esteemed pastor for extending the invitation for me to be with you.	VHY
1.5	And I'm grateful to him for the support that he has given me in my humble efforts.	VHY
1.6	You know, I learned a long time ago that you can't make it by yourself in this world.	VHY
1.7	You need friends; you need somebody to pat you on the back; you need somebody to give you consolation in the darkest hours.	
1.8	And I'm so grateful to all of the friends in the city of Chicago and to the many ministers of the gospel who have given me that kind of support and encouragement.	VHY
2.1	As you know, we are involved in a difficult struggle.	
2.2	It was about a hundred and four years ago that Abraham Lincoln signed the Emancipation Proclamation, freeing the Negro from the bondage of physical slavery.	
2.3	And yet we stand here one hundred and four years later, and the Negro still isn't free.	
2.4	One hundred and four years later, we still have states like Mississippi and Alabama where Negroes are lynched at whim and murdered at will.	
2.5	One hundred and four years later, we must face the tragic fact that the vast majority of Negroes in our country find themselves perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	
2.6	One hundred and four years later, fifty percent of the Negro families of our country are forced to live in substandard housing conditions, most of whom do not have wall-to-wall carpets; many of them are forced to live with wall-to-wall rats and roaches.	
2.7	One hundred and four years later, we find ourselves in a situation where even though we live in a nation founded on the principle that all men are created equal, men are still arguing over whether the color of a man's skin determines the content of his character.	
2.8	Now this tells us that we have a long, long way to go.	
3.1	And I'm going to still need your prayer, I'm going to still need your support.	
3.2	Because the period that we face now is more difficult than any we've faced in the past.	
3.3	But this morning I did not come to Mount Pisgah to give a civil rights address; I have to do a lot of that; I have to make	

	numerous civil rights speeches	
3.4	But before I was a civil rights leader, I was a preacher of the gospel.	
3.5	This was my first calling and it still remains my greatest commitment.	VSE
3.6	You know, actually all that I do in civil rights I do because I consider it a part of my ministry.	VSE
3.7	I have no other ambitions in life but to achieve excellence in the Christian ministry.	VSE
3.8	I don't plan to run for any political office.	VSE
3.9	I don't plan to do anything but remain a preacher.	VSE
4.1	And what I'm doing in this struggle, along with many others, grows out of my feeling that the preacher must be concerned about the whole man.	VAL
4.2	Not merely his soul, but his body.	VAL
4.3	It's all right to talk about heaven.	
4.4	I talk about it because I believe firmly in immortality.	
4.5	But you've got to talk about the earth.	
4.6	It's all right to talk about long white robes over yonder, but I want a suit and some shoes to wear down here.	
4.7	It's all right to talk about the streets flowing with milk and honey in heaven, but I want some food to eat down here.	
4.8	It's even all right to talk about the new Jerusalem.	
4.9	But one day we must begin to talk about the new Chicago, the new Atlanta, the new New York, the new America.	
5.1	And any religion that professes to be concerned about the souls of men (<i>Well</i>) and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul (<i>Yes</i>) and the city governments that may damn the soul—is a dry, dead, do-nothing religion (<i>Yes, Amen</i>) in need of new blood.	VAL
5.2	And so I come to you this morning, to talk about some of the great insights from the scripture in general, and from the New Testament in particular.	
5.3	I want to use as a subject from which to preach: "Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
5.4	"Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
6.1	I want to share with you a dramatic little story from the gospel as recorded by Saint Luke.	
6.2	It is a story of a man who by all standards (<i>Yes, Speak, doc, speak</i>) of measurement would be considered a highly successful man. (<i>Yes</i>)	
6.3	And yet Jesus called him a fool. (<i>Yes</i>)	
6.4	If you will read that parable, you will discover that the central character in the drama is a certain rich man. (<i>Yes</i>)	
6.5	This man was so rich that his farm yielded tremendous crops. (<i>Yes</i>)	
6.6	In fact, the crops were so great that he didn't know what to do.	
6.7	It occurred to him that he had only one alternative and that was to build some new and bigger barns so he could store all of his crops. (<i>Yes</i>)	

6.8	And then as he thought about this, he said, "Then I'm going to do something after I build my new and bigger barns."
6.9	He said, "I'm going to store my goods and my fruit there, and then I'm going to say to my soul, 'Soul, thou hast much goods, laid up for many years. Take thine ease, eat, drink, and be merry.'" (Yes)
6.1	That brother thought that was the end of life. (All right)
7.1	But the parable doesn't end with that man making his statement. (My Lord)
7.2	It ends by saying that God said to him, (Yes) "Thou fool. (Yes) Not next year, not next week, not tomorrow, but this night, (Yes) thy soul is required of thee." (Yes)
8.1	And so it was at the height of his prosperity he died.
8.2	Look at that parable. (Yes)
8.3	Think about it. (Yes)
8.4	Think of this man: If he lived in Chicago today, he would be considered "a big shot." (My Lord)
8.5	And he would abound with all of the social prestige and all of the community influence that could be afforded. (Yes)
8.6	Most people would look up to him because he would have that something called money. (Yes)
8.7	And yet a Galilean peasant had the audacity to call that man a fool. (Yes)
9.1	Now Jesus didn't call the man a fool because he made his money in a dishonest fashion.
9.2	There is nothing in that parable to indicate that this man was dishonest and that he made his money through conniving and exploitative methods.
9.3	In fact, it seems to reveal that he had a medium of humanity and that he was a very industrious man.
9.4	He was a thrifty man, apparently a pretty hard worker.
9.5	So Jesus didn't call him a fool because he got his money through dishonest means.
10.1	And there is nothing here to indicate that Jesus called this man a fool because he was rich.
10.2	Jesus never made a universal indictment against all wealth.
10.3	It's true that one day a rich young ruler came to him raising some questions about eternal life and Jesus said to him, "Sell all."
10.4	But in that case Jesus was prescribing individual surgery and not setting forth a universal diagnosis.
10.5	You know, Jesus told another parable about a man who was very rich by the name of Dives, and Dives ended up going to hell.
10.6	There was nothing indicating that Dives went to hell because he was rich.
10.7	In fact, when Dives got in hell, he had a conversation with a man in heaven; and on the other end of that long distance call between hell and heaven was Abraham in heaven.
10.8	Now if you go back to the Old Testament, you will discover that Abraham was a real rich man.
10.9	It wasn't a millionaire in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multi-millionaire in heaven.

10.1	So that Jesus did not call this man a fool because he was rich.	
11.1	I'd like for you to look at this parable with me and try to decipher the real reason that Jesus called this man a fool.	VET
11.2	Number one, Jesus called this man a fool because he allowed the means by which he lived to outdistance the ends for which he lived. (<i>Yes</i>)	VET
11.3	You see, each of us lives in two realms, the within and the without. (<i>Yeah</i>)	
11.4	Now the within of our lives is that realm of spiritual ends expressed in art, literature, religion, and morality.	
11.5	The without of our lives is that complex of devices, of mechanisms and instrumentalities by means of which we live.	
11.6	The house we live in—that's a part of the means by which we live.	
11.7	The car we drive, the clothes we wear, the money that we are able to accumulate—in short, the physical stuff that's necessary for us to exist. (<i>My Lord</i>)	
12.1	Now the problem is that we must always keep a line of demarcation between the two. (<i>My Lord</i>)	VET
12.2	This man was a fool because he didn't do that. (<i>Yes</i>)	VET
13.1	The other day in Atlanta, the wife of a man had an automobile accident.	
13.2	He received a call that the accident had taken place on the expressway.	
13.3	The first question he asked when he received the call: "How much damage did it do to my Cadillac?"	
13.4	He never asked how his wife was doing.	
13.5	Now that man was a fool, because he had allowed an automobile to become more significant than a person.	
13.6	He wasn't a fool because he had a Cadillac, he was a fool because he worshiped his Cadillac.	
13.7	He allowed his automobile to become more important than God.	
14.1	Somehow in life we must know that we must seek first the kingdom of God, and then all of those other things—clothes, houses, cars—will be added unto us.	VET
14.2	But the problem is all too many people fail to put first things first.	
14.3	They don't keep a sharp line of demarcation between the things of life and the ends of life.	
15.1	And so this man was a fool because he allowed the means by which he lived to outdistance the ends for which he lived.	
15.2	He was a fool because he maximized the minimum and minimized the maximum.	
15.3	This man was a fool because he allowed his technology to outdistance his theology.	
15.4	This man was a fool because he allowed his mentality to outrun his morality.	
15.5	Somehow he became so involved in the means by which he lived that he couldn't deal with the way to eternal matters.	

15.6	He didn't make contributions to civil rights. <i>(Yes)</i>
15.7	He looked at suffering humanity and wasn't concerned about it. <i>(Yeah)</i>
16.1	He may have had great books in his library, but he never read them.
16.2	He may have had recordings of great music of the ages, but he never listened to it.
16.3	He probably gave his wife mink coats, a convertible automobile, but he didn't give her what she needed most, love and affection. <i>(Yes)</i>
16.4	He probably provided bread for his children, but he didn't give them any attention; he didn't really love them.
16.5	Somehow he looked up at the beauty of the stars, but he wasn't moved by them.
16.6	He had heard the glad tidings of philosophy and poetry, but he really didn't read it or comprehend it, or want to comprehend it.
16.7	And so this man justly deserved his title.
16.8	He was an eternal fool. <i>(Yes)</i>
16.9	He allowed the means by which he lived to outdistance the ends for which he lived. <i>(Yes)</i>
17.1	Now number two, this man was a fool because he failed to realize his dependence on others. <i>(Yes)</i>
17.2	Now if you read that parable in the book of Luke, you will discover that this man utters about sixty words.
17.3	And do you know in sixty words he said "I" and "my" more than fifteen times? <i>(My Lord)</i>
17.4	This man was a fool because he said "I" and "my" so much until he lost the capacity to say "we" and "our." <i>(Yes)</i>
17.5	He failed to realize that he couldn't do anything by himself.
17.6	This man talked like he could build the barns by himself, like he could till the soil by himself.
17.7	And he failed to realize that wealth is always a result of the commonwealth.
18.1	Maybe you haven't ever thought about it, but you can't leave home in the morning without being dependent on most of the world.
18.2	You get up in the morning, and you go to the bathroom and you reach over for a sponge, and that's even given to you by a Pacific Islander.
18.3	You reach over for a towel, and that's given to you by a Turk.
18.4	You reach down to pick up your soap, and that's given to you by a Frenchman.
18.5	Then after dressing, you rush to the kitchen and you decide this morning that you want to drink a little coffee; that's poured in your cup by a South American.
18.6	Or maybe this morning you prefer tea; that's poured in your cup by a Chinese.
18.7	Or maybe you want cocoa this morning; that's poured in your cup by a West African.
18.8	Then you reach over to get your toast, and that's given to you at the hands of an English-speaking farmer, not to mention the baker.

18.9	Before you finish eating breakfast in the morning you are dependent on more than half of the world.	VET
19.1	And oh my friends, I don't want you to forget it.	
19.2	No matter where you are today, somebody helped you to get there. <i>(Yes)</i>	VET
19.3	It may have been an ordinary person, doing an ordinary job in an extraordinary way.	
19.4	Some few are able to get some education; you didn't get it by yourself.	
19.5	Don't forget those who helped you come over.	
20.1	There is a magnificent lady, with all of the beauty of blackness and black culture by the name of Marian Anderson that you've heard about and read about and some of you have seen.	
20.2	She started out as a little girl singing in the choir of the Union Baptist Church in Philadelphia, Pennsylvania.	
20.3	And then came that glad day when she made it.	
20.4	And she stood in Carnegie Hall, with the Philharmonic Orchestra in the background in New York, singing with the beauty that is matchless.	
20.5	Then she came to the end of that concert, singing "Ave Maria" as nobody else can sing it.	
20.6	And they called her back and back and back and back again, and she finally ended by singing, "Nobody knows De Trouble I Seen."	
20.7	And her mother was sitting out in the audience, and she started crying; tears were flowing down her cheeks.	
20.8	And the person next to her said, "Mrs. Anderson, why are you crying? Your daughter is scoring tonight. The critics tomorrow will be lavishing their praise on her. Why are you crying?"	
21.1	And Mrs. Anderson looked over with tears still flowing and said, "I'm not crying because I'm sad, I'm crying for joy."	
21.2	She went on to say, "You may not remember; you wouldn't know. But I remember when Marian was growing up, and I was working in a kitchen till my hands were all but parched, my eyebrows all but scalded. I was working there to make it possible for my daughter to get an education. And I remember one day Marian came to me and said, 'Mother, I don't want to see you having to work like this.' And I looked down and said, 'Honey, I don't mind it. I'm doing it for you and I expect great things of you.'"	
22.1	And finally one day somebody asked Marian Anderson in later years, "Miss Anderson, what has been the happiest moment of your life? Was it the moment that you had your debut in Carnegie Hall in New York?"	
22.2	She said, "No, that wasn't it."	
22.3	"Was it the moment you stood before the kings and queens of Europe?"	
22.4	"No, that wasn't it."	
22.5	"Well, Miss Anderson, was it the moment that Sibelius of Finland declared that his roof was too low for such a voice?"	
22.6	"No, that wasn't it."	

22.7	"Miss Anderson, was it the moment that Toscanini said that a voice like yours comes only once in a century?"	
22.8	"No, that wasn't it."	
22.9	"What was it then, Miss Anderson?"	
22.1	And she looked up and said quietly, "The happiest moment in my life was the moment that I could say, 'Mother, you can stop working now.'"	
22.11	Marian Anderson realized that she was where she was because somebody helped her to get there.	
23.1	In a larger sense we've got to see this in our world today.	
23.2	Our white brothers must see this; they haven't seen it up to now.	
23.3	The great problem facing our nation today in the area of race is that it is the black man who to a large extent produced the wealth of this nation. (<i>All right</i>)	
23.4	And the nation doesn't have sense enough to share its wealth and its power with the very people who made it so. (<i>All right</i>)	
23.5	And I know what I'm talking about this morning. (<i>Yes, sir</i>)	
23.6	The black man made America wealthy. (<i>Yes, sir</i>)	
24.1	We've been here—that's why I tell you right now, I'm not going anywhere.	
24.2	They can talk, these groups, some people talking about a separate state, or go back to Africa.	
24.3	I love Africa, it's our ancestral home.	
24.4	But I don't know about you.	
24.5	My grandfather and my great-grandfather did too much to build this nation for me to be talking about getting away from it. [<i>applause</i>]	VET
24.6	Before the Pilgrim fathers landed at Plymouth in 1620, we were here. (<i>Oh yeah</i>)	VET
24.7	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. (<i>All right</i>)	VET
24.8	Before the beautiful words of the "Star Spangled Banner" were written, we were here. (<i>Yeah</i>)	VET
24.9	For more than two centuries, our forebearers labored here without wages.	VET
24.1	They made cotton king.	VET
24.11	With their hands and with their backs and with their labor, they built the sturdy docks, the stout factories, the impressive mansions of the South. (<i>My Lord</i>)	VET
25.1	Now this nation is telling us that we can't build.	
25.2	Negroes are excluded almost absolutely from the building trades.	
25.3	It's lily white.	
25.4	Why?	
25.5	Because these jobs pay six, seven, eight, nine and ten dollars an hour, and they don't want Negroes to have it. [<i>applause</i>]	
25.6	And I feel that if something doesn't happen soon, and something massive, the same indictment will come to America—"Thou fool!"	VET

26.1	That man said he didn't know what to do with his goods, he had so many.	
26.2	Oh, I wish I could have advised him. (<i>My Lord</i>)	
26.3	A lot of places to go, and there were a lot of things that could be done.	
26.4	There were hungry stomachs that needed to be filled; there were empty pockets that needed access to money.	
26.5	America today, my friends, is also rich in goods. (<i>My Lord</i>)	
26.6	We have our barns, and every day our rich nation is building new and larger and greater barns.	
26.7	You know, we spend millions of dollars a day to store surplus food.	
26.8	But I want to say to America, "I know where you can store that food free of charge: (<i>Yes</i>) in the wrinkled stomachs of the millions of God's children in Asia and Africa and South America and in our own nation who go to bed hungry tonight." (<i>Yes</i>)	VAL
27.1	There are a lot of fools around. (<i>Lord help him</i>)	
27.2	Because they fail to realize their dependence on others.	
28.1	Finally, this man was a fool because he failed to realize his dependence on God. (<i>Yeah</i>)	
28.2	Do you know that man talked like he regulated the seasons?	
28.3	That man talked like he gave the rain to grapple with the fertility of the soil. (<i>Yes</i>)	
28.4	That man talked like he provided the dew.	
28.5	He was a fool because he ended up acting like he was the Creator, (<i>Yes</i>) instead of a creature. (<i>Amen</i>)	
29.1	And this man-centered foolishness is still alive today.	
29.2	In fact, it has gotten to the point today that some are even saying that God is dead.	
29.3	The thing that bothers me about it is that they didn't give me full information, because at least I would have wanted to attend God's funeral.	
29.4	And today I want to ask, who was the coroner that pronounced him dead?	
29.5	I want to raise a question, how long had he been sick?	
29.6	I want to know whether he had a heart attack or died of chronic cancer.	
29.7	These questions haven't been answered for me, and I'm going on believing and knowing that God is alive.	
29.8	You see, as long as love is around, God is alive.	
29.9	As long as justice is around, God is alive.	
29.1	There are certain conceptions of God that needed to die, but not God.	
29.11	You see, God is the supreme noun of life; he's not an adjective.	
29.12	He is the supreme subject of life; he's not a verb.	
29.13	He's the supreme independent clause; he's not a dependent clause.	
29.14	Everything else is dependent on him, but he is dependent on nothing.	
30.1	One day Moses had to grapple with it and God sent him out and told him to tell the people that "I Am sent you."	

30.2	And Moses wondered about it, and he said, "Well, what am I to tell the folk?"
30.3	He said, "Just go on and tell them that I Am sent you. And then if you need a little more information, let them know that my first name is the same as my last, 'I Am that I Am.'"
30.4	And God is the only being in the universe that can say that "I Am," and stop there.
30.5	Whenever I say, "I am," I have to say, "I am because of"—because of my parents, because of my environment, because of hereditary circumstances.
30.6	And each of you has to say you are because of something.
30.7	But God is life supreme.
30.8	Now God, the power that holds the universe in the palm of his hand, is the only being that can say, "I Am," and put a period there and never look back.
30.9	And don't be foolish enough to forget him.
31.1	You know, a lot of people are forgetting God.
31.2	They haven't done it theoretically, as others have done through their theories—postulated through the God-is-dead theology—but a lot of people just get involved in other things. (<i>Yes</i>)
31.3	And so many people become so involved in their big bank accounts and in their beautiful expensive automobiles that they unconsciously forget God.
31.4	So many people become so involved in looking at the man-made lights of the city that they forget to think about that great cosmic light that gets up early in the morning in the eastern horizon and moves with a kind of symphony of motion like a masterly queen strolling across a mansion and paints its technicolor across the blue as it moves—a light that man could never make.
31.5	Some people have become so involved in looking at the skyscraping buildings of the cities that they've forgotten to think about the gigantic mountains, kissing the skies, as if to bathe their peaks in the lofty blue—something that man could never make.
31.6	So many people have become so involved in televisions and radar that they've forgotten to think about the beautiful stars that bedeck the heavens like swinging lanterns of eternity, standing there like shining silvery pins sticking in the magnificent blue pincushion—something that man could never make.
31.7	So many people have come to feel that on their own efforts they can bring in a new world, but they've forgotten to think about the fact that the earth is the Lord's and the fulness thereof.
31.8	And so they end up going over and over again without God.
32.1	But I tell you this morning, my friends, there's no way to get rid of him.
32.2	And all of our new knowledge will not diminish God's being one iota.

32.3	Neither the microcosmic compass of the atom nor the vast interstellar ranges of interstellar space can make God irrelevant for living in a universe, where stellar distance must be measured in light years, where stars are five hundred million million miles from the earth, where heavenly bodies travel at incredible speeds.	
32.4	Modern man still has to cry out with the Psalmist, "When I behold the heavens, the work of thy hands and all that thou hast created; what is man, that thou is mindful of him? and the son of man, that thou hast remembered him?"	
33.1	God is still around.	
33.2	One day, you're going to need him. (<i>My Lord</i>)	
33.3	The problems of life will begin to overwhelm you; disappointments will begin to beat upon the door of your life like a tidal wave. (<i>Yes</i>)	
33.4	And if you don't have a deep and patient faith, (<i>Well</i>) you aren't going to be able to make it. (<i>My Lord</i>)	VET
33.5	I know this from my own experience. (<i>Yes</i>)	
33.6	The first twenty-five years of my life were very comfortable years, very happy years; didn't have to worry about anything.	VHY
33.7	I have a marvelous mother and father.	VHY
33.8	They went out of the way to provide everything for their children, basic necessities.	VHY
33.9	I went right on through school, I never had to drop out to work or anything.	VHY
33.1	And you know, I was about to conclude that life had been wrapped up for me in a Christmas package.	
34.1	Now of course I was religious; I grew up in the church.	
34.2	I'm the son of a preacher, I'm the great-grandson of a preacher, and the great-great-grandson of a preacher.	
34.3	My father is a preacher, my grandfather was a preacher, my great-grandfather was a preacher, my only brother is a preacher, my Daddy's brother is a preacher.	
34.4	So I didn't have much choice, I guess. [<i>laughter</i>]	
34.5	But I had grown up in the church, and the church meant something very real to me, but it was a kind of inherited religion and I had never felt (<i>My Lord</i>) an experience with God in the way that you must have it if you're going to walk the lonely paths of this life. (<i>Yeah</i>)	
34.6	Everything was done, and if I had a problem I could always call Daddy, my earthly father; things were solved.	VHY
35.1	But one day after finishing school, I was called to a little church down in Montgomery, Alabama, and I started preaching there.	VSE
35.2	Things were going well in that church; it was a marvelous experience.	
35.3	But one day a year later, a lady by the name of Rosa Parks decided that she wasn't going to take it any longer.	
35.4	She stayed in a bus seat, and you may not remember it because (<i>I do</i>) it's way back now several years, but it was the beginning of a movement where fifty thousand black men and women refused absolutely to ride the city buses.	

35.5	And we walked together for 381 days. (<i>Yes, sir</i>)	VET
35.6	That's what we got to learn in the North: Negroes have to learn to stick together.	VET
35.7	We stuck together. [<i>applause</i>]	VET
35.8	We sent out the call and no Negro rode the buses.	VET
35.9	It was one of the most amazing things I've ever seen in my life.	
35.1	And the people of Montgomery asked me to serve as the spokesman, and as the president of the new organization—the Montgomery Improvement Association that came into being to lead the boycott—I couldn't say no.	VSE
35.11	And then we started our struggle together. (<i>Yeah</i>)	VET
36.1	Things were going well for the first few days, but then about ten or fifteen days later, after the white people in Montgomery knew that we meant business, they started doing some nasty things. (<i>Yes</i>)	
36.2	They started making nasty telephone calls, and it came to the point that some days more than forty telephone calls would come in, threatening my life, the life of my family, the life of my children.	
36.3	I took it for a while in a strong manner.	
37.1	But I never will forget one night very late.	VTT
37.2	It was around midnight.	
37.3	And you can have some strange experiences at midnight. (<i>Yes, sir</i>)	
37.4	I had been out meeting with the steering committee all that night.	
37.5	And I came home, and my wife was in the bed and I immediately crawled into bed to get some rest to get up early the next morning to try to keep things going.	
37.6	And immediately the telephone started ringing and I picked it up.	
37.7	On the other end was an ugly voice.	
37.8	That voice said to me, in substance, "Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days, we're going to blow your brains out and blow up your house." (<i>Lord Jesus</i>)	VTT
38.1	I'd heard these things before, but for some reason that night it got to me.	
38.2	I turned over and I tried to go to sleep, but I couldn't sleep. (<i>Yes</i>)	
38.3	I was frustrated, bewildered.	
38.4	And then I got up and went back to the kitchen and I started warming some coffee, thinking that coffee would give me a little relief.	
38.5	And then I started thinking about many things.	
38.6	I pulled back on the theology and philosophy that I had just studied in the universities, trying to give philosophical and theological reasons for the existence and the reality of sin and evil, but the answer didn't quite come there.	
38.7	I sat there and thought about a beautiful little daughter who had just been born about a month earlier.	
38.8	We have four children now, but we only had one then.	

38.9	She was the darling of my life.	
38.1	I'd come in night after night and see that little gentle smile.	
38.11	And I sat at that table thinking about that little girl and thinking about the fact that she could be taken away from me any minute. (<i>Go ahead</i>)	VTT
38.12	And I started thinking about a dedicated, devoted, and loyal wife who was over there asleep. (<i>Yes</i>)	VTT
38.13	And she could be taken from me, or I could be taken from her.	VTT
38.14	And I got to the point that I couldn't take it any longer; I was weak. (<i>Yes</i>)	VTT
39.1	Something said to me, you can't call on Daddy now, he's up in Atlanta a hundred and seventy-five miles away. (<i>Yes</i>)	VTT
39.2	You can't even call on Mama now. (<i>My Lord</i>)	VTT
39.3	You've got to call on that something in that person that your Daddy used to tell you about. (<i>Yes</i>)	VTT
39.4	That power that can make a way out of no way. (<i>Yes</i>)	
39.5	And I discovered then that religion had to become real to me and I had to know God for myself. (<i>Yes, sir</i>)	VHY
39.6	And I bowed down over that cup of coffee—I never will forget it. (<i>Yes, sir</i>)	
39.7	And oh yes, I prayed a prayer and I prayed out loud that night. (<i>Yes</i>) I said, "Lord, I'm down here trying to do what's right. (<i>Yes</i>) I think I'm right; I think the cause that we represent is right. (<i>Yes</i>) But Lord, I must confess that I'm weak now; I'm faltering; I'm losing my courage. (<i>Yes</i>) And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak." (<i>Yes</i>)	VTT
39.8	I wanted tomorrow morning to be able to go before the executive board with a smile on my face.	
40.1	And it seemed at that moment that I could hear an inner voice saying to me, (<i>Yes</i>) "Martin Luther, (<i>Yes</i>) stand up for righteousness, (<i>Yes</i>) stand up for justice, (<i>Yes</i>) stand up for truth. (<i>Yes</i>) And lo I will be with you, (<i>Yes</i>) even until the end of the world."	VTT
41.1	And I'll tell you, I've seen the lightning flash.	
41.2	I've heard the thunder roll.	
41.3	I felt sin-breakers dashing, trying to conquer my soul.	
41.4	But I heard the voice of Jesus saying still to fight on.	
41.5	He promised never to leave me, never to leave me alone.	
41.6	No, never alone.	
41.7	No, never alone.	
41.8	He promised never to leave me, (<i>Never</i>) never to leave me alone.	
42.1	And I'm going on in believing in him. (<i>Yes</i>)	
42.2	You'd better know him, and know his name, and know how to call his name. (<i>Yes</i>)	
42.3	You may not know philosophy.	
42.4	You may not be able to say with Alfred North Whitehead that he's the Principle of Concretion.	
42.5	You may not be able to say with Hegel and Spinoza that he is the Absolute Whole.	

42.6	You may not be able to say with Plato that he's the Architectonic Good.	
42.7	You may not be able to say with Aristotle that he's the Unmoved Mover.	
43.1	But sometimes you can get poetic about it if you know him.	
43.2	You begin to know that our brothers and sisters in distant days were right.	
43.3	Because they did know him as a rock in a weary land, as a shelter in the time of starving, as my water when I'm thirsty, and then my bread in a starving land.	
43.4	And then if you can't even say that, sometimes you may have to say, "he's my everything. He's my sister and my brother. He's my mother and my father."	
43.5	If you believe it and know it, you never need walk in darkness.	VET
44.1	Don't be a fool.	
44.2	Recognize your dependence on God. (<i>Yes, sir</i>)	
44.3	As the days become dark and the nights become dreary, realize that there is a God who rules above.	
45.1	And so I'm not worried about tomorrow.	
45.2	I get weary every now and then.	
45.3	The future looks difficult and dim, but I'm not worried about it ultimately because I have faith in God.	
45.4	Centuries ago Jeremiah raised a question, "Is there no balm in Gilead? Is there no physician there?"	
45.5	He raised it because he saw the good people suffering so often and the evil people prospering. (<i>Yes, sir</i>)	
45.6	Centuries later our slave foreparents came along. (<i>Yes, sir</i>)	
45.7	And they too saw the injustices of life, and had nothing to look forward to morning after morning but the rawhide whip of the overseer, long rows of cotton in the sizzling heat.	
45.8	But they did an amazing thing.	
45.9	They looked back across the centuries and they took Jeremiah's question mark and straightened it into an exclamation point.	
45.1	And they could sing, "There is a balm in Gilead to make the wounded whole. (<i>Yes</i>) There is a balm in Gilead to heal the sin-sick soul."	
45.11	And there is another stanza that I like so well: "Sometimes (<i>Yeah</i>) I feel discouraged." (<i>Yes</i>)	
46.1	And I don't mind telling you this morning that sometimes I feel discouraged. (<i>All right</i>)	
46.2	I felt discouraged in Chicago.	
46.3	As I move through Mississippi and Georgia and Alabama, I feel discouraged. (<i>Yes, sir</i>)	
46.4	Living every day under the threat of death, I feel discouraged sometimes.	
46.5	Living every day under extensive criticisms, even from Negroes, I feel discouraged sometimes. [<i>applause</i>]	VHY
46.6	Yes, sometimes I feel discouraged and feel my work's in vain.	
46.7	But then the holy spirit (<i>Yes</i>) revives my soul again.	

46.8	"There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin-sick soul."
46.9	God bless you. [<i>applause</i>]

19680204_ The Drum Major Instinct

Para/Sent	Transcription	Code
1.1	This morning I would like to use as a subject from which to preach: "The Drum Major Instinct."	
1.2	"The Drum Major Instinct."	
1.3	And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark.	
1.4	Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'"	
1.5	And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."	VET
2.1	The setting is clear.	
2.2	James and John are making a specific request of the master.	
2.3	They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world.	
2.4	And they thought of Jesus as this kind of king.	
2.5	And they were thinking of that day when Jesus would reign supreme as this new king of Israel.	
2.6	And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."	
3.1	Now very quickly, we would automatically condemn James and John, and we would say they were selfish.	
3.2	Why would they make such a selfish request?	
3.3	But before we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for importance.	VHY
3.4	That same desire for attention, that same desire to be first.	
3.5	Of course, the other disciples got mad with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities.	

3.6	And there is deep down within all of us an instinct.
3.7	It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first.
3.8	And it is something that runs the whole gamut of life.
4.1	And so before we condemn them, let us see that we all have the drum major instinct.
4.2	We all want to be important, to surpass others, to achieve distinction, to lead the parade.
4.3	Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse.
4.4	Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct.
5.1	And you know, we begin early to ask life to put us first.
5.2	Our first cry as a baby was a bid for attention.
5.3	And all through childhood the drum major impulse or instinct is a major obsession.
5.4	Children ask life to grant them first place.
5.5	They are a little bundle of ego.
5.6	And they have innately the drum major impulse or the drum major instinct.
6.1	Now in adult life, we still have it, and we really never get by it.
6.2	We like to do something good.
6.3	And you know, we like to be praised for it.
6.4	Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised.
6.5	Everybody likes it, as a matter of fact.
6.6	And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to our ego.
6.7	Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it.
6.8	The only unhappy people about praise is when that praise is going too much toward somebody else. (<i>That's right</i>)
6.9	But everybody likes to be praised because of this real drum major instinct.
7.1	Now the presence of the drum major instinct is why so many people are "joiners.
7.2	You know, there are some people who just join everything.
7.3	And it's really a quest for attention and recognition and importance.
7.4	And they get names that give them that impression.
7.5	So you get your groups, and they become the "Grand Patron," and the little fellow who is henpecked at home needs a chance to be the "Most Worthy of the Most Worthy" of something.
7.6	It is the drum major impulse and longing that runs the gamut of human life.
7.7	And so we see it everywhere, this quest for recognition.

7.8	And we join things, overjoin really, that we think that we will find that recognition in.	
8.1	Now the presence of this instinct explains why we are so often taken by advertisers.	
8.2	You know, those gentlemen of massive verbal persuasion.	
8.3	And they have a way of saying things to you that kind of gets you into buying.	
8.4	In order to be a man of distinction, you must drink this whiskey.	
8.5	In order to make your neighbors envious, you must drive this type of car. (<i>Make it plain</i>)	
8.6	In order to be lovely to love you must wear this kind of lipstick or this kind of perfume.	
8.7	And you know, before you know it, you're just buying that stuff. (<i>Yes</i>)	
8.8	That's the way the advertisers do it.	
9.1	I got a letter the other day, and it was a new magazine coming out.	
9.2	And it opened up, "Dear Dr. King: As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts and the sciences, and I know you will want to read what I have to say."	
9.3	Of course I did.	
9.4	After you said all of that and explained me so exactly, of course I wanted to read it. [<i>laughter</i>]	
10.1	But very seriously, it goes through life; the drum major instinct is real. (<i>Yes</i>)	VET
10.2	And you know what else it causes to happen?	
10.3	It often causes us to live above our means. (<i>Make it plain</i>)	VET
10.4	It's nothing but the drum major instinct.	
10.5	Do you ever see people buy cars that they can't even begin to buy in terms of their income? (<i>Amen</i>) [<i>laughter</i>]	
10.6	You've seen people riding around in Cadillacs and Chryslers who don't earn enough to have a good T-Model Ford. (<i>Make it plain</i>)	
10.7	But it feeds a repressed ego.	
11.1	You know, economists tell us that your automobile should not cost more than half of your annual income.	VET
11.2	So if you make an income of five thousand dollars, your car shouldn't cost more than about twenty-five hundred.	
11.3	That's just good economics.	VET
11.4	And if it's a family of two, and both members of the family make ten thousand dollars, they would have to make out with one car.	
11.5	That would be good economics, although it's often inconvenient.	
11.6	But so often, haven't you seen people making five thousand dollars a year and driving a car that costs six thousand?	
11.7	And they wonder why their ends never meet. [<i>laughter</i>]	
11.8	That's a fact.	
12.1	Now the economists also say that your house shouldn't cost—if you're buying a house, it shouldn't cost more than twice your income.	VET

12.2	That's based on the economy and how you would make ends meet.	
12.3	So, if you have an income of five thousand dollars, it's kind of difficult in this society.	
12.4	But say it's a family with an income of ten thousand dollars, the house shouldn't cost much more than twenty thousand.	
12.5	Well, I've seen folk making ten thousand dollars, living in a forty- and fifty-thousand-dollar house.	
12.6	And you know they just barely make it.	
12.7	They get a check every month somewhere, and they owe all of that out before it comes in.	
12.8	Never have anything to put away for rainy days.	
13.1	But now the problem is, it is the drum major instinct.	VET
13.2	And you know, you see people over and over again with the drum major instinct taking them over.	
13.3	And they just live their lives trying to outdo the Joneses. (Amen)	VET
13.4	They got to get this coat because this particular coat is a little better and a little better-looking than Mary's coat.	
13.5	And I got to drive this car because it's something about this car that makes my car a little better than my neighbor's car. (Amen)	
13.6	I know a man who used to live in a thirty-five-thousand-dollar house.	
13.7	And other people started building thirty-five-thousand-dollar houses, so he built a seventy-five-thousand-dollar house.	
13.8	And then somebody else built a seventy-five-thousand-dollar house, and he built a hundred-thousand-dollar house.	
13.9	And I don't know where he's going to end up if he's going to live his life trying to keep up with the Joneses.	
14.1	There comes a time that the drum major instinct can become destructive. (Make it plain)	VET
14.2	And that's where I want to move now.	
14.3	I want to move to the point of saying that if this instinct is not harnessed, it becomes a very dangerous, pernicious instinct.	VET
14.4	For instance, if it isn't harnessed, it causes one's personality to become distorted.	
14.5	I guess that's the most damaging aspect of it: what it does to the personality.	
14.6	If it isn't harnessed, you will end up day in and day out trying to deal with your ego problem by boasting.	VET
14.7	Have you ever heard people that—you know, and I'm sure you've met them—that really become sickening because they just sit up all the time talking about themselves. (Amen)	
14.8	And they just boast and boast and boast, and that's the person who has not harnessed the drum major instinct.	
15.1	And then it does other things to the personality.	
15.2	It causes you to lie about who you know sometimes. (Amen, Make it plain)	VET
15.3	There are some people who are influence peddlers.	

15.4	And in their attempt to deal with the drum major instinct, they have to try to identify with the so-called big-name people. (<i>Yeah, Make it plain</i>)	
15.5	And if you're not careful, they will make you think they know somebody that they don't really know. (<i>Amen</i>)	
15.6	They know them well, they sip tea with them, and they this-and-that.	
15.7	That happens to people.	
16.1	And the other thing is that it causes one to engage ultimately in activities that are merely used to get attention.	VET
16.2	Criminologists tell us that some people are driven to crime because of this drum major instinct.	
16.3	They don't feel that they are getting enough attention through the normal channels of social behavior, and so they turn to anti-social behavior in order to get attention, in order to feel important. (<i>Yeah</i>)	VET
16.4	And so they get that gun, and before they know it they robbed a bank in a quest for recognition, in a quest for importance.	
17.1	And then the final great tragedy of the distorted personality is the fact that when one fails to harness this instinct, (<i>Glory to God</i>) he ends up trying to push others down in order to push himself up. (<i>Amen</i>)	VET
17.2	And whenever you do that, you engage in some of the most vicious activities.	
17.3	You will spread evil, vicious, lying gossip on people, because you are trying to pull them down in order to push yourself up. (<i>Make it plain</i>)	
17.4	And the great issue of life is to harness the drum major instinct.	
18.1	Now the other problem is, when you don't harness the drum major instinct—this uncontrolled aspect of it—is that it leads to snobbish exclusivism.	VET
18.2	It leads to snobbish exclusivism. (<i>Make it plain</i>)	
18.3	And you know, this is the danger of social clubs and fraternities—I'm in a fraternity; I'm in two or three—for sororities and all of these, I'm not talking against them.	
18.4	I'm saying it's the danger.	
18.5	The danger is that they can become forces of classism and exclusivism where somehow you get a degree of satisfaction because you are in something exclusive.	
18.6	And that's fulfilling something, you know—that I'm in this fraternity, and it's the best fraternity in the world, and everybody can't get in this fraternity.	
18.7	So it ends up, you know, a very exclusive kind of thing.	
19.1	And you know, that can happen with the church; I know churches get in that bind sometimes. (<i>Amen, Make it plain</i>)	
19.2	I've been to churches, you know, and they say, "We have so many doctors, and so many school teachers, and so many lawyers, and so many businessmen in our church."	
19.3	And that's fine, because doctors need to go to church, and lawyers, and businessmen, teachers—they ought to be in church.	

19.4	But they say that—even the preacher sometimes will go all through that—they say that as if the other people don't count. (<i>Amen</i>)	
20.1	And the church is the one place where a doctor ought to forget that he's a doctor.	
20.2	The church is the one place where a Ph.D. ought to forget that he's a Ph.D. (<i>Yes</i>)	
20.3	The church is the one place that the school teacher ought to forget the degree she has behind her name.	
20.4	The church is the one place where the lawyer ought to forget that he's a lawyer.	
20.5	And any church that violates the "whosoever will, let him come" doctrine is a dead, cold church, (<i>Yes</i>) and nothing but a little social club with a thin veneer of religiosity.	
21.1	When the church is true to its nature, (<i>Whoo</i>) it says, "Whosoever will, let him come." (<i>Yes</i>)	VET
21.2	And it does not supposed to satisfy the perverted uses of the drum major instinct.	
21.3	It's the one place where everybody should be the same, standing before a common master and savior. (<i>Yes, sir</i>)	VET
21.4	And a recognition grows out of this—that all men are brothers because they are children (<i>Yes</i>) of a common father.	
22.1	The drum major instinct can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it.	
22.2	Or because he has some economic security, that he's a little better than that person who doesn't have it.	
22.3	And that's the uncontrolled, perverted use of the drum major instinct.	
23.1	Now the other thing is, that it leads to tragic—and we've seen it happen so often—tragic race prejudice.	
23.2	Many who have written about this problem—Lillian Smith used to say it beautifully in some of her books.	
23.3	And she would say it to the point of getting men and women to see the source of the problem.	
23.4	Do you know that a lot of the race problem grows out of the drum major instinct?	VET
23.5	A need that some people have to feel superior.	VET
23.6	A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (<i>Make it plain, today, 'cause I'm against it, so help me God</i>)	
23.7	And they have said over and over again in ways that we see with our own eyes.	
23.8	In fact, not too long ago, a man down in Mississippi said that God was a charter member of the White Citizens Council.	
23.9	And so God being the charter member means that everybody who's in that has a kind of divinity, a kind of superiority.	
23.1	And think of what has happened in history as a result of this perverted use of the drum major instinct.	
23.11	It has led to the most tragic prejudice, the most tragic	

	expressions of man's inhumanity to man.	
24.1	The other day I was saying, I always try to do a little converting when I'm in jail.	
24.2	And when we were in jail in Birmingham the other day, the white wardens and all enjoyed coming around the cell to talk about the race problem.	
24.3	And they were showing us where we were so wrong demonstrating.	
24.4	And they were showing us where segregation was so right.	
24.5	And they were showing us where intermarriage was so wrong.	
24.6	So I would get to preaching, and we would get to talking—calmly, because they wanted to talk about it.	
24.7	And then we got down one day to the point—that was the second or third day—to talk about where they lived, and how much they were earning.	
24.8	And when those brothers told me what they were earning, I said, "Now, you know what? You ought to be marching with us. [laughter] You're just as poor as Negroes."	
24.9	And I said, "You are put in the position of supporting your oppressor, because through prejudice and blindness, you fail to see that the same forces that oppress Negroes in American society oppress poor white people. (Yes) And all you are living on is the satisfaction of your skin being white, and the drum major instinct of thinking that you are somebody big because you are white. And you're so poor you can't send your children to school. You ought to be out here marching with every one of us every time we have a march."	VET, VAL
25.1	Now that's a fact.	
25.2	That the poor white has been put into this position, where through blindness and prejudice, (<i>Make it plain</i>) he is forced to support his oppressors.	
25.3	And the only thing he has going for him is the false feeling that he's superior because his skin is white—and can't hardly eat and make his ends meet week in and week out. (<i>Amen</i>)	
26.1	And not only does this thing go into the racial struggle, it goes into the struggle between nations.	VET
26.2	And I would submit to you this morning that what is wrong in the world today is that the nations of the world are engaged in a bitter, colossal contest for supremacy.	VET
26.3	And if something doesn't happen to stop this trend, I'm sorely afraid that we won't be here to talk about Jesus Christ and about God and about brotherhood too many more years. (<i>Yeah</i>)	
26.4	If somebody doesn't bring an end to this suicidal thrust that we see in the world today, none of us are going to be around, because somebody's going to make the mistake through our senseless blunderings of dropping a nuclear bomb somewhere.	
26.5	And then another one is going to drop.	
26.6	And don't let anybody fool you, this can happen within a matter of seconds. (<i>Amen</i>)	

26.7	They have twenty-megaton bombs in Russia right now that can destroy a city as big as New York in three seconds, with everybody wiped away, and every building.	
26.8	And we can do the same thing to Russia and China.	
27.1	But this is why we are drifting.	
27.2	And we are drifting there because nations are caught up with the drum major instinct.	
27.3	"I must be first." "I must be supreme." "Our nation must rule the world." (<i>Preach it</i>)	
27.4	And I am sad to say that the nation in which we live is the supreme culprit.	
27.5	And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.	VSE
28.1	God didn't call America to do what she's doing in the world now. (<i>Preach it, preach it</i>)	
28.2	God didn't call America to engage in a senseless, unjust war as the war in Vietnam.	VAL
28.3	And we are criminals in that war.	
28.4	We've committed more war crimes almost than any nation in the world, and I'm going to continue to say it.	
28.5	And we won't stop it because of our pride and our arrogance as a nation.	
29.1	But God has a way of even putting nations in their place. (<i>Amen</i>)	
29.2	The God that I worship has a way of saying, "Don't play with me." (<i>Yes</i>)	
29.3	He has a way of saying, as the God of the Old Testament used to say to the Hebrews, "Don't play with me, Israel. Don't play with me, Babylon. (<i>Yes</i>) Be still and know that I'm God. And if you don't stop your reckless course, I'll rise up and break the backbone of your power." (<i>Yes</i>)	
29.4	And that can happen to America. (<i>Yes</i>)	
29.5	Every now and then I go back and read Gibbons' <i>Decline and Fall of the Roman Empire</i> .	
29.6	And when I come and look at America, I say to myself, the parallels are frightening.	
29.7	And we have perverted the drum major instinct.	
30.1	But let me rush on to my conclusion, because I want you to see what Jesus was really saying.	
30.2	What was the answer that Jesus gave these men?	
30.3	It's very interesting.	
30.4	One would have thought that Jesus would have condemned them.	
30.5	One would have thought that Jesus would have said, "You are out of your place. You are selfish. Why would you raise such a question?"	
31.1	But that isn't what Jesus did; he did something altogether different.	
31.2	He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my disciple, you must be."	
31.3	But he reordered priorities.	

31.4	And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (<i>Yes</i>) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (<i>Amen</i>) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."	
32.1	And he transformed the situation by giving a new definition of greatness.	
32.2	And you know how he said it?	
32.3	He said, "Now brethren, I can't give you greatness. And really, I can't make you first."	
32.4	This is what Jesus said to James and John.	
32.5	"You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (<i>Amen</i>)	
33.1	And so Jesus gave us a new norm of greatness.	VET
33.2	If you want to be important—wonderful.	
33.3	If you want to be recognized—wonderful.	
33.4	If you want to be great—wonderful.	
33.5	But recognize that he who is greatest among you shall be your servant. (<i>Amen</i>)	VET
33.6	That's a new definition of greatness.	
34.1	And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (<i>Everybody</i>) because everybody can serve. (<i>Amen</i>)	VET
34.2	You don't have to have a college degree to serve. (<i>All right</i>)	
34.3	You don't have to make your subject and your verb agree to serve.	
34.4	You don't have to know about Plato and Aristotle to serve.	
34.5	You don't have to know Einstein's theory of relativity to serve.	
34.6	You don't have to know the second theory of thermodynamics in physics to serve. (<i>Amen</i>)	
34.7	You only need a heart full of grace, (<i>Yes, sir, Amen</i>) a soul generated by love. (<i>Yes</i>)	VET
34.8	And you can be that servant.	VET
35.1	I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (<i>Yeah</i>) because he was a great one.	
35.2	And he just went about serving.	
35.3	He was born in an obscure village, (<i>Yes, sir</i>) the child of a poor peasant woman.	
35.4	And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (<i>Amen</i>)	
35.5	Then for three years, he just got on his feet, and he was an itinerant preacher.	
35.6	And he went about doing some things.	
35.7	He didn't have much.	
35.8	He never wrote a book.	
35.9	He never held an office.	
35.1	He never had a family. (<i>Yes</i>)	

35.11	He never owned a house.	
35.12	He never went to college.	
35.13	He never visited a big city.	
35.14	He never went two hundred miles from where he was born.	
35.15	He did none of the usual things that the world would associate with greatness.	
35.16	He had no credentials but himself.	
36.1	He was only thirty-three when the tide of public opinion turned against him.	
36.2	They called him a rabble-rouser.	
36.3	They called him a troublemaker.	
36.4	They said he was an agitator. (<i>Glory to God</i>)	
36.5	He practiced civil disobedience; he broke injunctions.	
36.6	And so he was turned over to his enemies and went through the mockery of a trial.	
36.7	And the irony of it all is that his friends turned him over to them. (<i>Amen</i>)	
36.8	One of his closest friends denied him.	
36.9	Another of his friends turned him over to his enemies.	
36.1	And while he was dying, the people who killed him gambled for his clothing, the only possession that he had in the world. (<i>Lord help him</i>)	
36.11	When he was dead he was buried in a borrowed tomb, through the pity of a friend.	
37.1	Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history.	
37.2	All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together (<i>Yes</i>) have not affected the life of man on this earth (<i>Amen</i>) as much as that one solitary life.	
37.3	His name may be a familiar one.	
37.4	(<i>Jesus</i>) But today I can hear them talking about him.	
37.5	Every now and then somebody says, "He's King of Kings." (<i>Yes</i>)	
37.6	And again I can hear somebody saying, "He's Lord of Lords."	
37.7	Somewhere else I can hear somebody saying, "In Christ there is no East nor West." (<i>Yes</i>)	
37.8	And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world."	
37.9	He didn't have anything. (<i>Amen</i>)	
37.1	He just went around serving and doing good.	VET
38.1	This morning, you can be on his right hand and his left hand if you serve. (<i>Amen</i>)	
38.2	It's the only way in.	
39.1	Every now and then I guess we all think realistically (<i>Yes, sir</i>) about that day when we will be victimized with what is life's final common denominator—that something that we call death.	
39.2	We all think about it.	

39.3	And every now and then I think about my own death and I think about my own funeral.	
39.4	And I don't think of it in a morbid sense.	
39.5	And every now and then I ask myself, "What is it that I would want said?"	
39.6	And I leave the word to you this morning.	
40.1	If any of you are around when I have to meet my day, I don't want a long funeral.	VHY
40.2	And if you get somebody to deliver the eulogy, tell them not to talk too long. <i>(Yes)</i>	VHY
40.3	And every now and then I wonder what I want them to say.	
40.4	Tell them not to mention that I have a Nobel Peace Prize—that isn't important.	VHY
40.5	Tell them not to mention that I have three or four hundred other awards—that's not important.	VHY
40.6	Tell them not to mention where I went to school. <i>(Yes)</i>	VHY
41.1	I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. <i>(Yes)</i>	VSE
41.2	I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody.	VSE, VAL, VAM
41.3	I want you to say that day that I tried to be right on the war question. <i>(Amen)</i>	VSE, VAL, VAM
41.4	I want you to be able to say that day that I did try to feed the hungry. <i>(Yes)</i>	VSE, VAL, VAM
41.5	And I want you to be able to say that day that I did try in my life to clothe those who were naked. <i>(Yes)</i>	VSE, VAL, VAM
41.6	I want you to say on that day that I did try in my life to visit those who were in prison. <i>(Lord)</i>	VSE, VAL, VAM
41.7	I want you to say that I tried to love and serve humanity. <i>(Yes)</i>	VSE, VAL, VAM
42.1	Yes, if you want to say that I was a drum major, say that I was a drum major for justice. <i>(Amen)</i>	VSE, VAL, VAM
42.2	Say that I was a drum major for peace. <i>(Yes)</i>	VSE, VAL, VAM
42.3	I was a drum major for righteousness.	VSE, VAL, VAM
42.4	And all of the other shallow things will not matter. <i>(Yes)</i>	
42.5	I won't have any money to leave behind.	
42.6	I won't have the fine and luxurious things of life to leave behind.	
42.7	But I just want to leave a committed life behind. <i>(Amen)</i>	VSE, VAL, VAM
42.8	And that's all I want to say.	
43.1	If I can help somebody as I pass along, If I can cheer somebody with a word or song, If I can show somebody he's traveling wrong, Then my living will not be in vain. If I can do my duty as a Christian ought, If I can bring salvation to a world once wrought, If I can spread the message as the master taught, Then my living will not be in vain.	VSE, VAL, VAM

44.1	Yes, Jesus, I want to be on your right or your left side, (<i>Yes</i>) not for any selfish reason.	VSE, VAL, VAM
44.2	I want to be on your right or your left side, not in terms of some political kingdom or ambition.	VSE, VAL, VAM
44.3	But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.	VSE, VAL, VAM

19680303 Unfulfilled Dreams

Para/Sent	Transcription	Code
1.1	I want to preach this morning from the subject: "Unfulfilled Dreams."	
1.2	"Unfulfilled Dreams."	
1.3	My text is taken from the eighth chapter of First Kings.	
1.4	Sometimes it's overlooked.	
1.5	It is not one of the most familiar passages in the Old Testament.	
1.6	But I never will forget when I first came across it.	
1.7	It struck me as a passage having cosmic significance because it says so much in so few words about things that we all experience in life.	
1.8	David, as you know, was a great king.	
1.9	And the one thing that was foremost in David's mind and in his heart was to build a great temple.	
1.1	The building of the temple was considered to be the most significant thing facing the Hebrew people, and the king was expected to bring this into being.	
1.11	David had the desire; he started.	
2.1	And then we come to that passage over in the eighth chapter of First Kings, which reads, "And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was within thine heart.'"	
2.2	And that's really what I want to talk about this morning: it is well that it was within thine heart.	
2.3	As if to say, "David, you will not be able to finish the temple. You will not be able to build it. But I just want to bless you, because it was within thine heart. Your dream will not be fulfilled. The majestic hopes that guided your days will not be carried out in terms of an actual temple coming into being that you were able to build. But I bless you, David, because it was within thine heart. You had the desire to do it; you had the intention to do it; you tried to do it; you started to do it. And I bless you for having the desire and the intention in your heart. It is well that it was within thine heart."	
3.1	So many of us in life start out building temples: temples of character, temples of justice, temples of peace.	
3.2	And so often we don't finish them.	
3.3	Because life is like Schubert's "Unfinished Symphony."	
3.4	At so many points we start, we try, we set out to build our various temples.	

3.5	And I guess one of the great agonies of life is that we are constantly trying to finish that which is unfinishable.	
3.6	We are commanded to do that.	
3.7	And so we, like David, find ourselves in so many instances having to face the fact that our dreams are not fulfilled.	
4.1	Now let us notice first that life is a continual story of shattered dreams.	
4.2	Mahatma Gandhi labored for years and years for the independence of his people.	
4.3	And through a powerful nonviolent revolution he was able to win that independence.	
4.4	For years the Indian people had been dominated politically, exploited economically, segregated and humiliated by foreign powers, and Gandhi struggled against it.	
4.5	He struggled to unite his own people, and nothing was greater in his mind than to have India's one great, united country moving toward a higher destiny.	
4.6	This was his dream.	
5.1	But Gandhi had to face the fact that he was assassinated and died with a broken heart, because that nation that he wanted to unite ended up being divided between India and Pakistan as a result of the conflict between the Hindus and the Moslems.	
5.2	Life is a long, continual story of setting out to build a great temple and not being able to finish it.	
6.1	Woodrow Wilson dreamed a dream of a League of Nations, but he died before the promise was delivered.	
7.1	The Apostle Paul talked one day about wanting to go to Spain.	
7.2	It was Paul's greatest dream to go to Spain, to carry the gospel there.	
7.3	Paul never got to Spain.	
7.4	He ended up in a prison cell in Rome.	
7.5	This is the story of life.	
8.1	So many of our forebearers used to sing about freedom.	
8.2	And they dreamed of the day that they would be able to get out of the bosom of slavery, the long night of injustice. (<i>Yes, sir</i>)	
8.3	And they used to sing little songs: "Nobody knows de trouble I seen, nobody knows but Jesus." (<i>Yes</i>)	
8.4	They thought about a better day as they dreamed their dream.	
8.5	And they would say, "I'm so glad the trouble don't last always. (<i>Yeah</i>) By and by, by and by I'm going to lay down my heavy load." (<i>Yes, sir</i>)	
8.6	And they used to sing it because of a powerful dream. (<i>Yes</i>)	
8.7	But so many died without having the dream fulfilled.	
9.1	And each of you this morning in some way is building some kind of temple.	
9.2	The struggle is always there.	
9.3	It gets discouraging sometimes.	VAL
9.4	It gets very disenchanting sometimes.	VAL
9.5	Some of us are trying to build a temple of peace.	VET, VSE

9.6	We speak out against war, we protest, but it seems that your head is going against a concrete wall.	VET, VSE
9.7	It seems to mean nothing. (<i>Glory to God</i>)	
9.8	And so often as you set out to build the temple of peace you are left lonesome; you are left discouraged; you are left bewildered.	
10.1	Well, that is the story of life.	
10.2	And the thing that makes me happy is that I can hear a voice crying through the vista of time, saying: "It may not come today or it may not come tomorrow, but it is well that it is within thine heart. (<i>Yes</i>) It's well that you are trying." (<i>Yes it is</i>)	VET
10.3	You may not see it.	
10.4	The dream may not be fulfilled, but it's just good that you have a desire to bring it into reality. (<i>Yes</i>)	
10.5	It's well that it's in thine heart.	
11.1	Thank God this morning that we do have hearts to put something meaningful in.	
11.2	Life is a continual story of shattered dreams.	
12.1	Now let me bring out another point.	
12.2	Whenever you set out to build a creative temple, whatever it may be, you must face the fact that there is a tension at the heart of the universe between good and evil.	
12.3	It's there: a tension at the heart of the universe between good and evil. (<i>Yes, sir</i>)	
12.4	Hinduism refers to this as a struggle between illusion and reality.	
12.5	Platonic philosophy used to refer to it as a tension between body and soul.	
12.6	Zoroastrianism, a religion of old, used to refer to it as a tension between the god of light and the god of darkness.	
12.7	Traditional Judaism and Christianity refer to it as a tension between God and Satan.	
12.8	Whatever you call it, there is a struggle in the universe between good and evil.	
13.1	Now not only is that struggle structured out somewhere in the external forces of the universe, it's structured in our own lives.	
13.2	Psychologists have tried to grapple with it in their way, and so they say various things.	
13.3	Sigmund Freud used to say that this tension is a tension between what he called the id and the superego.	
14.1	But you know, some of us feel that it's a tension between God and man.	
14.2	And in every one of us this morning, there's a war going on. (<i>Yes, sir</i>)	
14.3	It's a civil war. (<i>Yes, sir</i>)	
14.4	I don't care who you are, I don't care where you live, there is a civil war going on in your life. (<i>Yes it is</i>)	
14.5	And every time you set out to be good, there's something pulling on you, telling you to be evil.	
14.6	It's going on in your life. (<i>Preach it</i>)	
14.7	Every time you set out to love, something keeps pulling on	

	you, trying to get you to hate. (<i>Yes, Yes, sir</i>)	
14.8	Every time you set out to be kind and say nice things about people, something is pulling on you to be jealous and envious and to spread evil gossip about them. (<i>Yes, Preach it</i>)	
14.9	There's a civil war going on.	
14.1	There is a schizophrenia, as the psychologists or the psychiatrists would call it, going on within all of us.	
14.11	And there are times that all of us know somehow that there is a Mr. Hyde and a Dr. Jekyll in us.	
14.12	And we end up having to cry out with Ovid, the Latin poet, "I see and approve the better things of life, but the evil things I do."	
14.13	We end up having to agree with Plato that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions.	
14.14	Or sometimes we even have to end up crying out with Saint Augustine as he said in his <i>Confessions</i> , "Lord, make me pure, but not yet." (<i>Amen</i>)	
14.15	We end up crying out with the Apostle Paul, (<i>Preach it</i>) "The good that I would I do not: And the evil that I would not, that I do."	
14.16	Or we end up having to say with Goethe that "there's enough stuff in me to make both a gentleman and a rogue." (<i>All right, Amen</i>)	
14.17	There's a tension at the heart of human nature. (<i>Oh yeah</i>)	
14.18	And whenever we set out to dream our dreams and to build our temples, we must be honest enough to recognize it.	
15.1	And this brings me to the basic point of the text.	
15.2	In the final analysis, God does not judge us by the separate incidents or the separate mistakes that we make, but by the total bent of our lives.	VET
15.3	In the final analysis, God knows (<i>Yes</i>) that his children are weak and they are frail. (<i>Yes, he does</i>)	
15.4	In the final analysis, what God requires is that your heart is right. (<i>Amen, Yes</i>)	
15.5	Salvation isn't reaching the destination of absolute morality, but it's being in the process and on the right road. (<i>Yes</i>)	
16.1	There's a highway called Highway 80.	
16.2	I've marched on that highway from Selma, Alabama, to Montgomery.	
16.3	But I never will forget my first experience with Highway 80 was driving with Coretta and Ralph and Juanita Abernathy to California.	
16.4	We drove from Montgomery all the way to Los Angeles on Highway 80—it goes all the way out to Los Angeles.	
16.5	And you know, being a good man, being a good woman, does not mean that you've arrived in Los Angeles.	
16.6	It simply means that you're on Highway 80. (<i>Lord have mercy</i>)	
16.7	Maybe you haven't gotten as far as Selma, or maybe you haven't gotten as far as Meridian, Mississippi, or Monroe, Louisiana—that isn't the question.	

16.8	The question is whether you are on the right road. (<i>That's right</i>)	
16.9	Salvation is being on the right road, not having reached a destination.	VET
17.1	Oh, we have to finally face the point that there is none good but the father. (<i>That's right</i>)	
17.2	But, if you're on the right road, God has the power (<i>Yes, sir</i>) and he has something called Grace. (<i>Yes, sir</i>)	
17.3	And he puts you where you ought to be.	
18.1	Now the terrible thing in life is to be trying to get to Los Angeles on Highway 78.	
18.2	That's when you are lost. (<i>Yes</i>)	
18.3	That sheep was lost, not merely because he was doing something wrong in that parable, but he was on the wrong road. (<i>Yes</i>)	
18.4	And he didn't even know where he was going; he became so involved in what he was doing, nibbling sweet grass, (<i>Make it plain</i>) that he got on the wrong road. (<i>Amen</i>)	
18.5	Salvation is being sure that you're on the right road. (<i>Yes, Preach it</i>)	VET
18.6	It is well—that's what I like about it—that it was within thine heart. (<i>Yes</i>)	
19.1	Some weeks ago somebody was saying something to me about a person that I have great, magnificent respect for.	
19.2	And they were trying to say something that didn't sound too good about his character, something he was doing.	
19.3	And I said, "Number one, I don't believe it. But number two, even if he is, (<i>Make it plain</i>) he's a good man because his heart is right." (<i>Amen</i>)	
19.4	And in the final analysis, God isn't going to judge him by that little separate mistake that he's making, (<i>No, sir</i>) because the bent of his life is right.	
20.1	And the question I want to raise this morning with you: is your heart right? (<i>Yes, Preach</i>)	
20.2	If your heart isn't right, fix it up today; get God to fix it up. (<i>Go ahead</i>)	VET
20.3	Get somebody to be able to say about you, "He may not have reached the highest height, (<i>Preach it</i>) he may not have realized all of his dreams, but he tried." (<i>Yes</i>)	
20.4	Isn't that a wonderful thing for somebody to say about you?	
20.5	"He tried to be a good man. (<i>Yes</i>) He tried to be a just man. He tried to be an honest man. (<i>Yes</i>) His heart was in the right place." (<i>Yes</i>)	
20.6	And I can hear a voice saying, crying out through the eternities, "I accept you. (<i>Preach it</i>) You are a recipient of my grace because it was in your heart. (<i>Yes</i>) And it is so well that it was within thine heart." (<i>Yes, sir</i>)	
21.1	I don't know this morning about you, but I can make a testimony. (<i>Yes, sir, That's my life</i>)	
21.2	You don't need to go out this morning saying that Martin Luther King is a saint.	VHY
21.3	Oh, no. (<i>Yes</i>) I want you to know this morning that I'm a sinner like all of God's children.	VHY
21.4	But I want to be a good man. (<i>Yes, Preach it</i>)	

21.5	And I want to hear a voice saying to me one day, "I take you in and I bless you, because you try. (<i>Yes, Amen</i>) It is well (<i>Preach it</i>) that it was within thine heart." (<i>Yes</i>)	
21.6	What's in your heart this morning? (<i>Oh Lord</i>) If you get your heart right . . . [<i>gap in tape</i>]	VET
22.1	Oh this morning, if I can leave anything with you, let me urge you to be sure that you have a strong boat of faith. [<i>laughter</i>]	VET, VAL
22.2	The winds are going to blow. (<i>Yes</i>)	
22.3	The storms of disappointment are coming. (<i>Yes</i>)	
22.4	The agonies and the anguishes of life are coming. (<i>Yes, sir</i>)	
22.5	And be sure that your boat is strong, and also be very sure that you have an anchor. (<i>Amen</i>)	VET, VAL
22.6	In times like these, you need an anchor.	
22.7	And be very sure that your anchor holds. (<i>Yes, Glory to God</i>)	
23.1	It will be dark sometimes, and it will be dismal and trying, and tribulations will come.	
23.2	But if you have faith in the God that I'm talking about this morning, it doesn't matter. (<i>Yes</i>)	VET, VAL
23.3	For you can stand up amid the storms.	
23.4	And I say it to you out of experience this morning, yes, I've seen the lightning flash. (<i>Yes, sir</i>)	
23.5	I've heard the thunder roll. (<i>Yes</i>)	
23.6	I've felt sin-breakers dashing, trying to conquer my soul.	
23.7	But I heard the voice of Jesus, saying still to fight on.	
23.8	He promised never to leave me, (<i>Yes, sir</i>) never to leave me alone. (<i>Thank you, Jesus</i>)	
23.9	No, never alone. No, never alone.	
23.1	He promised never to leave me.	
23.11	Never to leave me alone. (<i>Glory to God</i>)	
24.1	And when you get this faith, you can walk with your feet solid to the ground and your head to the air, and you fear no man. (<i>Go ahead</i>)	VET
24.2	And you fear nothing that comes before you. (<i>Yes, sir</i>)	
24.3	Because you know that God is even in Crete. (<i>Amen</i>)	
24.4	If you ascend to the heavens, God is there.	
24.5	If you descend to hell, God is even there.	
24.6	If you take the wings of the morning and fly out to the uttermost parts of the sea, even God is there.	
24.7	Everywhere we turn we find him.	VET, VAL
24.8	We can never escape him. [<i>recording ends</i>]	

19680318_Address at Mass meeting at the Bishop Charles Mason Temple

Para/Sent	Transcription	Code
1.1	My dear friends, my dear friend James Lawson, and all of these dedicated and distinguished ministers of the Gospel assembled here tonight, to all of the sanitation workers and their families, and to all of my brothers and sisters, I need not pause to say how very delighted I am to be in Memphis tonight, to see you here in such large and enthusiastic numbers.	

2.1	As I came in tonight, I turned around and said to Ralph Abernathy, "They really have a great movement here in Memphis."	VET
2.2	You've been demonstrating something here that needs to be demonstrated all over the country.	VET
2.3	You are demonstrating that we can stick together.	VET
2.4	You are demonstrating that we are all tied in a single garment of destiny, and that if one black person suffers, if one black person is down, we are all down.	VET
3.1	I've always said that if we are to solve the tremendous problems that we face, we are going to have to unite beyond religious grounds.	VET, VAL, VAM
3.2	And I'm so happy to know that you've done that in this movement in a supportive role.	VET, VAL, VAM
3.3	We have Baptists, Methodists, Presbyterians, Episcopalians, members of the Church of God in Christ, and members of the church of Christ in God.	VET, VAL, VAM
3.4	We're all together.	
3.5	All of the other denominations and religious orders that I have not mentioned.	
3.6	But there is another great need, and that is to unite beyond class lines.	VET, VAL
3.7	The Negro haves must join hands with the Negro have-nots.	VET, VAL
3.8	And armed with compassionate travelers checks, they must journey into the other country of their brothers denial, and hurt, and exploitation.	
3.9	This is what you've done, you've revealed here, that you recognize that the no D. is as significant as the Ph.D. and the man who has been to no house is as significant as the man who's been to Morehouse.	
3.1	And I just want to mention that it's been a long time since I have been in a situation like this.	VET
3.11	And this lets me know that we are ready for action.	VET
3.12	So I come to commend you.	
3.13	And I come also to say to you that in this struggle you have absolute support, and that means financial support also, of the Southern Christian Leadership Conference.	
4.1	If you will judge anything here in this struggle, you are commanding that this city will respect the dignity of labor.	VET
4.2	So often we overlook the worth and significance of those who are not in professional jobs, or those who are not in the so-called big jobs.	
4.3	But let me say to you tonight, that whenever you are engaged in work that serves humanity, and is for the building of humanity, it has dignity, and it has worth.	VET
4.4	One day our society must come to see this.	
4.5	One day our society will come to respect the sanitation worker if it is to survive.	
4.6	For the person who picks up our garbage, in the final analysis, is as significant as the physician...if he doesn't do his job (<i>applause drowns out the rest of the phrase</i>)	VET
4.7	All labor has worth.	
5.1	You are doing another thing.	

5.2	You are reminding, not only Memphis, but you are reminding the nation that it is a crime for people to live in this rich nation and receive starvation wages.	VET
5.3	I need not remind you that this is the plight of our people all people over America.	
5.4	The vast majority of Negroes in our country are still perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	
5.5	My friends, we are living as a people in a literal depression.	
5.6	Now you know when there is vast unemployment and underemployment in the black community, they call it a social problem.	
5.7	When there is vast unemployment and underemployment in the white community they call it a depression.	
5.8	But we find ourselves living in a literal depression all over this country as a people.	
6.1	Now the problem isn't only unemployment, do you know that most of the poor people in our country are working everyday?	
6.2	They are making wages so low that they can not begin to function in the mainstream of the economic life of our nation.	
6.3	These are facts which must be seen.	
6.4	And it is criminal to have people working on a full-time basis and a full-time job getting part-time income.	
7.1	You are here tonight to demand that Memphis do something about the conditions that our brothers face, as they work day in and day out for the well-being of the total community.	VET
7.2	You are here to demand that Memphis will see the poor.	VET
8.1	You know, Jesus reminded us in a magnificent parable one day that a man went to Hell because he didn't see the poor.	
8.2	And his name was Dives.	
8.3	There was a man by the name of Lazarus who came daily to his gate in need of the basic necessities of life.	
8.4	Dives didn't do anything about it.	
8.5	He ended up going to Hell.	
9.1	But there is nothing in that parable that says that Dives went to hell because he was rich.	
9.2	Jesus never made a universal indictment against all wealth.	
9.3	It is true that one day a rich young ruler came before him talking about eternal life, and he advised him to sell all.	
9.4	But in that instance Jesus was prescribing individual surgery, and not setting forth a universal diagnosis.	
10.1	If you will go on and read that parable in all of its dimensions, and all of its symbolism, you will remember that a conversation took place between heaven and hell.	
10.2	And on the other end of that long distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
10.3	It wasn't a millionaire in hell talking with a poor man in heaven, it was a little millionaire in hell talking with a multimillionaire in heaven.	
10.4	Dives didn't go to hell because he was rich.	

10.5	His wealth was an opportunity to bridge the gulf that separated him from his brother Lazarus.	
11.1	Dives went to hell because he passed by Lazarus every day, but he never really saw him.	
11.2	Dives went to hell because he allowed Lazarus to become invisible.	
11.3	Dives went to hell because he allowed the means by which he lived to outdistance the ends for which he lived.	
11.4	Dives went to hell because he maximized the minimum, and minimized the maximum.	
11.5	Dives finally went to hell because he wanted to be a conscientious objector in the war against poverty.	VET
12.1	And I come by here to say that America too is going to hell, if we don't use her wealth.	
12.2	If America does not use her vast resources of wealth to end poverty, make it possible for all of God's children to have the basis, basic necessities of life, she too will go to hell.	
12.3	I will hear America through her historians years and years to come saying, "We built gigantic buildings to kiss the sky. We build gargantuan bridges to span the seas. Through our spaceships we were able to carve highways through the stratosphere. Through our airplanes we were able to dwarf distance and place time in chains. Through our submarines we were able to penetrate oceanic depths."	
13.1	But it seems that I can hear the God of the universe saying, "Even though you've done all of that, I was hungry and you fed me not. I was naked and ye clothed me not. The children of my sons and daughters were in need of economic security, and you didn't provide for them. So you cannot enter the kingdom of greatness."	
13.2	This may well be the indictment on America.	
13.3	That says in Memphis to the mayor, to the power structure, "If you do it unto the least of these my brethren, you do it unto me."	
13.4	This may well be the indictment on America that says in Memphis to the mayor, to PMAthe power structure, "If you do it unto the least of these my brethren, you do it unto me."...	
14.1	Now you're doing something else here.	VET
14.2	You are highlighting the economic issue.	VET
14.3	You are going beyond purely civil rights to questions of human rights.	VET
14.4	That is distinct	VET
14.5	We fought the civil rights battle over the years.	
14.6	We've done many electrifying things.	
14.7	Montgomery, Alabama in 1956, 50,000 black men and women decided that it was ultimately more moral to walk the streets in dignity than to ride segregated buses in humiliation.	VET
14.8	50,000 strong we substituted tired feet for tired souls, walked the streets of that city for three hundred and eighty one days, until the sagging walls of bus segregation were finally crushed by the battering rams of the forces of justice.	VET

14.9	In 1960, thousands in this city in practically every city across the South, students, even adults started sitting in segregated lunch counters.	VET
14.1	As they sat there, the[y] were not only sitting down, they were in reality standing up for the best in the American dream, carrying the whole nation back to those great walls of democracy which were dug deep by the founding fathers in the formulation of the Constitution and Declaration of independence.	VET
14.11	In 1961, we took a ride for freedom, and brought an end to segregation in the interstate travel.	VET
14.12	In 1963, we went to Birmingham, and said, "We don't have a right, we don't have access to public accommodations."	VET
14.13	Bull Connor came with his dogs, and he did use them.	
14.14	Bull Connor came with his fire hoses, and he did use them.	
14.15	What he didn't realize was that the black people of Birmingham at that time had a fire that no water could put out.	VET
14.16	We stayed there and worked until we literally subpoenaed the conscience of a large segment of the nation, to appear before the judgement seat of morality on the whole question of civil rights.	VET
14.17	Then in 1965 we went to Selma.	VET
14.18	He said "We don't have the right to vote."	
14.19	We stayed there.	VET
14.2	We walked the highways through Alabama until the nation was aroused.	VET
14.21	We finally got a Voting Rights Bill.	VET
14.22	Now all of these were great movements.	VET
14.23	They did a great deal.	VET
14.24	The end of legal segregation, and the guarantee of the right to vote.	VET
14.25	With Selma and the Voting Rights Bill, one era of our struggle came to a close.	VET
14.26	A new era came into being.	VET
15.1	Now our struggle is for genuine equality, which means economic equality.	VET, VVN
15.2	For we know now, that it isn't enough to integrate lunch counters.	VVN
15.3	What does it profit a man to be able to eat at an integrated lunch counter if he doesn't have enough money to buy a hamburger?	
15.4	What does it profit a man to be able to eat at the swankest integrated restaurant when he doesn't even earn enough money to take his wife out to dine?	
15.5	What does it profit one to have access to the hotels of our cities, and the hotels of our highways, when we don't earn enough money to take our family on a vacation?	
15.6	What does it profit one to be able to attend an integrated school, when he doesn't earn enough money to buy his children school clothes?	
16.1	So we assemble here tonight.	VET

16.2	You have assembled for more than thirty days now to say, "We are tired. We are tired of being at the bottom. We are tired of being trampled over by the iron feet of oppression. We are tired of our children having to attend overcrowded, inferior, quality-less schools. We are tired of having to live in dilapidated, substandard housing conditions where we don't have wall to wall carpet, but so often we end up with wall to wall rats and roaches. We are tired of smothering in an air-tight cage of poverty in the midst of an affluent society. We are tired of walking up the streets in search for jobs that do not exist. We are tired of working our hands off and laboring every day and not even making a wage adequate with daily basic necessities of life. We are tired of our men being emasculated, so that our wives and our daughters have to go out and work in the white ladies' kitchens. Cleaning up, unable to be with our children, to give them the time and the attention that they need. We are tired."	VET
17.1	So in Memphis we have begun.	VET
17.2	We are saying, "Now is the time."	VET
17.3	Get the word across to everybody in power in this time, in this town that now is the time to make real the promises of democracy, now is the time to make an adequate income a reality for all of God's children, now is the time to make the real promises of democracy.	VET
17.4	Now is the time to make an adequate income a reality for all of God's children, now is the time for city hall to take a position for that which is just and honest, now is the time for justice to roll down like water, and righteousness like a mighty stream.	VET
17.5	Now is the time.	VET
18.1	Now let me say a word for those of you who are on strike.	
18.2	You've been out now, for a number of days.	VET
18.3	But don't despair.	
18.4	Nothing worthwhile is gained without sacrifice.	VET
18.5	The thing for you to do is stay together.	VET
18.6	Say to everybody in this community that you're going to stick it out to the end until every demand is met.	VET
18.7	And that you're going to say, "We ain't going to let nobody turn us around."	VET
18.8	Let it be known everywhere that along with wages and all of the other securities that you are struggling for, you're also struggling for the right to organize and be recognized.	VET
19.1	We can all get more together than we can apart.	VET
19.2	We can get more organized together that we can apart.	VET
19.3	This is the way to gain power.	VET
19.4	Power is the ability to achieve purpose.	VET
19.5	Power is the ability to effect change.	VET
19.6	We need power.	
19.7	What is power?	
19.8	Walter Reuther said, once that power is the ability of a labor union like U.A.W. to make the most powerful corporation in the world, General Motors say yes when it wants to say no.	

19.9	I want you to stick it out so that you will be able to make Mayor Loeb and others say yes, even if they want to say no.	VET
20.1	Now the other thing is that nothing is gained without pressure.	
20.2	Don't let anybody tell you to go back on your job and paternalistically say, now, "You're my man, and I'm going to do the right thing for you if you'll just come back on the job."	
20.3	Don't go back on the job until the demands are met.	VET
20.4	Never forget that freedom is not something that must be demanded by the oppressor.	VET
20.5	It is something that must be demanded by the oppressed.	VET
21.1	Freedom is not some lavish dish that the power structure, and the white forces imparted with imparted with making positions will voluntarily hand down on a silver platter while the Negro merely furnishes the appetite.	
22.1	If we are going to get equality, if we are going to get adequate wages, we are going to have to struggle for it.	VET
22.2	Now, you know what, you may have to escalate the struggle a bit.	
22.3	If they keep refusing, and they will not recognize the union, and will not decree further check-off for the collection of dues, I'm telling you what you ought to do, and you're together here enough to do it.	
22.4	In a few days you ought to get together and just have a general work stoppage in the city of Memphis.	VET
23.1	If you let that day come, not a Negro in this city will go to any job downtown.	VET
23.2	And no Negro in domestic service will go to anybody's house, anybody's kitchen.	
23.3	And black students will not go to anybody's school, and black teachers.	
23.4	And they will hear you then.	
23.5	The city of Memphis will not be able to function that day.	
23.6	All I'm saying is you've got to put the pressure on.	VET
24.1	This is why we have decided that we're going to Washington.	VET
24.2	We are going to the seat of government, starting out in April.	
24.3	We are going around the question of jobs or income.	
24.4	We aren't going to Washington to beg, we are going to Washington to demand what is ours.	VET
24.5	I read in newspapers and other places, questions: "Why are you going to Washington?"	
24.6	My only answer is that anybody who lives in America with open eyes and open mind knows that there is something wrong in this nation.	
24.7	I'm going to Washington to pick up my check.	
25.1	You know, many years ago, America signed a huge promissory note which said, "We hold these truths to be self-evident, that all men are created equal. They are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness."	

25.2	It didn't say "some men," it said "all men."	
25.3	It didn't say "all white men," it said "all men," which includes black men.	
26.1	It said another thing which ultimately distinguishes our form of government from other totalitarian regimes.	
26.2	It said that every person has certain basic rights that are neither derived from or conferred by the state.	
26.3	In order to discover where they came from, it is necessary to move back behind the dim mist of eternity.	
26.4	They are God-given.	
27.1	America hasn't lived up to this.	
27.2	She gave the black man a bad check that's been bouncing all around.	
27.3	We are going to demand our check, to say to this nation, "We know that that check shouldn't have bounced because you have the resources in the federal treasury."	VET
27.4	We are going to also say, "You are even unjustly spending five hundred thousand dollars to kill a single Vietcong soldier, while you spend only fifty-three dollars a year per person for everybody categorized as poverty-stricken."	
27.5	Instead of spending thirty-five billion dollars every year to fight an unjust, ill-considered war in Vietnam and twenty billion dollars to put a man on the moon, we need to put God's children on their own two feet.	
28.1	I ask you to make this the beginning of the Washington movement, to go in by the thousands.	VET
28.2	And help us stand up nonviolently yet militantly, we are going to plague Congress.	VET
28.3	Documents have been written, they say what ought to be done.	
28.4	But nothing has been done.	
28.5	Nothing is ever done until you put the pressure on.	
29.1	We are going to start moving out.	VVN
29.2	We're going to move on the highways of Mississippi.	VVN
29.3	Some are going to ride mules to Washington.	VVN
29.4	We're going to have mule trains moving on up.	VVN
29.5	Then we're going to pick up forces in Alabama.	VVN
29.6	Then those forces will join with Georgia.	VVN
29.7	Everything picks up as it goes, moves on, pick up South Carolina, pick up North Carolina, pick up Virginia.	VVN
29.8	Then another group will be coming out of Milwaukee, Chicago, coming in from that direction.	VVN
29.9	Coming out of Pittsburgh, picking up forces from that direction.	VVN
29.1	Then others coming on down from Boston, New York, and Philadelphia, Baltimore, moving on into Washington.	VVN
29.11	One day I want to see it so great and powerful, some of the Congressmen will stand at the windows of Congress.	VVN
29.12	They will turn around and say, "Who are those people? Where are they coming from?"	VVN

29.13	And I want somebody to turn to the Congress, Congressmen and say, "These are they who are coming up out of Mississippi, and Alabama. These are they who are tired of years of oppression and denial. These are they coming out of the ghettos of Chicago and Detroit. These are they coming up out of great trials and tribulation."	VVN
29.14	It seems that I can hear another voice saying, "How many do you see?"	
29.15	And it seems I can hear another voice saying, "I've been trying to count them all the day. I thought I had them counted at the (?) number, but they are still coming."	
29.16	And it seems to me there is a number that no man can number.	
29.17	Now if we get together and do that, we're going to straighten this country out.	VET
29.18	We can do it.	VET
29.19	We're going up in the beginning with poor people, about three or four thousand.	VVN
29.2	And then we ask if we aren't going up to Washington for one day this time.	VVN
29.21	We are going to stay in Washington.	VVN
29.22	We are going to get flat bed trucks, and we're going to take some shacks up to Washington on those trucks.	VVN
29.23	And we're going to prevent, present them as gives to various departments of the government.	VVN
29.24	Then we're going to take a shack by the Smithsonian Institute, so that it can stand there as a symbol of American life.	VVN
29.25	Then we're going to build a shanty town in Washington.	VVN
29.26	We're going to call it our "City of Hope."	VVN
29.27	And right there, we are going to develop this powerful movement.	VVN
29.28	Week after week we're going to stay there.	VVN
29.29	Sunday after Sunday we are going to march around the walls of Capitol Hill.	VVN
29.3	And we're going to keep on marching even seven times, until the wall of injustice some tumbling down.	VVN
29.31	This is what we have ahead.	VVN
30.1	We have great challenges ahead, and great possibilities.	VVN
30.2	And let us not lose hope.	
30.3	When you lose hope you die.	
30.4	We've got to keep going.	VET
30.5	I know how difficult it is.	
30.6	We've got to have that kind of 'in spite of' quality, to say that we are going on anyhow.	VET
30.7	We will keep the kind of hope alive that will make us know that if we will unite, if we will organize, we will be able to dramatize these issues to the point that something will be done.	VET
31.1	I know that some of you are probably tired, tired of the injustices.	
31.2	We get tired of having to fight for our rights on a day to day basis.	

31.3	It reminds us of some words that Jeremiah uttered, "is there no balm in Gilead, is there no physician there?"	
31.4	Jeremiah looked and saw the injustices of life, and he raised that question.	
31.5	Centuries later our slave foreparents came along.	
31.6	They had a hard time.	
31.7	They didn't have anything to look forward to.	
31.8	Day after day it was long rows of cotton, sizzling heat, and the rawhide whip of the overseer.	
31.9	Women knew that so often they were forced to yield to the biological urgings of the mean boss.	
31.1	As soon as their children were born, they were snatched from their hands like a hungry dog snatches a bone from a human hand.	
31.11	So many things happened to them that could have caused them to lose hope.	
32.1	I thank God tonight that our foreparents didn't lose hope.	VHY
32.2	They did an amazing thing.	VHY
32.3	They looked back across the centuries.	
32.4	They took Jeremiah's question mark, and straightened it into an exclamation point.	
32.5	They could say, "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin sick soul."	
33.1	Then they came to another stanza that means so much to me, "Sometimes I feel discouraged."	
33.2	I'm not going to be untrue to you tonight, sometimes I feel discouraged.	VHY
33.3	Having to live under the threat of death every day.	
33.4	Sometimes I feel discouraged.	VHY
33.5	Having to take so much abuse and criticism, sometimes from my own people.	
33.6	Sometimes I feel discouraged.	VHY
33.7	Having to go to bed so often frustrated with the chilly winds of adversity about to stagger me, sometimes I feel discouraged, and feel my work's in vain.	
34.1	But then the Holy Spirit revives my soul again, in Gilead, we make the wounded whole.	VET
34.2	If we will believe that, we will build a new Memphis, and bring about the day when every valley shall be exalted, every mountain and hill will be made low.	VET
34.3	The rough places will be made plain, and the crooked places straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.	
34.4	We will be able to build right here a city which has foundations.	VET
35.1	If we will believe this, we will do this; we will win this struggle and many other struggles.	VET
35.2	I close by saying, "Walk together, children."	VET
19680331_Remaining Awake Through a Great Revolution		
Para/Sent	Transcription	Code

1.1	I need not pause to say how very delighted I am to be here this morning, to have the opportunity of standing in this very great and significant pulpit.	
1.2	And I do want to express my deep personal appreciation to Dean Sayre and all of the cathedral clergy for extending the invitation.	VHY
2.1	It is always a rich and rewarding experience to take a brief break from our day-to-day demands and the struggle for freedom and human dignity and discuss the issues involved in that struggle with concerned friends of goodwill all over our nation.	VAL
2.2	And certainly it is always a deep and meaningful experience to be in a worship service.	
2.3	And so for many reasons, I'm happy to be here today.	
3.1	I would like to use as a subject from which to preach this morning: "Remaining Awake Through a Great Revolution."	
3.2	The text for the morning is found in the book of Revelation.	
3.3	There are two passages there that I would like to quote, in the sixteenth chapter of that book: "Behold I make all things new; former things are passed away."	
4.1	I am sure that most of you have read that arresting little story from the pen of Washington Irving entitled "Rip Van Winkle."	
4.2	The one thing that we usually remember about the story is that Rip Van Winkle slept twenty years.	
4.3	But there is another point in that little story that is almost completely overlooked.	
4.4	It was the sign in the end, from which Rip went up in the mountain for his long sleep.	
5.1	When Rip Van Winkle went up into the mountain, the sign had a picture of King George the Third of England.	
5.2	When he came down twenty years later the sign had a picture of George Washington, the first president of the United States.	
5.3	When Rip Van Winkle looked up at the picture of George Washington—and looking at the picture he was amazed—he was completely lost.	
5.4	He knew not who he was.	
6.1	And this reveals to us that the most striking thing about the story of Rip Van Winkle is not merely that Rip slept twenty years, but that he slept through a revolution.	
6.2	While he was peacefully snoring up in the mountain a revolution was taking place that at points would change the course of history—and Rip knew nothing about it.	
6.3	He was asleep.	
6.4	Yes, he slept through a revolution.	
6.5	And one of the great liabilities of life is that all too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the new situation demands.	VVN
6.6	They end up sleeping through a revolution.	
7.1	There can be no gainsaying of the fact that a great revolution is taking place in the world today.	

7.2	In a sense it is a triple revolution: that is, a technological revolution, with the impact of automation and cybernation; then there is a revolution in weaponry, with the emergence of atomic and nuclear weapons of warfare; then there is a human rights revolution, with the freedom explosion that is taking place all over the world.	VVN
7.3	Yes, we do live in a period where changes are taking place.	
7.4	And there is still the voice crying through the vista of time saying, "Behold, I make all things new; former things are passed away."	
8.1	Now whenever anything new comes into history it brings with it new challenges and new opportunities.	
8.2	And I would like to deal with the challenges that we face today as a result of this triple revolution that is taking place in the world today.	
9.1	First, we are challenged to develop a world perspective.	
9.2	No individual can live alone, no nation can live alone, and anyone who feels that he can live alone is sleeping through a revolution.	
9.3	The world in which we live is geographically one.	
9.4	The challenge that we face today is to make it one in terms of brotherhood.	VVN
10.1	Now it is true that the geographical oneness of this age has come into being to a large extent through modern man's scientific ingenuity.	
10.2	Modern man through his scientific genius has been able to dwarf distance and place time in chains.	
10.3	And our jet planes have compressed into minutes distances that once took weeks and even months.	
10.4	All of this tells us that our world is a neighborhood.	VVN
11.1	Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood.	
11.2	But somehow, and in some way, we have got to do this.	
11.3	We must all learn to live together as brothers or we will all perish together as fools.	VVN
11.4	We are tied together in the single garment of destiny, caught in an inescapable network of mutuality.	
11.5	And whatever affects one directly affects all indirectly.	VVN
11.6	For some strange reason I can never be what I ought to be until you are what you ought to be.	
11.7	And you can never be what you ought to be until I am what I ought to be.	
11.8	This is the way God's universe is made; this is the way it is structured.	
12.1	John Donne caught it years ago and placed it in graphic terms: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main."	
12.2	And he goes on toward the end to say, "Any man's death diminishes me because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee."	
12.3	We must see this, believe this, and live by it if we are to remain awake through a great revolution.	

13.1	Secondly, we are challenged to eradicate the last vestiges of racial injustice from our nation.	VVN, VSE, VAL, VAM
13.2	I must say this morning that racial injustice is still the black man's burden and the white man's shame.	
14.1	It is an unhappy truth that racism is a way of life for the vast majority of white Americans, spoken and unspoken, acknowledged and denied, subtle and sometimes not so subtle—the disease of racism permeates and poisons a whole body politic.	
14.2	And I can see nothing more urgent than for America to work passionately and unrelentingly—to get rid of the disease of racism.	
15.1	Something positive must be done.	VVN, VSE, VAL, VAM
15.2	Everyone must share in the guilt as individuals and as institutions.	VVN, VSE, VAM
15.3	The government must certainly share the guilt; individuals must share the guilt; even the church must share the guilt.	VVN, VSE, VAM
16.1	We must face the sad fact that at eleven o'clock on Sunday morning when we stand to sing "In Christ there is no East or West," we stand in the most segregated hour of America.	
17.1	The hour has come for everybody, for all institutions of the public sector and the private sector to work to get rid of racism.	VVN, VSE, VAL, VAM
17.2	And now if we are to do it we must honestly admit certain things and get rid of certain myths that have constantly been disseminated all over our nation.	VVN, VSE, VAL, VAM
18.1	One is the myth of time.	VVN
18.2	It is the notion that only time can solve the problem of racial injustice.	VVN
18.3	And there are those who often sincerely say to the Negro and his allies in the white community, "Why don't you slow up? Stop pushing things so fast. Only time can solve the problem. And if you will just be nice and patient and continue to pray, in a hundred or two hundred years the problem will work itself out."	
19.1	There is an answer to that myth.	
19.2	It is that time is neutral.	
19.3	It can be used wither constructively or destructively.	
19.4	And I am sorry to say this morning that I am absolutely convinced that the forces of ill will in our nation, the extreme rightists of our nation—the people on the wrong side—have used time much more effectively than the forces of goodwill.	
19.5	And it may well be that we will have to repent in this generation.	
19.6	Not merely for the vitriolic words and the violent actions of the bad people, but for the appalling silence and indifference of the good people who sit around and say, "Wait on time."	
20.1	Somewhere we must come to see that human progress never rolls in on the wheels of inevitability.	
20.2	It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God.	VVN, VSE

20.3	And without this hard work, time itself becomes an ally of the primitive forces of social stagnation.
20.4	So we must help time and realize that the time is always ripe to do right.
21.1	Now there is another myth that still gets around: it is a kind of over reliance on the bootstrap philosophy.
21.2	There are those who still feel that if the Negro is to rise out of poverty, if the Negro is to rise out of the slum conditions, if he is to rise out of discrimination and segregation, he must do it all by himself.
21.3	And so they say the Negro must lift himself by his own bootstraps.
22.1	They never stop to realize that no other ethnic group has been a slave on American soil.
22.2	The people who say this never stop to realize that the nation made the black man's color a stigma.
22.3	But beyond this they never stop to realize the debt that they owe a people who were kept in slavery two hundred and forty-four years.
23.1	In 1863 the Negro was told that he was free as a result of the Emancipation Proclamation being signed by Abraham Lincoln.
23.2	But he was not given any land to make that freedom meaningful.
23.3	It was something like keeping a person in prison for a number of years and suddenly discovering that that person is not guilty of the crime for which he was convicted.
23.4	And you just go up to him and say, "Now you are free," but you don't give him any bus fare to get to town.
23.5	You don't give him any money to get some clothes to put on his back or to get on his feet again in life.
24.1	Every court of jurisprudence would rise up against this, and yet this is the very thing that our nation did to the black man.
24.2	It simply said, "You're free," and it left him there penniless, illiterate, not knowing what to do.
24.3	And the irony of it all is that at the same time the nation failed to do anything for the black man, though an act of Congress was giving away millions of acres of land in the West and the Midwest.
24.4	Which meant that it was willing to undergird its white peasants from Europe with an economic floor.
25.1	But not only did it give the land, it built land-grant colleges to teach them how to farm.
25.2	Not only that, it provided county agents to further their expertise in farming; not only that, as the years unfolded it provided low interest rates so that they could mechanize their farms.
25.3	And to this day thousands of these very persons are receiving millions of dollars in federal subsidies every years not to farm.
25.4	And these are so often the very people who tell Negroes that they must lift themselves by their own bootstraps.

25.5	It's all right to tell a man to lift himself by his own bootstraps, but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.	
26.1	We must come to see that the roots of racism are very deep in our country, and there must be something positive and massive in order to get rid of all the effects of racism and the tragedies of racial injustice.	VET
27.1	There is another thing closely related to racism that I would like to mention as another challenge.	
27.2	We are challenged to rid our nation and the world of poverty.	VAL
27.3	Like a monstrous octopus, poverty spreads its nagging, prehensile tentacles into hamlets and villages all over our world.	
27.4	Two-thirds of the people of the world go to bed hungry tonight.	VAL
27.5	They are ill-housed; they are ill-nourished; they are shabbily clad.	
27.6	I've seen it in Latin America; I've seen it in Africa; I've seen this poverty in Asia.	
28.1	I remember some years ago Mrs. King and I journeyed to that great country known as India.	
28.2	And I never will forget the experience.	
28.3	It was a marvelous experience to meet and talk with the great leaders of India, to meet and talk with and to speak to thousands and thousands of people all over that vast country.	
28.4	These experiences will remain dear to me as long as the cords of memory shall lengthen.	
29.1	But I say to you this morning, my friends, there were those depressing moments.	
29.2	How can one avoid being depressed when he sees with his own eyes evidences of millions of people going to bed hungry at night?	VAL
29.3	How can one avoid being depressed when he sees with his own eyes God's children sleeping on the sidewalks at night?	
29.4	In Bombay more than a million people sleep on the sidewalks every night.	VAL
29.5	In Calcutta more than six hundred thousand sleep on the sidewalks every night.	VAL
29.6	They have no beds to sleep in; they have no houses to go in.	
29.7	How can one avoid being depressed when he discovers that out of India's population of more than five hundred million people, some four hundred and eighty million make an annual income of less than ninety dollars a year.	VAL
29.8	And most of them have never seen a doctor or a dentist.	
30.1	As I noticed these things, something within me cried out, "Can we in America stand idly by and not be concerned?"	VSE
30.2	And an answer came: "Oh no!"	
30.3	Because the destiny of the United States is tied up with the destiny of India and every other nation.	
30.4	And I started thinking of the fact that we spend in America millions of dollars a day to store surplus food, and I said to myself, "I know where we can store that food free of	VAL

	charge—in the wrinkled stomachs of millions of God's children all over the world who go to bed hungry at night."	
30.5	And maybe we spend far too much of our national budget establishing military bases around the world rather than bases of genuine concern and understanding.	
31.1	Not only do we see poverty abroad, I would remind you that in our own nation there are about forty million people who are poverty-stricken.	VAL
31.2	I have seen them here and there.	
31.3	I have seen them in the ghettos of the North; I have seen them in the rural areas of the South; I have seen them in Appalachia.	VAL
31.4	I have just been in the process of touring many areas of our country and I must confess that in some situations I have literally found myself crying.	VAL, VHY
32.1	I was in Marks, Mississippi, the other day, which is in Whitman County, the poorest county in the United States.	
32.2	I tell you, I saw hundreds of little black boys and black girls walking the streets with no shoes to wear.	VAL
32.3	I saw their mothers and fathers trying to carry on a little Head Start program, but they had no money.	
32.4	The federal government hadn't funded them, but they were trying to carry on.	
32.5	They raised a little money here and there; trying to get a little food to feed the children; trying to teach them a little something.	
33.1	And I saw mothers and fathers who said to me not only were they unemployed, they didn't get any kind of income—no old-age pension, no welfare check, no anything.	
33.2	I said, "How do you live?"	VAL
33.3	And they say, "Well, we go around, go around to the neighbors and ask them for a little something. When the berry season comes, we pick berries. When the rabbit season comes, we hunt and catch a few rabbits. And that's about it."	VAL
34.1	And I was in Newark and Harlem just this week.	
34.2	And I walked into the homes of welfare mothers.	VSE
34.3	I saw them in conditions—no, not with wall-to-wall carpet, but wall-to-wall rats and roaches.	
34.4	I stood in an apartment and this welfare mother said to me, "The landlord will not repair this place. I've been here two years and he hasn't made a single repair."	
34.5	She pointed out the walls with all the ceiling falling through.	
34.6	She showed me the holes where the rats came in.	
34.7	She said night after night we have to stay awake to keep the rats and roaches from getting to the children.	
34.8	I said, "How much do you pay for this apartment?"	VAL
34.9	She said, "a hundred and twenty-five dollars."	
34.1	I looked, and I thought, and said to myself, "It isn't worth sixty dollars."	

34.11	Poor people are forced to pay more for less.	
34.12	Living in conditions day in and day out where the whole area is constantly drained without being replenished.	
34.13	It becomes a kind of domestic colony.	
34.14	And the tragedy is, so often these forty million people are invisible because America is so affluent, so rich.	
34.15	Because our expressways carry us from the ghetto, we don't see the poor.	
35.1	Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor.	
35.2	His name was Dives.	
35.3	He was a rich man.	
35.4	And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was sick.	
35.5	Sores were all over his body, and he was so weak that he could hardly move.	
35.6	But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table.	
35.7	And Dives did nothing about it.	
35.8	And the parable ends saying, "Dives went to hell, and there were a fixed gulf now between Lazarus and Dives."	
36.1	There is nothing in that parable that said Dives went to hell because he was rich.	
36.2	Jesus never made a universal indictment against all wealth.	
36.3	It is true that one day a rich young ruler came to him, and he advised him to sell all, but in that instance Jesus was prescribing individual surgery and not setting forth a universal diagnosis.	
36.4	And if you will look at that parable with all of its symbolism, you will remember that a conversation took place between heaven and hell, and on the other end of that long-distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
37.1	Now Abraham was a very rich man.	
37.2	If you go back to the Old Testament, you see that he was the richest man of his day, so it was not a rich man in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multimillionaire in heaven.	
37.3	Dives didn't go to hell because he was rich; Dives didn't realize that his wealth was his opportunity.	
37.4	It was his opportunity to bridge the gulf that separated him from his brother Lazarus.	
37.5	Dives went to hell because he was passed by Lazarus every day and he never really saw him.	VET
37.6	He went to hell because he allowed his brother to become invisible.	VET
37.7	Dives went to hell because he maximized the minimum and minimized the maximum.	
37.8	Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty.	
38.1	And this can happen to America, the richest nation in the world—and nothing's wrong with that—this is America's	

	opportunity to help bridge the gulf between the haves and the have-nots.	
38.2	The question is whether America will do it.	
38.3	There is nothing new about poverty.	
38.4	What is new is that we now have the techniques and the resources to get rid of poverty.	
38.5	The real question is whether we have the will.	
39.1	In a few weeks some of us are coming to Washington to see if the will is still alive or if it is alive in this nation.	VAL, VAM, VSE
39.2	We are coming to Washington in a Poor People's Campaign.	VAL, VAM, VSE
39.3	Yes, we are going to bring the tired, the poor, the huddled masses.	VAL, VAM, VSE
39.4	We are going to bring those who have known long years of hurt and neglect.	VAL, VAM, VSE
39.5	We are going to bring those who have come to feel that life is a long and desolate corridor with no exit signs.	VAL, VAM, VSE
39.6	We are going to bring children and adults and old people, people who have never seen a doctor or a dentist in their lives.	VAL, VAM, VSE
40.1	We are not coming to engage in any histrionic gesture.	
40.2	We are not coming to tear up Washington.	
40.3	We are coming to demand that the government address itself to the problem of poverty.	VAL, VAM, VSE
40.4	We read one day, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."	
40.5	But if a man doesn't have a job or an income, he has neither life nor liberty nor the possibility for the pursuit of happiness.	
40.6	He merely exists.	
41.1	We are coming to ask America to be true to the huge promissory note that it signed years ago.	
41.2	And we are coming to engage in dramatic nonviolent action, to call attention to the gulf between promise and fulfillment; to make the invisible visible.	
42.1	Why do we do it this way?	VAM
42.2	We do it this way because it is our experience that the nation doesn't move around questions of genuine equality for the poor and for black people until it is confronted massively, dramatically in terms of direct action.	VET
43.1	Great documents are here to tell us something should be done.	
43.2	We met here some years ago in the White House conference on civil rights.	VET
43.3	And we came out with the same recommendations that we will be demanding in our campaign here, but nothing has been done.	
43.4	The President's commission on technology, automation and economic progress recommended these things some time ago.	

43.5	Nothing has been done.	
43.6	Even the urban coalition of mayors of most of the cities of our country and the leading businessmen have said these things should be done.	
43.7	Nothing has been done.	
43.8	The Kerner Commission came out with its report just a few days ago and then made specific recommendations.	
43.9	Nothing has been done.	
44.1	And I submit that nothing will be done until people of goodwill put their bodies and their souls in motion.	
44.2	And it will be the kind of soul force brought into being as a result of this confrontation that I believe will make the difference.	
45.1	Yes, it will be a Poor People's Campaign.	
45.2	This is the question facing America.	
45.3	Ultimately a great nation is a compassionate nation.	
45.4	America has not met its obligations and its responsibilities to the poor.	
46.1	One day we will have to stand before the God of history and we will talk in terms of things we've done.	
46.2	Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies.	
46.3	Yes, we made our submarines to penetrate oceanic depths.	
46.4	We brought into being many other things with our scientific and technological power.	
47.1	It seems that I can hear the God of history saying, "That was not enough! But I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the kingdom of greatness. If ye do it unto the least of these, my brethren, ye do it unto me."	
47.2	That's the question facing America today.	
48.1	I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed.	VAL, VAM, VVN
48.2	Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution.	
48.3	President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind."	VET
48.4	The world must hear this.	
48.5	I pray God that America will hear this before it is too late, because today we're fighting a war.	
49.1	I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world.	VAL, VAM
49.2	Our involvement in the war in Vietnam has torn up the Geneva Accord.	
49.3	It has strengthened the military-industrial complex; it has strengthened the forces of reaction in our nation.	
49.4	It has put us against the self-determination of a vast majority of the Vietnamese people, and put us in the position of protecting a corrupt regime that is stacked against the poor.	

50.1	It has played havoc with our domestic destinies.	
50.2	This day we are spending five hundred thousand dollars to kill every Vietcong soldier.	
50.3	Every time we kill one we spend about five hundred thousand dollars while we spend only fifty-three dollars a year for every person characterized as poverty-stricken in the so-called poverty program, which is not even a good skirmish against poverty.	VET
51.1	Not only that, it has put us in a position of appearing to the world as an arrogant nation.	VHY
51.2	And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order.	VVN, VET
51.3	And we force young black men and young white men to fight and kill in brutal solidarity.	
51.4	Yet when they come back home that can't hardly live on the same block together.	
52.1	The judgment of God is upon us today.	
52.2	And we could go right down the line and see that something must be done—and something must be done quickly.	
52.3	We have alienated ourselves from other nations so we end up morally and politically isolated in the world.	
52.4	There is not a single major ally of the United States of America that would dare send a troop to Vietnam, and so the only friends that we have now are a few client-nations like Taiwan, Thailand, South Korea, and a few others.	
53.1	This is where we are.	VHY
53.2	"Mankind must put an end to war or war will put an end to mankind," and the best way to start is to put an end to war in Vietnam, because if it continues, we will inevitably come to the point of confronting China which could lead the whole world to nuclear annihilation.	VVN
54.1	It is no longer a choice, my friends, between violence and nonviolence.	
54.2	It is either nonviolence or nonexistence.	VVN
54.3	And the alternative to disarmament, the alternative to a greater suspension of nuclear tests, the alternative to strengthening the United Nations and thereby disarming the whole world, may well be a civilization plunged into the abyss of annihilation, and our earthly habitat would be transformed into an inferno that even the mind of Dante could not imagine.	
55.1	This is why I felt the need of raising my voice against that war and working wherever I can to arouse the conscience of our nation on it.	VAL, VAM
55.2	I remember so well when I first took a stand against the war in Vietnam.	
55.3	The critics took me on and they had their say in the most negative and sometimes most vicious way.	
56.1	One day a newsman came to me and said, "Dr. King, don't you think you're going to have to stop, now, opposing the war and move more in line with the administration's policy? As I understand it, it has hurt the budget of your organization, and people who once respected you have lost	

	respect for you. Don't you feel that you've really got to change your position?"	
56.2	I looked at him and I had to say, "Sir, I'm sorry you don't know me. I'm not a consensus leader. I do not determine what is right and wrong by looking at the budget of the Southern Christian Leadership Conference. I've not taken a sort of Gallup Poll of the majority opinion."	
56.3	Ultimately a genuine leader is not a searcher for consensus, but a molder of consensus.	VSE, VAM
57.1	On some positions, cowardice asks the question, is it expedient?	
57.2	And then expedience comes along and asks the question, is it politic?	
57.3	Vanity asks the question, is it popular?	
57.4	Conscience asks the question, is it right?	
58.1	There comes a time when one must take the position that is neither safe nor politic nor popular, but he must do it because conscience tells him it is right.	VSE, VAM
58.2	I believe today that there is a need for all people of goodwill to come with a massive act of conscience and say in the words of the old Negro spiritual, "We ain't goin' study war no more."	VET
58.3	This is the challenge facing modern man.	VET
59.1	Let me close by saying that we have difficult days ahead in the struggle for justice and peace, but I will not yield to a politic of despair.	VSE, VAM
59.2	I'm going to maintain hope as we come to Washington in this campaign.	VVN
59.3	The cards are stacked against us.	
59.4	This time we will really confront a Goliath.	
59.5	God grant that we will be that David of truth set out against the Goliath of injustice, the Goliath of neglect, the Goliath of refusing to deal with the problems, and go on with the determination to make America the truly great America that it is called to be.	
60.1	I say to you that our goal is freedom, and I believe we are going to get there because however much she strays away from it, the goal of America is freedom.	VET
60.2	Abused and scorned though we may be as a people, our destiny is tied up in the destiny of America.	VET
61.1	Before the Pilgrim fathers landed at Plymouth, we were here.	VET
61.2	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here.	VET
61.3	Before the beautiful words of the "Star Spangled Banner" were written, we were here.	VET
62.1	For more than two centuries our forebearers labored here without wages.	VET
62.2	They made cotton king, and they built the homes of their masters in the midst of the most humiliating and oppressive conditions.	VET

62.3	And yet out of a bottomless vitality they continued to grow and develop.	VET
62.4	If the inexpressible cruelties of slavery couldn't stop us, the opposition that we now face will surely fail.	VET
63.1	We're going to win our freedom because both the sacred heritage of our nation and the eternal will of the almighty God are embodied in our echoing demands.	VET
63.2	And so, however dark it is, however deep the angry feelings are, and however violent explosions are, I can still sing "We Shall Overcome." We shall overcome because the arc of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right—"No lie can live forever." We shall overcome because William Cullen Bryant is right—"Truth, crushed to earth, will rise again." We shall overcome because James Russell Lowell is right—as we were singing earlier today, Truth forever on the scaffold, Wrong forever on the throne. Yet that scaffold sways the future. And behind the dim unknown stands God, Within the shadow keeping watch above his own.	VET
63.3	With this faith we will be able to hew out of the mountain of despair the stone of hope.	VET
63.4	With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.	VET
64.1	Thank God for John, who centuries ago out on a lonely, obscure island called Patmos caught vision of a new Jerusalem descending out of heaven from God, who heard a voice saying, "Behold, I make all things new; former things are passed away."	
65.1	God grant that we will be participants in this newness and this magnificent development.	VET
65.2	If we will but do it, we will bring about a new day of justice and brotherhood and peace.	VET
65.3	And that day the morning stars will sing together and the sons of God will shout for joy.	VET
63.4	God bless you.	

19680403_I've Been to the Mountaintop

Para/Sent	Transcription	Code
1.1	Thank you very kindly, my friends.	
1.2	As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. [<i>Laughter</i>]	VHY
1.3	It's always good to have your closest friend and associate to say something good about you, and Ralph Abernathy is the best friend that I have in the world.	
2.1	I'm delighted to see each of you here tonight in spite of a storm warning.	
2.2	You reveal that you are determined [<i>Audience:</i>] (<i>Right</i>) to go on anyhow. (<i>Yeah, All right</i>)	

2.3	Something is happening in Memphis, something is happening in our world.
2.4	And you know, if I were standing at the beginning of time with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?"
2.5	I would take my mental flight by Egypt (<i>Yeah</i>), and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather, across the Red Sea, through the wilderness, on toward the Promised Land.
2.6	And in spite of its magnificence, I wouldn't stop there. (<i>All right</i>)
3.1	I would move on by Greece, and take my mind to Mount Olympus.
3.2	And I would see Plato, Aristotle, Socrates, Euripides, and Aristophanes assembled around the Parthenon [<i>Applause</i>], and I would watch them around the Parthenon as they discussed the great and eternal issues of reality.
3.3	But I wouldn't stop there. (<i>Oh yeah</i>)
4.1	I would go on even to the great heyday of the Roman Empire (<i>Yes</i>), and I would see developments around there, through various emperors and leaders.
4.2	But I wouldn't stop there. (<i>Keep on</i>)
5.1	I would even come up to the day of the Renaissance and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man.
5.2	But I wouldn't stop there. (<i>Yeah</i>)
6.1	I would even go by the way that the man for whom I'm named had his habitat, and I would watch Martin Luther as he tacks his ninety-five theses on the door at the church of Wittenberg.
6.2	But I wouldn't stop there. (<i>All right</i>)
6.3	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]
7.1	I would come on up even to 1863 and watch a vacillating president by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation.
7.2	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]
8.1	I would even come up to the early thirties and see a man grappling with the problems of the bankruptcy of his nation, and come with an eloquent cry that "we have nothing to fear but fear itself."
8.2	But I wouldn't stop there. (<i>All right</i>)
9.1	Strangely enough, I would turn to the Almighty and say, "If you allow me to live just a few years in the second half of the twentieth century, I will be happy." [<i>Applause</i>]
10.1	Now that's a strange statement to make because the world is all messed up.
10.2	The nation is sick, trouble is in the land, confusion all around.
10.3	That's a strange statement.
10.4	But I know, somehow, that only when it is dark enough can you see the stars. (<i>All right, Yes</i>)

10.5	And I see God working in this period of the twentieth century in a way that men in some strange way are responding.	
10.6	Something is happening in our world. (<i>Yeah</i>)	
10.7	The masses of people are rising up.	
10.8	And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee, the cry is always the same: "We want to be free." [<i>Applause</i>]	VET
11.1	And another reason I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it.	VVN
11.2	Survival demands that we grapple with them. (<i>Yes</i>)	
11.3	Men for years now have been talking about war and peace.	
11.4	But now no longer can they just talk about it.	
11.5	It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence.	VVN, VET
11.6	That is where we are today. [<i>Applause</i>]	VVN
12.1	And also, in the human rights revolution, if something isn't done and done in a hurry to bring the colored peoples of the world out of their long years of poverty; their long years of hurt and neglect, the whole world is doomed. (<i>All right</i>) [<i>Applause</i>]	VVN
12.2	Now I'm just happy that God has allowed me to live in this period, to see what is unfolding.	VHY
12.3	And I'm happy that he's allowed me to be in Memphis. (<i>Oh yeah</i>)	VAM
13.1	I can remember [<i>Applause</i>], I can remember when Negroes were just going around, as Ralph has said so often, scratching where they didn't itch and laughing when they were not tickled. [<i>Laughter, applause</i>]	
13.2	But that day is all over. (<i>Yeah</i>) [<i>Applause</i>]	
13.3	We mean business now and we are determined to gain our rightful place in God's world. (<i>Yeah</i>) [<i>Applause</i>]	VET
13.4	And that's all this whole thing is about.	
13.5	We aren't engaged in any negative protest and in any negative arguments with anybody.	VET
13.6	We are saying that we are determined to be men.	VET
13.7	We are determined to be people. (<i>Yeah</i>)	VET
13.8	We are saying [<i>Applause</i>], we are saying that we are God's children. (<i>Yeah</i>) [<i>Applause</i>]	VET
13.9	And if we are God's children, we don't have to live like we are forced to live.	VET
14.1	Now what does all this mean in this great period of history?	
14.2	It means that we've got to stay together. (<i>Yeah</i>)	VET
14.3	We've got to stay together and maintain unity.	VET
14.4	You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula of doing it.	
14.5	What was that?	

14.6	He kept the slaves fighting among themselves. [<i>Applause</i>]	VET
14.7	But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery.	
14.8	When the slaves get together, that's the beginning of getting out of slavery. [<i>Applause</i>]	VET
14.9	Now let us maintain unity.	VET
15.1	Secondly, let us keep the issues where they are. (<i>Right</i>)	
15.2	The issue is injustice.	VVN
15.3	The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. [<i>Applause</i>]	
15.4	Now we've got to keep attention on that. (<i>That's right</i>)	VET
15.5	That's always the problem with a little violence.	
15.6	You know what happened the other day, and the press dealt only with the window breaking. (<i>That's right</i>)	
15.7	I read the articles.	
15.8	They very seldom got around to mentioning the fact that 1,300 sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor.	
15.9	They didn't get around to that. (<i>Yeah</i>) [<i>Applause</i>]	
16.1	Now we're going to march again, and we've got to march again (<i>Yeah</i>), in order to put the issue where it is supposed to be (<i>Yeah</i>) [<i>Applause</i>] and force everybody to see that there are thirteen hundred of God's children here suffering (<i>That's right</i>), sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out.	VET
16.2	That's the issue. (<i>That's right</i>)	
16.3	And we've got to say to the nation, we know how it's coming out.	
16.4	For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory. [<i>Applause</i>]	VET, VSE
17.1	We aren't going to let any mace stop us.	VET
17.2	We are masters in our nonviolent movement in disarming police forces.	VET
17.3	They don't know what to do.	
17.4	I've seen them so often.	
17.5	I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the Sixteenth Street Baptist Church day after day.	VET
17.6	By the hundreds we would move out, and Bull Connor would tell them to send the dogs forth, and they did come.	VET
17.7	But we just went before the dogs singing, "Ain't gonna let nobody turn me around." [<i>Applause</i>]	VET
17.8	Bull Connor next would say, "Turn the fire hoses on." (<i>Yeah</i>)	
17.9	And as I said to you the other night, Bull Connor didn't know history.	
17.1	He knew a kind of physics that somehow didn't relate to the trans-physics that we knew about.	
17.11	And that was the fact that there was a certain kind of fire	VET

	that no water could put out. [<i>Applause</i>]	
17.12	And we went before the fire hoses. (<i>Yeah</i>)	VET
17.13	We had known water. (<i>All right</i>)	VET
17.14	If we were Baptist or some other denominations, we had been immersed.	VET
17.15	If we were Methodist or some others, we had been sprinkled.	VET
17.16	But we knew water.	VET
17.17	That couldn't stop us. [<i>Applause</i>]	VET
18.1	And we just went on before the dogs and we would look at them, and we'd go on before the water hoses and we would look at it.	VET
18.2	And we'd just go on singing, "Over my head, I see freedom in the air." (<i>Yeah</i>) [<i>Applause</i>]	VET
18.3	And then we would be thrown into paddy wagons, and sometimes we were stacked in there like sardines in a can. (<i>All right</i>)	VET
18.4	And they would throw us in, and old Bull would say, "Take 'em off."	VET
18.5	And they did, and we would just go on in the paddy wagon singing, "We Shall Overcome." (<i>Yeah</i>)	VET
18.6	And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers (<i>Yes</i>) and being moved by our words and our songs. (<i>Yes</i>)	VET
18.7	And there was a power there which Bull Connor couldn't adjust to (<i>All right</i>), and so we ended up transforming Bull into a steer, and we on our struggle in Birmingham. [<i>Applause</i>]	VET
19.1	Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday. (<i>Yes</i>)	VET
19.2	Now about injunctions.	
19.3	We have an injunction and we're going into court tomorrow morning (<i>Go ahead</i>) to fight this illegal, unconstitutional injunction.	VET
19.4	All we say to America is to be true to what you said on paper. [<i>Applause</i>]	VET
19.5	If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions.	
19.6	Maybe I could understand the denial of certain basic First Amendment privileges, because they haven't committed themselves to that over there.	
19.7	But somewhere I read of the freedom of assembly.	VET
19.8	Somewhere I read (<i>Yes</i>) of the freedom of speech. (<i>Yes</i>)	VET
19.9	Somewhere I read (<i>All right</i>) of the freedom of press. (<i>Yes</i>)	VET
19.1	Somewhere I read (<i>Yes</i>) that the greatness of America is the right to protest for right. [<i>Applause</i>]	VET
19.11	And so just as I say we aren't going to let any dogs or water hoses turn us around, we aren't going to let any injunction turn us around. [<i>Applause</i>]	VET
19.12	We are going on. We need all of you.	VET
20.1	You know, what's beautiful to me is to see all of these	VET

	ministers of the Gospel. (<i>Amen</i>)	
20.2	It's a marvelous picture. (<i>Yes</i>)	VET
20.3	Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher?	VET
20.4	Somewhere the preacher must have a kind of fire shut up in his bones (<i>Yes</i>), and whenever injustice is around he must tell it. (<i>Yes</i>)	VET
20.5	Somehow the preacher must be an Amos, who said, "When God Speaks, who can but prophesy?" (<i>Yes</i>)	VET
20.6	Again with Amos, "Let justice roll down like waters and righteousness like a mighty stream." (<i>Yes</i>)	VET
20.7	Somehow the preacher must say with Jesus, "The spirit of the Lord is upon me (<i>Yes</i>), because He hath anointed me (<i>Yes</i>), and He's anointed me to deal with the problems of the poor." (<i>Go ahead</i>)	VET
21.1	And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years.	VET
21.2	He's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggling; but he's still going on, fighting for the rights of his people. [<i>Applause</i>]	VET
21.3	Reverend Ralph Jackson, Billy Kyles; I could just go right on down the list, but time will not permit.	VET
21.4	But I want to thank all of them, and I want you to thank them because so often preachers aren't concerned about anything but themselves. [<i>Applause</i>]	VET
21.5	And I'm always happy to see a relevant ministry.	
21.6	It's all right to talk about long white robes over yonder, in all of its symbolism, but ultimately people want some suits and dresses and shoes to wear down here. [<i>Applause</i>]	VET
21.7	It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. [<i>Applause</i>]	VET
21.8	It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. [<i>Applause</i>]	VET
21.9	This is what we have to do.	VET
22.1	Now the other thing we'll have to do is this: always anchor our external direct action with the power of economic withdrawal.	VET
22.2	Now we are poor people, individually we are poor when you compare us with white society in America.	VET
22.3	We are poor.	VET
22.4	Never stop and forget that collectively, that means all of us together, collectively we are richer than all the nations in the world, with the exception of nine.	VET
22.5	Did you ever think about that?	
22.6	After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world.	VET

22.7	We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States and more than the national budget of Canada.	VET
22.8	Did you know that?	
22.9	That's power right there, if we know how to pool it. (<i>Yeah</i>) [<i>Applause</i>]	
23.1	We don't have to argue with anybody.	VET
23.2	We don't have to curse and go around acting bad with our words.	VET
23.3	We don't need any bricks and bottles; we don't need any Molotov cocktails. (<i>Yes</i>)	VET
23.4	We just need to go around to these stores (<i>Yes sir</i>), and to these massive industries in our country (<i>Amen</i>), and say, "God sent us by here (<i>All right</i>) to say to you that you're not treating His children right. (<i>That's right</i>) And we've come by here to ask you to make the first item on your agenda fair treatment where God's children are concerned. Now if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you." [<i>Applause</i>]	VET
24.1	And so, as a result of this, we are asking you tonight (<i>Amen</i>) to go out and tell your neighbors not to buy Coca-Cola in Memphis. (<i>Yeah</i>) [<i>Applause</i>]	VET
24.2	Go by and tell them not to buy Sealtest milk. (<i>Yeah</i>) [<i>Applause</i>]	VET
24.3	Tell them not to buy—what is the other bread?—Wonder Bread. [<i>Applause</i>]	VET
24.4	And what is the other bread company, Jesse?	
24.5	Tell them not to buy Hart's bread. [<i>Applause</i>]	VET
24.6	As Jesse Jackson has said, up to now only the garbage men have been feeling pain.	
24.7	Now we must kind of redistribute that pain. [<i>Applause</i>]	VET
24.8	We are choosing these companies because they haven't been fair in their hiring policies, and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike.	VET, VVN
24.9	And then they can move on downtown and tell Mayor Loeb to do what is right. (<i>That's right, Speak</i>) [<i>Applause</i>]	VET, VVN
25.1	Now not only that, we've got to strengthen black institutions. (<i>That's right, Yeah</i>)	VET
25.2	I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. (<i>Yeah</i>) [<i>Applause</i>]	VET
25.3	We want a "bank-in" movement in Memphis. (<i>Yes</i>)	VET
25.4	Go by the savings and loan association.	
25.5	I'm not asking you something that we don't do ourselves in SCLC.	VTT
25.6	Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference.	VTT
25.7	We are telling you to follow what we're doing, put your money there. [<i>Applause</i>]	VTT
25.8	You have six or seven black insurance companies here in	

	the city of Memphis.	
25.9	Take out your insurance there.	
25.1	We want to have an "insurance-in." [Applause]	VET
25.11	Now these are some practical things that we can do.	VET
25.12	We begin the process of building a greater economic base, and at the same time, we are putting pressure where it really hurts. (<i>There you go</i>)	VET, VVN
25.13	And I ask you to follow through here. [Applause]	VTT
26.1	Now let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. (<i>Amen</i>)	VET
26.2	Nothing would be more tragic than to stop at this point in Memphis.	VVN
26.3	We've got to see it through. [Applause]	VET
26.4	And when we have our march, you need to be there.	VET
26.5	If it means leaving work, if it means leaving school, be there. [Applause]	VET
26.6	Be concerned about your brother.	VET
26.7	You may not be on strike (<i>Yeah</i>), but either we go up together or we go down together. [Applause]	VET
26.8	Let us develop a kind of dangerous unselfishness.	VET
27.1	One day a man came to Jesus and he wanted to raise some questions about some vital matters of life.	
27.2	At points he wanted to trick Jesus (<i>That's right</i>), and show him that he knew a little more than Jesus knew and throw him off base. [Recording interrupted]	
27.3	Now that question could have easily ended up in a philosophical and theological debate.	
27.4	But Jesus immediately pulled that question from midair and placed it on a dangerous curve between Jerusalem and Jericho. (<i>Yeah</i>)	
27.5	And he talked about a certain man who fell among thieves. (<i>Sure</i>)	
27.6	You remember that a Levite (<i>Sure</i>) and a priest passed by on the other side; they didn't stop to help him.	
27.7	Finally, a man of another race came by. (<i>Yes sir</i>)	
27.8	He got down from his beast, decided not to be compassionate by proxy.	
27.9	But he got down with him, administered first aid, and helped the man in need.	
27.1	Jesus ended up saying this was the good man, this was the great man because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.	
28.1	Now, you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop.	
28.2	At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. (<i>Yeah</i>)	
28.3	At other times we would speculate that there was a religious law that one who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the ceremony. (<i>All right</i>)	
28.4	And every now and then we begin to wonder whether maybe they were not going down to Jerusalem, or down to	

	Jericho, rather, to organize a Jericho Road Improvement Association. [<i>Laughter</i>]	
28.5	That's a possibility.	
28.6	Maybe they felt it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect. [<i>Laughter</i>]	
29.1	But I'm going to tell you what my imagination tells me.	
29.2	It's possible that those men were afraid.	
29.3	You see, the Jericho Road is a dangerous road. (<i>That's right</i>)	
29.4	I remember when Mrs. King and I were first in Jerusalem.	
29.5	We rented a car and drove from Jerusalem down to Jericho. (<i>Yeah</i>)	
29.6	And as soon as we got on that road I said to my wife, "I can see why Jesus used this as the setting for his parable."	
29.7	It's a winding, meandering road. (<i>Yes</i>)	
29.8	It's really conducive for ambushing.	
29.9	You start out in Jerusalem, which is about twelve hundred miles, or rather, twelve hundred feet above sea level.	
29.1	And by the time you get down to Jericho fifteen or twenty minutes later, you're about twenty-two feet below sea level.	
29.11	That's a dangerous road. (<i>Yes</i>)	
29.12	In the days of Jesus it came to be known as the "Bloody Pass."	
29.13	And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. (<i>Go ahead</i>)	
29.14	Or it's possible that they felt that the man on the ground was merely faking (<i>Yeah</i>), and he was acting like he had been robbed and hurt in order to seize them over there, lure them there for quick and easy seizure. (<i>Oh yeah</i>)	
29.15	And so the first question that the priest asked, the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (<i>All right</i>)	VVN
30.1	But then the Good Samaritan came by, and he reversed the question: "If I do not stop to help this man, what will happen to him?"	
30.2	That's the question before you tonight. (<i>Yes</i>)	
30.3	Not, "If I stop to help the sanitation workers, what will happen to my job?"	VVN
30.4	Not, "If I stop to help the sanitation workers, what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" (<i>Yes</i>)	VVN
30.5	The question is not, "If I stop to help this man in need, what will happen to me?"	
30.6	The question is, "If I do <i>not</i> stop to help the sanitation workers, what will happen to them?"	VVN
30.7	That's the question. [<i>Applause</i>]	
31.1	Let us rise up tonight with a greater readiness.	VET
31.2	Let us stand with a greater determination.	VET
31.3	And let us move on in these powerful days, these days of challenge, to make America what it ought to be.	VET
31.4	We have an opportunity to make America a better nation.	VET

	(Amen)	
32.1	And I want to thank God, once more, for allowing me to be here with you. (<i>Yes sir</i>)	VSE
32.2	You know, several years ago I was in New York City autographing the first book that I had written.	
32.3	And while sitting there autographing books, a demented black woman came up.	
32.4	The only question I heard from her was, "Are you Martin Luther King?"	
32.5	And I was looking down writing and I said, "Yes."	
33.1	The next minute I felt something beating on my chest.	
33.2	Before I knew it I had been stabbed by this demented woman.	
33.3	I was rushed to Harlem Hospital.	
33.4	It was a dark Saturday afternoon.	
33.5	And that blade had gone through, and the X rays revealed that the tip of the blade was on the edge of my aorta, the main artery.	
33.6	And once that's punctured you're drowned in your own blood, that's the end of you. (<i>Yes sir</i>)	
33.7	It came out in the <i>New York Times</i> the next morning that if I had merely sneezed, I would have died.	
34.1	Well, about four days later, they allowed me, after the operation, after my chest had been opened and the blade had been taken out, to move around in the wheelchair of the hospital.	
34.2	They allowed me to read some of the mail that came in, and from all over the states and the world kind letters came in.	
34.3	I read a few, but one of them I will never forget.	
34.4	I had received one from the president and the vice president; I've forgotten what those telegrams said.	
34.5	I'd received a visit and a letter from the governor of New York, but I've forgotten what that letter said. (<i>Yes</i>)	
35.1	But there was another letter (<i>All right</i>) that came from a little girl, a young girl who was a student at the White Plains High School.	
35.2	And I looked at that letter and I'll never forget it.	
35.3	It said simply, "Dear Dr. King: I am a ninth-grade student at the White Plains High School."	
35.4	She said, "While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze." (<i>Yes</i>) [Applause]	
36.1	And I want to say tonight [Applause], I want to say tonight that I, too, am happy that I didn't sneeze.	
36.2	Because if I had sneezed (<i>All right</i>), I wouldn't have been around here in 1960 (<i>Well</i>), when students all over the South started sitting-in at lunch counters.	VET
36.3	And I knew that as they were sitting in, they were really standing up (<i>Yes sir</i>) for the best in the American dream and taking the whole nation back to those great wells of democracy, which were dug deep by the founding fathers in	VET

	the Declaration of Independence and the Constitution.	
37.1	If I had sneezed (<i>Yes</i>), I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in interstate travel. (<i>All right</i>)	VET
37.2	If I had sneezed (<i>Yes</i>), I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up.	VET
37.3	And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.	
37.4	If I had sneezed [<i>Applause</i>], if I had sneezed, I wouldn't have been here in 1963 (<i>All right</i>), when the black people of Birmingham, Alabama, aroused the conscience of this nation and brought into being the Civil Rights Bill.	VET
37.5	If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had. (<i>Yes</i>)	VET
37.6	If I had sneezed [<i>Applause</i>], I wouldn't have been down in Selma, Alabama, to see the great movement there.	VET
37.7	If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering. (<i>Yes</i>)	VET
37.8	I'm so happy that I didn't sneeze.	
38.1	And they were telling me. [<i>Applause</i>]	
38.2	Now it doesn't matter now. (<i>Go ahead</i>)	
38.3	It really doesn't matter what happens now.	
38.4	I left Atlanta this morning, and as we got started on the plane—there were six of us—the pilot said over the public address system: "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."	VET
39.1	And then I got into Memphis. And some began to say the threats, or talk about the threats that were out (<i>Yeah</i>), or what would happen to me from some of our sick white brothers.	
40.1	Well, I don't know what will happen now; we've got some difficult days ahead. (<i>Amen</i>)	
40.2	But it really doesn't matter to with me now, because I've been to the mountaintop. (<i>Yeah</i>) [<i>Applause</i>]	
40.3	And I don't mind. [<i>Applause continues</i>]	
40.4	Like anybody, I would like to live a long life—longevity has its place.	
40.5	But I'm not concerned about that now.	
40.6	I just want to do God's will. (<i>Yeah</i>)	
40.7	And He's allowed me to go up to the mountain. (<i>Go ahead</i>)	
40.8	And I've looked over (<i>Yes sir</i>), and I've seen the Promised Land. (<i>Go ahead</i>)	
40.9	I may not get there with you. (<i>Go ahead</i>)	VET

40.1	But I want you to know tonight (<i>Yes</i>), that we, as a people, will get to the Promised Land. [<i>Applause</i>] (<i>Go ahead, Go ahead</i>)	VET, VAL, VAM, VSE
40.11	And so I'm happy tonight; I'm not worried about anything; I'm not fearing any man.	
40.12	Mine eyes have seen the glory of the coming of the Lord. [<i>Applause</i>]	

Appendix P

Sipe and Frick's Qualitative Virtues Model Coding

19670402_Letter from Jay H. Cerf to King and King's response to Cerf

Para/Sent	Transcription	Code
1.1	Thank you for your recent letter to me.	PSC
2.1	I am sorry that my recent speeches on Vietnam has cost us your support.	PSC
2.2	However, I feel that war is no longer, if it ever was, a valid way to solve international problems.	PPC
2.3	Even the negative good served by a war against an evil force such as Hitler can no longer be considered worth the costly risk to mankind, for the ultimate weapons of today mean only the destruction of mankind.	PPC
2.4	Man can no longer afford war.	
2.5	We must find a non-violent way to settle the problems of the world.	PST
3.1	It has been my consistent belief and position that non-violence is the only true solution to the social problems of the world and of this country.	PPF, PFT
3.2	The principle of love which has motivated so many to strike out against the evils of racism here in America must motivate us to protest the brutal destruction of the Vietnamese People.	PPF
3.3	It would be false for those of us who have protested against the continuation of American oppressiveness of its black minority, to not also protest against the attempted continuation of colonialism in Vietnam.	PSC
3.4	For the Vietnamese have been struggling for over 30 years against massive Japanese, French and American occupation forces.	PPF, PCC
4.1	After participating in the defeat of Japanese militarism, the Vietnamese proclaimed their independence under the leadership of their war time commander against the Japanese – Ho Chi Minh.	
4.2	They likened their own course to that of the American patriots who fought in the Revolutionary War, quoting in their own historic documents from our own Declaration of Independence.	
4.3	They did not seek alliances with Moscow or Peking but petitioned to be made a member of the French Commonwealth.	
4.4	Their petition was refused.	
4.5	Their right to choose their own destiny was denied.	
4.6	They were thrown onto their own resources, and those of whoever might help them, while France waged a senseless and wasteful war of colonial suppression.	
5.1	If North Vietnam is communist today, we have ourselves to blame.	PSC
5.2	If they are alienated from America and American ideals we have ourselves to blame.	PSC

5.3	For we rejected their appeal for friendship and understanding.	
6.1	I do not intend to link the Civil Rights Movement organically to the Peace Movement.	
6.2	The Vietnam Summer Program and the Southern Christian Leadership Conference are in no way linked organizationally.	
6.3	I feel, however, that it is not possible for men of good will to segregate their principles of matters of expediency, tactics or any other reason.	
6.4	The presence of two evils requires us to speak out against the two evils.	PMA
7.1	I am not claiming for the Negro people special privileges to choose which war they wish to fight in, although this construction has unfortunately been placed on some of my remarks.	
7.2	I am, rather, stating general principles, which I believe that all men of good will can follow and adapt to their personal lives.	
7.3	However, I do feel that the Negro people, because of their peculiar experiences with oppression through the use of physical violence, have a particular responsibility to not participate in inflicting oppressive violence on another people.	
7.4	This is not a privilege but an exceptional moral responsibility, the weight of which is far from a happy burden.	
8.1	I fear that much of America has failed to understand the full meaning of the non-violent method.	
8.2	Too many Americans support non-violence here within the United States of America for Negroes, but do not see in it, any such restrictions to the U.S. Government in its conduct of foreign policy.	
8.3	Such people who hold this contradictory position are not true believers in non-violence.	
8.4	So I say that it is wrong for anyone to praise me for my non-violent stand on Civil Rights and condemn me for being non-violent on Vietnam.	PSC
9.1	Finally, let me say that I have taken a stand against the war in Vietnam because my conscience leaves me with no other choice.	PPC, PPF
9.2	I have been strongly influenced by the prophets of old and those who place the search for the truth above expediency.	
9.3	I would like to hope that I am not a consensus leader, constantly determining what is right and wrong by taking a sort of Gallup poll of the majority opinion.	
9.4	Ultimately, a genuine leader is not a searcher of consensus, but a molder of consensus.	
9.5	On some positions, cowardice asks the question, is it safe?	
9.6	Expediency asks the question, is it politic?	
9.7	Vanity asks the question, is it right [popular]?	
9.8	There comes a time when one must take a stand that is neither safe, nor politic, nor popular, but he must take it because it is right.	PPC, PPF
9.9	This is where I find myself today.	PPC, PPF
10.1	Sincerely yours, Martin Luther King, Jr.	

19670404_Beyond Vietnam		
Para/Sent	Transcription	Code
1.1	Mr. Chairman, ladies and gentlemen, I need not pause to say how very delighted I am to be here tonight, and how very delighted I am to see you expressing your concern about the issues that will be discussed tonight by turning out in such large numbers.	
1.2	I also want to say that I consider it a great honor to share this program with Dr. Bennett, Dr. Commager, and Rabbi Heschel, some of the most distinguished leaders and personalities of our nation.	PPC
1.3	And of course it's always good to come back to Riverside Church.	
1.4	Over the last eight years, I have had the privilege of preaching here almost every year in that period, and it's always a rich and rewarding experience to come to this great church and this great pulpit.	PPC
2.1	I come to this great magnificent house of worship tonight because my conscience leaves me no other choice.	
2.2	I join you in this meeting because I am in deepest agreement with the aims and work of the organization that brought us together, Clergy and Laymen Concerned About Vietnam.	PPC, PPF,
2.3	The recent statements of your executive committee are the sentiments of my own heart, and I found myself in full accord when I read its opening lines: "A time comes when silence is betrayal."	PPC, PPF,
2.4	That time has come for us in relation to Vietnam.	PPF
3.1	The truth of these words is beyond doubt, but the mission to which they call us is a most difficult one.	PPF
3.2	Even when pressed by the demands of inner truth, men do not easily assume the task of opposing their government's policy, especially in time of war.	PPF
3.3	Nor does the human spirit move without great difficulty against all the apathy of conformist thought within one's own bosom and in the surrounding world.	PFT
3.4	Moreover, when the issues at hand seem as perplexing as they often do in the case of this dreadful conflict, we are always on the verge of being mesmerized by uncertainty.	
3.5	But we must move on.	
4.1	Some of us who have already begun to break the silence of the night have found that the calling to speak is often a vocation of agony, but we must speak.	PPC
4.2	We must speak with all the humility that is appropriate to our limited vision, but we must speak.	PPC
4.3	And we must rejoice as well, for surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history.	PPC
4.4	Perhaps a new spirit is rising among us.	
4.5	If it is, let us trace its movement, and pray that our inner being may be sensitive to its guidance.	
4.6	For we are deeply in need of a new way beyond the darkness	PPC

	that seems so close around us.	
5.1	Over the past two years, as I have moved to break the betrayal of my own silences and to speak from the burnings of my own heart, as I have called for radical departures from the destruction of Vietnam, many persons have questioned me about the wisdom of my path.	
5.2	At the heart of their concerns, this query has often loomed large and loud: “Why are you speaking about the war, Dr. King? Why are you joining the voices of dissent?”	
5.3	“Peace and civil rights don’t mix,” they say.	
5.4	“Aren’t you hurting the cause of your people?” they ask.	
5.5	And when I hear them, though I often understand the source of their concern, I am nevertheless greatly saddened, for such questions mean that the inquirers have not really known me, my commitment, or my calling.	PPC, PSC
5.6	Indeed, their questions suggest that they do not know the world in which they live.	
5.7	In the light of such tragic misunderstanding, I deem it of signal importance to state clearly, and I trust concisely, why I believe that the path from Dexter Avenue Baptist Church—the church in Montgomery, Alabama, where I began my pastorate—leads clearly to this sanctuary tonight.	PPC
6.1	I come to this platform tonight to make a passionate plea to my beloved nation.	PPC
6.2	This speech is not addressed to Hanoi or to the National Liberation Front.	
6.3	It is not addressed to China or to Russia.	
6.4	Nor is it an attempt to overlook the ambiguity of the total situation and the need for a collective solution to the tragedy of Vietnam.	
6.5	Neither is it an attempt to make North Vietnam or the National Liberation Front paragons of virtue, nor to overlook the role they must play in the successful resolution of the problem.	
6.6	While they both may have justifiable reasons to be suspicious of the good faith of the United States, life and history give eloquent testimony to the fact that conflicts are never resolved without trustful give and take on both sides.	PSC
6.7	Tonight, however, I wish not to speak with Hanoi and the National Liberation Front, but rather to my fellow Americans.	PCC
7.1	Since I am a preacher by calling, I suppose it is not surprising that I have seven major reasons for bringing Vietnam into the field of my moral vision.	
7.2	There is at the outset a very obvious and almost facile connection between the war in Vietnam and the struggle I and others have been waging in America.	
7.3	A few years ago there was a shining moment in that struggle. It seemed as if there was a real promise of hope for the poor, both black and white, through the poverty program.	
7.4	There were experiments, hopes, new beginnings.	
7.5	Then came the buildup in Vietnam, and I watched this program broken and eviscerated as if it were some idle political plaything on a society gone mad on war.	

7.6	And I knew that America would never invest the necessary funds or energies in rehabilitation of its poor so long as adventures like Vietnam continued to draw men and skills and money like some demonic, destructive suction tube.	
7.7	So I was increasingly compelled to see the war as an enemy of the poor and to attack it as such.	PPF
8.1	Perhaps a more tragic recognition of reality took place when it became clear to me that the war was doing far more than devastating the hopes of the poor at home.	
8.2	It was sending their sons and their brothers and their husbands to fight and to die in extraordinarily high proportions relative to the rest of the population.	PPF
8.3	We were taking the black young men who had been crippled by our society and sending them eight thousand miles away to guarantee liberties in Southeast Asia which they had not found in southwest Georgia and East Harlem.	PSC
8.4	So we have been repeatedly faced with the cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same schools.	
8.5	So we watch them in brutal solidarity burning the huts of a poor village, but we realize that they would hardly live on the same block in Chicago.	
8.6	I could not be silent in the face of such cruel manipulation of the poor.	PPC
9.1	My third reason moves to an even deeper level of awareness, for it grows out of my experience in the ghettos of the North over the last three years, especially the last three summers.	
9.2	As I have walked among the desperate, rejected, and angry young men, I have told them that Molotov cocktails and rifles would not solve their problems.	PSC, PCC
9.3	I have tried to offer them my deepest compassion while maintaining my conviction that social change comes most meaningfully through nonviolent action.	PSC, PCC
9.4	But they asked, and rightly so, "What about Vietnam?"	
9.5	They asked if our own nation wasn't using massive doses of violence to solve its problems, to bring about the changes it wanted.	
9.6	Their questions hit home, and I knew that I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today: my own government.	PPC
9.7	For the sake of those boys, for the sake of this government, for the sake of the hundreds of thousands trembling under our violence, I cannot be silent.	PPC
10.1	For those who ask the question, "Aren't you a civil rights leader?" and thereby mean to exclude me from the movement for peace, I have this further answer.	
10.2	In 1957, when a group of us formed the Southern Christian Leadership Conference, we chose as our motto: "To save the soul of America."	
10.3	We were convinced that we could not limit our vision to certain rights for black people, but instead affirmed the conviction that America would never be free or saved from	PPF

	itself until the descendants of its slaves were loosed completely from the shackles they still wear.	
10.4	In a way we were agreeing with Langston Hughes, that black bard from Harlem, who had written earlier: O, yes, I say it plain, America never was America to me, And yet I swear this oath— America will be!	
11.1	Now it should be incandescently clear that no one who has any concern for the integrity and life of America today can ignore the present war.	PST
11.2	If America’s soul becomes totally poisoned, part of the autopsy must read “Vietnam.”	PST
11.3	It can never be saved so long as it destroys the hopes of men the world over.	
11.4	So it is that those of us who are yet determined that “America will be” are led down the path of protest and dissent, working for the health of our land.	PPC
12.1	As if the weight of such a commitment to the life and health of America were not enough, another burden of responsibility was placed upon me in 1954.	
12.2	And I cannot forget that the Nobel Peace Prize was also a commission, a commission to work harder than I had ever worked before for the brotherhood of man.	
12.3	This is a calling that takes me beyond national allegiances.	PPC
13.1	But even if it were not present, I would yet have to live with the meaning of my commitment to the ministry of Jesus Christ.	
13.2	To me, the relationship of this ministry to the making of peace is so obvious that I sometimes marvel at those who ask me why I am speaking against the war.	PPF
13.3	Could it be that they do not know that the Good News was meant for all men—for communist and capitalist, for their children and ours, for black and for white, for revolutionary and conservative?	
13.4	Have they forgotten that my ministry is in obedience to the one who loved his enemies so fully that he died for them?	
13.5	What then can I say to the Vietcong or to Castro or to Mao as a faithful minister of this one?	
13.6	Can I threaten them with death or must I not share with them my life?	
14.1	Finally, as I try to explain for you and for myself the road that leads from Montgomery to this place, I would have offered all that was most valid if I simply said that I must be true to my conviction that I share with all men the calling to be a son of the living God.	
14.2	Beyond the calling of race or nation or creed is this vocation of sonship and brotherhood.	
14.3	Because I believe that the Father is deeply concerned, especially for His suffering and helpless and outcast children, I come tonight to speak for them.	

14.4	This I believe to be the privilege and the burden of all of us who deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation's self-defined goals and positions.	PPF
14.5	We are called to speak for the weak, for the voiceless, for the victims of our nation, for those it calls "enemy," for no document from human hands can make these humans any less our brothers.	PPF
15.1	And as I ponder the madness of Vietnam and search within myself for ways to understand and respond in compassion, my mind goes constantly to the people of that peninsula.	
15.2	I speak now not of the soldiers of each side, not of the ideologies of the Liberation Front, not of the junta in Saigon, but simply of the people who have been living under the curse of war for almost three continuous decades now.	PPF
15.3	I think of them, too, because it is clear to me that there will be no meaningful solution there until some attempt is made to know them and hear their broken cries.	PPF
16.1	They must see Americans as strange liberators.	
16.2	The Vietnamese people proclaimed their own independence in 1954—in 1945 rather—after a combined French and Japanese occupation and before the communist revolution in China.	
16.3	They were led by Ho Chi Minh.	
16.4	Even though they quoted the American Declaration of Independence in their own document of freedom, we refused to recognize them.	
16.5	Instead, we decided to support France in its reconquest of her former colony.	
16.6	Our government felt then that the Vietnamese people were not ready for independence, and we again fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long.	
16.7	With that tragic decision we rejected a revolutionary government seeking self-determination and a government that had been established not by China—for whom the Vietnamese have no great love—but by clearly indigenous forces that included some communists.	
16.8	For the peasants this new government meant real land reform, one of the most important needs in their lives.	
17.1	For nine years following 1945 we denied the people of Vietnam the right of independence.	
17.2	For nine years we vigorously supported the French in their abortive effort to recolonize Vietnam.	
17.3	Before the end of the war we were meeting eighty percent of the French war costs.	
17.4	Even before the French were defeated at Dien Bien Phu, they began to despair of their reckless action, but we did not.	
17.5	We encouraged them with our huge financial and military supplies to continue the war even after they had lost the will.	
17.6	Soon we would be paying almost the full costs of this tragic attempt at recolonization.	
18.1	After the French were defeated, it looked as if independence and land reform would come again through the Geneva	

	Agreement.
18.2	But instead there came the United States, determined that Ho should not unify the temporarily divided nation, and the peasants watched again as we supported one of the most vicious modern dictators, our chosen man, Premier Diem.
18.3	The peasants watched and cringed and Diem ruthlessly rooted out all opposition, supported their extortionist landlords, and refused even to discuss reunification with the North.
18.4	The peasants watched as all of this was presided over by United States influence and then by increasing numbers of United States troops who came to help quell the insurgency that Diem's methods had aroused.
18.5	When Diem was overthrown they may have been happy, but the long line of military dictators seemed to offer no real change, especially in terms of their need for land and peace.
19.1	The only change came from America as we increased our troop commitments in support of governments which were singularly corrupt, inept, and without popular support.
19.2	All the while the people read our leaflets and received the regular promises of peace and democracy and land reform.
19.3	Now they languish under our bombs and consider us, not their fellow Vietnamese, the real enemy.
19.4	They move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met.
19.5	They know they must move on or be destroyed by our bombs.
20.1	So they go, primarily women and children and the aged.
20.2	They watch as we poison their water, as we kill a million acres of their crops.
20.3	They must weep as the bulldozers roar through their areas preparing to destroy the precious trees.
20.4	They wander into the hospitals with at least twenty casualties from American firepower for one Vietcong-inflicted injury.
20.5	So far we may have killed a million of them, mostly children.
20.6	They wander into the towns and see thousands of the children, homeless, without clothes, running in packs on the streets like animals.
20.7	They see the children degraded by our soldiers as they beg for food.
20.8	They see the children selling their sisters to our soldiers, soliciting for their mothers.
21.1	What do the peasants think as we ally ourselves with the landlords and as we refuse to put any action into our many words concerning land reform?
21.2	What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?
21.3	Where are the roots of the independent Vietnam we claim to be building?
21.4	Is it among these voiceless ones?
22.1	We have destroyed their two most cherished institutions: the

	family and the village.	
22.2	We have destroyed their land and their crops.	
22.3	We have cooperated in the crushing of the nation's only noncommunist revolutionary political force, the unified Buddhist Church.	
22.4	We have supported the enemies of the peasants of Saigon.	
22.5	We have corrupted their women and children and killed their men.	
23.1	Now there is little left to build on, save bitterness.	
23.2	Soon the only solid physical foundations remaining will be found at our military bases and in the concrete of the concentration camps we call "fortified hamlets."	
23.3	The peasants may well wonder if we plan to build our new Vietnam on such grounds as these.	
23.4	Could we blame them for such thoughts?	
23.5	We must speak for them and raise the questions they cannot raise.	PPF
23.6	These, too, are our brothers.	
24.1	Perhaps a more difficult but no less necessary task is to speak for those who have been designated as our enemies.	
24.2	What of the National Liberation front, that strangely anonymous group we call "VC" or "communists"?	
24.3	What must they think of the United States of America when they realize that we permitted the repression and cruelty of Diem, which helped to bring them into being as a resistance group in the South?	
24.4	What do they think of our condoning the violence which led to their own taking up of arms?	
24.5	How can they believe in our integrity when now we speak of "aggression from the North" as if there was nothing more essential to the war?	
24.6	How can they trust us when now we charge them with violence after the murderous reign of Diem and charge them with violence while we pour every new weapon of death into their land?	PSC
24.7	Surely we must understand their feelings, even if we do not condone their actions.	
24.8	Surely we must see that the men we supported pressed them to their violence.	
24.9	Surely we must see that our own computerized plans of destruction simply dwarf their greatest acts.	
25.1	How do they judge us when our officials know that their membership is less than twenty-five percent communist, and yet insist on giving them the blanket name?	
25.2	What must they be thinking when they know that we are aware of their control of major sections of Vietnam, and yet we appear ready to allow national elections in which this highly organized political parallel government will not have a part?	
25.3	They ask how we can speak of free elections when the Saigon press is censored and controlled by the military junta.	
25.4	And they are surely right to wonder what kind of new government we plan to help form without them, the only real party in real touch with the peasants.	

25.5	They question our political goals and they deny the reality of a peace settlement from which they will be excluded.	
25.6	Their questions are frighteningly relevant.	
25.7	Is our nation planning to build on political myth again, and then shore it up upon the power of a new violence?	
26.1	Here is the true meaning and value of compassion and nonviolence, when it helps us to see the enemy's point of view, to hear his questions, to know his assessment of ourselves.	PPF
26.2	For from his view we may indeed see the basic weaknesses of our own condition, and if we are mature, we may learn and grow and profit from the wisdom of the brothers who are called the opposition.	
27.1	So, too, with Hanoi.	
27.2	In the North, where our bombs now pummel the land, and our mines endanger the waterways, we are met by a deep but understandable mistrust.	
27.3	To speak for them is to explain this lack of confidence in Western worlds, and especially their distrust of American intentions now.	
27.4	In Hanoi are the men who led this nation to independence against the Japanese and the French, the men who sought membership in the French Commonwealth and were betrayed by the weakness of Paris and the willfulness of the colonial armies.	
27.5	It was they who led a second struggle against French domination at tremendous costs, and then were persuaded to give up the land they controlled between the thirteenth and seventeenth parallel as a temporary measure at Geneva.	
27.6	After 1954 they watched us conspire with Diem to prevent elections which could have surely brought Ho Chi Minh to power over a unified Vietnam, and they realized they had been betrayed again.	
27.7	When we ask why they do not leap to negotiate, these things must be considered.	
28.1	Also, it must be clear that the leaders of Hanoi considered the presence of American troops in support of the Diem regime to have been the initial military breach of the Geneva Agreement concerning foreign troops.	
28.2	They remind us that they did not begin to send troops in large numbers and even supplies into the South until American forces had moved into the tens of thousands.	
29.1	Hanoi remembers how our leaders refused to tell us the truth about the earlier North Vietnamese overtures for peace, how the president claimed that none existed when they had clearly been made.	
29.2	Ho Chi Minh has watched as America has spoken of peace and built up its forces, and now he has surely heard the increasing international rumors of American plans for an invasion of the north.	
29.3	He knows the bombing and shelling and mining we are doing are part of traditional pre-invasion strategy.	

29.4	Perhaps only his sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor, weak nation more than eight hundred, or rather, eight thousand miles away from its shores.	
30.1	At this point I should make it clear that while I have tried to give a voice to the voiceless in Vietnam and to understand the arguments of those who are called "enemy," I am as deeply concerned about our own troops there as anything else.	PPF
30.2	For it occurs to me that what we are submitting them to in Vietnam is not simply the brutalizing process that goes on in any war where armies face each other and seek to destroy.	
30.3	We are adding cynicism to the process of death, for they must know after a short period there that none of the things we claim to be fighting for are really involved.	
30.4	Before long they must know that their government has sent them into a struggle among Vietnamese, and the more sophisticated surely realize that we are on the side of the wealthy, and the secure, while we create a hell for the poor.	
31.1	Surely this madness must cease.	
31.2	We must stop now.	
31.3	I speak as a child of God and brother to the suffering poor of Vietnam.	PPF
31.4	I speak for those whose land is being laid waste, whose homes are being destroy, whose culture is being subverted.	PPF
31.5	I speak for the poor in America who are paying the double price of smashed hopes at home, and dealt death and corruption in Vietnam.	PPF
31.6	I speak as a citizen of the world, for the world as it stands aghast at the path we have taken.	PPF
31.7	I speak as one who loves America, to the leaders of our own nation: The great initiative in this war is ours; the initiative to stop it must be ours.	PPF
32.1	This is the message of the great Buddhist leaders of Vietnam. Recently one of them wrote these words, and I quote: Each day the war goes on the hatred increased in the hearts of the Vietnamese and in the hearts of those of humanitarian instinct. The Americans are forcing even their friends into becoming their enemies. It is curious that the Americans, who calculate so carefully on the possibilities of military victory, do not realize that in the process they are incurring deep psychological and political defeat. The image of America will never again be the image of revolution, freedom, and democracy, but the image of violence and militarism. Unquote.	
33.1	If we continue, there will be no doubt in my mind and in the mind of the world that we have no honorable intentions in Vietnam.	
33.2	If we do not stop our war against the people of Vietnam immediately, the world will be left with no other alternative than to see this as some horrible, clumsy, and deadly game we have decided to play.	
33.3	The world now demands a maturity of America that we may	

	not be able to achieve.	
33.4	It demands that we admit we have been wrong from the beginning of our adventure in Vietnam, that we have been detrimental to the life of the Vietnamese people.	
33.5	The situation is one in which we must be ready to turn sharply from our present ways.	
33.6	In order to atone for our sins and errors in Vietnam, we should take the initiative in bringing a halt to this tragic war.	PPF
34.1	I would like to suggest five concrete things that our government should do to begin the long and difficult process of extricating ourselves from this nightmarish conflict:	PSC
34.2	Number one: End all bombing in North and South Vietnam.	
34.3	Number two: Declare a unilateral cease-fire in the hope that such action will create the atmosphere for negotiation.	
34.4	Three: Take immediate steps to prevent other battlegrounds in Southeast Asia by curtailing our military buildup in Thailand and our interference in Laos.	
34.5	Four: Realistically accept the fact that the National Liberation Front has substantial support in South Vietnam and must thereby play a role in any meaningful negotiations and any future Vietnam government.	
34.6	Five: Set a date that we will remove all foreign troops from Vietnam in accordance with the 1954 Geneva Agreement.	
35.1	Part of our ongoing [<i>applause continues</i>], part of our ongoing commitment might well express itself in an offer to grant asylum to any Vietnamese who fears for his life under a new regime which included the Liberation Front.	
35.2	Then we must make what reparations we can for the damage we have done.	PPF
35.3	We must provide the medical aid that is badly needed, making it available in this country if necessary.	PPF
35.4	Meanwhile [<i>applause</i>], meanwhile, we in the churches and synagogues have a continuing task while we urge our government to disengage itself from a disgraceful commitment.	PPF
35.5	We must continue to raise our voices and our lives if our nation persists in its perverse ways in Vietnam.	PPF
35.6	We must be prepared to match actions with words by seeking out every creative method of protest possible.	PPF
36.1	As we counsel young men concerning military service, we must clarify for them our nation's role in Vietnam and challenge them with the alternative of conscientious objection. [<i>sustained applause</i>]	PPF
36.2	I am pleased to say that this is a path now chosen by more than seventy students at my own alma mater, Morehouse College, and I recommend it to all who find the American course in Vietnam a dishonorable and unjust one. [<i>applause</i>]	
36.3	Moreover, I would encourage all ministers of draft age to give up their ministerial exemptions and seek status as conscientious objectors. [<i>applause</i>]	PPF
36.4	These are the times for real choices and not false ones.	
36.5	We are at the moment when our lives must be placed on the line if our nation is to survive its own folly.	

36.6	Every man of humane convictions must decide on the protest that best suits his convictions, but we must all protest.	PSC
36.7	Now there is something seductively tempting about stopping there and sending us all off on what in some circles has become a popular crusade against the war in Vietnam.	
36.8	I say we must enter that struggle, but I wish to go on now to say something even more disturbing.	
37.1	The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality [<i>applause</i>], and if we ignore this sobering reality, we will find ourselves organizing “clergy and laymen concerned” committees for the next generation.	
37.2	They will be concerned about Guatemala and Peru.	
37.3	They will be concerned about Thailand and Cambodia.	
37.4	They will be concerned about Mozambique and South Africa.	
37.5	We will be marching for these and a dozen other names and attending rallies without end unless there is a significant and profound change in American life and policy. [<i>sustained applause</i>]	
37.6	So such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God.	
38.1	In 1957 a sensitive American official overseas said that it seemed to him that our nation was on the wrong side of a world revolution.	
38.2	During the past ten years we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela.	
38.3	This need to maintain social stability for our investments accounts for the counterrevolutionary action of American forces in Guatemala.	
38.4	It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru.	
39.1	It is with such activity that the words of the late John F. Kennedy come back to haunt us.	
39.2	Five years ago he said, “Those who make peaceful revolution impossible will make violent revolution inevitable.” [<i>applause</i>]	
39.3	Increasingly, by choice or by accident, this is the role our nation has taken, the role of those who make peaceful revolution impossible by refusing to give up the privileges and the pleasures that come from the immense profits of overseas investments.	
39.4	I am convinced that if we are to get on to the right side of the world revolution, we as a nation must undergo a radical revolution of values.	
39.5	We must rapidly begin [<i>applause</i>], we must rapidly begin the shift from a thing-oriented society to a person-oriented society.	PFT
39.6	When machines and computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered.	

40.1	A true revolution of values will soon cause us to question the fairness and justice of many of our past and present policies.	
40.2	On the one hand we are called to play the Good Samaritan on life's roadside, but that will be only an initial act.	
40.3	One day we must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway.	PFT
40.4	True compassion is more than flinging a coin to a beggar.	PPC, PPF
40.5	It comes to see than an edifice which produces beggars needs restructuring. [<i>applause</i>]	
41.1	A true revolution of values will soon look uneasily on the glaring contrast of poverty and wealth.	
41.2	With righteous indignation, it will look across the seas 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."	PSC
41.3	It will look at our alliance with the landed gentry of South America and say, "This is not just."	PSC
41.4	The Western arrogance of feeling that it has everything to teach others and nothing to learn from them is not just.	PSC
42.1	A true revolution of values will lay hand on the world order and say of war, "This way of settling differences is not just."	PSC
42.2	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.	PSC
42.3	A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death. [<i>sustained applause</i>]	PSC
43.1	America, the richest and most powerful nation in the world, can well lead the way in this revolution of values.	PSC
43.2	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.	PSC
43.3	There is nothing to keep us from molding a recalcitrant status quo with bruised hands until we have fashioned it into a brotherhood.	PSC
44.1	This kind of positive revolution of values is our best defense against communism. [<i>applause</i>]	
44.2	War is not the answer.	PSC
44.3	Communism will never be defeated by the use of atomic bombs or nuclear weapons.	
44.4	Let us not join those who shout war and, through their misguided passions, urge the United States to relinquish its participation in the United Nations.	
44.5	These are days which demand wise restraint and calm reasonableness.	

44.6	We must not engage in a negative anticommunism, but rather in a positive thrust for democracy [<i>applause</i>], realizing that our greatest defense against communism is to take offensive action in behalf of justice.	PSC
44.7	We must with positive 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.	PSC
45.1	These are revolutionary times.	
45.2	All over the globe men are revolting against old systems of exploitation and oppression, and out of the wounds of a frail world, new systems of justice and equality are being born.	
45.3	The shirtless and barefoot people of the land are rising up as never before.	
45.4	The people who sat in darkness have seen a great light.	
45.5	We in the West must support these revolutions.	
46.1	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.	
46.2	This has driven many to feel that only Marxism has a revolutionary spirit.	
46.3	Therefore, communism is a judgment against our failure to make democracy real and follow through on the revolutions that we initiated.	
46.4	Our only hope today lies in our ability to recapture the revolutionary spirit and go out into a sometimes hostile world declaring eternal hostility to poverty, racism, and militarism.	
46.5	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 [<i>Audience:</i>] (<i>Yes</i>); the crooked shall be made straight, and the rough places plain."	PSC
47.1	A genuine revolution of values means in the final analysis that our loyalties must become ecumenical rather than sectional.	
47.2	Every nation must now develop an overriding loyalty to mankind as a whole in order to preserve the best in their individual societies.	
48.1	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 mankind.	PPF
48.2	This oft misunderstood, this oft misinterpreted concept, so readily dismissed by the Nietzsches of the world as a weak and cowardly force, has now become an absolute necessity for the survival of man.	
48.3	When I speak of love I am not speaking of some sentimental and weak response.	
48.4	I'm not speaking of that force which is just emotional bosh.	
48.5	I am speaking of that force which all of the great religions have seen as the supreme unifying principle of life.	PPF
48.6	Love is somehow the key that unlocks the door which leads	

	to ultimate reality.	
48.7	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 (<i>Yes</i>), for love is God. (<i>Yes</i>) 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."	PPF
48.8	Let us hope that this spirit will become the order of the day.	
49.1	We can no longer afford to worship the god of hate or bow before the altar of retaliation.	
49.2	The oceans of history are made turbulent by the ever-rising tides of hate.	
49.3	History is cluttered with the wreckage of nations and individuals that pursued this self-defeating path of hate.	
49.4	As Arnold Toynbee says: "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." Unquote.	
50.1	We are now faced with the fact, my friends, that tomorrow is today.	PSC
50.2	We are confronted with the fierce urgency of now.	
50.3	In this unfolding conundrum of life and history, there is such a thing as being too late.	
50.4	Procrastination is still the thief of time.	
50.5	Life often leaves us standing bare, naked, and dejected with a lost opportunity.	
50.6	The tide in the affairs of men does not remain at flood—it ebbs.	
50.7	We may cry out desperately for time to pause in her passage, but time is adamant to every plea and rushes on.	
50.8	Over the bleached bones and jumbled residues of numerous civilizations are written the pathetic words, "Too late."	
50.9	There is an invisible book of life that faithfully records our vigilance or our neglect.	
50.1	Omar Khayyam is right: "The moving finger writes, and having writ moves on."	
51.1	We still have a choice today: nonviolent coexistence or violent coannihilation.	PMA
51.2	We must move past indecision to action.	PMA
51.3	We must find new ways to speak for peace in Vietnam and justice throughout the developing world, a world that borders on our doors.	PMA
51.4	If we do not act, we shall surely be dragged down the long, dark, and shameful corridors of time reserved for those who possess power without compassion, might without morality, and strength without sight.	
52.1	Now let us begin.	PMA
52.2	Now let us rededicate ourselves to the long and bitter, but beautiful, struggle for a new world.	PMA
52.3	This is the calling of the sons of God, and our brothers wait eagerly for our response.	PMA

52.4	Shall we say the odds are too great?	
52.5	Shall we tell them the struggle is too hard?	
52.6	Will our message be that the forces of American life militate against their arrival as full men, and we send our deepest regrets?	
52.7	Or will there be another message—of longing, of hope, of solidarity with their yearnings, of commitment to their cause, whatever the cost?	
52.8	The choice is ours, and though we might prefer it otherwise, we must choose in this crucial moment of human history.	PMA
53.1	As that noble bard of yesterday, James Russell Lowell, eloquently stated: Once to every man and nation comes a moment do decide, In the strife of truth and Falsehood, for the good or evil side; Some great cause, God's new Messiah offering each the bloom or blight, And the choice goes by forever 'twixt that darkness and that light. Though the cause of evil prosper, yet 'tis truth alone is strong Though her portions be the scaffold, and upon the throne be wrong Yet that scaffold sways the future, and behind the dim unknown Standeth God within the shadow, keeping watch above his own.	
54.1	And if we will only make the right choice, we will be able to transform this pending cosmic elegy into a creative psalm of peace.	PMA
54.2	If we will make the right choice, we will be able to transform the jangling discords of our world into a beautiful symphony of brotherhood.	PMA
54.3	If we will but make the right choice, we will be able to speed up the day, all over America and all over the world, when justice will roll down like waters, and righteousness like a mighty stream. [<i>sustained applause</i>]	PMA

19670404_ Question and Answer Period Following Beyond Vietnam Speech

Para/Sent	Transcription	Code
1.1	As I said earlier in the speech, I think the time has come for those of us who feel that this war is immoral and unjust to advise young men of the alternative to draft, which is to serve as conscientious objector.	PFT
1.2	I think this will do a great deal to arouse the conscience of the nation of this whole situation, and certainly if the war is continually escalated I think this will be absolutely necessary.	PFT
1.3	I also mention the fact that we are not only caught up in a situation where I feel we are wrong in Viet Nam, but if there are not some changes in our national direction and character, we are going to be in several more wars like this.	PFT
1.4	There are many potential Viet Nam's in Latin American, in Africa, and in other places in Asia.	PFT
1.5	And the young men of our generation and other generations will continually confront this problem of going into armed	PFT

	service that is really serving as the counter-revolutionary forces of the world.	
1.6	I think somewhere this has to stop, and this is why I have already advised many young men that I have talked with to serve as conscientious objectors.	PFT
1.7	And if things continue to go on, it is something that won't only have to be advised, but many will do it anyway, as was quoted in Dr. Bennet's speech: college students have already started responding with the kind of disenchantment and the kind of dismay that causes many to say that they will go to jail if it continues like this before they will fight in an unjust war.	PFT
1.8	It is my conviction that we had ought to do everything in our power to bring an end to this tragic conflict.	PFT
2.1	Well, let me say first that I am opposed to violence.	PPC
2.2	I think that I have said that enough now over these last twelve years so that people know my philosophy at that point.	
2.3	I happen to be a pacifist on this whole matter of war; I am not a self-righteous pacifist because I understand the moral dilemma of the non-pacifist, but I do think we have reached a stage where war can no longer serves as a negative good that it may have served against a tragically evil and sick force like Hitler.	PPC
2.4	And because of the potential destructiveness of weapons of nuclear warfare, we have got to find some alternative to war.	PMA
2.5	And I would advise everybody to seek this alternative.	PMA
2.6	Including the Viet Cong.	PMA
2.7	I don't want to give anybody the impression that I am saying that this is the best way for anybody.	PSC
2.8	I would prefer that we would come to the day that we can deal with all of these problems over the peace table and through the U.N. and end the long night of war that we have faced so long.	
2.9	But I do think, as I tried to say in my talk, that there are many things that we have done that must be condemned with all of the might that we have, and I think that there are some things that the Viet Cong can say, if we only listen to them, to explain why they are acting as they are acting.	PPC
2.1	I think, as I said earlier, that we initiated this.	
2.11	After all, the Viet Cong came into being during the period that Diem was reigning, and Diem was going thorough terribly suppressive and oppressive and ruthless methods of dealing with his opposition.	
2.12	It was the Vietminh before which declared independence and fought as you know, trying to hold off the attempt to go back into colonial status as a result of the French seeking to place them there, and to a large extent the Viet Cong came into being as a result of the Diem oppression and as a result of the real sabotage which took place in destroying the promise of the Geneva accord.	
2.13	I think it is necessary for us to honestly say this.	PPC

2.14	The Viet Cong, as many have tried to say all along, did not represent forces coming from the North, but it represented forces right there in the South—which certainly gained support as time went on from the North—but they were basically forces right there in the South seeking to overthrow a government that had proved to be unjust and committed to evil ends.	
2.15	This is why many of us say that this is basically a civil war, and the United States should not have been there in the beginning.	
2.16	So I am very sorry, but I have to disagree with our Vice President, and I must say very strongly that we had ought to stop the bombings in the North and in the South.	PFT

19670409_The Three Dimensions of a Complete Life

Para/Sent	Transcription	Code
1.1	I want to use as the subject from which to preach: "The Three Dimensions of a Complete Life." (<i>All right</i>)	
1.2	You know, they used to tell us in Hollywood that in order for a movie to be complete, it had to be three-dimensional.	
1.3	Well, this morning I want to seek to get over to each of us that if life itself is to be complete, (<i>Yes</i>) it must be three-dimensional.	
2.1	Many, many centuries ago, there was a man by the name of John who found himself in prison out on a lonely, obscure island called Patmos. (<i>Right, right</i>)	
2.2	And I've been in prison just enough to know that it's a lonely experience. (<i>That's right</i>)	PPC
2.3	And when you are incarcerated in such a situation, you are deprived of almost every freedom, but the freedom to think, the freedom to pray, the freedom to reflect and to meditate.	
2.4	And while John was out on this lonely island in prison, (<i>That's right</i>) he lifted his vision to high heaven (<i>All right, He did</i>) and he saw, descending out of heaven, a new heaven (<i>All right</i>) and a new earth. (<i>That's right</i>)	
2.5	Over in the twenty-first chapter of the book of Revelation, it opens by saying, "And I saw a new heaven and a new earth. (<i>All right</i>)"	
2.6	And I John saw the holy city, the new Jerusalem, (<i>All right</i>) coming down from God out of heaven." (<i>Oh yeah</i>)	
3.1	And one of the greatest glories of this new city of God that John saw was its completeness. (<i>That's right</i>)	
3.2	It was not up on one side and down on the other, (<i>All right</i>) but it was complete in all three of its dimensions. (<i>Yes</i>)	
3.3	And so in this same chapter as we looked down to the sixteenth verse, John says, "The length and the breadth (<i>He did, he did</i>) and the height of it are equal." (<i>Yes, sir</i>)	
3.4	In other words, this new city of God, this new city of ideal humanity is not an unbalanced entity, (<i>No</i>) but is complete on all sides. (<i>Yes</i>)	
3.5	Now I think John is saying something here in all of the symbolism of this text and the symbolism of this chapter.	

3.6	He's saying at bottom that life as it should be and life at its best (<i>Yeah</i>) is a life that is complete on all sides. (<i>That's right</i>)	
4.1	And there are three dimensions of any complete life to which we can fitly give the words of this text: length, breadth, and height. (<i>Yes</i>)	
4.2	Now the length of life as we shall use it here is the inward concern for one's own welfare. (<i>Yes</i>)	PPF
4.3	In other words, it is that inward concern that causes one to push forward, to achieve his own goals and ambitions. (<i>All right</i>)	
4.4	The breadth of life as we shall use it here is the outward concern for the welfare of others. (<i>All right</i>)	PPF
4.5	And the height of life is the upward reach for God. (<i>All right</i>)	PPF
4.6	Now you got to have all three of these to have a complete life.	
5.1	Now let's turn for the moment to the length of life.	
5.2	I said that this is the dimension of life where we are concerned with developing our inner powers. (<i>Yeah</i>)	
5.3	In a sense this is the selfish dimension of life. There is such a thing as rational and healthy self-interest. (<i>Yeah</i>)	
5.4	A great Jewish rabbi, the late Joshua Leibman, wrote a book some years ago entitled <i>Peace of Mind</i> .	
5.5	And he has a chapter in that book entitled "Love Thyself Properly."	
5.6	And what he says in that chapter, in substance, is that before you can love other selves adequately, you've got to love your own self properly. (<i>All right</i>)	
5.7	You know, a lot of people don't love themselves. (<i>That's right</i>)	
5.8	And they go through life with deep and haunting emotional conflicts.	
5.9	So the length of life means that you must love yourself.	PPF
6.1	And you know what loving yourself also means?	
6.2	It means that you've got to accept yourself. (<i>All right</i>)	PPF
6.3	So many people are busy trying to be somebody else. (<i>That's right</i>)	
6.4	God gave all of us something significant.	PPF
6.5	And we must pray every day, asking God to help us to accept ourselves. (<i>Yeah</i>)	PPF
6.6	That means everything. (<i>Yeah</i>)	
6.7	Too many Negroes are ashamed of themselves, ashamed of being black. (<i>Yes, sir</i>)	
6.8	A Negro got to rise up and say from the bottom of his soul, "I am somebody. (<i>Yes</i>) I have a rich, noble, and proud heritage. However exploited and however painful my history has been, I'm black, but I'm black and beautiful." (<i>Yeah</i>)	PSC
6.9	This is what we've got to say.	
6.1	We've got to accept ourselves. (<i>Yeah</i>)	PMA
6.11	And we must pray, "Lord, Help me to accept myself every day; help me to accept my tools." (<i>Yeah</i>)	
7.1	I remember when I was in college, I majored in sociology, and all sociology majors had to take a course that was	

	required called statistics.	
7.2	And statistics can be very complicated.	
7.3	You've got to have a mathematical mind, a real knowledge of geometry, and you've got to know how to find the mean, the mode, and the median.	
7.4	I never will forget.	
7.5	I took this course and I had a fellow classmate who could just work that stuff out, you know.	
7.6	And he could do his homework in about an hour.	
7.7	We would often go to the lab or the workshop, and he would just work it out in about an hour, and it was over for him.	
7.8	And I was trying to do what he was doing; I was trying to do mine in an hour.	
7.9	And the more I tried to do it in an hour, the more I was flunking out in the course.	
7.1	And I had to come to a very hard conclusion.	
7.11	I had to sit down and say, "Now, Martin Luther King, Leif Cane has a better mind than you." (<i>That's right</i>)	
7.12	Sometimes you have to acknowledge that. (<i>That's right</i>)	
7.13	And I had to say to myself, "Now, he may be able to do it in an hour, but it takes me two or three hours to do it."	
7.14	I was not willing to accept myself.	
7.15	I was not willing to accept my tools and my limitations. (<i>Yeah</i>)	
8.1	But you know in life we're called upon to do this.	
8.2	A Ford car trying to be a Cadillac is absurd, but if a Ford will accept itself as a Ford, (<i>All right</i>) it can do many things that a Cadillac could never do: it can get in parking spaces that a Cadillac can never get in. [<i>laughter</i>]	
8.3	And in life some of us are Fords and some of us are Cadillacs. (<i>Yes</i>)	
8.4	Moses says in "Green Pastures," "Lord, I ain't much, but I is all I got." [<i>laughter</i>]	
8.5	The principle of self-acceptance is a basic principle in life.	
9.1	Now the other thing about the length of life: after accepting ourselves and our tools, we must discover what we are called to do. (<i>Oh yeah</i>)	
9.2	And once we discover it we should set out to do it with all of the strength and all of the power that we have in our systems. (<i>Yeah</i>)	PPF
9.3	And after we've discovered what God called us to do, after we've discovered our life's work, we should set out to do that work so well that the living, the dead, or the unborn couldn't do it any better. (<i>Oh yeah</i>)	PSC
9.4	Now this does not mean that everybody will do the so-called big, recognized things of life.	
9.5	Very few people will rise to the heights of genius in the arts and the sciences; very few collectively will rise to certain professions.	
9.6	Most of us will have to be content to work in the fields and in the factories and on the streets.	
9.7	But we must see the dignity of all labor. (<i>That's right</i>)	

10.1	When I was in Montgomery, Alabama, I went to a shoe shop quite often, known as the Gordon Shoe Shop.	
10.2	And there was a fellow in there that used to shine my shoes, and it was just an experience to witness this fellow shining my shoes.	
10.3	He would get that rag, you know, and he could bring music out of it.	
10.4	And I said to myself, "This fellow has a Ph.D. in shoe shining." (<i>That's right</i>)	
11.1	What I'm saying to you this morning, my friends, even if it falls your lot to be a street sweeper, go on out and sweep streets like Michelangelo painted pictures; sweep streets like Handel and Beethoven composed music; sweep streets like Shakespeare wrote poetry; (<i>Go ahead</i>) sweep streets so well that all the host of heaven and earth will have to pause and say, "Here lived a great street sweeper who swept his job well."	PPF
11.2	If you can't be a pine on the top of a hill Be a scrub in the valley—but be The best little scrub on the side of the hill, Be a bush if you can't be a tree. If you can't be a highway just be a trail If you can't be the sun be a star; It isn't by size that you win or fail— Be the best of whatever you are.	PPF
11.3	And when you do this, when you do this, you've mastered the length of life. (<i>Yes</i>)	
12.1	This onward push to the end of self-fulfillment is the end of a person's life.	
12.2	Now don't stop here, though.	PPF
12.3	You know, a lot of people get no further in life than the length.	
12.4	They develop their inner powers; they do their jobs well.	
12.5	But do you know, they try to live as if nobody else lives in the world but themselves? (<i>Yes</i>)	
12.6	And they use everybody as mere tools to get to where they're going. (<i>Yes</i>)	
12.7	They don't love anybody but themselves.	
12.8	And the only kind of love that they really have for other people is utilitarian love.	
12.9	You know, they just love people that they can use. (<i>Well</i>)	
13.1	A lot of people never get beyond the first dimension of life.	
13.2	They use other people as mere steps by which they can climb to their goals and their ambitions.	
13.3	These people don't work out well in life.	
13.4	They may go for awhile, they may think they're making it all right, but there is a law. (<i>Oh yeah</i>)	
13.5	They call it the law of gravitation in the physical universe, and it works, it's final, it's inexorable: whatever goes up can come down.	
13.6	You shall reap what you sow. (<i>Yeah</i>)	
13.7	God has structured the universe that way. (<i>Yeah</i>)	
13.8	And he who goes through life not concerned about others	

	will be a subject, victim of this law.	
14.1	So I move on and say that it is necessary to add breadth to length.	
14.2	Now the breadth of life is the outward concern for the welfare of others, as I said. <i>(Yeah)</i>	
14.3	And a man has not begun to live until he can rise above the narrow confines of his own individual concerns to the broader concerns of all humanity. <i>(All right)</i>	PPF
15.1	One day Jesus told a parable.	
15.2	You will remember that parable.	
15.3	He had a man that came to him to talk with him about some very profound concerns.	
15.4	And they finally got around to the question, "Who is my neighbor?" <i>(All right)</i>	
15.5	And this man wanted to debate with Jesus.	
15.6	This question could have very easily ended up in thin air as a theological or philosophical debate.	
15.7	But you remember Jesus immediately pulled that question out of thin air and placed it on a dangerous curve between Jerusalem and Jericho. <i>(He did, he did)</i>	
15.8	He talked about a certain man who fell among thieves. <i>(Right)</i>	
15.9	Two men came by and they just kept going.	
15.1	And then finally another man came, a member of another race, who stopped and helped him. <i>(Oh yeah)</i>	
15.11	And that parable ends up saying that this good Samaritan was a great man; he was a good man because he was concerned about more than himself. <i>(Oh yeah)</i>	
16.1	Now you know, there are many ideas about why the priest and the Levite passed and didn't stop to help that man.	
16.2	A lot of ideas about it.	
16.3	Some say that they were going to a church service, and they were running a little late, you know, and couldn't be late for church, so they kept going because they had to get down to the synagogue.	
16.4	And then there are others who would say that they were involved in the priesthood and consequently there was a priestly law which said that if you were going to administer the sacrament or what have you, you couldn't touch a human body twenty-four hours before worship.	
16.5	Now there's another possibility.	
16.6	It is possible that they were going down to Jericho to organize a Jericho Road Improvement Association.	
16.7	That's another possibility.	
16.8	And they may have passed by because they felt that it was better to deal with the problem from the causal source rather than one individual victim.	
16.9	That's a possibility.	
17.1	But you know, when I think about this parable, I think of another possibility as I use my imagination.	
17.2	It's possible that these men passed by on the other side because they were afraid.	
17.3	You know, the Jericho Road is a dangerous road. <i>(That's</i>	

	<i>right)</i>	
17.4	I've been on it and I know.	
17.5	And I never will forget, Mrs. King and I were in the Holy Land some time ago.	
17.6	We rented a car and we drove from Jerusalem down to Jericho, a distance of about sixteen miles.	
17.7	You get on that Jericho road—I'm telling you it's a winding, curving, meandering road, very conducive for robbery.	
17.8	And I said to my wife, "Now I can see why Jesus used this road as the occasion for his parable." (<i>Yes</i>)	
17.9	Here you are when you start out in Jerusalem: you are twenty-two hundred feet above sea level, and when you get down to Jericho sixteen miles later—I mean you have sixteen miles from Jerusalem—you're twelve hundred feet below sea level.	
17.1	During the days of Jesus that road came to the point of being known as the "Bloody Path."	
17.11	So when I think about the priest and the Levite, I think those brothers were afraid. (<i>All right</i>)	
18.1	They were just like me.	
18.2	I was going out to my father's house in Atlanta the other day.	
18.3	He lives about three or four miles from me, and you go out there by going down Simpson Road.	
18.4	And then when I came back later that night—and brother, I can tell you, Simpson Road is a winding road.	
18.5	And a fellow was standing out there trying to flag me down.	
18.6	And I felt that he needed some help; I knew he needed help. [<i>laughter</i>]	
18.7	But I didn't know it.	
18.8	I'll be honest with you, I kept going. [<i>laughter</i>]	
18.9	I wasn't really willing to take the risk. (<i>That's right</i>)	
19.1	I say to you this morning that the first question that the priest asked was the first question that I asked on that Jericho Road of Atlanta known as Simpson Road.	
19.2	The first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (<i>That's right</i>)	
19.3	But the good Samaritan came by and he reversed the question.	
19.4	Not "What will happen to me if I stop to help this man?" but "What will happen to this man if I do not stop to help him?"	
19.5	This was why that man was good and great.	
19.6	He was great because he was willing to take a risk for humanity; he was willing to ask, "What will happen to this man?" not "What will happen to me?" (<i>All right</i>)	
20.1	This is what God needs today (<i>Yes</i>): Men and women who will ask, "What will happen to humanity if I don't help?" (<i>Oh yeah</i>) What will happen to the civil rights movement if I don't participate? (<i>Yes</i>) What will happen to my city if I don't vote? (<i>Oh yeah</i>) What will happen to the sick if I don't visit them?"	PPC
20.2	This is how God judges people in the final analysis. (<i>Oh yeah</i>)	
21.1	Oh, there will be a day, the question won't be, "How many	

	awards did you get in life?"	
21.2	Not that day. (<i>Yeah</i>)	
21.3	It won't be, "How popular were you in your social setting?"	
21.4	That won't be the question that day. (<i>Yeah</i>)	
21.5	It will not ask how many degrees you've been able to get. (<i>All right</i>)	
21.6	The question that day will not be concerned with whether you are a "Ph.D." or a "no D." (<i>That's right</i>)	
21.7	It will not be concerned with whether you went to Morehouse or whether you went to "No House." (<i>Yes</i>)	
21.8	The question that day will not be, "How beautiful is your house?" (<i>That's right</i>)	
21.9	The question that day will not be, "How much money did you accumulate? How much did you have in stocks and bonds?"	
21.1	The question that day will not be, "What kind of automobile did you have?"	
21.11	On that day the question will be, "What did you do for others?" (<i>That's right</i>)	PPC
22.1	Now I can hear somebody saying, "Lord, I did a lot of things in life. I did my job well; the world honored me for doing my job. (<i>Oh yeah</i>) I did a lot of things, Lord; I went to school and studied hard. I accumulated a lot of money, Lord; that's what I did."	
22.2	It seems as if I can hear the Lord of Life saying, "But I was hungry, and ye fed me not. (<i>That's right</i>) I was sick, and ye visited me not. I was naked, and ye clothed me not. I was in prison, and you weren't concerned about me. So get out of my face. What did you do for others?" (<i>That's right</i>)	
22.3	This is the breadth of life. (<i>Oh yeah</i>)	
23.1	Somewhere along the way, we must learn that there is nothing greater than to do something for others.	PPC
23.2	And this is the way I've decided to go the rest of my days.	PPC,
23.3	That's what I'm concerned about.	PPF, PMA
23.4	John, if you and Bernard happen to be around when I come to the latter-days and that moment to cross the Jordan, I want you to tell them that I made a request: I don't want a long funeral.	
23.5	In fact, I don't even need a eulogy (<i>No</i>) more than one or two minutes. (<i>All right</i>)	
23.6	I hope that I will live so well the rest of the days—I don't know how long I'll live, and I'm not concerned about that—but I hope I can live so well that the preacher can get up and say, "He was faithful." (<i>Yes</i>)	
23.7	That's all, that's enough. (<i>That's right</i>)	
23.8	That's the sermon I'd like to hear: "Well done my good and faithful servant. You've been faithful; you've been concerned about others." (<i>That's right</i>)	PPC
23.9	That's where I want to go from this point on the rest of my days. (<i>Oh yeah</i>)	
23.1	"He who is greatest among you shall be your servant."	
23.11	I want to be a servant. (<i>Yes</i>)	PPC
23.12	I want to be a witness for my Lord, to do something for others.	PPC

24.1	And don't forget in doing something for others that you have what you have because of others. (<i>Yes, sir</i>)	PPC
24.2	Don't forget that.	
24.3	We are tied together in life and in the world. (<i>Preach, preach</i>)	
24.4	And you may think you got all you got by yourself. (<i>Not all of it</i>)	
24.5	But you know, before you got out here to church this morning, you were dependent on more than half of the world. (<i>That's right</i>)	
24.6	You get up in the morning and go to the bathroom, and you reach over for a bar of soap, and that's handed to you by a Frenchman.	
24.7	You reach over for a sponge, and that's given to you by a Turk.	
24.8	You reach over for a towel, and that comes to your hand from the hands of a Pacific Islander.	
24.9	And then you go on to the kitchen to get your breakfast.	
24.1	You reach on over to get a little coffee, and that's poured in your cup by a South American. (<i>That's right</i>)	
24.11	Or maybe you decide that you want a little tea this morning, only to discover that that's poured in your cup by a Chinese. (<i>Yes</i>)	
24.12	Or maybe you want a little cocoa, that's poured in your cup by a West African. (<i>Yes</i>)	
24.13	Then you want a little bread and you reach over to get it, and that's given to you by the hands of an English-speaking farmer, not to mention the baker. (<i>That's right</i>)	
24.14	Before you get through eating breakfast in the morning, you're dependent on more than half the world. (<i>That's right</i>)	
24.15	That's the way God structured it; that's the way God structured this world.	
24.16	So let us be concerned about others because we are dependent on others. (<i>Oh yeah</i>)	
25.1	But don't stop here either. (<i>No, sir</i>)	
25.2	You know, a lot of people master the length of life, and they master the breadth of life, but they stop right there.	
25.3	Now if life is to be complete, we must move beyond our self-interest.	PPC
25.4	We must move beyond humanity and reach up, way up for the God of the universe, whose purpose changeth not. (<i>Right</i>)	PPC
26.1	Now a lot of people have neglected this third dimension.	
26.2	And you know, the interesting thing is a lot of people neglect it and don't even know they are neglecting it.	
26.3	They just get involved in other things.	
26.4	And you know, there are two kinds of atheism.	
26.5	Atheism is the theory that there is no God.	
26.6	Now one kind is a theoretical kind, where somebody just sits down and starts thinking about it, and they come to a conclusion that there is no God.	
26.7	The other kind is a practical atheism, and that kind goes out of living as if there is no God.	

26.8	And you know there are a lot of people who affirm the existence of God with their lips, and they deny his existence with their lives. (<i>That's right</i>)	
26.9	You've seen these people who have a high blood pressure of creeds and an anemia of deeds.	
26.1	They deny the existence of God with their lives and they just become so involved in other things.	
26.11	They become so involved in getting a big bank account. (<i>Yeah</i>)	
26.12	They become so involved in getting a beautiful house, which we all should have.	
26.13	They become so involved in getting a beautiful car that they unconsciously just forget about God. (<i>Oh yeah</i>)	
26.14	There are those who become so involved in looking at the man-made lights of the city that they unconsciously forget to rise up and look at that great cosmic light and think about it—that gets up in the eastern horizon every morning and moves across the sky with a kind of symphony of motion and paints its technicolor across the blue—a light that man can never make. (<i>All right</i>)	
26.15	They become so involved in looking at the skyscraping buildings of the Loop of Chicago or Empire State Building of New York that they unconsciously forget to think about the gigantic mountains that kiss the skies as if to bathe their peaks in the lofty blue—something that man could never make.	
26.16	They become so busy thinking about radar and their television that they unconsciously forget to think about the stars that bedeck the heavens like swinging lanterns of eternity, those stars that appear to be shiny, silvery pins sticking in the magnificent blue pincushion.	
26.17	They become so involved in thinking about man's progress that they forget to think about the need for God's power in history.	
26.18	They end up going days and days not knowing that God is not with them. (<i>Go ahead</i>)	
27.1	And I'm here to tell you today that we need God. (<i>Yes</i>)	PSC
27.2	Modern man may know a great deal, but his knowledge does not eliminate God. (<i>Right</i>)	
27.3	And I tell you this morning that God is here to stay.	
27.4	A few theologians are trying to say that God is dead.	
27.5	And I've been asking them about it because it disturbs me to know that God died and I didn't have a chance to attend the funeral.	
27.6	They haven't been able to tell me yet the date of his death.	
27.7	They haven't been able to tell me yet who the coroner was that pronounced him dead. (<i>Preach, preach</i>)	
27.8	They haven't been able to tell me yet where he's buried.	
28.1	You see, when I think about God, I know his name.	
28.2	He said somewhere, back in the Old Testament, "I want you to go out, Moses, and tell them 'I Am' sent you." (<i>That's right</i>)	
28.3	He said just to make it clear, let them know that "my last name is the same as my first, 'I Am that I Am.' Make that	

	clear. I Am."	
28.4	And God is the only being in the universe that can say "I Am" and put a period behind it.	
28.5	Each of us sitting here has to say, "I am because of my parents; I am because of certain environmental conditions; I am because of certain hereditary circumstances; I am because of God."	PSC
28.6	But God is the only being that can just say, "I Am" and stop right there.	
28.7	"I Am that I Am."	
28.8	And He's here to stay.	
28.9	Let nobody make us feel that we don't need God. (<i>That's right</i>)	
29.1	As I come to my conclusion this morning, I want to say that we should search for him.	
29.2	We were made for God, and we will be restless until we find rest in him. (<i>Oh yeah</i>)	
29.3	And I say to you this morning that this is the personal faith that has kept me going. (<i>Yes</i>)	
29.4	I'm not worried about the future.	
29.5	You know, even on this race question, I'm not worried.	
29.6	I was down in Alabama the other day, and I started thinking about the state of Alabama where we worked so hard and may continue to elect the Wallaces.	
29.7	And down in my home state of Georgia, we have another sick governor by the name of Lester Maddox. (<i>Yes</i>)	
29.8	And all of these things can get you confused, but they don't worry me. (<i>All right</i>)	
29.9	Because the God that I worship is a God that has a way of saying even to kings and even to governors, "Be still, and know that I am God."	
29.1	And God has not yet turned over this universe to Lester Maddox and Lurleen Wallace.	
29.11	Somewhere I read, "The earth is the Lord's and the fullness thereof, and I'm going on because I have faith in Him. (<i>Oh yeah</i>)	
29.12	I do not know what the future holds, but I do know who holds the future. (<i>Yes</i>)	
29.13	And if He'll guide us and hold our hand, we'll go on in.	
30.1	I remember down in Montgomery, Alabama, an experience that I'd like to share with you.	
30.2	When we were in the midst of the bus boycott, we had a marvelous old lady that we affectionately called Sister Pollard.	
30.3	She was a wonderful lady about seventy-two years old and she was still working at that age. (<i>Yes</i>)	
30.4	During the boycott she would walk every day to and from work.	
30.5	She was one that somebody stopped one day and said, "Wouldn't you like to ride?"	
30.6	And she said, "No."	

30.7	And then the driver moved on and stopped and thought, and backed up a little and said, "Well, aren't you tired?"	
30.8	She said, "Yes, my feets is tired, but my soul is rested." (<i>All right</i>)	
31.1	She was a marvelous lady.	
31.2	And one week I can remember that I had gone through a very difficult week. (<i>Yes</i>)	
31.3	Threatening calls had come in all day and all night the night before, and I was beginning to falter and to get weak within and to lose my courage. (<i>All right</i>)	
31.4	And I never will forget that I went to the mass meeting that Monday night very discouraged and a little afraid, and wondering whether we were going to win the struggle. (<i>Oh yeah</i>)	
31.5	And I got up to make my talk that night, but it didn't come out with strength and power.	
31.6	Sister Pollard came up to me after the meeting and said, "Son, what's wrong with you?"	
31.7	Said, "You didn't talk strong enough tonight."	
31.8	And I said, "Nothing is wrong, Sister Pollard, I'm all right."	
31.9	She said, "You can't fool me."	
31.1	Said, "Something wrong with you."	
31.11	And then she went on to say these words, "Is the white folks doing something to you that you don't like?"	
31.12	I said, "Everything is going to be all right, Sister Pollard."	
31.13	And then she finally said, "Now come close to me and let me tell you something one more time, and I want you to hear it this time."	
31.14	She said, "Now I done told you we is with you."	
31.15	She said, "Now, even if we ain't with you, the Lord is with you." (<i>Yes</i>)	
31.16	And she concluded by saying, "The Lord's going to take care of you."	
32.1	And I've seen many things since that day.	PSC
32.2	I've gone through many experiences since that night in Montgomery, Alabama.	
32.3	Since that time Sister Pollard has died.	
32.4	Since that time I've been in more than eighteen jail cells	
32.4	Since that time I've come perilously close to death at the hands of a demented Negro woman.	
32.5	Since that time I've seen my home bombed three times.	
32.6	Since that time I've had to live every day under the threat of death.	
32.7	Since that time I've had many frustrating and bewildering nights.	
32.8	But over and over again I can still hear Sister Pollard's words: "God's going to take care of you."	
32.9	So today I can face any man and any woman with my feet solidly placed on the ground and my head in the air because I know that when you are right, God will fight your battle.	PMA
33.1	"Darker yet may be the night, harder yet may be the fight. Just stand up for that which is right."	

33.2	It seems that I can hear a voice speaking even this morning, saying to all of us, "Stand up for what is right. Stand up for what is just. Lo, I will be with you even until the end of the world."	
33.3	Yes, I've seen the lightning flash.	
33.4	I've heard the thunder roll.	
33.5	I've felt sin-breakers dashing, trying to conquer my soul.	
33.6	But I heard the voice of Jesus saying still to fight on.	
33.7	He promised never to leave me, never to leave me alone.	
33.8	No, never alone.	
33.9	No, never alone.	
33.1	He promised never to leave me, never to leave me alone.	
33.11	And I go on in believing that.	
33.12	Reach out and find the breadth of life.	
34.1	You may not be able to define God in philosophical terms.	
34.2	Men through the ages have tried to talk about him. (<i>Yes</i>)	
34.3	Plato said that he was the Architectonic Good.	
34.4	Aristotle called him the Unmoved Mover.	
34.5	Hegel called him the Absolute Whole.	
34.6	Then there was a man named Paul Tillich who called him Being-Itself.	
34.7	We don't need to know all of these high-sounding terms. (<i>Yes</i>)	
34.8	Maybe we have to know him and discover him another way. (<i>Oh yeah</i>)	
34.9	One day you ought to rise up and say, "I know him because he's a lily of the valley." (<i>Yes</i>)	
34.1	He's a bright and morning star. (<i>Yes</i>)	
34.11	He's a rose of Sharon.	
34.12	He's a battle-axe in the time of Babylon. (<i>Yes</i>)	
34.13	And then somewhere you ought to just reach out and say, "He's my everything. He's my mother and my father. He's my sister and my brother. He's a friend to the friendless."	
34.14	This is the God of the universe.	
34.15	And if you believe in him and worship him, something will happen in your life.	
34.16	You will smile when others around you are crying.	
34.17	This is the power of God.	
35.1	Go out this morning.	
35.2	Love yourself, and that means rational and healthy self-interest.	PMA
35.3	You are commanded to do that.	
35.4	That's the length of life.	
35.5	Then follow that: Love your neighbor as you love yourself.	PMA
35.6	You are commanded to do that.	
35.7	That's the breadth of life.	
35.8	And I'm going to take my seat now by letting you know that there's a first and even greater commandment: "Love the Lord thy God with all thy heart, (<i>Yeah</i>) with all thy soul, with all thy strength."	PMA
35.9	I think the psychologist would just say with all thy	

	personality.	
35.1	And when you do that, you've got the breadth of life.	
36.1	And when you get all three of these together, you can walk and never get weary.	PMA
36.2	You can look up and see the morning stars singing together, and the sons of God shouting for joy.	
36.3	When you get all of these working together in your very life, judgement will roll down like waters, and righteousness like a mighty stream.	
37.1	When you get all the three of these together, the lamb will lie down with the lion.	
38.1	When you get all three of these together, you look up and every valley will be exalted, and every hill and mountain will be made low; the rough places will be made plain, and the crooked places straight; and the glory of the Lord shall be revealed and all flesh will see it together.	
39.1	When you get all three of these working together, you will do unto others as you'd have them do unto you.	
40.1	When you get all three of these together, you will recognize that out of one blood God made all men to dwell upon the face of the earth.	
41.1	When you get all three of these together... [<i>recording ends</i>]	

19670611_A Knock at Midnight

Para/Sent	Transcription	Code
1.1	<i>Which of you who has a friend will go to him at midnight and say to him, "Friend, lend me three loaves; for a friend of mine has arrived on a journey, and I have nothing to set before him"?</i> Luke 11:5-6, RSV	
2.1	Although this parable is concerned with the power of persistent prayer, it may also serve as a basis for our thought concerning many contemporary problems and the role of the church in grappling with them.	
2.2	It is midnight in the parable; it is also midnight in our world, and the darkness is so deep that we can hardly see which way to turn.	
3.1	It is midnight within the social order.	
3.2	On the international horizon nations are engaged in a colossal and bitter contest for supremacy.	
3.3	Two world wars have been fought within a generation, and the clouds of another war are dangerously low.	
3.4	Man now has atomic and nuclear weapons that could within seconds completely destroy the major cities of the world.	
3.5	Yet the arms race continues and nuclear tests still explode in the atmosphere, with the grim prospect that the very air we breathe will be poisoned by radioactive fallout.	
3.6	Will these circumstances and weapons bring the annihilation of the human race?	
4.1	When confronted by midnight in the social order we have in the past turned to science for help.	
4.2	And little wonder!	
4.3	On so many occasions science has saved us.	

4.4	When we were in the midnight of physical limitation and material inconvenience, science lifted us to the bright morning of physical and material comfort.
4.5	When we were in the midnight of crippling ignorance and superstition, science brought us to the daybreak of the free and open mind.
4.6	When we were in the midnight of dread plagues and diseases, science, through surgery, sanitation, and the wonder drugs, ushered in the bright day of physical health, thereby prolonging our lives and making for greater security and physical well-being.
4.7	How naturally we turn to science in a day when the problems of the world are so ghastly and ominous.
5.1	But alas! science cannot now rescue us, for even the scientist is lost in the terrible midnight of our age.
5.2	Indeed, science gave us the very instruments that threaten to bring universal suicide.
5.3	So modern man faces a dreary and frightening midnight in the social order.
6.1	This midnight in man's external collective is paralleled by midnight in his internal individual life.
6.2	It is midnight within the psychological order.
6.3	Everywhere paralyzing fears harrow people by day and haunt them by night.
6.4	Deep clouds of anxiety and depression are suspended in our mental skies.
6.5	More people are emotionally disturbed today than at any other time of human history.
6.6	The psychopathic wards of our hospitals are crowded, and the most popular psychologists today are the psychoanalysts.
6.7	Bestsellers in psychology are books such as <i>Man Against Himself</i> , <i>The Neurotic Personality of Our Times</i> , and <i>Modern Man in Search of a Soul</i> .
6.8	The popular clergyman preaches soothing sermons on "How to Be Happy" and "How to Relax."
6.9	Some have been tempted to revise Jesus' command to read, "Go ye into all the world, keep your blood pressure down, and, lo, I will make you a well-adjusted personality."
6.1	All of this is indicative that it is midnight within the inner lives of men and women.
7.1	It is also midnight within the moral order.
7.2	At midnight colours lose their distinctiveness and become a sullen shade of grey.
7.3	Moral principles have lost their distinctiveness.
7.4	For modern man, absolute right and wrong are a matter of what the majority is doing.
7.5	Right and wrong are relative to likes and dislikes and the customs of a particular community.
7.6	We have unconsciously applied Einstein's theory of relativity, which properly described the physical universe, to the moral and ethical realm.
8.1	Midnight is the hour when men desperately seek to obey the eleventh commandment, "Thou shalt not get caught."
8.2	According to the ethic of midnight, the cardinal sin is to be

	caught and the cardinal virtue is to get by.	
8.3	It is all right to lie, but one must lie with real finesse.	
8.4	It is all right to steal, if one is so dignified that, if caught, the charge becomes embezzlement, not robbery.	
8.5	It is permissible even to hate, if one so dresses his hating in the garments of love that hating appears to be loving.	
8.6	The Darwinian concept of the survival of the fittest has been substituted by a philosophy of the survival of the slickest.	
8.7	This mentality has brought a tragic breakdown of moral standards, and the midnight of moral degeneration deepens.	
9.1	As in the parable, so in our world today, the deep darkness of midnight is interrupted by the sound of a knock.	
9.2	On the door of the church millions of people knock.	
9.3	In this country the roll of church members is longer than ever before.	
9.4	More than one hundred and fifteen million people are at least paper members of some church or synagogue.	PSC
9.5	This represents an increase of 100 per cent since 1929, although the population has increased by only 31 per cent.	PSC
10.1	Visitors to Soviet Russia, whose official policy is atheistic, report that the churches in that nation not only are crowded, but that attendance continues to grow.	
10.2	Harrison Salisbury, in an article in <i>The New York Times</i> , states that Communist officials are disturbed that so many young people express a growing interest in the church and religion.	
10.3	After forty years of the most vigorous efforts to suppress religion, the hierarchy of the Communist party now faces the inescapable fact that millions of people are knocking on the door of the church.	
11.1	This numerical growth should not be overemphasized.	
11.2	We must not be tempted to confuse spiritual power and large numbers.	PSC
11.3	Jumboism, as someone has called it, is an utterly fallacious standard for measuring positive power.	
11.4	An increase in quantity does not automatically bring an increase in quality.	PSC
11.5	A larger membership does not necessarily represent a correspondingly increased commitment to Christ.	
11.6	Almost always the creative, dedicated minority has made the world better.	
11.7	But although a numerical growth in church membership does not necessarily reflect a concomitant increase in ethical commitment, millions of people do feel that the church provides an answer to the deep confusion that encompasses their lives.	
11.8	It is still the one familiar landmark where the weary traveller by midnight comes.	
11.9	It is the one house which stands where it has always stood, the house to which the man travelling at midnight either comes or refuses to come.	
11.1	Some decide not to come.	
11.11	But the many who come and knock are desperately seeking a	

	little bread to tide them over.	
12.1	The traveller asks for three loaves of bread.	PSC
12.2	He wants the bread of faith.	PSC
12.3	In a generation of so many colossal disappointments, men have lost faith in God, faith in man, and faith in the future.	
12.4	Many feel as did William Wilberforce, who in 1801 said, "I dare not marry—the future is so unsettled," or as did William Pitt, who in 1806 said, "There is scarcely anything round us but ruin and despair."	
12.5	In the midst of staggering disillusionment, many cry for the bread of faith.	
13.1	There is also a deep longing for the bread of hope.	PSC
13.2	In the early years of this century many people did not hunger for this bread.	
13.3	The days of the first telephones, automobiles, and aeroplanes gave them a radiant optimism.	
13.4	They worshipped at the shrine of inevitable progress.	
13.5	They believed that every new scientific achievement lifted man to higher levels of perfection.	
13.6	But then a series of tragic developments, revealing the selfishness and corruption of man, illustrated with frightening clarity the truth of Lord Acton's dictum, "Power tends to corrupt and absolute power corrupts absolutely."	
13.7	This awful discovery led to one of the most colossal breakdowns of optimism in history.	
13.8	For so many people, young and old, the light of hope went out, and they roamed wearily in the dark chambers of pessimism.	
13.9	Many concluded that life has no meaning.	
13.1	Some agreed with the philosopher Schopenhauer that life is an endless pain with a painful end, and that life is a tragicomedy played over and over again with only slight changes in costume and scenery.	
13.11	Others cried out with Shakespeare's Macbeth that life is a tale Told by an idiot, full of sound and fury, Signifying nothing.	
13.12	But even in the inevitable moments when all seems hopeless, men know that without hope they cannot really live, and in agonizing desperation they cry for the bread of hope.	
14.1	And there is the deep longing for the bread of love.	
14.2	Everybody wishes to love and be loved.	
14.3	He who feels that he is not loved feels that he does not count.	
14.4	Much has happened in the modern world to make men feel that they do not belong.	
14.5	Living in a world which has become oppressively impersonal, many of us have come to feel that we are little more than numbers.	
14.6	Ralph Borsodi in an arresting picture of a world wherein numbers have replaced persons writes that the modern mother is often maternity case No. 8434 and her child, after being fingerprinted and footprinted, becomes No. 8003, and that a funeral in a large city is an event in Parlour B with	

	Class B flowers and decorations at which Preacher No. 14 officiates and Musician No. 84 sings Selection No. 174.
14.7	Bewildered by this tendency to reduce man to a card in a vast index, man desperately searches for the bread of love.
15.1	When the man in the parable knocked on his friend's door and asked for the three loaves of bread, he received the impatient retort, "Do not bother me; the door is now shut, and my children are with me in bed; I cannot get up and give you anything."
15.2	How often have men experienced a similar disappointment when at midnight they knock on the door of the church.
15.3	Millions of Africans, patiently knocking on the door of the Christian church where they seek the bread of social justice, have either been altogether ignored or told to wait until later, which almost always means never.
15.4	Millions of American Negroes, starving for the want of the bread of freedom, have knocked again and again on the door of so-called white churches, but they have usually been greeted by a cold indifference or a blatant hypocrisy.
15.5	Even the white religious leaders, who have a heartfelt desire to open the door and provide the bread, are often more cautious than courageous and more prone to follow the expedient than the ethical path.
15.6	One of the shameful tragedies of history is that the very institution which should remove man from the midnight of racial segregation participates in creating and perpetuating the midnight.
16.1	In the terrible midnight of war men have knocked on the door of the church to ask for the bread of peace, but the church has often disappointed them.
16.2	What more pathetically reveals the irrelevancy of the church in present-day world affairs than its witness regarding war?
16.3	In a world gone mad with arms buildups, chauvinistic passions, and imperialistic exploitation, the church has either endorsed these activities or remained appallingly silent.
16.4	During the last two world wars, national churches even functioned as the ready lackeys of the state, sprinkling holy water upon the battleships and joining the mighty armies in singing, "Praise the Lord and pass the ammunition."
16.5	A weary world, pleading desperately for peace, has often found the church morally sanctioning war.
16.6	And those who have gone to the church to seek the bread of economic justice have been left in the frustrating midnight of economic privation.
16.7	In many instances the church has so aligned itself with the privileged classes and so defended the status quo that it has been unwilling to answer the knock at midnight.
16.8	The Greek Church in Russia allied itself with the status quo and became so inextricably bound to the despotic czarist regime that it became impossible to be rid of the corrupt political and social system without being rid of the church.
16.9	Such is the fate of every ecclesiastical organization that allies

	itself with things-as-they-are.	
17.1	The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.	
17.2	It must be the guide and the critic of the state, and never its tool.	
17.3	If the church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority.	
17.4	If the church does not participate actively in the struggle for peace and for economic and racial justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will.	
17.5	But if the church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a glowing and ardent love for truth, justice, and peace.	PMA
17.6	Men far and near will know the church as a great fellowship of love that provides light and bread for lonely travellers at midnight.	
18.1	While speaking of the laxity of the church, I must not overlook the fact that the so-called Negro church has also left men disappointed at midnight.	
18.2	I say so-called Negro church because ideally there can be no Negro or white church.	
18.3	It is to their everlasting shame that white Christians developed a system of racial segregation within the church, and inflicted so many indignities upon its Negro worshippers that they had to organize their own churches.	
19.1	Two types of Negro churches have failed to provide bread.	
19.2	One burns with emotionalism, and the other freezes with classism.	
19.3	The former, reducing worship to entertainment, places more emphasis on volume than on content and confuses spirituality with muscularity.	
19.4	The danger in such a church is that the members may have more religion in their hands and feet than in their hearts and souls.	
19.5	At midnight this type of church has neither the vitality nor the relevant gospel to feed hungry souls.	
19.6	The other type of Negro church that feeds no midnight traveller has developed a class system and boasts of its dignity, its membership of professional people, and its exclusiveness.	
19.7	In such a church the worship service is cold and meaningless, the music dull and uninspiring, and the sermon little more than a homily on current events.	
19.8	If the pastor says too much about Jesus Christ, the members feel that he is robbing the pulpit of dignity.	
19.9	If the choir sings a Negro spiritual, the members claim an affront to their class status.	
19.1	This type of church tragically fails to recognize that worship at its best is a social experience in which people from all levels of life come together to affirm their oneness and unity	

	under God.	
19.11	At midnight men are altogether ignored because of their limited education, or they are given bread that has been hardened by the winter of morbid class consciousness.	
20.1	In the parable we notice that after the man’s initial disappointment, he continued to knock on his friend’s door.	
20.2	Because of his importunity—his persistence—he finally persuaded his friend to open the door.	
20.3	Many men continue to knock on the door of the church at midnight, even after the church has so bitterly disappointed them, because they know the bread of life is there.	
20.4	The church today is challenged to proclaim God’s Son, Jesus Christ, to be the hope of men in all of their complex personal and social problems.	
20.5	Many will continue to come in quest of answers to life’s problems.	
20.6	Many young people who knock on the door are perplexed by the uncertainties of life, confused by daily disappointments, and disillusioned by the ambiguities of history.	
20.7	Some who come have been taken from their schools and careers and cast in the role of soldiers.	
20.8	We must provide them with the fresh bread of hope and imbue them with the conviction that God has the power to bring good out of evil.	PPF
20.9	Some who come are tortured by a nagging guilt resulting from their wandering in the midnight of ethical relativism and their surrender to the doctrine of self-expression.	
20.1	We must lead them to Christ who will offer them the fresh bread of forgiveness.	PPF
20.11	Some who knock are tormented by the fear of death as they move toward the evening of life.	
20.12	We must provide them with the bread of faith in immortality, so that they may realize that this earthly life is merely an embryonic prelude to a new awakening.	PPF
21.1	Midnight is a confusing hour when it is difficult to be faithful.	
21.2	The most inspiring word that the church must speak is that no midnight long remains.	
21.3	The weary traveller by midnight who asks for bread is really seeking the dawn.	
21.4	Our eternal message of hope is that dawn will come.	
21.5	Our slave foreparents realized this.	
21.6	They were never unmindful of the fact of midnight, for always there was the rawhide whip of the overseer and the auction block where families were torn asunder to remind them of its reality.	

21.7	When they thought of the agonizing darkness of midnight, they sang: Oh, nobody knows de trouble I've seen, Glory Hallelujah! Sometimes I'm up, sometimes I'm down, Oh, yes, Lord, Sometimes I'm almost to de groun', Oh, yes, Lord, Oh, nobody knows de trouble I've seen, Glory Hallelujah!	
21.8	Encompassed by a staggering midnight but believing that morning would come, they sang: I'm so glad trouble don't last alway. O my Lord, O my Lord, what shall I do?	
21.9	Their positive belief in the dawn was the growing edge of hope that kept the slaves faithful amid the most barren and tragic circumstances.	
22.1	Faith in the dawn arises from the faith that God is good and just.	
22.2	When one believes this, he knows that the contradictions of life are neither final nor ultimate.	
22.3	He can walk through the dark night with the radiant conviction that all things work together for good for those that love God.	PMA
22.4	Even the most starless midnight may herald the dawn of some great fulfillment.	
23.1	At the beginning of the bus boycott in Montgomery, Alabama, we set up a voluntary car pool to get the people to and from their jobs.	
23.2	For eleven long months our car pool functioned extraordinarily well.	PCC
23.3	Then Mayor Gayle introduced a resolution instructing the city's legal department to file such proceedings as it might deem proper to stop the operation of the car pool or any transportation system growing out of the bus boycott.	
23.4	A hearing was set for Tuesday, November 13, 1956.	
24.1	At our regular weekly mass meeting, scheduled the night before the hearing, I had the responsibility of warning the people that the car pool would probably be enjoined.	PPF
24.2	I knew that they had willingly suffered for nearly twelve months, but could we now ask them to walk back and forth to their jobs?	
24.3	And if not, would we be forced to admit that the protest had failed?	
24.4	For the first time I almost shrank from appearing before them.	
25.1	When the evening came, I mustered sufficient courage to tell them the truth.	
25.2	I tried, however, to conclude on a note of hope.	PPF
25.3	"We have moved all of these months," I said, "in the daring faith that God is with us in our struggle. The many experiences of days gone by have vindicated that faith in a marvelous way. Tonight we must believe that a way will be made out of no way."	
25.4	Yet I could feel the cold breeze of pessimism pass over the	

	audience.	
25.5	The night was darker than a thousand midnights.	
25.6	The light of hope was about to fade and the lamp of faith to flicker.	
26.1	A few hours later, before Judge Carter, the city argued that we were operating a "private enterprise" without a franchise.	
26.2	Our lawyers argued brilliantly that the car pool was a voluntary "share-a-ride" plan provided without profit as a service by Negro churches.	
26.3	It became obvious that Judge Carter would rule in favour of the city.	
27.1	At noon, during a brief recess, I noticed an unusual commotion in the courtroom.	
27.2	Mayor Gayle was called to the back room.	
27.3	Several reporters moved excitedly in and out of the room.	
27.4	Momentarily a reporter came to the table where, as chief defendant, I sat with the lawyers.	
27.5	"Here is the decision that you have been waiting for," he said. "Read this release."	
28.1	In anxiety and hope, I read these words: "The United States Supreme Court today unanimously ruled bus segregation unconstitutional in Montgomery, Alabama."	
28.2	My heart throbbed with an inexpressible joy.	
28.3	The darkest hour of our struggle had become the first hour of victory.	PCC
28.4	Someone shouted from the back of the courtroom, "God Almighty has spoken from Washington."	
29.1	The dawn will come.	
29.2	Disappointment, sorrow, and despair are born at midnight, but morning follows.	
29.3	"Weeping may endure for a night," says the Psalmist, "but joy cometh in the morning."	
29.4	This faith adjourns the assemblies of hopelessness and brings new light into the dark chambers of pessimism.	PCC

19670613_ Telegram from King to Thurgood Marshall

Para/Sent	Transcription	Code
1.1	May I congratulate you for being appointed to the United States Supreme Court.	PPC
1.2	Your appointment represents a momentous step toward a color-blind society.	PPF
1.3	You have proved to be a giant of your profession and your career has been one of the significant epochs of our time.	PPC
1.4	You are eminently qualified and superbly equipped to serve as a Justice of the highest Court of our land.	PPC
1.5	Martin Luther King, Jr.	

19670816_ Where Do We Go From Here

Para/Sent	Transcription	Code
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1.1	Dr. Abernathy, our distinguished vice president, fellow delegates to this, the tenth annual session of the Southern Christian Leadership Conference, my brothers and sisters from not only all over the South, but from all over the United States of America: ten years ago during the piercing chill of a January day and on the heels of the year-long Montgomery bus boycott, a group of approximately one hundred Negro leaders from across the South assembled in this church and agreed on the need for an organization to be formed that could serve as a channel through which local protest organizations in the South could coordinate their protest activities.	PCC
1.2	It was this meeting that gave birth to the Southern Christian Leadership Conference.	
2.1	And when our organization was formed ten years ago, racial segregation was still a structured part of the architecture of southern society.	
2.2	Negroes with the pangs of hunger and the anguish of thirst were denied access to the average lunch counter.	
2.3	The downtown restaurants were still off-limits for the black man.	
2.4	Negroes, burdened with the fatigue of travel, were still barred from the motels of the highways and the hotels of the cities.	
2.5	Negro boys and girls in dire need of recreational activities were not allowed to inhale the fresh air of the big city parks.	
2.6	Negroes in desperate need of allowing their mental buckets to sink deep into the wells of knowledge were confronted with a firm "no" when they sought to use the city libraries.	
2.7	Ten years ago, legislative halls of the South were still ringing loud with such words as "interposition" and "nullification."	
2.8	All types of conniving methods were still being used to keep the Negro from becoming a registered voter.	
2.9	A decade ago, not a single Negro entered the legislative chambers of the South except as a porter or a chauffeur.	
2.1	Ten years ago, all too many Negroes were still harried by day and haunted by night by a corroding sense of fear and a nagging sense of nobody-ness. (<i>Yeah</i>)	
3.1	But things are different now.	PST
3.2	In assault after assault, we caused the sagging walls of segregation to come tumbling down.	PCC, PST
3.3	During this era the entire edifice of segregation was profoundly shaken.	
3.4	This is an accomplishment whose consequences are deeply felt by every southern Negro in his daily life. (<i>Oh yeah</i>)	PCC, PST
3.5	It is no longer possible to count the number of public establishments that are open to Negroes.	
3.6	Ten years ago, Negroes seemed almost invisible to the larger society, and the facts of their harsh lives were unknown to the majority of the nation.	
3.7	But today, civil rights is a dominating issue in every state, crowding the pages of the press and the daily conversation of white Americans.	PCC, PST
3.8	In this decade of change, the Negro stood up and confronted	PCC

	his oppressor.	
3.9	He faced the bullies and the guns, and the dogs and the tear gas.	
3.1	He put himself squarely before the vicious mobs and moved with strength and dignity toward them and decisively defeated them. <i>(Yes)</i>	
3.11	And the courage with which he confronted enraged mobs dissolved the stereotype of the grinning, submissive Uncle Tom. <i>(Yes)</i>	
3.12	He came out of his struggle integrated only slightly in the external society, but powerfully integrated within.	
3.13	This was a victory that had to precede all other gains.	PCC
4.1	In short, over the last ten years the Negro decided to straighten his back up <i>(Yes)</i> , realizing that a man cannot ride your back unless it is bent. <i>(Yes, That's right)</i>	PMA
4.2	We made our government write new laws to alter some of the cruelest injustices that affected us.	PMA
4.3	We made an indifferent and unconcerned nation rise from lethargy and subpoenaed its conscience to appear before the judgment seat of morality on the whole question of civil rights.	PMA
4.4	We gained manhood in the nation that had always called us "boy."	
4.5	It would be hypocritical indeed if I allowed modesty to forbid my saying that SCLC stood at the forefront of all of the watershed movements that brought these monumental changes in the South.	PMA, PCC
4.6	For this, we can feel a legitimate pride. But in spite of a decade of significant progress, the problem is far from solved.	
4.7	The deep rumbling of discontent in our cities is indicative of the fact that the plant of freedom has grown only a bud and not yet a flower.	
5.1	And before discussing the awesome responsibilities that we face in the days ahead, let us take an inventory of our programmatic action and activities over the past year.	
5.2	Last year as we met in Jackson, Mississippi, we were painfully aware of the struggle of our brothers in Grenada, Mississippi.	
5.3	After living for a hundred or more years under the yoke of total segregation, the Negro citizens of this northern Delta hamlet banded together in nonviolent warfare against racial discrimination under the leadership of our affiliate chapter and organization there.	PMA
5.4	The fact of this non-destructive rebellion was as spectacular as were its results.	
5.5	In a few short weeks the Grenada County Movement challenged every aspect of the society's exploitative life.	
5.6	Stores which denied employment were boycotted; voter registration increased by thousands.	
5.7	We can never forget the courageous action of the people of Grenada who moved our nation and its federal courts to powerful action in behalf of school integration, giving Grenada one of the most integrated school systems in	PMA

	America.	
5.8	The battle is far from over, but the black people of Grenada have achieved forty of fifty-three demands through their persistent nonviolent efforts.	PMA
6.1	Slowly but surely, our southern affiliates continued their building and organizing.	
6.2	Seventy-nine counties conducted voter registration drives, while double that number carried on political education and get-out-the-vote efforts.	
6.3	In spite of press opinions, our staff is still overwhelmingly a southern-based staff.	
6.4	One hundred and five persons have worked across the South under the direction of Hosea Williams.	
6.5	What used to be primarily a voter registration staff is actually a multifaceted program dealing with the total life of the community, from farm cooperatives, business development, tutorials, credit unions, etcetera.	PCC
6.6	Especially to be commended are those ninety-nine communities and their staffs which maintain regular mass meetings throughout the year.	PCC
7.1	Our Citizenship Education Program continues to lay the solid foundation of adult education and community organization upon which all social change must ultimately rest.	
7.2	This year, five hundred local leaders received training at Dorchester and ten community centers through our Citizenship Education Program.	
7.3	They were trained in literacy, consumer education, planned parenthood, and many other things.	
7.4	And this program, so ably directed by Mrs. Dorothy Cotton, Mrs. Septima Clark, and their staff of eight persons, continues to cover ten southern states.	
7.5	Our auxiliary feature of C.E.P. is the aid which they have given to poor communities, poor counties in receiving and establishing O.E.O. projects.	
7.6	With the competent professional guidance of our marvelous staff member, Miss Mew Soong-Li, Lowndes and Wilcox counties in Alabama have pioneered in developing outstanding poverty programs totally controlled and operated by residents of the area.	
8.1	Perhaps the area of greatest concentration of my efforts has been in the cities of Chicago and Cleveland. Chicago has been a wonderful proving ground for our work in the North.	
8.2	There have been no earth-shaking victories, but neither has there been failure.	
8.3	Our open housing marches, which finally brought about an agreement which actually calls the power structure of Chicago to capitulate to the civil rights movement, these marches and the agreement have finally begun to pay off.	
8.4	After the season of delay around election periods, the Leadership Conference, organized to meet our demands for an open city, has finally begun to implement the programs agreed to last summer.	PCC
9.1	But this is not the most important aspect of our work.	

9.2	As a result of our tenant union organizing, we have begun a four million dollar rehabilitation project, which will renovate deteriorating buildings and allow their tenants the opportunity to own their own homes.	PCC
9.3	This pilot project was the inspiration for the new home ownership bill, which Senator Percy introduced in Congress only recently.	
10.1	The most dramatic success in Chicago has been Operation Breadbasket.	
10.2	Through Operation Breadbasket we have now achieved for the Negro community of Chicago more than twenty-two hundred new jobs with an income of approximately eighteen million dollars a year, new income to the Negro community. [Applause]	PCC
10.3	But not only have we gotten jobs through Operation Breadbasket in Chicago; there was another area through this economic program, and that was the development of financial institutions which were controlled by Negroes and which were sensitive to problems of economic deprivation of the Negro community.	PCC
10.4	The two banks in Chicago that were interested in helping Negro businessmen were largely unable to loan much because of limited assets.	
10.5	Hi-Lo, one of the chain stores in Chicago, agreed to maintain substantial accounts in the two banks, thus increasing their ability to serve the needs of the Negro community.	
10.6	And I can say to you today that as a result of Operation Breadbasket in Chicago, both of these Negro-operated banks have now more than double their assets, and this has been done in less than a year by the work of Operation Breadbasket. [applause]	
11.1	In addition, the ministers learned that Negro scavengers had been deprived of significant accounts in the ghetto.	
11.2	Whites controlled even the garbage of Negroes.	
11.3	Consequently, the chain stores agreed to contract with Negro scavengers to service at least the stores in Negro areas.	PCC
11.4	Negro insect and rodent exterminators, as well as janitorial services, were likewise excluded from major contracts with chain stores.	
11.5	The chain stores also agreed to utilize these services.	PCC
11.6	It also became apparent that chain stores advertised only rarely in Negro-owned community newspapers.	
11.7	This area of neglect was also negotiated, giving community newspapers regular, substantial accounts.	PCC
11.8	And finally, the ministers found that Negro contractors, from painters to masons, from electricians to excavators, had also been forced to remain small by the monopolies of white contractors.	
11.9	Breadbasket negotiated agreements on new construction and rehabilitation work for the chain stores.	PCC
11.1	These several interrelated aspects of economic development, all based on the power of organized consumers, hold great possibilities for dealing with the problems of Negroes in other northern cities.	

11.11	The kinds of requests made by Breadbasket in Chicago can be made not only of chain stores, but of almost any major industry in any city in the country.
12.1	And so Operation Breadbasket has a very simple program, but a powerful one.
12.2	It simply says, "If you respect my dollar, you must respect my person."
12.3	It simply says that we will no longer spend our money where we can not get substantial jobs. [<i>applause</i>]
13.1	Cleveland, Ohio, a group of ministers have formed an Operation Breadbasket through our program there and have moved against a major dairy company.
13.2	Their requests include jobs, advertising in Negro newspapers, and depositing funds in Negro financial institutions.
13.3	This effort resulted in something marvelous.
13.4	I went to Cleveland just last week to sign the agreement with Sealtest.
13.5	We went to get the facts about their employment; we discovered that they had 442 employees and only forty-three were Negroes, yet the Negro population of Cleveland is thirty-five percent of the total population.
13.6	They refused to give us all of the information that we requested, and we said in substance, "Mr. Sealtest, we're sorry. We aren't going to burn your store down. We aren't going to throw any bricks in the window. But we are going to put picket signs around and we are going to put leaflets out and we are going to our pulpits and tell them not to sell Sealtest products, and not to purchase Sealtest products."
14.1	We did that.
14.2	We went through the churches.
14.3	Reverend Dr. Hoover, who pastors the largest church in Cleveland, who's here today, and all of the ministers got together and got behind this program.
14.4	We went to every store in the ghetto and said, "You must take Sealtest products off of your counters. If not, we're going to boycott your whole store." (<i>That's right</i>)
14.5	A&P refused.
14.6	We put picket lines around A&P; they have a hundred and some stores in Cleveland, and we picketed A&P and closed down eighteen of them in one day.
14.7	Nobody went in A&P. [<i>applause</i>]
14.8	The next day Mr. A&P was calling on us, and Bob Brown, who is here on our board and who is a public relations man representing a number of firms, came in.
14.9	They called him in because he worked for A&P, also; and they didn't know he worked for us, too. [<i>laughter</i>]
14.1	Bob Brown sat down with A&P, and he said, they said, "Now, Mr. Brown, what would you advise us to do."
14.11	He said, "I would advise you to take Sealtest products off of all of your counters."

14.12	A&P agreed next day not only to take Sealtest products off of the counters in the ghetto, but off of the counters of every A&P store in Cleveland, and they said to Sealtest, "If you don't reach an agreement with SCLC and Operation Breadbasket, we will take Sealtest products off of every A&P store in the state of Ohio."	
15.1	The next day [<i>applause</i>], the next day the Sealtest people were talking nice [<i>laughter</i>], they were very humble.	
15.2	And I am proud to say that I went to Cleveland just last Tuesday, and I sat down with the Sealtest people and some seventy ministers from Cleveland, and we signed the agreement.	PCC
15.3	This effort resulted in a number of jobs, which will bring almost five hundred thousand dollars of new income to the Negro community a year. [<i>applause</i>]	
15.4	We also said to Sealtest, "The problem that we face is that the ghetto is a domestic colony that's constantly drained without being replenished. And you are always telling us to lift ourselves by our own bootstraps, and yet we are being robbed every day. Put something back in the ghetto."	
15.5	So along with our demand for jobs, we said, "We also demand that you put money in the Negro savings and loan association and that you take ads, advertise, in the Cleveland <i>Call & Post</i> , the Negro newspaper."	
15.6	So along with the new jobs, Sealtest has now deposited thousands of dollars in the Negro bank of Cleveland and has already started taking ads in the Negro newspaper in that city.	
15.7	This is the power of Operation Breadbasket. [<i>applause</i>]	
16.1	Now, for fear that you may feel that it's limited to Chicago and Cleveland, let me say to you that we've gotten even more than that.	
16.2	In Atlanta, Georgia, Breadbasket has been equally successful in the South.	
16.3	Here the emphasis has been divided between governmental employment and private industry.	
16.4	And while I do not have time to go into the details, I want to commend the men who have been working with it here: the Reverend Bennett, the Reverend Joe Boone, the Reverend J. C. Ward, Reverend Dorsey, Reverend Greer, and I could go on down the line, and they have stood up along with all of the other ministers.	PCC
16.5	But here is the story that's not printed in the newspapers in Atlanta: as a result of Operation Breadbasket, over the last three years, we have added about twenty-five million dollars of new income to the Negro community every year. [<i>applause</i>]	
17.1	Now as you know, Operation Breadbasket has now gone national in the sense that we had a national conference in Chicago and agreed to launch a nationwide program, which you will hear more about.	
18.1	Finally, SCLC has entered the field of housing.	PCC

18.2	Under the leadership of attorney James Robinson, we have already contracted to build 152 units of low-income housing with apartments for the elderly on a choice downtown Atlanta site under the sponsorship of Ebenezer Baptist Church.	PCC
18.3	This is the first project [<i>applause</i>], this is the first project of a proposed southwide Housing Development Corporation which we hope to develop in conjunction with SCLC, and through this corporation we hope to build housing from Mississippi to North Carolina using Negro workmen, Negro architects, Negro attorneys, and Negro financial institutions throughout.	PCC
18.4	And it is our feeling that in the next two or three years, we can build right here in the South forty million dollars worth of new housing for Negroes, and with millions and millions of dollars in income coming to the Negro community. [<i>applause</i>]	
19.1	Now there are many other things that I could tell you, but time is passing.	
19.2	This, in short, is an account of SCLC's work over the last year.	PSC
19.3	It is a record of which we can all be proud.	PSC
20.1	With all the struggle and all the achievements, we must face the fact, however, that the Negro still lives in the basement of the Great Society.	
20.2	He is still at the bottom, despite the few who have penetrated to slightly higher levels.	
20.3	Even where the door has been forced partially open, mobility for the Negro is still sharply restricted.	
20.4	There is often no bottom at which to start, and when there is there's almost no room at the top.	
20.5	In consequence, Negroes are still impoverished aliens in an affluent society.	
20.6	They are too poor even to rise with the society, too impoverished by the ages to be able to ascend by using their own resources.	
20.7	And the Negro did not do this himself; it was done to him.	
20.8	For more than half of his American history, he was enslaved.	
20.9	Yet, he built the spanning bridges and the grand mansions, the sturdy docks and stout factories of the South.	
20.1	His unpaid labor made cotton "King" and established America as a significant nation in international commerce.	
20.11	Even after his release from chattel slavery, the nation grew over him, submerging him.	
20.12	It became the richest, most powerful society in the history of man, but it left the Negro far behind.	
21.1	And so we still have a long, long way to go before we reach the promised land of freedom.	
21.2	Yes, we have left the dusty soils of Egypt, and we have crossed a Red Sea that had for years been hardened by a long and piercing winter of massive resistance, but before we reach the majestic shores of the promised land, there will still be gigantic mountains of opposition ahead and prodigious hilltops of injustice. (<i>Yes, That's right</i>)	

21.3	We still need some Paul Revere of conscience to alert every hamlet and every village of America that revolution is still at hand.	
21.4	Yes, we need a chart; we need a compass; indeed, we need some North Star to guide us into a future shrouded with impenetrable uncertainties.	
22.1	Now, in order to answer the question, "Where do we go from here?" which is our theme, we must first honestly recognize where we are now.	PFT
22.2	When the Constitution was written, a strange formula to determine taxes and representation declared that the Negro was sixty percent of a person.	
22.3	Today another curious formula seems to declare he is fifty percent of a person.	
22.4	Of the good things in life, the Negro has approximately one half those of whites.	
22.5	Of the bad things of life, he has twice those of whites.	
22.6	Thus, half of all Negroes live in substandard housing.	
22.7	And Negroes have half the income of whites.	
22.8	When we turn to the negative experiences of life, the Negro has a double share: There are twice as many unemployed; the rate of infant mortality among Negroes is double that of whites; and there are twice as many Negroes dying in Vietnam as whites in proportion to their size in the population. <i>(Yes)</i> [<i>applause</i>]	PSC
23.1	In other spheres, the figures are equally alarming.	
23.2	In elementary schools, Negroes lag one to three years behind whites, and their segregated schools <i>(Yeah)</i> receive substantially less money per student than the white schools. <i>(Those schools)</i>	PSC
23.3	One-twentieth as many Negroes as whites attend college.	PSC
23.4	Of employed Negroes, seventy-five percent hold menial jobs.	PSC
23.5	This is where we are.	PSC
24.1	Where do we go from here?	
24.2	First, we must massively assert our dignity and worth.	PCC
24.3	We must stand up amid a system that still oppresses us and develop an unassailable and majestic sense of values.	PCC
24.4	We must no longer be ashamed of being black. <i>(All right)</i>	PCC
24.5	The job of arousing manhood within a people that have been taught for so many centuries that they are nobody is not easy.	
25.1	Even semantics have conspired to make that which is black seem ugly and degrading. <i>(Yes)</i>	
25.2	In Roget's <i>Thesaurus</i> there are some 120 synonyms for blackness and at least sixty of them are offensive, such words as blot, soot, grim, devil, and foul.	
25.3	And there are some 134 synonyms for whiteness and all are favorable, expressed in such words as purity, cleanliness, chastity, and innocence.	
25.4	A white lie is better than a black lie. <i>(Yes)</i>	
25.5	The most degenerate member of a family is the "black sheep." <i>(Yes)</i>	

25.6	Ossie Davis has suggested that maybe the English language should be reconstructed so that teachers will not be forced to teach the Negro child sixty ways to despise himself, and thereby perpetuate his false sense of inferiority, and the white child 134 ways to adore himself, and thereby perpetuate his false sense of superiority. [<i>applause</i>]	
25.7	The tendency to ignore the Negro's contribution to American life and strip him of his personhood is as old as the earliest history books and as contemporary as the morning's newspaper. (<i>Yes</i>)	
26.1	To offset this cultural homicide, the Negro must rise up with an affirmation of his own Olympian manhood. (<i>Yes</i>)	
26.2	Any movement for the Negro's freedom that overlooks this necessity is only waiting to be buried. (<i>Yes</i>)	
26.3	As long as the mind is enslaved, the body can never be free. (<i>Yes</i>)	PMA
26.4	Psychological freedom, a firm sense of self-esteem, is the most powerful weapon against the long night of physical slavery.	
26.5	No Lincolnian Emancipation Proclamation, no Johnsonian civil rights bill can totally bring this kind of freedom.	
26.6	The Negro will only be free when he reaches down to the inner depths of his own being and signs with the pen and ink of assertive manhood his own emancipation proclamation.	PMA
26.7	And with a spirit straining toward true self-esteem, the Negro must boldly throw off the manacles of self-abnegation and say to himself and to the world, "I am somebody. (<i>Oh yeah</i>) I am a person. I am a man with dignity and honor. (<i>Go ahead</i>) I have a rich and noble history, however painful and exploited that history has been. Yes, I was a slave through my foreparents (<i>That's right</i>), and now I'm not ashamed of that. I'm ashamed of the people who were so sinful to make me a slave." (<i>Yes sir</i>)	PMA
26.8	Yes [<i>applause</i>], yes, we must stand up and say, "I'm black (<i>Yes sir</i>), but I'm black and beautiful." (<i>Yes</i>)	PMA
26.9	This [<i>applause</i>], this self-affirmation is the black man's need, made compelling (<i>All right</i>) by the white man's crimes against him. (<i>Yes</i>)	
27.1	Now another basic challenge is to discover how to organize our strength in to economic and political power.	PST
27.2	Now no one can deny that the Negro is in dire need of this kind of legitimate power.	
27.3	Indeed, one of the great problems that the Negro confronts is his lack of power.	
27.4	From the old plantations of the South to the newer ghettos of the North, the Negro has been confined to a life of voicelessness (<i>That's true</i>) and powerlessness. (<i>So true</i>)	
27.5	Stripped of the right to make decisions concerning his life and destiny he has been subject to the authoritarian and sometimes whimsical decisions of the white power structure.	
27.6	The plantation and the ghetto were created by those who had power, both to confine those who had no power and to perpetuate their powerlessness.	

27.7	Now the problem of transforming the ghetto, therefore, is a problem of power, a confrontation between the forces of power demanding change and the forces of power dedicated to the preserving of the status quo.
27.8	Now, power properly understood is nothing but the ability to achieve purpose.
27.9	It is the strength required to bring about social, political, and economic change.
27.1	Walter Reuther defined power one day.
27.11	He said, "Power is the ability of a labor union like UAW to make the most powerful corporation in the world, General Motors, say, 'Yes' when it wants to say 'No.' That's power." [applause]
28.1	Now a lot of us are preachers, and all of us have our moral convictions and concerns, and so often we have problems with power.
28.2	But there is nothing wrong with power if power is used correctly.
29.1	You see, what happened is that some of our philosophers got off base.
29.2	And one of the great problems of history is that the concepts of love and power have usually been contrasted as opposites, polar opposites, so that love is identified with a resignation of power, and power with a denial of love.
29.3	It was this misinterpretation that caused the philosopher Nietzsche, who was a philosopher of the will to power, to reject the Christian concept of love.
29.4	It was this same misinterpretation which induced Christian theologians to reject Nietzsche's philosophy of the will to power in the name of the Christian idea of love.
30.1	Now, we got to get this thing right.
30.2	What is needed is a realization that power without love is reckless and abusive, and that love without power is sentimental and anemic. (Yes)
30.3	Power at its best [applause], power at its best is love (Yes) implementing the demands of justice, and justice at its best is love correcting everything that stands against love. (Speak)
30.4	And this is what we must see as we move on.
31.1	Now what has happened is that we've had it wrong and mixed up in our country, and this has led Negro Americans in the past to seek their goals through love and moral suasion devoid of power, and white Americans to seek their goals through power devoid of love and conscience.
31.2	It is leading a few extremists today to advocate for Negroes the same destructive and conscienceless power that they have justly abhorred in whites.
31.3	It is precisely this collision of immoral power with powerless morality which constitutes the major crisis of our times. (Yes)
32.1	Now we must develop progress, or rather, a program—and I can't stay on this long—that will drive the nation to a guaranteed annual income.
32.2	Now, early in the century this proposal would have been greeted with ridicule and denunciation as destructive of initiative and responsibility.

32.3	At that time economic status was considered the measure of the individual's abilities and talents.
32.4	And in the thinking of that day, the absence of worldly goods indicated a want of industrious habits and moral fiber.
32.5	We've come a long way in our understanding of human motivation and of the blind operation of our economic system.
32.6	Now we realize that dislocations in the market operation of our economy and the prevalence of discrimination thrust people into idleness and bind them in constant or frequent unemployment against their will.
32.7	The poor are less often dismissed, I hope, from our conscience today by being branded as inferior and incompetent.
32.8	We also know that no matter how dynamically the economy develops and expands, it does not eliminate all poverty.
33.1	The problem indicates that our emphasis must be twofold: We must create full employment, or we must create incomes.
33.2	People must be made consumers by one method or the other.
33.3	Once they are placed in this position, we need to be concerned that the potential of the individual is not wasted.
33.4	New forms of work that enhance the social good will have to be devised for those for whom traditional jobs are not available.
33.5	In 1879 Henry George anticipated this state of affairs when he wrote in <i>Progress and Poverty</i> : The fact is that the work which improves the condition of mankind, the work which extends knowledge and increases power and enriches literature and elevates thought, is not done to secure a living. It is not the work of slaves driven to their tasks either by the, that of a taskmaster or by animal necessities. It is the work of men who somehow find a form of work that brings a security for its own sake and a state of society where want is abolished.
33.6	Work of this sort could be enormously increased, and we are likely to find that the problem of housing, education, instead of preceding the elimination of poverty, will themselves be affected if poverty is first abolished.
33.7	The poor, transformed into purchasers, will do a great deal on their own to alter housing decay.
33.8	Negroes, who have a double disability, will have a greater effect on discrimination when they have the additional weapon of cash to use in their struggle.
34.1	Beyond these advantages, a host of positive psychological changes inevitably will result from widespread economic security.
34.2	The dignity of the individual will flourish when the decisions concerning his life are in his own hands, when he has the assurance that his income is stable and certain, and when he knows that he has the means to seek self-improvement.
34.3	Personal conflicts between husband, wife, and children will diminish when the unjust measurement of human worth on a scale of dollars is eliminated.
35.1	Now, our country can do this.

35.2	John Kenneth Galbraith said that a guaranteed annual income could be done for about twenty billion dollars a year.	
35.3	And I say to you today, that if our nation can spend thirty-five billion dollars a year to fight an unjust, evil war in Vietnam, and twenty billion dollars to put a man on the moon, it can spend billions of dollars to put God's children on their own two feet right here on earth. [<i>applause</i>]	PSC
36.1	Now, let me rush on to say we must reaffirm our commitment to nonviolence.	
36.2	And I want to stress this.	
36.3	The futility of violence in the struggle for racial justice has been tragically etched in all the recent Negro riots.	
36.4	Now, yesterday, I tried to analyze the riots and deal with the causes for them.	
36.5	Today I want to give the other side.	
36.6	There is something painfully sad about a riot.	
36.7	One sees screaming youngsters and angry adults fighting hopelessly and aimlessly against impossible odds. (<i>Yeah</i>)	
36.8	And deep down within them, you perceive a desire for self-destruction, a kind of suicidal longing. (<i>Yes</i>)	PPF
37.1	Occasionally, Negroes contend that the 1965 Watts riot and the other riots in various cities represented effective civil rights action.	
37.2	But those who express this view always end up with stumbling words when asked what concrete gains have been won as a result.	
37.3	At best, the riots have produced a little additional anti-poverty money allotted by frightened government officials and a few water sprinklers to cool the children of the ghettos.	
37.4	It is something like improving the food in the prison while the people remain securely incarcerated behind bars. (<i>That's right</i>)	
37.5	Nowhere have the riots won any concrete improvement such as have the organized protest demonstrations.	
38.1	And when one tries to pin down advocates of violence as to what acts would be effective, the answers are blatantly illogical.	
38.2	Sometimes they talk of overthrowing racist state and local governments and they talk about guerrilla warfare.	
38.3	They fail to see that no internal revolution has ever succeeded in overthrowing a government by violence unless the government had already lost the allegiance and effective control of its armed forces.	
38.4	Anyone in his right mind knows that this will not happen in the United States.	
38.5	In a violent racial situation, the power structure has the local police, the state troopers, the National Guard, and finally, the army to call on, all of which are predominantly white. (<i>Yes</i>)	
38.6	Furthermore, few, if any, violent revolutions have been successful unless the violent minority had the sympathy and support of the non-resisting majority.	

38.7	Castro may have had only a few Cubans actually fighting with him and up in the hills (<i>Yes</i>), but he would have never overthrown the Batista regime unless he had had the sympathy of the vast majority of Cuban people.	
38.8	It is perfectly clear that a violent revolution on the part of American blacks would find no sympathy and support from the white population and very little from the majority of the Negroes themselves.	
39.1	This is no time for romantic illusions and empty philosophical debates about freedom.	
39.2	This is a time for action. (<i>All right</i>)	PMA
39.3	What is needed is a strategy for change, a tactical program that will bring the Negro into the mainstream of American life as quickly as possible.	PST
39.4	So far, this has only been offered by the nonviolent movement.	PMA
39.5	Without recognizing this we will end up with solutions that don't solve, answers that don't answer, and explanations that don't explain. [<i>applause</i>]	
40.1	And so I say to you today that I still stand by nonviolence. (<i>Yes</i>)	PPC
40.2	And I am still convinced [<i>applause</i>], and I'm still convinced that it is the most potent weapon available to the Negro in his struggle for justice in this country.	PMA
41.1	And the other thing is, I'm concerned about a better world.	
41.2	I'm concerned about justice; I'm concerned about brotherhood; I'm concerned about truth. (<i>That's right</i>)	PPC
41.3	And when one is concerned about that, he can never advocate violence.	PPC
41.4	For through violence you may murder a murderer, but you can't murder murder. (<i>Yes</i>)	PSC
41.5	Through violence you may murder a liar, but you can't establish truth. (<i>That's right</i>)	PSC
41.6	Through violence you may murder a hater, but you can't murder hate through violence. (<i>All right, That's right</i>)	PSC
41.7	Darkness cannot put out darkness; only light can do that. [<i>applause</i>]	PSC
42.1	And I say to you, I have also decided to stick with love, for I know that love is ultimately the only answer to mankind's problems. (<i>Yes</i>)	PSC
42.2	And I'm going to talk about it everywhere I go.	
42.3	I know it isn't popular to talk about it in some circles today. (<i>No</i>)	
42.4	And I'm not talking about emotional bosh when I talk about love; I'm talking about a strong, demanding love. (<i>Yes</i>)	PPF
42.5	For I have seen too much hate. (<i>Yes</i>)	
42.6	I've seen too much hate on the faces of sheriffs in the South. (<i>Yeah</i>)	
42.7	I've seen hate on the faces of too many Klansmen and too many White Citizens Councilors in the South to want to hate, myself, because every time I see it, I know that it does something to their faces and their personalities, and I say to myself that hate is too great a burden to bear. (<i>Yes, That's right</i>)	

42.8	I have decided to love. [<i>applause</i>]	PPF
42.9	If you are seeking the highest good, I think you can find it through love.	PSC
42.1	And the beautiful thing is that we aren't moving wrong when we do it, because John was right, God is love. (<i>Yes</i>)	
42.11	He who hates does not know God, but he who loves has the key that unlocks the door to the meaning of ultimate reality.	
43.1	And so I say to you today, my friends, that you may be able to speak with the tongues of men and angels (<i>All right</i>); you may have the eloquence of articulate speech; but if you have not love, it means nothing. (<i>That's right</i>)	
43.2	Yes, you may have the gift of prophecy; you may have the gift of scientific prediction (<i>Yes sir</i>) and understand the behavior of molecules (<i>All right</i>); you may break into the storehouse of nature (<i>Yes sir</i>) and bring forth many new insights; yes, you may ascend to the heights of academic achievement (<i>Yes sir</i>) so that you have all knowledge (<i>Yes sir, Yes</i>); and you may boast of your great institutions of learning and the boundless extent of your degrees; but if you have not love, all of these mean absolutely nothing. (<i>Yes</i>)	
43.3	You may even give your goods to feed the poor (<i>Yes sir</i>); you may bestow great gifts to charity (<i>Speak</i>); and you may tower high in philanthropy; but if you have not love, your charity means nothing. (<i>Yes sir</i>)	
43.4	You may even give your body to be burned and die the death of a martyr, and your spilt blood may be a symbol of honor for generations yet unborn, and thousands may praise you as one of history's greatest heroes; but if you have not love (<i>Yes, All right</i>), your blood was spilt in vain.	
43.5	What I'm trying to get you to see this morning is that a man may be self-centered in his self-denial and self-righteous in his self-sacrifice.	
43.6	His generosity may feed his ego, and his piety may feed his pride. (<i>Speak</i>)	
43.7	So without love, benevolence becomes egotism, and martyrdom becomes spiritual pride.	
44.1	I want to say to you as I move to my conclusion, as we talk about "Where do we go from here?" that we must honestly face the fact that the movement must address itself to the question of restructuring the whole of American society. (<i>Yes</i>)	PPC, PPF
44.2	There are forty million poor people here, and one day we must ask the question, "Why are there forty million poor people in America?"	PST
44.3	And when you begin to ask that question, you are raising a question about the economic system, about a broader distribution of wealth.	
44.4	When you ask that question, you begin to question the capitalistic economy. (<i>Yes</i>)	
44.5	And I'm simply saying that more and more, we've got to begin to ask questions about the whole society.	PPC, PPF
44.6	We are called upon to help the discouraged beggars in life's marketplace. (<i>Yes</i>)	PPC, PPF

44.7	But one day we must come to see that an edifice which produces beggars needs restructuring. (<i>All right</i>)	PST
44.8	It means that questions must be raised.	PST
44.9	And you see, my friends, when you deal with this you begin to ask the question, "Who owns the oil?" (<i>Yes</i>)	
44.1	You begin to ask the question, "Who owns the iron ore?" (<i>Yes</i>)	
44.11	You begin to ask the question, "Why is it that people have to pay water bills in a world that's two-thirds water?" (<i>All right</i>)	
44.12	These are words that must be said. (<i>All right</i>)	
45.1	Now, don't think you have me in a bind today.	
45.2	I'm not talking about communism.	
45.3	What I'm talking about is far beyond communism. (<i>Yeah</i>)	
45.4	My inspiration didn't come from Karl Marx (<i>Speak</i>); my inspiration didn't come from Engels; my inspiration didn't come from Trotsky; my inspiration didn't come from Lenin.	
45.5	Yes, I read <i>Communist Manifesto</i> and <i>Das Kapital</i> a long time ago (<i>Well</i>), and I saw that maybe Marx didn't follow Hegel enough. (<i>All right</i>)	
45.6	He took his dialectics, but he left out his idealism and his spiritualism.	
45.7	And he went over to a German philosopher by the name of Feuerbach, and took his materialism and made it into a system that he called "dialectical materialism." (<i>Speak</i>)	
45.8	I have to reject that.	
46.1	What I'm saying to you this morning is communism forgets that life is individual. (<i>Yes</i>)	
46.2	Capitalism forgets that life is social. (<i>Yes, Go ahead</i>)	
46.3	And the kingdom of brotherhood is found neither in the thesis of communism nor the antithesis of capitalism, but in a higher synthesis. (<i>Speak</i>) [<i>applause</i>]	
46.4	It is found in a higher synthesis (<i>Come on</i>) that combines the truths of both. (<i>Yes</i>)	PST
46.5	Now, when I say questioning the whole society, it means ultimately coming to see that the problem of racism, the problem of economic exploitation, and the problem of war are all tied together. (<i>All right</i>)	PST
46.6	These are the triple evils that are interrelated.	
47.1	And if you will let me be a preacher just a little bit. (<i>Speak</i>)	
47.2	One day [<i>applause</i>], one night, a juror came to Jesus (<i>Yes sir</i>) and he wanted to know what he could do to be saved. (<i>Yeah</i>)	
47.3	Jesus didn't get bogged down on the kind of isolated approach of what you shouldn't do.	
47.4	Jesus didn't say, "Now Nicodemus, you must stop lying." (<i>Oh yeah</i>)	
47.5	He didn't say, "Nicodemus, now you must not commit adultery."	
47.6	He didn't say, "Now Nicodemus, you must stop cheating if you are doing that."	
47.7	He didn't say, "Nicodemus, you must stop drinking liquor if you are doing that excessively."	
47.8	He said something altogether different, because Jesus realized something basic (<i>Yes</i>): that if a man will lie, he will	

	steal. (Yes)	
47.9	And if a man will steal, he will kill. (Yes)	
47.1	So instead of just getting bogged down on one thing, Jesus looked at him and said, "Nicodemus, you must be born again." [applause]	
48.1	In other words, "Your whole structure (Yes) must be changed." [applause]	PST
48.2	A nation that will keep people in slavery for 244 years will "thingify" them and make them things. (Speak)	
48.3	And therefore, they will exploit them and poor people generally economically. (Yes)	
48.4	And a nation that will exploit economically will have to have foreign investments and everything else, and it will have to use its military might to protect them.	
48.5	All of these problems are tied together. (Yes) [applause]	
49.1	What I'm saying today is that we must go from this convention and say, "America, you must be born again!" [applause] (Oh yes)	
49.2	And so, I conclude by saying today that we have a task, and let us go out with a divine dissatisfaction. (Yes)	PST
49.3	Let us be dissatisfied until America will no longer have a high blood pressure of creeds and an anemia of deeds. (All right)	PSC
49.4	Let us be dissatisfied (Yes) until the tragic walls that separate the outer city of wealth and comfort from the inner city of poverty and despair shall be crushed by the battering rams of the forces of justice. (Yes sir)	PSC
49.5	Let us be dissatisfied (Yes) until those who live on the outskirts of hope are brought into the metropolis of daily security.	PSC
49.6	Let us be dissatisfied (Yes) until slums are cast into the junk heaps of history (Yes), and every family will live in a decent, sanitary home.	PSC
49.7	Let us be dissatisfied (Yes) until the dark yesterdays of segregated schools will be transformed into bright tomorrows of quality integrated education.	PSC
49.8	Let us be dissatisfied until integration is not seen as a problem but as an opportunity to participate in the beauty of diversity.	PSC
49.9	Let us be dissatisfied (All right) until men and women, however black they may be, will be judged on the basis of the content of their character, not on the basis of the color of their skin. (Yeah)	PSC
49.1	Let us be dissatisfied. [applause]	PSC
49.11	Let us be dissatisfied (Well) until every state capitol (Yes) will be housed by a governor who will do justly, who will love mercy, and who will walk humbly with his God.	PSC
49.12	Let us be dissatisfied [applause] until from every city hall, justice will roll down like waters, and righteousness like a mighty stream. (Yes)	PSC
49.13	Let us be dissatisfied (Yes) until that day when the lion and the lamb shall lie down together (Yes), and every man will sit under his own vine and fig tree, and none shall be afraid.	PSC

49.14	Let us be dissatisfied (<i>Yes</i>), and men will recognize that out of one blood (<i>Yes</i>) God made all men to dwell upon the face of the earth. (<i>Speak sir</i>)	PSC
49.15	Let us be dissatisfied until that day when nobody will shout, "White Power!" when nobody will shout, "Black Power!" but everybody will talk about God's power and human power. [<i>applause</i>]	PSC
50.1	And I must confess, my friends (<i>Yes sir</i>), that the road ahead will not always be smooth. (<i>Yes</i>)	PMA
50.2	There will still be rocky places of frustration (<i>Yes</i>) and meandering points of bewilderment.	
50.3	There will be inevitable setbacks here and there. (<i>Yes</i>)	
50.4	And there will be those moments when the buoyancy of hope will be transformed into the fatigue of despair. (<i>Well</i>)	
50.5	Our dreams will sometimes be shattered and our ethereal hopes blasted. (<i>Yes</i>)	
50.6	We may again, with tear-drenched eyes, have to stand before the bier of some courageous civil rights worker whose life will be snuffed out by the dastardly acts of bloodthirsty mobs. (<i>Well</i>)	
50.7	But difficult and painful as it is (<i>Well</i>), we must walk on in the days ahead with an audacious faith in the future. (<i>Well</i>)	PMA
50.8	And as we continue our charted course, we may gain consolation from the words so nobly left by that great black bard, who was also a great freedom fighter of yesterday, James Weldon Johnson (<i>Yes</i>): Stony the road we trod (<i>Yes</i>), Bitter the chastening rod Felt in the days When hope unborn had died. (<i>Yes</i>) Yet with a steady beat, Have not our weary feet Come to the place For which our fathers sighed? We have come over a way That with tears has been watered. (<i>Well</i>) We have come treading our paths Through the blood of the slaughtered. Out from the gloomy past, Till now we stand at last (<i>Yes</i>) Where the bright gleam Of our bright star is cast.	
51.1	Let this affirmation be our ringing cry. (<i>Well</i>)	
51.2	It will give us the courage to face the uncertainties of the future.	
51.3	It will give our tired feet new strength as we continue our forward stride toward the city of freedom. (<i>Yes</i>)	
51.4	When our days become dreary with low-hovering clouds of despair (<i>Well</i>), and when our nights become darker than a thousand midnights (<i>Well</i>), let us remember (<i>Yes</i>) that there is a creative force in this universe working to pull down the gigantic mountains of evil (<i>Well</i>), a power that is able to make a way out of no way (<i>Yes</i>) and transform dark yesterdays into bright tomorrows. (<i>Speak</i>)	

52.1	Let us realize that the arc of the moral universe is long, but it bends toward justice.	PMA
52.2	Let us realize that William Cullen Bryant is right: "Truth, crushed to earth, will rise again."	
52.3	Let us go out realizing that the Bible is right: "Be not deceived. God is not mocked. (<i>Oh yeah</i>) Whatsoever a man soweth (<i>Yes</i>), that (<i>Yes</i>) shall he also reap."	PMA
52.4	This is our hope for the future, and with this faith we will be able to sing in some not too distant tomorrow, with a cosmic past tense, "We have overcome! (<i>Yes</i>) We have overcome! Deep in my heart, I <i>did</i> believe (<i>Yes</i>) we would overcome." [applause]	PMA

19670827_ Why Jesus Called A Man A Fool

Para/Sent	Transcription	Code
1.1	To my good friend Doctor Wells, to the officers and members of Mount Pisgah Missionary Baptist Church, my Christian brothers and sisters, I can assure you that it would take me the rest of my days to live up to that eloquent, beautiful introduction just made by this charming member of your congregation.	PPC
1.2	It makes me feel very humble.	PPC
1.3	And such encouraging words give me renewed courage and vigor to carry on in the struggle for freedom and human dignity.	PPF
1.4	I'm deeply grateful to your esteemed pastor for extending the invitation for me to be with you.	PPC
1.5	And I'm grateful to him for the support that he has given me in my humble efforts.	PPC
1.6	You know, I learned a long time ago that you can't make it by yourself in this world.	PPC
1.7	You need friends; you need somebody to pat you on the back; you need somebody to give you consolation in the darkest hours.	
1.8	And I'm so grateful to all of the friends in the city of Chicago and to the many ministers of the gospel who have given me that kind of support and encouragement.	PPC
2.1	As you know, we are involved in a difficult struggle.	
2.2	It was about a hundred and four years ago that Abraham Lincoln signed the Emancipation Proclamation, freeing the Negro from the bondage of physical slavery.	
2.3	And yet we stand here one hundred and four years later, and the Negro still isn't free.	PSC
2.4	One hundred and four years later, we still have states like Mississippi and Alabama where Negroes are lynched at whim and murdered at will.	PSC
2.5	One hundred and four years later, we must face the tragic fact that the vast majority of Negroes in our country find themselves perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	PSC
2.6	One hundred and four years later, fifty percent of the Negro families of our country are forced to live in substandard housing conditions, most of whom do not have wall-to-wall carpets; many of them are forced to live with wall-to-wall	PSC

	rats and roaches.	
2.7	One hundred and four years later, we find ourselves in a situation where even though we live in a nation founded on the principle that all men are created equal, men are still arguing over whether the color of a man's skin determines the content of his character.	PSC
2.8	Now this tells us that we have a long, long way to go.	
3.1	And I'm going to still need your prayer, I'm going to still need your support.	
3.2	Because the period that we face now is more difficult than any we've faced in the past.	
3.3	But this morning I did not come to Mount Pisgah to give a civil rights address; I have to do a lot of that; I have to make numerous civil rights speeches	
3.4	But before I was a civil rights leader, I was a preacher of the gospel.	
3.5	This was my first calling and it still remains my greatest commitment.	PPC
3.6	You know, actually all that I do in civil rights I do because I consider it a part of my ministry.	PPC
3.7	I have no other ambitions in life but to achieve excellence in the Christian ministry.	PPC
3.8	I don't plan to run for any political office.	PPC
3.9	I don't plan to do anything but remain a preacher.	PPC
4.1	And what I'm doing in this struggle, along with many others, grows out of my feeling that the preacher must be concerned about the whole man.	PPF
4.2	Not merely his soul, but his body.	PPF
4.3	It's all right to talk about heaven.	
4.4	I talk about it because I believe firmly in immortality.	
4.5	But you've got to talk about the earth.	
4.6	It's all right to talk about long white robes over yonder, but I want a suit and some shoes to wear down here.	
4.7	It's all right to talk about the streets flowing with milk and honey in heaven, but I want some food to eat down here.	
4.8	It's even all right to talk about the new Jerusalem.	
4.9	But one day we must begin to talk about the new Chicago, the new Atlanta, the new New York, the new America.	PSC
5.1	And any religion that professes to be concerned about the souls of men (<i>Well</i>) and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul (<i>Yes</i>) and the city governments that may damn the soul—is a dry, dead, do-nothing religion (<i>Yes, Amen</i>) in need of new blood.	PPF
5.2	And so I come to you this morning, to talk about some of the great insights from the scripture in general, and from the New Testament in particular.	
5.3	I want to use as a subject from which to preach: "Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
5.4	"Why Jesus Called A Man A Fool." (<i>Yeah</i>)	
6.1	I want to share with you a dramatic little story from the	

	gospel as recorded by Saint Luke.
6.2	It is a story of a man who by all standards (<i>Yes, Speak, doc, speak</i>) of measurement would be considered a highly successful man. (<i>Yes</i>)
6.3	And yet Jesus called him a fool. (<i>Yes</i>)
6.4	If you will read that parable, you will discover that the central character in the drama is a certain rich man. (<i>Yes</i>)
6.5	This man was so rich that his farm yielded tremendous crops. (<i>Yes</i>)
6.6	In fact, the crops were so great that he didn't know what to do.
6.7	It occurred to him that he had only one alternative and that was to build some new and bigger barns so he could store all of his crops. (<i>Yes</i>)
6.8	And then as he thought about this, he said, "Then I'm going to do something after I build my new and bigger barns."
6.9	He said, "I'm going to store my goods and my fruit there, and then I'm going to say to my soul, 'Soul, thou hast much goods, laid up for many years. Take thine ease, eat, drink, and be merry.'" (<i>Yes</i>)
6.1	That brother thought that was the end of life. (<i>All right</i>)
7.1	But the parable doesn't end with that man making his statement. (<i>My Lord</i>)
7.2	It ends by saying that God said to him, (<i>Yes</i>) "Thou fool. (<i>Yes</i>) Not next year, not next week, not tomorrow, but this night, (<i>Yes</i>) thy soul is required of thee." (<i>Yes</i>)
8.1	And so it was at the height of his prosperity he died.
8.2	Look at that parable. (<i>Yes</i>)
8.3	Think about it. (<i>Yes</i>)
8.4	Think of this man: If he lived in Chicago today, he would be considered "a big shot." (<i>My Lord</i>)
8.5	And he would abound with all of the social prestige and all of the community influence that could be afforded. (<i>Yes</i>)
8.6	Most people would look up to him because he would have that something called money. (<i>Yes</i>)
8.7	And yet a Galilean peasant had the audacity to call that man a fool. (<i>Yes</i>)
9.1	Now Jesus didn't call the man a fool because he made his money in a dishonest fashion.
9.2	There is nothing in that parable to indicate that this man was dishonest and that he made his money through conniving and exploitative methods.
9.3	In fact, it seems to reveal that he had a medium of humanity and that he was a very industrious man.
9.4	He was a thrifty man, apparently a pretty hard worker.
9.5	So Jesus didn't call him a fool because he got his money through dishonest means.
10.1	And there is nothing here to indicate that Jesus called this man a fool because he was rich.
10.2	Jesus never made a universal indictment against all wealth.
10.3	It's true that one day a rich young ruler came to him raising some questions about eternal life and Jesus said to him, "Sell all."

10.4	But in that case Jesus was prescribing individual surgery and not setting forth a universal diagnosis.	PSC
10.5	You know, Jesus told another parable about a man who was very rich by the name of Dives, and Dives ended up going to hell.	
10.6	There was nothing indicating that Dives went to hell because he was rich.	
10.7	In fact, when Dives got in hell, he had a conversation with a man in heaven; and on the other end of that long distance call between hell and heaven was Abraham in heaven.	
10.8	Now if you go back to the Old Testament, you will discover that Abraham was a real rich man.	
10.9	It wasn't a millionaire in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multi-millionaire in heaven.	
10.1	So that Jesus did not call this man a fool because he was rich.	
11.1	I'd like for you to look at this parable with me and try to decipher the real reason that Jesus called this man a fool.	PMA
11.2	Number one, Jesus called this man a fool because he allowed the means by which he lived to outdistance the ends for which he lived. (<i>Yes</i>)	PSC
11.3	You see, each of us lives in two realms, the within and the without. (<i>Yeah</i>)	
11.4	Now the within of our lives is that realm of spiritual ends expressed in art, literature, religion, and morality.	
11.5	The without of our lives is that complex of devices, of mechanisms and instrumentalities by means of which we live.	
11.6	The house we live in—that's a part of the means by which we live.	
11.7	The car we drive, the clothes we wear, the money that we are able to accumulate—in short, the physical stuff that's necessary for us to exist. (<i>My Lord</i>)	
12.1	Now the problem is that we must always keep a line of demarcation between the two. (<i>My Lord</i>)	PSC
12.2	This man was a fool because he didn't do that. (<i>Yes</i>)	
13.1	The other day in Atlanta, the wife of a man had an automobile accident.	
13.2	He received a call that the accident had taken place on the expressway.	
13.3	The first question he asked when he received the call: "How much damage did it do to my Cadillac?"	
13.4	He never asked how his wife was doing.	
13.5	Now that man was a fool, because he had allowed an automobile to become more significant than a person.	
13.6	He wasn't a fool because he had a Cadillac, he was a fool because he worshiped his Cadillac.	
13.7	He allowed his automobile to become more important than God.	
14.1	Somehow in life we must know that we must seek first the kingdom of God, and then all of those other things—clothes, houses, cars—will be added unto us.	
14.2	But the problem is all too many people fail to put first things first.	

14.3	They don't keep a sharp line of demarcation between the things of life and the ends of life.
15.1	And so this man was a fool because he allowed the means by which he lived to outdistance the ends for which he lived.
15.2	He was a fool because he maximized the minimum and minimized the maximum.
15.3	This man was a fool because he allowed his technology to outdistance his theology.
15.4	This man was a fool because he allowed his mentality to outrun his morality.
15.5	Somehow he became so involved in the means by which he lived that he couldn't deal with the way to eternal matters.
15.6	He didn't make contributions to civil rights. <i>(Yes)</i>
15.7	He looked at suffering humanity and wasn't concerned about it. <i>(Yeah)</i>
16.1	He may have had great books in his library, but he never read them.
16.2	He may have had recordings of great music of the ages, but he never listened to it.
16.3	He probably gave his wife mink coats, a convertible automobile, but he didn't give her what she needed most, love and affection. <i>(Yes)</i>
16.4	He probably provided bread for his children, but he didn't give them any attention; he didn't really love them.
16.5	Somehow he looked up at the beauty of the stars, but he wasn't moved by them.
16.6	He had heard the glad tidings of philosophy and poetry, but he really didn't read it or comprehend it, or want to comprehend it.
16.7	And so this man justly deserved his title.
16.8	He was an eternal fool. <i>(Yes)</i>
16.9	He allowed the means by which he lived to outdistance the ends for which he lived. <i>(Yes)</i>
17.1	Now number two, this man was a fool because he failed to realize his dependence on others. <i>(Yes)</i>
17.2	Now if you read that parable in the book of Luke, you will discover that this man utters about sixty words.
17.3	And do you know in sixty words he said "I" and "my" more than fifteen times? <i>(My Lord)</i>
17.4	This man was a fool because he said "I" and "my" so much until he lost the capacity to say "we" and "our." <i>(Yes)</i>
17.5	He failed to realize that he couldn't do anything by himself.
17.6	This man talked like he could build the barns by himself, like he could till the soil by himself.
17.7	And he failed to realize that wealth is always a result of the commonwealth.
18.1	Maybe you haven't ever thought about it, but you can't leave home in the morning without being dependent on most of the world.
18.2	You get up in the morning, and you go to the bathroom and you reach over for a sponge, and that's even given to you by a Pacific Islander.
18.3	You reach over for a towel, and that's given to you by a turk.

18.4	You reach down to pick up your soap, and that's given to you by a Frenchman.
18.5	Then after dressing, you rush to the kitchen and you decide this morning that you want to drink a little coffee; that's poured in your cup by a South American.
18.6	Or maybe this morning you prefer tea; that's poured in your cup by a Chinese.
18.7	Or maybe you want cocoa this morning; that's poured in your cup by a West African.
18.8	Then you reach over to get your toast, and that's given to you at the hands of an English-speaking farmer, not to mention the baker.
18.9	Before you finish eating breakfast in the morning you are dependent on more than half of the world.
19.1	And oh my friends, I don't want you to forget it.
19.2	No matter where you are today, somebody helped you to get there. <i>(Yes)</i> PMA
19.3	It may have been an ordinary person, doing an ordinary job in an extraordinary way.
19.4	Some few are able to get some education; you didn't get it by yourself.
19.5	Don't forget those who helped you come over.
20.1	There is a magnificent lady, with all of the beauty of blackness and black culture by the name of Marian Anderson that you've heard about and read about and some of you have seen.
20.2	She started out as a little girl singing in the choir of the Union Baptist Church in Philadelphia, Pennsylvania.
20.3	And then came that glad day when she made it.
20.4	And she stood in Carnegie Hall, with the Philharmonic Orchestra in the background in New York, singing with the beauty that is matchless.
20.5	Then she came to the end of that concert, singing "Ave Maria" as nobody else can sing it.
20.6	And they called her back and back and back and back again, and she finally ended by singing, "Nobody knows De Trouble I Seen."
20.7	And her mother was sitting out in the audience, and she started crying; tears were flowing down her cheeks.
20.8	And the person next to her said, "Mrs. Anderson, why are you crying? Your daughter is scoring tonight. The critics tomorrow will be lavishing their praise on her. Why are you crying?"
21.1	And Mrs. Anderson looked over with tears still flowing and said, "I'm not crying because I'm sad, I'm crying for joy."
21.2	She went on to say, "You may not remember; you wouldn't know. But I remember when Marian was growing up, and I was working in a kitchen till my hands were all but parched, my eyebrows all but scalded. I was working there to make it possible for my daughter to get an education. And I remember one day Marian came to me and said, 'Mother, I don't want to see you having to work like this.' And I looked down and said, 'Honey, I don't mind it. I'm doing it for you and I expect great things of you.'"

22.1	And finally one day somebody asked Marian Anderson in later years, "Miss Anderson, what has been the happiest moment of your life? Was it the moment that you had your debut in Carnegie Hall in New York?"	
22.2	She said, "No, that wasn't it."	
22.3	"Was it the moment you stood before the kings and queens of Europe?"	
22.4	"No, that wasn't it."	
22.5	"Well, Miss Anderson, was it the moment that Sibelius of Finland declared that his roof was too low for such a voice?"	
22.6	"No, that wasn't it."	
22.7	"Miss Anderson, was it the moment that Toscanini said that a voice like yours comes only once in a century?"	
22.8	"No, that wasn't it."	
22.9	"What was it then, Miss Anderson?"	
22.1	And she looked up and said quietly, "The happiest moment in my life was the moment that I could say, 'Mother, you can stop working now.'"	
22.11	Marian Anderson realized that she was where she was because somebody helped her to get there.	
23.1	In a larger sense we've got to see this in our world today.	
23.2	Our white brothers must see this; they haven't seen it up to now.	
23.3	The great problem facing our nation today in the area of race is that it is the black man who to a large extent produced the wealth of this nation. (<i>All right</i>)	
23.4	And the nation doesn't have sense enough to share its wealth and its power with the very people who made it so. (<i>All right</i>)	
23.5	And I know what I'm talking about this morning. (<i>Yes, sir</i>)	
23.6	The black man made America wealthy. (<i>Yes, sir</i>)	
24.1	We've been here—that's why I tell you right now, I'm not going anywhere.	
24.2	They can talk, these groups, some people talking about a separate state, or go back to Africa.	
24.3	I love Africa, it's our ancestral home.	
24.4	But I don't know about you.	
24.5	My grandfather and my great-grandfather did too much to build this nation for me to be talking about getting away from it. [<i>applause</i>]	PSC
24.6	Before the Pilgrim fathers landed at Plymouth in 1620, we were here. (<i>Oh yeah</i>)	PSC
24.7	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. (<i>All right</i>)	PSC
24.8	Before the beautiful words of the "Star Spangled Banner" were written, we were here. (<i>Yeah</i>)	PSC
24.9	For more than two centuries, our forebearers labored here without wages.	PSC
24.1	They made cotton king.	PSC
24.11	With their hands and with their backs and with their labor, they built the sturdy docks, the stout factories, the impressive mansions of the South. (<i>My Lord</i>)	PSC
25.1	Now this nation is telling us that we can't build.	

25.2	Negroes are excluded almost absolutely from the building trades.	
25.3	It's lily white.	
25.4	Why?	
25.5	Because these jobs pay six, seven, eight, nine and ten dollars an hour, and they don't want Negroes to have it. [<i>applause</i>]	
25.6	And I feel that if something doesn't happen soon, and something massive, the same indictment will come to America—"Thou fool!"	PSC
26.1	That man said he didn't know what to do with his goods, he had so many.	
26.2	Oh, I wish I could have advised him. (<i>My Lord</i>)	
26.3	A lot of places to go, and there were a lot of things that could be done.	
26.4	There were hungry stomachs that needed to be filled; there were empty pockets that needed access to money.	
26.5	America today, my friends, is also rich in goods. (<i>My Lord</i>)	
26.6	We have our barns, and every day our rich nation is building new and larger and greater barns.	
26.7	You know, we spend millions of dollars a day to store surplus food.	
26.8	But I want to say to America, "I know where you can store that food free of charge: (<i>Yes</i>) in the wrinkled stomachs of the millions of God's children in Asia and Africa and South America and in our own nation who go to bed hungry tonight." (<i>Yes</i>)	PPF
27.1	There are a lot of fools around. (<i>Lord help him</i>)	
27.2	Because they fail to realize their dependence on others.	
28.1	Finally, this man was a fool because he failed to realize his dependence on God. (<i>Yeah</i>)	
28.2	Do you know that man talked like he regulated the seasons?	
28.3	That man talked like he gave the rain to grapple with the fertility of the soil. (<i>Yes</i>)	
28.4	That man talked like he provided the dew.	
28.5	He was a fool because he ended up acting like he was the Creator, (<i>Yes</i>) instead of a creature. (<i>Amen</i>)	
29.1	And this man-centered foolishness is still alive today.	
29.2	In fact, it has gotten to the point today that some are even saying that God is dead.	
29.3	The thing that bothers me about it is that they didn't give me full information, because at least I would have wanted to attend God's funeral.	
29.4	And today I want to ask, who was the coroner that pronounced him dead?	
29.5	I want to raise a question, how long had he been sick?	
29.6	I want to know whether he had a heart attack or died of chronic cancer.	
29.7	These questions haven't been answered for me, and I'm going on believing and knowing that God is alive.	
29.8	You see, as long as love is around, God is alive.	
29.9	As long as justice is around, God is alive.	
29.1	There are certain conceptions of God that needed to die, but not God.	

29.11	You see, God is the supreme noun of life; he's not an adjective.	
29.12	He is the supreme subject of life; he's not a verb.	
29.13	He's the supreme independent clause; he's not a dependent clause.	
29.14	Everything else is dependent on him, but he is dependent on nothing.	
30.1	One day Moses had to grapple with it and God sent him out and told him to tell the people that "I Am sent you."	
30.2	And Moses wondered about it, and he said, "Well, what am I to tell the folk?"	
30.3	He said, "Just go on and tell them that I Am sent you. And then if you need a little more information, let them know that my first name is the same as my last, 'I Am that I Am.'"	
30.4	And God is the only being in the universe that can say that "I Am," and stop there.	
30.5	Whenever I say, "I am," I have to say, "I am because of"—because of my parents, because of my environment, because of hereditary circumstances.	
30.6	And each of you has to say you are because of something.	
30.7	But God is life supreme.	
30.8	Now God, the power that holds the universe in the palm of his hand, is the only being that can say, "I Am," and put a period there and never look back.	
30.9	And don't be foolish enough to forget him.	
31.1	You know, a lot of people are forgetting God.	
31.2	They haven't done it theoretically, as others have done through their theories—postulated through the God-is-dead theology—but a lot of people just get involved in other things. (Yes)	
31.3	And so many people become so involved in their big bank accounts and in their beautiful expensive automobiles that they unconsciously forget God.	PSC
31.4	So many people become so involved in looking at the man-made lights of the city that they forget to think about that great cosmic light that gets up early in the morning in the eastern horizon and moves with a kind of symphony of motion like a masterly queen strolling across a mansion and paints its technicolor across the blue as it moves—a light that man could never make.	PSC
31.5	Some people have become so involved in looking at the skyscraping buildings of the cities that they've forgotten to think about the gigantic mountains, kissing the skies, as if to bathe their peaks in the lofty blue—something that man could never make.	PSC
31.6	So many people have become so involved in televisions and radar that they've forgotten to think about the beautiful stars that bedeck the heavens like swinging lanterns of eternity, standing there like shining silvery pins sticking in the magnificent blue pincushion—something that man could never make.	PSC
31.7	So many people have come to feel that on their own efforts they can bring in a new world, but they've forgotten to think about the fact that the earth is the Lord's and the fulness	PSC

	thereof.	
31.8	And so they end up going over and over again without God.	
32.1	But I tell you this morning, my friends, there's no way to get rid of him.	
32.2	And all of our new knowledge will not diminish God's being one iota.	
32.3	Neither the microcosmic compass of the atom nor the vast interstellar ranges of interstellar space can make God irrelevant for living in a universe, where stellar distance must be measured in light years, where stars are five hundred million million miles from the earth, where heavenly bodies travel at incredible speeds.	
32.4	Modern man still has to cry out with the Psalmist, "When I behold the heavens, the work of thy hands and all that thou hast created; what is man, that thou is mindful of him? and the son of man, that thou hast remembered him?"	
33.1	God is still around.	
33.2	One day, you're going to need him. (<i>My Lord</i>)	
33.3	The problems of life will begin to overwhelm you; disappointments will begin to beat upon the door of your life like a tidal wave. (<i>Yes</i>)	
33.4	And if you don't have a deep and patient faith, (<i>Well</i>) you aren't going to be able to make it. (<i>My Lord</i>)	PSC, PMA
33.5	I know this from my own experience. (<i>Yes</i>)	
33.6	The first twenty-five years of my life were very comfortable years, very happy years; didn't have to worry about anything.	
33.7	I have a marvelous mother and father.	
33.8	They went out of the way to provide everything for their children, basic necessities.	
33.9	I went right on through school, I never had to drop out to work or anything.	
33.1	And you know, I was about to conclude that life had been wrapped up for me in a Christmas package.	
34.1	Now of course I was religious; I grew up in the church.	
34.2	I'm the son of a preacher, I'm the great-grandson of a preacher, and the great-great-grandson of a preacher.	PMA
34.3	My father is a preacher, my grandfather was a preacher, my great-grandfather was a preacher, my only brother is a preacher, my Daddy's brother is a preacher.	PMA
34.4	So I didn't have much choice, I guess. [<i>laughter</i>]	
34.5	But I had grown up in the church, and the church meant something very real to me, but it was a kind of inherited religion and I had never felt (<i>My Lord</i>) an experience with God in the way that you must have it if you're going to walk the lonely paths of this life. (<i>Yeah</i>)	
34.6	Everything was done, and if I had a problem I could always call Daddy, my earthly father; things were solved.	
35.1	But one day after finishing school, I was called to a little church down in Montgomery, Alabama, and I started preaching there.	PPC
35.2	Things were going well in that church; it was a marvelous experience.	

35.3	But one day a year later, a lady by the name of Rosa Parks decided that she wasn't going to take it any longer.	
35.4	She stayed in a bus seat, and you may not remember it because (<i>I do</i>) it's way back now several years, but it was the beginning of a movement where fifty thousand black men and women refused absolutely to ride the city buses.	PSC
35.5	And we walked together for 381 days. (<i>Yes, sir</i>)	PCC
35.6	That's what we got to learn in the North: Negroes have to learn to stick together.	PCC
35.7	We stuck together. [<i>applause</i>]	PCC
35.8	We sent out the call and no Negro rode the buses.	PCC
35.9	It was one of the most amazing things I've ever seen in my life.	
35.1	And the people of Montgomery asked me to serve as the spokesman, and as the president of the new organization—the Montgomery Improvement Association that came into being to lead the boycott—I couldn't say no.	PPC
35.11	And then we started our struggle together. (<i>Yeah</i>)	PCC
36.1	Things were going well for the first few days, but then about ten or fifteen days later, after the white people in Montgomery knew that we meant business, they started doing some nasty things. (<i>Yes</i>)	
36.2	They started making nasty telephone calls, and it came to the point that some days more than forty telephone calls would come in, threatening my life, the life of my family, the life of my children.	
36.3	I took it for a while in a strong manner.	
37.1	But I never will forget one night very late.	PSC
37.2	It was around midnight.	
37.3	And you can have some strange experiences at midnight. (<i>Yes, sir</i>)	
37.4	I had been out meeting with the steering committee all that night.	
37.5	And I came home, and my wife was in the bed and I immediately crawled into bed to get some rest to get up early the next morning to try to keep things going.	
37.6	And immediately the telephone started ringing and I picked it up.	
37.7	On the other end was an ugly voice.	
37.8	That voice said to me, in substance, "Nigger, we are tired of you and your mess now. And if you aren't out of this town in three days, we're going to blow your brains out and blow up your house." (<i>Lord Jesus</i>)	PSC
38.1	I'd heard these things before, but for some reason that night it got to me.	
38.2	I turned over and I tried to go to sleep, but I couldn't sleep. (<i>Yes</i>)	
38.3	I was frustrated, bewildered.	
38.4	And then I got up and went back to the kitchen and I started warming some coffee, thinking that coffee would give me a little relief.	
38.5	And then I started thinking about many things.	

38.6	I pulled back on the theology and philosophy that I had just studied in the universities, trying to give philosophical and theological reasons for the existence and the reality of sin and evil, but the answer didn't quite come there.	
38.7	I sat there and thought about a beautiful little daughter who had just been born about a month earlier.	
38.8	We have four children now, but we only had one then.	
38.9	She was the darling of my life.	
38.1	I'd come in night after night and see that little gentle smile.	
38.11	And I sat at that table thinking about that little girl and thinking about the fact that she could be taken away from me any minute. (<i>Go ahead</i>)	PSC
38.12	And I started thinking about a dedicated, devoted, and loyal wife who was over there asleep. (<i>Yes</i>)	PSC
38.13	And she could be taken from me, or I could be taken from her.	PSC
38.14	And I got to the point that I couldn't take it any longer; I was weak. (<i>Yes</i>)	PSC
39.1	Something said to me, you can't call on Daddy now, he's up in Atlanta a hundred and seventy-five miles away. (<i>Yes</i>)	PSC
39.2	You can't even call on Mama now. (<i>My Lord</i>)	PSC
39.3	You've got to call on that something in that person that your Daddy used to tell you about. (<i>Yes</i>)	PSC
39.4	That power that can make a way out of no way. (<i>Yes</i>)	
39.5	And I discovered then that religion had to become real to me and I had to know God for myself. (<i>Yes, sir</i>)	PPC
39.6	And I bowed down over that cup of coffee—I never will forget it. (<i>Yes, sir</i>)	
39.7	And oh yes, I prayed a prayer and I prayed out loud that night. (<i>Yes</i>) I said, "Lord, I'm down here trying to do what's right. (<i>Yes</i>) I think I'm right; I think the cause that we represent is right. (<i>Yes</i>) But Lord, I must confess that I'm weak now; I'm faltering; I'm losing my courage. (<i>Yes</i>) And I can't let the people see me like this because if they see me weak and losing my courage, they will begin to get weak." (<i>Yes</i>)	PSC
39.8	I wanted tomorrow morning to be able to go before the executive board with a smile on my face.	
40.1	And it seemed at that moment that I could hear an inner voice saying to me, (<i>Yes</i>) "Martin Luther, (<i>Yes</i>) stand up for righteousness, (<i>Yes</i>) stand up for justice, (<i>Yes</i>) stand up for truth. (<i>Yes</i>) And lo I will be with you, (<i>Yes</i>) even until the end of the world."	PSC
41.1	And I'll tell you, I've seen the lightning flash.	PSC
41.2	I've heard the thunder roll.	PSC
41.3	I felt sin-breakers dashing, trying to conquer my soul.	PSC
41.4	But I heard the voice of Jesus saying still to fight on.	PSC
41.5	He promised never to leave me, never to leave me alone.	PSC
41.6	No, never alone.	PSC
41.7	No, never alone.	PSC
41.8	He promised never to leave me, (<i>Never</i>) never to leave me alone.	PSC
42.1	And I'm going on in believing in him. (<i>Yes</i>)	

42.2	You'd better know him, and know his name, and know how to call his name. <i>(Yes)</i>	
42.3	You may not know philosophy.	
42.4	You may not be able to say with Alfred North Whitehead that he's the Principle of Concretion.	
42.5	You may not be able to say with Hegel and Spinoza that he is the Absolute Whole.	
42.6	You may not be able to say with Plato that he's the Architectonic Good.	
42.7	You may not be able to say with Aristotle that he's the Unmoved Mover.	
43.1	But sometimes you can get poetic about it if you know him.	
43.2	You begin to know that our brothers and sisters in distant days were right.	
43.3	Because they did know him as a rock in a weary land, as a shelter in the time of starving, as my water when I'm thirsty, and then my bread in a starving land.	
43.4	And then if you can't even say that, sometimes you may have to say, "he's my everything. He's my sister and my brother. He's my mother and my father."	
43.5	If you believe it and know it, you never need walk in darkness.	PMA
44.1	Don't be a fool.	
44.2	Recognize your dependence on God. <i>(Yes, sir)</i>	PMA
44.3	As the days become dark and the nights become dreary, realize that there is a God who rules above.	
45.1	And so I'm not worried about tomorrow.	
45.2	I get weary every now and then.	
45.3	The future looks difficult and dim, but I'm not worried about it ultimately because I have faith in God.	
45.4	Centuries ago Jeremiah raised a question, "Is there no balm in Gilead? Is there no physician there?"	
45.5	He raised it because he saw the good people suffering so often and the evil people prospering. <i>(Yes, sir)</i>	
45.6	Centuries later our slave foreparents came along. <i>(Yes, sir)</i>	
45.7	And they too saw the injustices of life, and had nothing to look forward to morning after morning but the rawhide whip of the overseer, long rows of cotton in the sizzling heat.	
45.8	But they did an amazing thing.	
45.9	They looked back across the centuries and they took Jeremiah's question mark and straightened it into an exclamation point.	
45.1	And they could sing, "There is a balm in Gilead to make the wounded whole. <i>(Yes)</i> There is a balm in Gilead to heal the sin-sick soul."	
45.11	And there is another stanza that I like so well: "Sometimes <i>(Yeah)</i> I feel discouraged." <i>(Yes)</i>	
46.1	And I don't mind telling you this morning that sometimes I feel discouraged. <i>(All right)</i>	
46.2	I felt discouraged in Chicago.	
46.3	As I move through Mississippi and Georgia and Alabama, I feel discouraged. <i>(Yes, sir)</i>	
46.4	Living every day under the threat of death, I feel discouraged sometimes.	

46.5	Living every day under extensive criticisms, even from Negroes, I feel discouraged sometimes. [<i>applause</i>]	PPC
46.6	Yes, sometimes I feel discouraged and feel my work's in vain.	
46.7	But then the holy spirit (<i>Yes</i>) revives my soul again.	
46.8	"There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin-sick soul."	
46.9	God bless you. [<i>applause</i>]	

19680204_The Drum Major Instinct

Para/Sent	Transcription	Code
1.1	This morning I would like to use as a subject from which to preach: "The Drum Major Instinct."	
1.2	"The Drum Major Instinct."	
1.3	And our text for the morning is taken from a very familiar passage in the tenth chapter as recorded by Saint Mark.	
1.4	Beginning with the thirty-fifth verse of that chapter, we read these words: "And James and John, the sons of Zebedee, came unto him saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire.' And he said unto them, 'What would ye that I should do for you?' And they said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.' But Jesus said unto them, 'Ye know not what ye ask: Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can.' And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.'"	
1.5	And then Jesus goes on toward the end of that passage to say, "But so shall it not be among you: but whosoever will be great among you, shall be your servant: and whosoever of you will be the chiefest, shall be servant of all."	PSC
2.1	The setting is clear.	
2.2	James and John are making a specific request of the master.	
2.3	They had dreamed, as most of the Hebrews dreamed, of a coming king of Israel who would set Jerusalem free and establish his kingdom on Mount Zion, and in righteousness rule the world.	
2.4	And they thought of Jesus as this kind of king.	
2.5	And they were thinking of that day when Jesus would reign supreme as this new king of Israel.	
2.6	And they were saying, "Now when you establish your kingdom, let one of us sit on the right hand and the other on the left hand of your throne."	
3.1	Now very quickly, we would automatically condemn James and John, and we would say they were selfish.	
3.2	Why would they make such a selfish request?	
3.3	But before we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition, for	

	importance.
3.4	That same desire for attention, that same desire to be first.
3.5	Of course, the other disciples got mad with James and John, and you could understand why, but we must understand that we have some of the same James and John qualities.
3.6	And there is deep down within all of us an instinct.
3.7	It's a kind of drum major instinct—a desire to be out front, a desire to lead the parade, a desire to be first.
3.8	And it is something that runs the whole gamut of life.
4.1	And so before we condemn them, let us see that we all have the drum major instinct.
4.2	We all want to be important, to surpass others, to achieve distinction, to lead the parade.
4.3	Alfred Adler, the great psychoanalyst, contends that this is the dominant impulse.
4.4	Sigmund Freud used to contend that sex was the dominant impulse, and Adler came with a new argument saying that this quest for recognition, this desire for attention, this desire for distinction is the basic impulse, the basic drive of human life, this drum major instinct.
5.1	And you know, we begin early to ask life to put us first.
5.2	Our first cry as a baby was a bid for attention.
5.3	And all through childhood the drum major impulse or instinct is a major obsession.
5.4	Children ask life to grant them first place.
5.5	They are a little bundle of ego.
5.6	And they have innately the drum major impulse or the drum major instinct.
6.1	Now in adult life, we still have it, and we really never get by it.
6.2	We like to do something good.
6.3	And you know, we like to be praised for it.
6.4	Now if you don't believe that, you just go on living life, and you will discover very soon that you like to be praised.
6.5	Everybody likes it, as a matter of fact.
6.6	And somehow this warm glow we feel when we are praised or when our name is in print is something of the vitamin A to our ego.
6.7	Nobody is unhappy when they are praised, even if they know they don't deserve it and even if they don't believe it.
6.8	The only unhappy people about praise is when that praise is going too much toward somebody else. (<i>That's right</i>)
6.9	But everybody likes to be praised because of this real drum major instinct.
7.1	Now the presence of the drum major instinct is why so many people are "joiners.
7.2	You know, there are some people who just join everything.
7.3	And it's really a quest for attention and recognition and importance.
7.4	And they get names that give them that impression.

7.5	So you get your groups, and they become the "Grand Patron," and the little fellow who is henpecked at home needs a chance to be the "Most Worthy of the Most Worthy" of something.	
7.6	It is the drum major impulse and longing that runs the gamut of human life.	
7.7	And so we see it everywhere, this quest for recognition.	
7.8	And we join things, overjoin really, that we think that we will find that recognition in.	
8.1	Now the presence of this instinct explains why we are so often taken by advertisers.	
8.2	You know, those gentlemen of massive verbal persuasion.	
8.3	And they have a way of saying things to you that kind of gets you into buying.	
8.4	In order to be a man of distinction, you must drink this whiskey.	
8.5	In order to make your neighbors envious, you must drive this type of car. (<i>Make it plain</i>)	
8.6	In order to be lovely to love you must wear this kind of lipstick or this kind of perfume.	
8.7	And you know, before you know it, you're just buying that stuff. (<i>Yes</i>)	
8.8	That's the way the advertisers do it.	
9.1	I got a letter the other day, and it was a new magazine coming out.	
9.2	And it opened up, "Dear Dr. King: As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts and the sciences, and I know you will want to read what I have to say."	
9.3	Of course I did.	
9.4	After you said all of that and explained me so exactly, of course I wanted to read it. [<i>laughter</i>]	
10.1	But very seriously, it goes through life; the drum major instinct is real. (<i>Yes</i>)	PPF
10.2	And you know what else it causes to happen?	
10.3	It often causes us to live above our means. (<i>Make it plain</i>)	PPF
10.4	It's nothing but the drum major instinct.	
10.5	Do you ever see people buy cars that they can't even begin to buy in terms of their income? (<i>Amen</i>) [<i>laughter</i>]	
10.6	You've seen people riding around in Cadillacs and Chryslers who don't earn enough to have a good T-Model Ford. (<i>Make it plain</i>)	
10.7	But it feeds a repressed ego.	
11.1	You know, economists tell us that your automobile should not cost more than half of your annual income.	PPF
11.2	So if you make an income of five thousand dollars, your car shouldn't cost more than about twenty-five hundred.	
11.3	That's just good economics.	PPF
11.4	And if it's a family of two, and both members of the family make ten thousand dollars, they would have to make out with one car.	
11.5	That would be good economics, although it's often inconvenient.	

11.6	But so often, haven't you seen people making five thousand dollars a year and driving a car that costs six thousand?	
11.7	And they wonder why their ends never meet. <i>[laughter]</i>	
11.8	That's a fact.	
12.1	Now the economists also say that your house shouldn't cost—if you're buying a house, it shouldn't cost more than twice your income.	PPF
12.2	That's based on the economy and how you would make ends meet.	
12.3	So, if you have an income of five thousand dollars, it's kind of difficult in this society.	
12.4	But say it's a family with an income of ten thousand dollars, the house shouldn't cost much more than twenty thousand.	
12.5	Well, I've seen folk making ten thousand dollars, living in a forty- and fifty-thousand-dollar house.	
12.6	And you know they just barely make it.	
12.7	They get a check every month somewhere, and they owe all of that out before it comes in.	
12.8	Never have anything to put away for rainy days.	
13.1	But now the problem is, it is the drum major instinct.	PPF
13.2	And you know, you see people over and over again with the drum major instinct taking them over.	
13.3	And they just live their lives trying to outdo the Joneses. <i>(Amen)</i>	PPF
13.4	They got to get this coat because this particular coat is a little better and a little better-looking than Mary's coat.	
13.5	And I got to drive this car because it's something about this car that makes my car a little better than my neighbor's car. <i>(Amen)</i>	
13.6	I know a man who used to live in a thirty-five-thousand-dollar house.	
13.7	And other people started building thirty-five-thousand-dollar houses, so he built a seventy-five-thousand-dollar house.	
13.8	And then somebody else built a seventy-five-thousand-dollar house, and he built a hundred-thousand-dollar house.	
13.9	And I don't know where he's going to end up if he's going to live his life trying to keep up with the Joneses.	
14.1	There comes a time that the drum major instinct can become destructive. <i>(Make it plain)</i>	PPF
14.2	And that's where I want to move now.	PSC
14.3	I want to move to the point of saying that if this instinct is not harnessed, it becomes a very dangerous, pernicious instinct.	PPF
14.4	For instance, if it isn't harnessed, it causes one's personality to become distorted.	
14.5	I guess that's the most damaging aspect of it: what it does to the personality.	
14.6	If it isn't harnessed, you will end up day in and day out trying to deal with your ego problem by boasting.	PPF
14.7	Have you ever heard people that—you know, and I'm sure you've met them—that really become sickening because they just sit up all the time talking about themselves. <i>(Amen)</i>	

14.8	And they just boast and boast and boast, and that's the person who has not harnessed the drum major instinct.	
15.1	And then it does other things to the personality.	
15.2	It causes you to lie about who you know sometimes. (<i>Amen, Make it plain</i>)	PPF
15.3	There are some people who are influence peddlers.	
15.4	And in their attempt to deal with the drum major instinct, they have to try to identify with the so-called big-name people. (<i>Yeah, Make it plain</i>)	
15.5	And if you're not careful, they will make you think they know somebody that they don't really know. (<i>Amen</i>)	
15.6	They know them well, they sip tea with them, and they this-and-that.	
15.7	That happens to people.	
16.1	And the other thing is that it causes one to engage ultimately in activities that are merely used to get attention.	PPF
16.2	Criminologists tell us that some people are driven to crime because of this drum major instinct.	
16.3	They don't feel that they are getting enough attention through the normal channels of social behavior, and so they turn to anti-social behavior in order to get attention, in order to feel important. (<i>Yeah</i>)	PPF
16.4	And so they get that gun, and before they know it they robbed a bank in a quest for recognition, in a quest for importance.	
17.1	And then the final great tragedy of the distorted personality is the fact that when one fails to harness this instinct, (<i>Glory to God</i>) he ends up trying to push others down in order to push himself up. (<i>Amen</i>)	PPF
17.2	And whenever you do that, you engage in some of the most vicious activities.	
17.3	You will spread evil, vicious, lying gossip on people, because you are trying to pull them down in order to push yourself up. (<i>Make it plain</i>)	
17.4	And the great issue of life is to harness the drum major instinct.	
18.1	Now the other problem is, when you don't harness the drum major instinct—this uncontrolled aspect of it—is that it leads to snobbish exclusivism.	PPF
18.2	It leads to snobbish exclusivism. (<i>Make it plain</i>)	
18.3	And you know, this is the danger of social clubs and fraternities—I'm in a fraternity; I'm in two or three—for sororities and all of these, I'm not talking against them.	
18.4	I'm saying it's the danger.	
18.5	The danger is that they can become forces of classism and exclusivism where somehow you get a degree of satisfaction because you are in something exclusive.	
18.6	And that's fulfilling something, you know—that I'm in this fraternity, and it's the best fraternity in the world, and everybody can't get in this fraternity.	
18.7	So it ends up, you know, a very exclusive kind of thing.	
19.1	And you know, that can happen with the church; I know churches get in that bind sometimes. (<i>Amen, Make it plain</i>)	

19.2	I've been to churches, you know, and they say, "We have so many doctors, and so many school teachers, and so many lawyers, and so many businessmen in our church."	
19.3	And that's fine, because doctors need to go to church, and lawyers, and businessmen, teachers—they ought to be in church.	
19.4	But they say that—even the preacher sometimes will go all through that—they say that as if the other people don't count. (<i>Amen</i>)	
20.1	And the church is the one place where a doctor ought to forget that he's a doctor.	
20.2	The church is the one place where a Ph.D. ought to forget that he's a Ph.D. (<i>Yes</i>)	
20.3	The church is the one place that the school teacher ought to forget the degree she has behind her name.	
20.4	The church is the one place where the lawyer ought to forget that he's a lawyer.	
20.5	And any church that violates the "whosoever will, let him come" doctrine is a dead, cold church, (<i>Yes</i>) and nothing but a little social club with a thin veneer of religiosity.	
21.1	When the church is true to its nature, (<i>Who</i>) it says, "Whosoever will, let him come." (<i>Yes</i>)	PPF
21.2	And it does not supposed to satisfy the perverted uses of the drum major instinct.	
21.3	It's the one place where everybody should be the same, standing before a common master and savior. (<i>Yes, sir</i>)	PPF
21.4	And a recognition grows out of this—that all men are brothers because they are children (<i>Yes</i>) of a common father.	
22.1	The drum major instinct can lead to exclusivism in one's thinking and can lead one to feel that because he has some training, he's a little better than that person who doesn't have it.	
22.2	Or because he has some economic security, that he's a little better than that person who doesn't have it.	
22.3	And that's the uncontrolled, perverted use of the drum major instinct.	
23.1	Now the other thing is, that it leads to tragic—and we've seen it happen so often—tragic race prejudice.	
23.2	Many who have written about this problem—Lillian Smith used to say it beautifully in some of her books.	
23.3	And she would say it to the point of getting men and women to see the source of the problem.	
23.4	Do you know that a lot of the race problem grows out of the drum major instinct?	PPF
23.5	A need that some people have to feel superior.	PPF
23.6	A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. (<i>Make it plain, today, 'cause I'm against it, so help me God</i>)	
23.7	And they have said over and over again in ways that we see with our own eyes.	
23.8	In fact, not too long ago, a man down in Mississippi said that God was a charter member of the White Citizens Council.	
23.9	And so God being the charter member means that everybody who's in that has a kind of divinity, a kind of superiority.	

23.1	And think of what has happened in history as a result of this perverted use of the drum major instinct.	
23.11	It has led to the most tragic prejudice, the most tragic expressions of man's inhumanity to man.	
24.1	The other day I was saying, I always try to do a little converting when I'm in jail.	
24.2	And when we were in jail in Birmingham the other day, the white wardens and all enjoyed coming around the cell to talk about the race problem.	
24.3	And they were showing us where we were so wrong demonstrating.	
24.4	And they were showing us where segregation was so right.	
24.5	And they were showing us where intermarriage was so wrong.	
24.6	So I would get to preaching, and we would get to talking—calmly, because they wanted to talk about it.	
24.7	And then we got down one day to the point—that was the second or third day—to talk about where they lived, and how much they were earning.	
24.8	And when those brothers told me what they were earning, I said, "Now, you know what? You ought to be marching with us. [laughter] You're just as poor as Negroes."	
24.9	And I said, "You are put in the position of supporting your oppressor, because through prejudice and blindness, you fail to see that the same forces that oppress Negroes in American society oppress poor white people. (Yes) And all you are living on is the satisfaction of your skin being white, and the drum major instinct of thinking that you are somebody big because you are white. And you're so poor you can't send your children to school. You ought to be out here marching with every one of us every time we have a march."	PPF, PPC
25.1	Now that's a fact.	
25.2	That the poor white has been put into this position, where through blindness and prejudice, (<i>Make it plain</i>) he is forced to support his oppressors.	
25.3	And the only thing he has going for him is the false feeling that he's superior because his skin is white—and can't hardly eat and make his ends meet week in and week out. (<i>Amen</i>)	
26.1	And not only does this thing go into the racial struggle, it goes into the struggle between nations.	PPF
26.2	And I would submit to you this morning that what is wrong in the world today is that the nations of the world are engaged in a bitter, colossal contest for supremacy.	PPF
26.3	And if something doesn't happen to stop this trend, I'm sorely afraid that we won't be here to talk about Jesus Christ and about God and about brotherhood too many more years. (<i>Yeah</i>)	
26.4	If somebody doesn't bring an end to this suicidal thrust that we see in the world today, none of us are going to be around, because somebody's going to make the mistake through our senseless blunderings of dropping a nuclear bomb somewhere.	
26.5	And then another one is going to drop.	
26.6	And don't let anybody fool you, this can happen within a matter of seconds. (<i>Amen</i>)	

26.7	They have twenty-megaton bombs in Russia right now that can destroy a city as big as New York in three seconds, with everybody wiped away, and every building.	
26.8	And we can do the same thing to Russia and China.	
27.1	But this is why we are drifting.	
27.2	And we are drifting there because nations are caught up with the drum major instinct.	
27.3	"I must be first." "I must be supreme." "Our nation must rule the world." (<i>Preach it</i>)	
27.4	And I am sad to say that the nation in which we live is the supreme culprit.	
27.5	And I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken.	PPC
28.1	God didn't call America to do what she's doing in the world now. (<i>Preach it, preach it</i>)	
28.2	God didn't call America to engage in a senseless, unjust war as the war in Vietnam.	PSC
28.3	And we are criminals in that war.	
28.4	We've committed more war crimes almost than any nation in the world, and I'm going to continue to say it.	
28.5	And we won't stop it because of our pride and our arrogance as a nation.	
29.1	But God has a way of even putting nations in their place. (<i>Amen</i>)	
29.2	The God that I worship has a way of saying, "Don't play with me." (<i>Yes</i>)	
29.3	He has a way of saying, as the God of the Old Testament used to say to the Hebrews, "Don't play with me, Israel. Don't play with me, Babylon. (<i>Yes</i>) Be still and know that I'm God. And if you don't stop your reckless course, I'll rise up and break the backbone of your power." (<i>Yes</i>)	
29.4	And that can happen to America. (<i>Yes</i>)	
29.5	Every now and then I go back and read Gibbons' <i>Decline and Fall of the Roman Empire</i> .	
29.6	And when I come and look at America, I say to myself, the parallels are frightening.	
29.7	And we have perverted the drum major instinct.	
30.1	But let me rush on to my conclusion, because I want you to see what Jesus was really saying.	PSC
30.2	What was the answer that Jesus gave these men?	
30.3	It's very interesting.	
30.4	One would have thought that Jesus would have condemned them.	
30.5	One would have thought that Jesus would have said, "You are out of your place. You are selfish. Why would you raise such a question?"	
31.1	But that isn't what Jesus did; he did something altogether different.	
31.2	He said in substance, "Oh, I see, you want to be first. You want to be great. You want to be important. You want to be significant. Well, you ought to be. If you're going to be my disciple, you must be."	
31.3	But he reordered priorities.	

31.4	And he said, "Yes, don't give up this instinct. It's a good instinct if you use it right. (<i>Yes</i>) It's a good instinct if you don't distort it and pervert it. Don't give it up. Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. (<i>Amen</i>) I want you to be first in moral excellence. I want you to be first in generosity. That is what I want you to do."	
32.1	And he transformed the situation by giving a new definition of greatness.	
32.2	And you know how he said it?	
32.3	He said, "Now brethren, I can't give you greatness. And really, I can't make you first."	
32.4	This is what Jesus said to James and John.	
32.5	"You must earn it. True greatness comes not by favoritism, but by fitness. And the right hand and the left are not mine to give, they belong to those who are prepared." (<i>Amen</i>)	
33.1	And so Jesus gave us a new norm of greatness.	PSC
33.2	If you want to be important—wonderful.	
33.3	If you want to be recognized—wonderful.	
33.4	If you want to be great—wonderful.	
33.5	But recognize that he who is greatest among you shall be your servant. (<i>Amen</i>)	PPF
33.6	That's a new definition of greatness.	
34.1	And this morning, the thing that I like about it: by giving that definition of greatness, it means that everybody can be great, (<i>Everybody</i>) because everybody can serve. (<i>Amen</i>)	PPF
34.2	You don't have to have a college degree to serve. (<i>All right</i>)	PSC
34.3	You don't have to make your subject and your verb agree to serve.	PSC
34.4	You don't have to know about Plato and Aristotle to serve.	PSC
34.5	You don't have to know Einstein's theory of relativity to serve.	PSC
34.6	You don't have to know the second theory of thermodynamics in physics to serve. (<i>Amen</i>)	PSC
34.7	You only need a heart full of grace, (<i>Yes, sir, Amen</i>) a soul generated by love. (<i>Yes</i>)	PPF
34.8	And you can be that servant.	PPF
35.1	I know a man—and I just want to talk about him a minute, and maybe you will discover who I'm talking about as I go down the way (<i>Yeah</i>) because he was a great one.	PSC
35.2	And he just went about serving.	
35.3	He was born in an obscure village, (<i>Yes, sir</i>) the child of a poor peasant woman.	
35.4	And then he grew up in still another obscure village, where he worked as a carpenter until he was thirty years old. (<i>Amen</i>)	
35.5	Then for three years, he just got on his feet, and he was an itinerant preacher.	
35.6	And he went about doing some things.	
35.7	He didn't have much.	
35.8	He never wrote a book.	
35.9	He never held an office.	
35.1	He never had a family. (<i>Yes</i>)	

35.11	He never owned a house.	
35.12	He never went to college.	
35.13	He never visited a big city.	
35.14	He never went two hundred miles from where he was born.	
35.15	He did none of the usual things that the world would associate with greatness.	
35.16	He had no credentials but himself.	
36.1	He was only thirty-three when the tide of public opinion turned against him.	
36.2	They called him a rabble-rouser.	
36.3	They called him a troublemaker.	
36.4	They said he was an agitator. (<i>Glory to God</i>)	
36.5	He practiced civil disobedience; he broke injunctions.	
36.6	And so he was turned over to his enemies and went through the mockery of a trial.	
36.7	And the irony of it all is that his friends turned him over to them. (<i>Amen</i>)	
36.8	One of his closest friends denied him.	
36.9	Another of his friends turned him over to his enemies.	
36.1	And while he was dying, the people who killed him gambled for his clothing, the only possession that he had in the world. (<i>Lord help him</i>)	
36.11	When he was dead he was buried in a borrowed tomb, through the pity of a friend.	
37.1	Nineteen centuries have come and gone and today he stands as the most influential figure that ever entered human history.	
37.2	All of the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, and all the kings that ever reigned put together (<i>Yes</i>) have not affected the life of man on this earth (<i>Amen</i>) as much as that one solitary life.	
37.3	His name may be a familiar one.	
37.4	(<i>Jesus</i>) But today I can hear them talking about him.	
37.5	Every now and then somebody says, "He's King of Kings." (<i>Yes</i>)	
37.6	And again I can hear somebody saying, "He's Lord of Lords."	
37.7	Somewhere else I can hear somebody saying, "In Christ there is no East nor West." (<i>Yes</i>)	
37.8	And then they go on and talk about, "In Him there's no North and South, but one great Fellowship of Love throughout the whole wide world."	
37.9	He didn't have anything. (<i>Amen</i>)	
37.1	He just went around serving and doing good.	PPF
38.1	This morning, you can be on his right hand and his left hand if you serve. (<i>Amen</i>)	
38.2	It's the only way in.	
39.1	Every now and then I guess we all think realistically (<i>Yes, sir</i>) about that day when we will be victimized with what is life's final common denominator—that something that we call death.	
39.2	We all think about it.	
39.3	And every now and then I think about my own death and I think about my own funeral.	

39.4	And I don't think of it in a morbid sense.	
39.5	And every now and then I ask myself, "What is it that I would want said?"	
39.6	And I leave the word to you this morning.	
40.1	If any of you are around when I have to meet my day, I don't want a long funeral.	PPC, PMA
40.2	And if you get somebody to deliver the eulogy, tell them not to talk too long. <i>(Yes)</i>	PPC, PMA
40.3	And every now and then I wonder what I want them to say.	
40.4	Tell them not to mention that I have a Nobel Peace Prize—that isn't important.	PPC, PMA
40.5	Tell them not to mention that I have three or four hundred other awards—that's not important.	PPC, PMA
40.6	Tell them not to mention where I went to school. <i>(Yes)</i>	PPC, PMA
41.1	I'd like somebody to mention that day that Martin Luther King, Jr., tried to give his life serving others. <i>(Yes)</i>	PPC
41.2	I'd like for somebody to say that day that Martin Luther King, Jr., tried to love somebody.	PPC, PPF, PMA
41.3	I want you to say that day that I tried to be right on the war question. <i>(Amen)</i>	PPC, PPF, PMA
41.4	I want you to be able to say that day that I did try to feed the hungry. <i>(Yes)</i>	PPC, PPF, PMA
41.5	And I want you to be able to say that day that I did try in my life to clothe those who were naked. <i>(Yes)</i>	PPC, PPF, PMA
41.6	I want you to say on that day that I did try in my life to visit those who were in prison. <i>(Lord)</i>	PPC, PPF, PMA
41.7	I want you to say that I tried to love and serve humanity. <i>(Yes)</i>	PPC, PPF, PMA
42.1	Yes, if you want to say that I was a drum major, say that I was a drum major for justice. <i>(Amen)</i>	PPC, PPF, PMA
42.2	Say that I was a drum major for peace. <i>(Yes)</i>	PPC, PPF, PMA
42.3	I was a drum major for righteousness.	PPC, PPF, PMA
42.4	And all of the other shallow things will not matter. <i>(Yes)</i>	
42.5	I won't have any money to leave behind.	
42.6	I won't have the fine and luxurious things of life to leave behind.	
42.7	But I just want to leave a committed life behind. <i>(Amen)</i>	PPC, PPF, PMA
42.8	And that's all I want to say.	
43.1	If I can help somebody as I pass along, If I can cheer somebody with a word or song, If I can show somebody he's traveling wrong, Then my living will not be in vain. If I can do my duty as a Christian ought, If I can bring salvation to a world once wrought, If I can spread the message as the master taught, Then my living will not be in vain.	PPC, PPF, PMA

44.1	Yes, Jesus, I want to be on your right or your left side, (<i>Yes</i>) not for any selfish reason.	PPC, PPF, PMA
44.2	I want to be on your right or your left side, not in terms of some political kingdom or ambition.	PPC, PPF, PMA
44.3	But I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this old world a new world.	PPC, PPF, PMA

19680303 Unfulfilled Dreams

Para/Sent	Transcription	Code
1.1	I want to preach this morning from the subject: "Unfulfilled Dreams."	
1.2	"Unfulfilled Dreams."	
1.3	My text is taken from the eighth chapter of First Kings.	
1.4	Sometimes it's overlooked.	
1.5	It is not one of the most familiar passages in the Old Testament.	
1.6	But I never will forget when I first came across it.	
1.7	It struck me as a passage having cosmic significance because it says so much in so few words about things that we all experience in life.	
1.8	David, as you know, was a great king.	
1.9	And the one thing that was foremost in David's mind and in his heart was to build a great temple.	
1.1	The building of the temple was considered to be the most significant thing facing the Hebrew people, and the king was expected to bring this into being.	
1.11	David had the desire; he started.	
2.1	And then we come to that passage over in the eighth chapter of First Kings, which reads, "And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, 'Whereas it was in thine heart to build an house unto my name, thou didst well that it was within thine heart.'"	
2.2	And that's really what I want to talk about this morning: it is well that it was within thine heart.	
2.3	As if to say, "David, you will not be able to finish the temple. You will not be able to build it. But I just want to bless you, because it was within thine heart. Your dream will not be fulfilled. The majestic hopes that guided your days will not be carried out in terms of an actual temple coming into being that you were able to build. But I bless you, David, because it was within thine heart. You had the desire to do it; you had the intention to do it; you tried to do it; you started to do it. And I bless you for having the desire and the intention in your heart. It is well that it was within thine heart."	
3.1	So many of us in life start out building temples: temples of character, temples of justice, temples of peace.	
3.2	And so often we don't finish them.	
3.3	Because life is like Schubert's "Unfinished Symphony."	
3.4	At so many points we start, we try, we set out to build our various temples.	

3.5	And I guess one of the great agonies of life is that we are constantly trying to finish that which is unfinishable.	
3.6	We are commanded to do that.	
3.7	And so we, like David, find ourselves in so many instances having to face the fact that our dreams are not fulfilled.	
4.1	Now let us notice first that life is a continual story of shattered dreams.	
4.2	Mahatma Gandhi labored for years and years for the independence of his people.	PSC
4.3	And through a powerful nonviolent revolution he was able to win that independence.	PSC
4.4	For years the Indian people had been dominated politically, exploited economically, segregated and humiliated by foreign powers, and Gandhi struggled against it.	
4.5	He struggled to unite his own people, and nothing was greater in his mind than to have India's one great, united country moving toward a higher destiny.	
4.6	This was his dream.	
5.1	But Gandhi had to face the fact that he was assassinated and died with a broken heart, because that nation that he wanted to unite ended up being divided between India and Pakistan as a result of the conflict between the Hindus and the Moslems.	
5.2	Life is a long, continual story of setting out to build a great temple and not being able to finish it.	
6.1	Woodrow Wilson dreamed a dream of a League of Nations, but he died before the promise was delivered.	
7.1	The Apostle Paul talked one day about wanting to go to Spain.	
7.2	It was Paul's greatest dream to go to Spain, to carry the gospel there.	
7.3	Paul never got to Spain.	
7.4	He ended up in a prison cell in Rome.	
7.5	This is the story of life.	
8.1	So many of our forebearers used to sing about freedom.	PSC
8.2	And they dreamed of the day that they would be able to get out of the bosom of slavery, the long night of injustice. (<i>Yes, sir</i>)	
8.3	And they used to sing little songs: "Nobody knows de trouble I seen, nobody knows but Jesus." (<i>Yes</i>)	
8.4	They thought about a better day as they dreamed their dream.	
8.5	And they would say, "I'm so glad the trouble don't last always. (<i>Yeah</i>) By and by, by and by I'm going to lay down my heavy load." (<i>Yes, sir</i>)	
8.6	And they used to sing it because of a powerful dream. (<i>Yes</i>)	
8.7	But so many died without having the dream fulfilled.	
9.1	And each of you this morning in some way is building some kind of temple.	
9.2	The struggle is always there.	
9.3	It gets discouraging sometimes.	
9.4	It gets very disenchanting sometimes.	
9.5	Some of us are trying to build a temple of peace.	PPF

9.6	We speak out against war, we protest, but it seems that your head is going against a concrete wall.	PPF
9.7	It seems to mean nothing. (<i>Glory to God</i>)	
9.8	And so often as you set out to build the temple of peace you are left lonesome; you are left discouraged; you are left bewildered.	
10.1	Well, that is the story of life.	
10.2	And the thing that makes me happy is that I can hear a voice crying through the vista of time, saying: "It may not come today or it may not come tomorrow, but it is well that it is within thine heart. (<i>Yes</i>) It's well that you are trying." (<i>Yes it is</i>)	
10.3	You may not see it.	
10.4	The dream may not be fulfilled, but it's just good that you have a desire to bring it into reality. (<i>Yes</i>)	
10.5	It's well that it's in thine heart.	
11.1	Thank God this morning that we do have hearts to put something meaningful in.	
11.2	Life is a continual story of shattered dreams.	
12.1	Now let me bring out another point.	
12.2	Whenever you set out to build a creative temple, whatever it may be, you must face the fact that there is a tension at the heart of the universe between good and evil.	
12.3	It's there: a tension at the heart of the universe between good and evil. (<i>Yes, sir</i>)	
12.4	Hinduism refers to this as a struggle between illusion and reality.	PSC
12.5	Platonic philosophy used to refer to it as a tension between body and soul.	PSC
12.6	Zoroastrianism, a religion of old, used to refer to it as a tension between the god of light and the god of darkness.	PSC
12.7	Traditional Judaism and Christianity refer to it as a tension between God and Satan.	PSC
12.8	Whatever you call it, there is a struggle in the universe between good and evil.	
13.1	Now not only is that struggle structured out somewhere in the external forces of the universe, it's structured in our own lives.	
13.2	Psychologists have tried to grapple with it in their way, and so they say various things.	
13.3	Sigmund Freud used to say that this tension is a tension between what he called the id and the superego.	
14.1	But you know, some of us feel that it's a tension between God and man.	PSC
14.2	And in every one of us this morning, there's a war going on. (<i>Yes, sir</i>)	
14.3	It's a civil war. (<i>Yes, sir</i>)	
14.4	I don't care who you are, I don't care where you live, there is a civil war going on in your life. (<i>Yes it is</i>)	
14.5	And every time you set out to be good, there's something pulling on you, telling you to be evil.	
14.6	It's going on in your life. (<i>Preach it</i>)	
14.7	Every time you set out to love, something keeps pulling on	

	you, trying to get you to hate. (<i>Yes, Yes, sir</i>)	
14.8	Every time you set out to be kind and say nice things about people, something is pulling on you to be jealous and envious and to spread evil gossip about them. (<i>Yes, Preach it</i>)	
14.9	There's a civil war going on.	
14.1	There is a schizophrenia, as the psychologists or the psychiatrists would call it, going on within all of us.	
14.11	And there are times that all of us know somehow that there is a Mr. Hyde and a Dr. Jekyll in us.	
14.12	And we end up having to cry out with Ovid, the Latin poet, "I see and approve the better things of life, but the evil things I do."	
14.13	We end up having to agree with Plato that the human personality is like a charioteer with two headstrong horses, each wanting to go in different directions.	
14.14	Or sometimes we even have to end up crying out with Saint Augustine as he said in his <i>Confessions</i> , "Lord, make me pure, but not yet." (<i>Amen</i>)	
14.15	We end up crying out with the Apostle Paul, (<i>Preach it</i>) "The good that I would I do not: And the evil that I would not, that I do."	
14.16	Or we end up having to say with Goethe that "there's enough stuff in me to make both a gentleman and a rogue." (<i>All right, Amen</i>)	
14.17	There's a tension at the heart of human nature. (<i>Oh yeah</i>)	
14.18	And whenever we set out to dream our dreams and to build our temples, we must be honest enough to recognize it.	
15.1	And this brings me to the basic point of the text.	
15.2	In the final analysis, God does not judge us by the separate incidents or the separate mistakes that we make, but by the total bent of our lives.	PMA
15.3	In the final analysis, God knows (<i>Yes</i>) that his children are weak and they are frail. (<i>Yes, he does</i>)	
15.4	In the final analysis, what God requires is that your heart is right. (<i>Amen, Yes</i>)	
15.5	Salvation isn't reaching the destination of absolute morality, but it's being in the process and on the right road. (<i>Yes</i>)	
16.1	There's a highway called Highway 80.	
16.2	I've marched on that highway from Selma, Alabama, to Montgomery.	
16.3	But I never will forget my first experience with Highway 80 was driving with Coretta and Ralph and Juanita Abernathy to California.	
16.4	We drove from Montgomery all the way to Los Angeles on Highway 80—it goes all the way out to Los Angeles.	
16.5	And you know, being a good man, being a good woman, does not mean that you've arrived in Los Angeles.	
16.6	It simply means that you're on Highway 80. (<i>Lord have mercy</i>)	
16.7	Maybe you haven't gotten as far as Selma, or maybe you haven't gotten as far as Meridian, Mississippi, or Monroe, Louisiana—that isn't the question.	
16.8	The question is whether you are on the right road. (<i>That's</i>	

	<i>right)</i>	
16.9	Salvation is being on the right road, not having reached a destination.	PMA
17.1	Oh, we have to finally face the point that there is none good but the father. (<i>That's right</i>)	
17.2	But, if you're on the right road, God has the power (<i>Yes, sir</i>) and he has something called Grace. (<i>Yes, sir</i>)	
17.3	And he puts you where you ought to be.	
18.1	Now the terrible thing in life is to be trying to get to Los Angeles on Highway 78.	
18.2	That's when you are lost. (<i>Yes</i>)	
18.3	That sheep was lost, not merely because he was doing something wrong in that parable, but he was on the wrong road. (<i>Yes</i>)	
18.4	And he didn't even know where he was going; he became so involved in what he was doing, nibbling sweet grass, (<i>Make it plain</i>) that he got on the wrong road. (<i>Amen</i>)	
18.5	Salvation is being sure that you're on the right road. (<i>Yes, Preach it</i>)	PMA
18.6	It is well—that's what I like about it—that it was within thine heart. (<i>Yes</i>)	
19.1	Some weeks ago somebody was saying something to me about a person that I have great, magnificent respect for.	
19.2	And they were trying to say something that didn't sound too good about his character, something he was doing.	
19.3	And I said, "Number one, I don't believe it. But number two, even if he is, (<i>Make it plain</i>) he's a good man because his heart is right." (<i>Amen</i>)	
19.4	And in the final analysis, God isn't going to judge him by that little separate mistake that he's making, (<i>No, sir</i>) because the bent of his life is right.	
20.1	And the question I want to raise this morning with you: is your heart right? (<i>Yes, Preach</i>)	
20.2	If your heart isn't right, fix it up today; get God to fix it up. (<i>Go ahead</i>)	PPF
20.3	Get somebody to be able to say about you, "He may not have reached the highest height, (<i>Preach it</i>) he may not have realized all of his dreams, but he tried." (<i>Yes</i>)	
20.4	Isn't that a wonderful thing for somebody to say about you?	
20.5	"He tried to be a good man. (<i>Yes</i>) He tried to be a just man. He tried to be an honest man. (<i>Yes</i>) His heart was in the right place." (<i>Yes</i>)	
20.6	And I can hear a voice saying, crying out through the eternities, "I accept you. (<i>Preach it</i>) You are a recipient of my grace because it was in your heart. (<i>Yes</i>) And it is so well that it was within thine heart." (<i>Yes, sir</i>)	
21.1	I don't know this morning about you, but I can make a testimony. (<i>Yes, sir, That's my life</i>)	
21.2	You don't need to go out this morning saying that Martin Luther King is a saint.	PPC
21.3	Oh, no. (<i>Yes</i>) I want you to know this morning that I'm a sinner like all of God's children.	
21.4	But I want to be a good man. (<i>Yes, Preach it</i>)	

21.5	And I want to hear a voice saying to me one day, "I take you in and I bless you, because you try. (<i>Yes, Amen</i>) It is well (<i>Preach it</i>) that it was within thine heart." (<i>Yes</i>)	
21.6	What's in your heart this morning? (<i>Oh Lord</i>) If you get your heart right . . . [<i>gap in tape</i>]	PPF
22.1	Oh this morning, if I can leave anything with you, let me urge you to be sure that you have a strong boat of faith. [<i>laughter</i>]	PPF
22.2	The winds are going to blow. (<i>Yes</i>)	
22.3	The storms of disappointment are coming. (<i>Yes</i>)	
22.4	The agonies and the anguishes of life are coming. (<i>Yes, sir</i>)	
22.5	And be sure that your boat is strong, and also be very sure that you have an anchor. (<i>Amen</i>)	PPF
22.6	In times like these, you need an anchor.	
22.7	And be very sure that your anchor holds. (<i>Yes, Glory to God</i>)	
23.1	It will be dark sometimes, and it will be dismal and trying, and tribulations will come.	
23.2	But if you have faith in the God that I'm talking about this morning, it doesn't matter. (<i>Yes</i>)	PPF
23.3	For you can stand up amid the storms.	
23.4	And I say it to you out of experience this morning, yes, I've seen the lightning flash. (<i>Yes, sir</i>)	
23.5	I've heard the thunder roll. (<i>Yes</i>)	
23.6	I've felt sin-breakers dashing, trying to conquer my soul.	
23.7	But I heard the voice of Jesus, saying still to fight on.	
23.8	He promised never to leave me, (<i>Yes, sir</i>) never to leave me alone. (<i>Thank you, Jesus</i>)	
23.9	No, never alone. No, never alone.	
23.1	He promised never to leave me.	
23.11	Never to leave me alone. (<i>Glory to God</i>)	
24.1	And when you get this faith, you can walk with your feet solid to the ground and your head to the air, and you fear no man. (<i>Go ahead</i>)	PPF
24.2	And you fear nothing that comes before you. (<i>Yes, sir</i>)	
24.3	Because you know that God is even in Crete. (<i>Amen</i>)	
24.4	If you ascend to the heavens, God is there.	
24.5	If you descend to hell, God is even there.	
24.6	If you take the wings of the morning and fly out to the uttermost parts of the sea, even God is there.	
24.7	Everywhere we turn we find him.	PPF
24.8	We can never escape him. [<i>recording ends</i>]	

19680318 Address at Mass meeting at the Bishop Charles Mason Temple

Para/Sent	Transcription	Code
1.1	My dear friends, my dear friend James Lawson, and all of these dedicated and distinguished ministers of the Gospel assembled here tonight, to all of the sanitation workers and their families, and to all of my brothers and sisters, I need not pause to say how very delighted I am to be in Memphis tonight, to see you here in such large and enthusiastic numbers.	

2.1	As I came in tonight, I turned around and said to Ralph Abernathy, "They really have a great movement here in Memphis."	PPF
2.2	You've been demonstrating something here that needs to be demonstrated all over the country.	PPF
2.3	You are demonstrating that we can stick together.	PPF
2.4	You are demonstrating that we are all tied in a single garment of destiny, and that if one black person suffers, if one black person is down, we are all down.	PPF
3.1	I've always said that if we are to solve the tremendous problems that we face, we are going to have to unite beyond religious grounds.	PPF, PPC, PMA
3.2	And I'm so happy to know that you've done that in this movement in a supportive role.	PPF, PPC, PMA
3.3	We have Baptists, Methodists, Presbyterians, Episcopalians, members of the Church of God in Christ, and members of the church of Christ in God.	PPF, PPC, PMA
3.4	We're all together.	
3.5	All of the other denominations and religious orders that I have not mentioned.	
3.6	But there is another great need, and that is to unite beyond class lines.	PPF, PMA
3.7	The Negro hases must join hands with the Negro have-nots.	PPF, PMA
3.8	And armed with compassionate travelers checks, they must journey into the other country of their brothers denial, and hurt, and exploitation.	
3.9	This is what you've done, you've revealed here, that you recognize that the no D. is as significant as the Ph.D. and the man who has been to no house is as significant as the man who's been to Morehouse.	
3.1	And I just want to mention that it's been a long time since I have been in a situation like this.	
3.11	And this lets me know that we are ready for action.	
3.12	So I come to commend you.	
3.13	And I come also to say to you that in this struggle you have absolute support, and that means financial support also, of the Southern Christian Leadership Conference.	
4.1	If you will judge anything here in this struggle, you are commanding that this city will respect the dignity of labor.	
4.2	So often we overlook the worth and significance of those who are not in professional jobs, or those who are not in the so-called big jobs.	
4.3	But let me say to you tonight, that whenever you are engaged in work that serves humanity, and is for the building of humanity, it has dignity, and it has worth.	PMA
4.4	One day our society must come to see this.	
4.5	One day our society will come to respect the sanitation worker if it is to survive.	
4.6	For the person who picks up our garbage, in the final analysis, is as significant as the physician...if he doesn't do his job (<i>applause drowns out the rest of the phrase</i>)	PSC
4.7	All labor has worth.	
5.1	You are doing another thing.	

5.2	You are reminding, not only Memphis, but you are reminding the nation that it is a crime for people to live in this rich nation and receive starvation wages.	PSC
5.3	I need not remind you that this is the plight of our people all people over America.	
5.4	The vast majority of Negroes in our country are still perishing on a lonely island of poverty in the midst of a vast ocean of material prosperity.	
5.5	My friends, we are living as a people in a literal depression.	
5.6	Now you know when there is vast unemployment and underemployment in the black community, they call it a social problem.	
5.7	When there is vast unemployment and underemployment in the white community they call it a depression.	
5.8	But we find ourselves living in a literal depression all over this country as a people.	
6.1	Now the problem isn't only unemployment, do you know that most of the poor people in our country are working everyday?	
6.2	They are making wages so low that they can not begin to function in the mainstream of the economic life of our nation.	
6.3	These are facts which must be seen.	
6.4	And it is criminal to have people working on a full-time basis and a full-time job getting part-time income.	
7.1	You are here tonight to demand that Memphis do something about the conditions that our brothers face, as they work day in and day out for the well-being of the total community.	PPF
7.2	You are here to demand that Memphis will see the poor.	PPF
8.1	You know, Jesus reminded us in a magnificent parable one day that a man went to Hell because he didn't see the poor.	
8.2	And his name was Dives.	
8.3	There was a man by the name of Lazarus who came daily to his gate in need of the basic necessities of life.	
8.4	Dives didn't do anything about it.	
8.5	He ended up going to Hell.	
9.1	But there is nothing in that parable that says that Dives went to hell because he was rich.	
9.2	Jesus never made a universal indictment against all wealth.	
9.3	It is true that one day a rich young ruler came before him talking about eternal life, and he advised him to sell all.	
9.4	But in that instance Jesus was prescribing individual surgery, and not setting forth a universal diagnosis.	
10.1	If you will go on and read that parable in all of its dimensions, and all of its symbolism, you will remember that a conversation took place between heaven and hell.	
10.2	And on the other end of that long distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
10.3	It wasn't a millionaire in hell talking with a poor man in heaven, it was a little millionaire in hell talking with a multimillionaire in heaven.	
10.4	Dives didn't go to hell because he was rich.	

10.5	His wealth was an opportunity to bridge the gulf that separated him from his brother Lazarus.	
11.1	Dives went to hell because he passed by Lazarus every day, but he never really saw him.	
11.2	Dives went to hell because he allowed Lazarus to become invisible.	
11.3	Dives went to hell because he allowed the means by which he lived to outdistance the ends for which he lived.	
11.4	Dives went to hell because he maximized the minimum, and minimized the maximum.	
11.5	Dives finally went to hell because he wanted to be a conscientious objector in the war against poverty.	PPF
12.1	And I come by here to say that America too is going to hell, if we don't use her wealth.	
12.2	If America does not use her vast resources of wealth to end poverty, make it possible for all of God's children to have the basis, basic necessities of life, she too will go to hell.	
12.3	I will hear America through her historians years and years to come saying, "We built gigantic buildings to kiss the sky. We build gargantuan bridges to span the seas. Through our spaceships we were able to carve highways through the stratosphere. Through our airplanes we were able to dwarf distance and place time in chains. Through our submarines we were able to penetrate oceanic depths."	
13.1	But it seems that I can hear the God of the universe saying, "Even though you've done all of that, I was hungry and you fed me not. I was naked and ye clothed me not. The children of my sons and daughters were in need of economic security, and you didn't provide for them. So you cannot enter the kingdom of greatness."	
13.2	This may well be the indictment on America.	PMA
13.3	That says in Memphis to the mayor, to the power structure, "If you do it unto the least of these my brethren, you do it unto me."	PMA
13.4	This may well be the indictment on America that says in Memphis to the mayor, to PMA the power structure, "If you do it unto the least of these my brethren, you do it unto me." ...	PMA
14.1	Now you're doing something else here.	PMA
14.2	You are highlighting the economic issue.	PMA
14.3	You are going beyond purely civil rights to questions of human rights.	PMA, PCC
14.4	That is distinct	PMA
14.5	We fought the civil rights battle over the years.	
14.6	We've done many electrifying things.	
14.7	Montgomery, Alabama in 1956, 50,000 black men and women decided that it was ultimately more moral to walk the streets in dignity than to ride segregated buses in humiliation.	PMA, PCC
14.8	50,000 strong we substituted tired feet for tired souls, walked the streets of that city for three hundred and eighty one days, until the sagging walls of bus segregation were finally crushed by the battering rams of the forces of justice.	PMA, PCC
14.9	In 1960, thousands in this city in practically every city across the South, students, even adults started sitting in segregated	PMA, PCC

	lunch counters.	
14.1	As they sat there, the[y] were not only sitting down, they were in reality standing up for the best in the American dream, carrying the whole nation back to those great walls of democracy which were dug deep by the founding fathers in the formulation of the Constitution and Declaration of independence.	PMA, PCC
14.11	In 1961, we took a ride fro freedom, and brought an end to segregation in the interstate travel.	PMA, PCC
14.12	In 1963, we went to Birmingham, and said, "We don't have a right, we don't have access to public accommodations."	PMA, PCC
14.13	Bull Conner came with his dogs, and he did use them.	
14.14	Bull Conner came with his fire hoses, and he did use them.	
14.15	What he didn't realize was that the black people of Birmingham at that time had a fire that no water could put out.	PMA
14.16	We stayed there and worked until we literally subpoenaed the conscience of a large segment of the nation, to appear before the judgement seat of morality on the whole question of civil rights.	PMA, PCC
14.17	Then in 1965 we went to Selma.	PMA, PCC
14.18	He said "We don't have the right to vote."	
14.19	We stayed there.	PMA, PCC
14.2	We walked the highways through Alabama until the nation was aroused.	PMA, PCC
14.21	We finally got a Voting Rights Bill.	PMA
14.22	Now all of these were great movements.	PMA
14.23	They did a great deal.	PMA
14.24	The end of legal segregation, and the guarantee of the right to vote.	PMA
14.25	With Selma and the Voting Rights Bill, one era of our struggle came to a close.	PMA
14.26	A new era came into being.	PMA
15.1	Now our struggle is for genuine equality, which means economic equality.	PMA, PCC
15.2	For we know now, that it isn't enough to integrate lunch counters.	PCC
15.3	What does it profit a man to be able to eat at an integrated lunch counter if he doesn't have enough money to buy a hamburger?	
15.4	What does it profit a man to be able to eat at the swankest integrated restaurant when he doesn't even earn enough money to take his wife out to dine?	
15.5	What does it profit one to have access to the hotels of our cities, and the hotels of our highways, when we don't earn enough money to take our family on a vacation?	
15.6	What does it profit one to be able to attend an integrated school, when he doesn't earn enough money to buy his children school clothes?	
16.1	So we assemble here tonight.	PCC

16.2	You have assembled for more than thirty days now to say, "We are tired. We are tired of being at the bottom. We are tired of being trampled over by the iron feet of oppression. We are tired of our children having to attend overcrowded, inferior, quality-less schools. We are tired of having to live in dilapidated, substandard housing conditions where we don't have wall to wall carpet, but so often we end up with wall to wall rats and roaches. We are tired of smothering in an airtight cage of poverty in the midst of an affluent society. We are tired of walking up the streets in search for jobs that do not exist. We are tired of working our hands off and laboring every day and not even making a wage adequate with daily basic necessities of life. We are tired of our men being emasculated, so that our wives and our daughters have to go out and work in the white ladies' kitchens. Cleaning up, unable to be with our children, to give them the time and the attention that they need. We are tired."	PCC
17.1	So in Memphis we have begun.	PCC
17.2	We are saying, "Now is the time."	PCC
17.3	Get the word across to everybody in power in this time, in this town that now is the time to make real the promises of democracy, now is the time to make an adequate income a reality for all of God's children, now is the time to make the real promises of democracy.	PCC
17.4	Now is the time to make an adequate income a reality for all of God's children, now is the time for city hall to take a position for that which is just and honest, now is the time for justice to roll down like water, and righteousness like a mighty stream.	PCC
17.5	Now is the time.	PCC
18.1	Now let me say a word for those of you who are on strike.	
18.2	You've been out now, for a number of days.	PCC
18.3	But don't despair.	
18.4	Nothing worthwhile is gained without sacrifice.	PMA
18.5	The thing for you to do is stay together.	PCC
18.6	Say to everybody in this community that you're going to stick it out to the end until every demand is met.	PCC
18.7	And that you're going to say, "We ain't going to let nobody turn us around."	PCC
18.8	Let it be known everywhere that along with wages and all of the other securities that you are struggling for, you're also struggling for the right to organize and be recognized.	PCC
19.1	We can all get more together than we can apart.	PCC
19.2	We can get more organized together that we can apart.	PCC
19.3	This is the way to gain power.	PCC
19.4	Power is the ability to achieve purpose.	PCC
19.5	Power is the ability to effect change.	PCC
19.6	We need power.	
19.7	What is power?	
19.8	Walter Reuther said, once that power is the ability of a labor union like U.A.W. to make the most powerful corporation in the world, General Motors say yes when it wants to say no.	

19.9	I want you to stick it out so that you will be able to make Mayor Loeb and others say yes, even if they want to say no.	PCC
20.1	Now the other thing is that nothing is gained without pressure.	
20.2	Don't let anybody tell you to go back on your job and paternalistically say, now, "You're my man, and I'm going to do the right thing for you if you'll just come back on the job."	
20.3	Don't go back on the job until the demands are met.	PCC
20.4	Never forget that freedom is not something that must be demanded by the oppressor.	PMA
20.5	It is something that must be demanded by the oppressed.	PMA
21.1	Freedom is not some lavish dish that the power structure, and the white forces imparted with imparted with making positions will voluntarily hand down on a silver platter while the Negro merely furnishes the appetite.	
22.1	If we are going to get equality, if we are going to get adequate wages, we are going to have to struggle for it.	PCC
22.2	Now, you know what, you may have to escalate the struggle a bit.	
22.3	If they keep refusing, and they will not recognize the union, and will not decree further check-off for the collection of dues, I'm telling you what you ought to do, and you're together here enough to do it.	
22.4	In a few days you ought to get together and just have a general work stoppage in the city of Memphis.	PCC
23.1	If you let that day come, not a Negro in this city will go to any job downtown.	PCC
23.2	And no Negro in domestic service will go to anybody's house, anybody's kitchen.	
23.3	And black students will not go to anybody's school, and black teachers.	
23.4	And they will hear you then.	
23.5	The city of Memphis will not be able to function that day.	
23.6	All I'm saying is you've got to put the pressure on.	PCC
24.1	This is why we have decided that we're going to Washington.	PCC
24.2	We are going to the seat of government, starting out in April.	
24.3	We are going around the question of jobs or income.	
24.4	We aren't going to Washington to beg, we are going to Washington to demand what is ours.	PCC
24.5	I read in newspapers and other places, questions: "Why are you going to Washington?"	
24.6	My only answer is that anybody who lives in America with open eyes and open mind knows that there is something wrong in this nation.	
24.7	I'm going to Washington to pick up my check.	
25.1	You know, many years ago, America signed a huge promissory note which said, "We hold these truths to be self-evident, that all men are created equal. They are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness."	
25.2	It didn't say "some men," it said "all men."	
25.3	It didn't say "all white men," it said "all men," which includes black men.	

26.1	It said another thing which ultimately distinguishes our form of government from other totalitarian regimes.	
26.2	It said that every person has certain basic rights that are neither derived from or conferred by the state.	
26.3	In order to discover where they came from, it is necessary to move back behind the dim mist of eternity.	
26.4	They are God-given.	
27.1	America hasn't lived up to this.	
27.2	She gave the black man a bad check that's been bouncing all around.	
27.3	We are going to demand our check, to say to this nation, "We know that that check shouldn't have bounced because you have the resources in the federal treasury."	PCC
27.4	We are going to also say, "You are even unjustly spending five hundred thousand dollars to kill a single Vietcong soldier, while you spend only fifty-three dollars a year per person for everybody categorized as poverty-stricken."	
27.5	Instead of spending thirty-five billion dollars every year to fight an unjust, ill-considered war in Vietnam and twenty billion dollars to put a man on the moon, we need to put God's children on their own two feet.	
28.1	I ask you to make this the beginning of the Washington movement, to go in by the thousands.	PCC
28.2	And help us stand up nonviolently yet militantly, we are going to plague Congress.	PCC
28.3	Documents have been written, they say what ought to be done.	
28.4	But nothing has been done.	
28.5	Nothing is ever done until you put the pressure on.	
29.1	We are going to start moving out.	PFT
29.2	We're going to move on the highways of Mississippi.	PFT
29.3	Some are going to ride mules to Washington.	PFT
29.4	We're going to have mule trains moving on up.	PFT
29.5	Then we're going to pick up forces in Alabama.	PFT
29.6	Then those forces will join with Georgia.	PFT
29.7	Everything picks up as it goes, moves on, pick up South Carolina, pick up North Carolina, pick up Virginia.	PFT
29.8	Then another group will be coming out of Milwaukee, Chicago, coming in from that direction.	PFT
29.9	Coming out of Pittsburgh, picking up forces from that direction.	PFT
29.1	Then others coming on down from Boston, New York, and Philadelphia, Baltimore, moving on into Washington.	PFT
29.11	One day I want to see it so great and powerful, some of the Congressmen will stand at the windows of Congress.	PFT
29.12	They will turn around and say, "Who are those people? Where are they coming from?"	PFT
29.13	And I want somebody to turn to the Congress, Congressmen and say, "These are they who are coming up out of Mississippi, and Alabama. These are they who are tired of years of oppression and denial. These are they coming out of the ghettos of Chicago and Detroit. These are they coming up out of great trials and tribulation."	PFT

29.14	It seems that I can hear another voice saying, "How many do you see?"	
29.15	And it seems I can hear another voice saying, "I've been trying to count them all the day. I thought I had them counted at the (?) number, but they are still coming."	
29.16	And it seems to me there is a number that no man can number.	
29.17	Now if we get together and do that, we're going to straighten this country out.	PCC
29.18	We can do it.	PCC
29.19	We're going up in the beginning with poor people, about three or four thousand.	PFT
29.2	And then we ask if we aren't going up to Washington for one day this time.	PFT
29.21	We are going to stay in Washington.	PFT
29.22	We are going to get flat bed trucks, and we're going to take some shacks up to Washington on those trucks.	PFT
29.23	And we're going to prevent, present them as gives to various departments of the government.	PFT
29.24	Then we're going to take a shack by the Smithsonian Institute, so that it can stand there as a symbol of American life.	PFT
29.25	Then we're going to build a shanty town in Washington.	PFT
29.26	We're going to call it our "City of Hope."	PFT
29.27	And right there, we are going to develop this powerful movement.	PFT
29.28	Week after week we're going to stay there.	PFT
29.29	Sunday after Sunday we are going to march around the walls of Capitol Hill.	PFT
29.3	And we're going to keep on marching even seven times, until the wall of injustice some tumbling down.	PFT
29.31	This is what we have ahead.	PFT
30.1	We have great challenges ahead, and great possibilities.	PFT
30.2	And let us not lose hope.	
30.3	When you lose hope you die.	
30.4	We've got to keep going.	PCC
30.5	I know how difficult it is.	
30.6	We've got to have that kind of 'in spite of' quality, to say that we are going on anyhow.	PCC
30.7	We will keep the kind of hope alive that will make us know that if we will unite, if we will organize, we will be able to dramatize these issues to the point that something will be done.	PCC
31.1	I know that some of you are probably tired, tired of the injustices.	
31.2	We get tired of having to fight for our rights on a day to day basis.	
31.3	It reminds us of some words that Jeremiah uttered, "is there no balm in Gilead, is there no physician there?"	
31.4	Jeremiah looked and saw the injustices of life, and he raised that question.	
31.5	Centuries later our slave foreparents came along.	
31.6	They had a hard time.	

31.7	They didn't have anything to look forward to.	
31.8	Day after day it was long rows of cotton, sizzling heat, and the rawhide whip of the overseer.	
31.9	Women knew that so often they were forced to yield to the biological urgings of the mean boss.	
31.1	As soon as their children were born, they were snatched from their hands like a hungry dog snatches a bone from a human hand.	
31.11	So many things happened to them that could have caused them to lose hope.	
32.1	I thank God tonight that our foreparents didn't lose hope.	
32.2	They did an amazing thing.	
32.3	They looked back across the centuries.	
32.4	They took Jeremiah's question mark, and straightened it into an exclamation point.	
32.5	They could say, "There is a balm in Gilead to make the wounded whole. There is a balm in Gilead to heal the sin sick soul."	
33.1	Then they came to another stanza that means so much to me, "Sometimes I feel discouraged."	
33.2	I'm not going to be untrue to you tonight, sometimes I feel discouraged.	
33.3	Having to live under the threat of death every day.	
33.4	Sometimes I feel discouraged.	
33.5	Having to take so much abuse and criticism, sometimes from my own people.	
33.6	Sometimes I feel discouraged.	
33.7	Having to go to bed so often frustrated with the chilly winds of adversity about to stagger me, sometimes I feel discouraged, and feel my work's in vain.	
34.1	But then the Holy Spirit revives my soul again, in Gilead, we make the wounded whole.	PMA
34.2	If we will believe that, we will build a new Memphis, and bring about the day when every valley shall be exalted, every mountain and hill will be made low.	PCC
34.3	The rough places will be made plain, and the crooked places straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.	
34.4	We will be able to build right here a city which has foundations.	PCC
35.1	If we will believe this, we will do this; we will win this struggle and many other struggles.	PCC
35.2	I close by saying, "Walk together, children."	PCC

19680331_ Remaining Awake Through a Great Revolution

Para/Sent	Transcription	Code
1.1	I need not pause to say how very delighted I am to be here this morning, to have the opportunity of standing in this very great and significant pulpit.	
1.2	And I do want to express my deep personal appreciation to Dean Sayre and all of the cathedral clergy for extending the invitation.	

2.1	It is always a rich and rewarding experience to take a brief break from our day-to-day demands and the struggle for freedom and human dignity and discuss the issues involved in that struggle with concerned friends of goodwill all over our nation.	PPF
2.2	And certainly it is always a deep and meaningful experience to be in a worship service.	
2.3	And so for many reasons, I'm happy to be here today.	
3.1	I would like to use as a subject from which to preach this morning: "Remaining Awake Through a Great Revolution."	
3.2	The text for the morning is found in the book of Revelation.	
3.3	There are two passages there that I would like to quote, in the sixteenth chapter of that book: "Behold I make all things new; former things are passed away."	
4.1	I am sure that most of you have read that arresting little story from the pen of Washington Irving entitled "Rip Van Winkle."	
4.2	The one thing that we usually remember about the story is that Rip Van Winkle slept twenty years.	
4.3	But there is another point in that little story that is almost completely overlooked.	
4.4	It was the sign in the end, from which Rip went up in the mountain for his long sleep.	
5.1	When Rip Van Winkle went up into the mountain, the sign had a picture of King George the Third of England.	
5.2	When he came down twenty years later the sign had a picture of George Washington, the first president of the United States.	
5.3	When Rip Van Winkle looked up at the picture of George Washington—and looking at the picture he was amazed—he was completely lost.	
5.4	He knew not who he was.	
6.1	And this reveals to us that the most striking thing about the story of Rip Van Winkle is not merely that Rip slept twenty years, but that he slept through a revolution.	
6.2	While he was peacefully snoring up in the mountain a revolution was taking place that at points would change the course of history—and Rip knew nothing about it.	
6.3	He was asleep.	
6.4	Yes, he slept through a revolution.	
6.5	And one of the great liabilities of life is that all too many people find themselves living amid a great period of social change, and yet they fail to develop the new attitudes, the new mental responses, that the new situation demands.	
6.6	They end up sleeping through a revolution.	
7.1	There can be no gainsaying of the fact that a great revolution is taking place in the world today.	
7.2	In a sense it is a triple revolution: that is, a technological revolution, with the impact of automation and cybernation; then there is a revolution in weaponry, with the emergence of atomic and nuclear weapons of warfare; then there is a human rights revolution, with the freedom explosion that is taking place all over the world.	PST
7.3	Yes, we do live in a period where changes are taking place.	

7.4	And there is still the voice crying through the vista of time saying, "Behold, I make all things new; former things are passed away."	
8.1	Now whenever anything new comes into history it brings with it new challenges and new opportunities.	
8.2	And I would like to deal with the challenges that we face today as a result of this triple revolution that is taking place in the world today.	
9.1	First, we are challenged to develop a world perspective.	
9.2	No individual can live alone, no nation can live alone, and anyone who feels that he can live alone is sleeping through a revolution.	
9.3	The world in which we live is geographically one.	
9.4	The challenge that we face today is to make it one in terms of brotherhood.	PCC
10.1	Now it is true that the geographical oneness of this age has come into being to a large extent through modern man's scientific ingenuity.	
10.2	Modern man through his scientific genius has been able to dwarf distance and place time in chains.	
10.3	And our jet planes have compressed into minutes distances that once took weeks and even months.	
10.4	All of this tells us that our world is a neighborhood.	PCC
11.1	Through our scientific and technological genius, we have made of this world a neighborhood and yet we have not had the ethical commitment to make of it a brotherhood.	
11.2	But somehow, and in some way, we have got to do this.	
11.3	We must all learn to live together as brothers or we will all perish together as fools.	PCC
11.4	We are tied together in the single garment of destiny, caught in an inescapable network of mutuality.	
11.5	And whatever affects one directly affects all indirectly.	PCC
11.6	For some strange reason I can never be what I ought to be until you are what you ought to be.	
11.7	And you can never be what you ought to be until I am what I ought to be.	
11.8	This is the way God's universe is made; this is the way it is structured.	
12.1	John Donne caught it years ago and placed it in graphic terms: "No man is an island entire of itself. Every man is a piece of the continent, a part of the main."	
12.2	And he goes on toward the end to say, "Any man's death diminishes me because I am involved in mankind; therefore never send to know for whom the bell tolls; it tolls for thee."	
12.3	We must see this, believe this, and live by it if we are to remain awake through a great revolution.	
13.1	Secondly, we are challenged to eradicate the last vestiges of racial injustice from our nation.	PCC, PPC, PPF
13.2	I must say this morning that racial injustice is still the black man's burden and the white man's shame.	
14.1	It is an unhappy truth that racism is a way of life for the vast majority of white Americans, spoken and unspoken, acknowledged and denied, subtle and sometimes not so subtle—the disease of racism permeates and poisons a whole	

	body politic.	
14.2	And I can see nothing more urgent than for America to work passionately and unrelentingly—to get rid of the disease of racism.	
15.1	Something positive must be done.	PCC, PPC, PPF
15.2	Everyone must share in the guilt as individuals and as institutions.	PCC, PPC,
15.3	The government must certainly share the guilt; individuals must share the guilt; even the church must share the guilt.	PCC, PPC,
16.1	We must face the sad fact that at eleven o'clock on Sunday morning when we stand to sing "In Christ there is no East or West," we stand in the most segregated hour of America.	
17.1	The hour has come for everybody, for all institutions of the public sector and the private sector to work to get rid of racism.	PCC, PPC, PPF, PMA
17.2	And now if we are to do it we must honestly admit certain things and get rid of certain myths that have constantly been disseminated all over our nation.	PCC, PPC, PPF, PMA
18.1	One is the myth of time.	
18.2	It is the notion that only time can solve the problem of racial injustice.	PMA
18.3	And there are those who often sincerely say to the Negro and his allies in the white community, "Why don't you slow up? Stop pushing things so fast. Only time can solve the problem. And if you will just be nice and patient and continue to pray, in a hundred or two hundred years the problem will work itself out."	
19.1	There is an answer to that myth.	
19.2	It is that time is neutral.	
19.3	It can be used wither constructively or destructively.	
19.4	And I am sorry to say this morning that I am absolutely convinced that the forces of ill will in our nation, the extreme rightists of our nation—the people on the wrong side—have used time much more effectively than the forces of goodwill.	
19.5	And it may well be that we will have to repent in this generation.	
19.6	Not merely for the vitriolic words and the violent actions of the bad people, but for the appalling silence and indifference of the good people who sit around and say, "Wait on time."	
20.1	Somewhere we must come to see that human progress never rolls in on the wheels of inevitability.	
20.2	It comes through the tireless efforts and the persistent work of dedicated individuals who are willing to be co-workers with God.	PCC, PMA
20.3	And without this hard work, time itself becomes an ally of the primitive forces of social stagnation.	
20.4	So we must help time and realize that the time is always ripe to do right.	
21.1	Now there is another myth that still gets around: it is a kind of over reliance on the bootstrap philosophy.	
21.2	There are those who still feel that if the Negro is to rise out of poverty, if the Negro is to rise out of the slum conditions, if	

	he is to rise out of discrimination and segregation, he must do it all by himself.	
21.3	And so they say the Negro must lift himself by his own bootstraps.	
22.1	They never stop to realize that no other ethnic group has been a slave on American soil.	
22.2	The people who say this never stop to realize that the nation made the black man's color a stigma.	
22.3	But beyond this they never stop to realize the debt that they owe a people who were kept in slavery two hundred and forty-four years.	
23.1	In 1863 the Negro was told that he was free as a result of the Emancipation Proclamation being signed by Abraham Lincoln.	
23.2	But he was not given any land to make that freedom meaningful.	
23.3	It was something like keeping a person in prison for a number of years and suddenly discovering that that person is not guilty of the crime for which he was convicted.	
23.4	And you just go up to him and say, "Now you are free," but you don't give him any bus fare to get to town.	
23.5	You don't give him any money to get some clothes to put on his back or to get on his feet again in life.	
24.1	Every court of jurisprudence would rise up against this, and yet this is the very thing that our nation did to the black man.	
24.2	It simply said, "You're free," and it left him there penniless, illiterate, not knowing what to do.	
24.3	And the irony of it all is that at the same time the nation failed to do anything for the black man, though an act of Congress was giving away millions of acres of land in the West and the Midwest.	
24.4	Which meant that it was willing to undergird its white peasants from Europe with an economic floor.	
25.1	But not only did it give the land, it built land-grant colleges to teach them how to farm.	
25.2	Not only that, it provided county agents to further their expertise in farming; not only that, as the years unfolded it provided low interest rates so that they could mechanize their farms.	
25.3	And to this day thousands of these very persons are receiving millions of dollars in federal subsidies every years not to farm.	
25.4	And these are so often the very people who tell Negroes that they must lift themselves by their own bootstraps.	
25.5	It's all right to tell a man to lift himself by his own bootstraps, but it is a cruel jest to say to a bootless man that he ought to lift himself by his own bootstraps.	
26.1	We must come to see that the roots of racism are very deep in our country, and there must be something positive and massive in order to get rid of all the effects of racism and the tragedies of racial injustice.	PCC
27.1	There is another thing closely related to racism that I would like to mention as another challenge.	
27.2	We are challenged to rid our nation and the world of poverty.	PPF

27.3	Like a monstrous octopus, poverty spreads its nagging, prehensile tentacles into hamlets and villages all over our world.	
27.4	Two-thirds of the people of the world go to bed hungry tonight.	PPF
27.5	They are ill-housed; they are ill-nourished; they are shabbily clad.	
27.6	I've seen it in Latin America; I've seen it in Africa; I've seen this poverty in Asia.	
28.1	I remember some years ago Mrs. King and I journeyed to that great country known as India.	
28.2	And I never will forget the experience.	
28.3	It was a marvelous experience to meet and talk with the great leaders of India, to meet and talk with and to speak to thousands and thousands of people all over that vast country.	
28.4	These experiences will remain dear to me as long as the cords of memory shall lengthen.	
29.1	But I say to you this morning, my friends, there were those depressing moments.	
29.2	How can one avoid being depressed when he sees with his own eyes evidences of millions of people going to bed hungry at night?	PPF
29.3	How can one avoid being depressed when he sees with his own eyes God's children sleeping on the sidewalks at night?	
29.4	In Bombay more than a million people sleep on the sidewalks every night.	PPF
29.5	In Calcutta more than six hundred thousand sleep on the sidewalks every night.	PPF
29.6	They have no beds to sleep in; they have no houses to go in.	
29.7	How can one avoid being depressed when he discovers that out of India's population of more than five hundred million people, some four hundred and eighty million make an annual income of less than ninety dollars a year.	PPF
29.8	And most of them have never seen a doctor or a dentist.	
30.1	As I noticed these things, something within me cried out, "Can we in America stand idly by and not be concerned?"	PPC
30.2	And an answer came: "Oh no!"	
30.3	Because the destiny of the United States is tied up with the destiny of India and every other nation.	
30.4	And I started thinking of the fact that we spend in America millions of dollars a day to store surplus food, and I said to myself, "I know where we can store that food free of charge—in the wrinkled stomachs of millions of God's children all over the world who go to bed hungry at night."	PPF
30.5	And maybe we spend far too much of our national budget establishing military bases around the world rather than bases of genuine concern and understanding.	
31.1	Not only do we see poverty abroad, I would remind you that in our own nation there are about forty million people who are poverty-stricken.	PPF
31.2	I have seen them here and there.	
31.3	I have seen them in the ghettos of the North; I have seen them in the rural areas of the South; I have seen them in Appalachia.	PPF

31.4	I have just been in the process of touring many areas of our country and I must confess that in some situations I have literally found myself crying.	PPF
32.1	I was in Marks, Mississippi, the other day, which is in Whitman County, the poorest county in the United States.	
32.2	I tell you, I saw hundreds of little black boys and black girls walking the streets with no shoes to wear.	PPF
32.3	I saw their mothers and fathers trying to carry on a little Head Start program, but they had no money.	
32.4	The federal government hadn't funded them, but they were trying to carry on.	
32.5	They raised a little money here and there; trying to get a little food to feed the children; trying to teach them a little something.	
33.1	And I saw mothers and fathers who said to me not only were they unemployed, they didn't get any kind of income—no old-age pension, no welfare check, no anything.	
33.2	I said, "How do you live?"	PPF
33.3	And they say, "Well, we go around, go around to the neighbors and ask them for a little something. When the berry season comes, we pick berries. When the rabbit season comes, we hunt and catch a few rabbits. And that's about it."	PPF
34.1	And I was in Newark and Harlem just this week.	
34.2	And I walked into the homes of welfare mothers.	PPC
34.3	I saw them in conditions—no, not with wall-to-wall carpet, but wall-to-wall rats and roaches.	
34.4	I stood in an apartment and this welfare mother said to me, "The landlord will not repair this place. I've been here two years and he hasn't made a single repair."	
34.5	She pointed out the walls with all the ceiling falling through.	
34.6	She showed me the holes where the rats came in.	
34.7	She said night after night we have to stay awake to keep the rats and roaches from getting to the children.	
34.8	I said, "How much do you pay for this apartment?"	PPF
34.9	She said, "a hundred and twenty-five dollars."	
34.1	I looked, and I thought, and said to myself, "It isn't worth sixty dollars."	
34.11	Poor people are forced to pay more for less.	
34.12	Living in conditions day in and day out where the whole area is constantly drained without being replenished.	
34.13	It becomes a kind of domestic colony.	
34.14	And the tragedy is, so often these forty million people are invisible because America is so affluent, so rich.	
34.15	Because our expressways carry us from the ghetto, we don't see the poor.	
35.1	Jesus told a parable one day, and he reminded us that a man went to hell because he didn't see the poor.	
35.2	His name was Dives.	
35.3	He was a rich man.	
35.4	And there was a man by the name of Lazarus who was a poor man, but not only was he poor, he was sick.	
35.5	Sores were all over his body, and he was so weak that he	

	could hardly move.	
35.6	But he managed to get to the gate of Dives every day, wanting just to have the crumbs that would fall from his table.	
35.7	And Dives did nothing about it.	
35.8	And the parable ends saying, "Dives went to hell, and there were a fixed gulf now between Lazarus and Dives."	
36.1	There is nothing in that parable that said Dives went to hell because he was rich.	
36.2	Jesus never made a universal indictment against all wealth.	
36.3	It is true that one day a rich young ruler came to him, and he advised him to sell all, but in that instance Jesus was prescribing individual surgery and not setting forth a universal diagnosis.	
36.4	And if you will look at that parable with all of its symbolism, you will remember that a conversation took place between heaven and hell, and on the other end of that long-distance call between heaven and hell was Abraham in heaven talking to Dives in hell.	
37.1	Now Abraham was a very rich man.	
37.2	If you go back to the Old Testament, you see that he was the richest man of his day, so it was not a rich man in hell talking with a poor man in heaven; it was a little millionaire in hell talking with a multimillionaire in heaven.	
37.3	Dives didn't go to hell because he was rich; Dives didn't realize that his wealth was his opportunity.	
37.4	It was his opportunity to bridge the gulf that separated him from his brother Lazarus.	
37.5	Dives went to hell because he was passed by Lazarus every day and he never really saw him.	PMA
37.6	He went to hell because he allowed his brother to become invisible.	PMA
37.7	Dives went to hell because he maximized the minimum and minimized the maximum.	
37.8	Indeed, Dives went to hell because he sought to be a conscientious objector in the war against poverty.	
38.1	And this can happen to America, the richest nation in the world—and nothing's wrong with that—this is America's opportunity to help bridge the gulf between the haves and the have-nots.	
38.2	The question is whether America will do it.	
38.3	There is nothing new about poverty.	
38.4	What is new is that we now have the techniques and the resources to get rid of poverty.	
38.5	The real question is whether we have the will.	
39.1	In a few weeks some of us are coming to Washington to see if the will is still alive or if it is alive in this nation.	PPC, PPF, PMA
39.2	We are coming to Washington in a Poor People's Campaign.	PPC, PPF, PMA
39.3	Yes, we are going to bring the tired, the poor, the huddled masses.	PPC, PPF, PMA
39.4	We are going to bring those who have known long years of hurt and neglect.	PPC, PPF, PMA

39.5	We are going to bring those who have come to feel that life is a long and desolate corridor with no exit signs.	PPC, PPF, PMA
39.6	We are going to bring children and adults and old people, people who have never seen a doctor or a dentist in their lives.	PPC, PPF, PMA
40.1	We are not coming to engage in any histrionic gesture.	
40.2	We are not coming to tear up Washington.	
40.3	We are coming to demand that the government address itself to the problem of poverty.	PPC, PPF, PMA
40.4	We read one day, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."	
40.5	But if a man doesn't have a job or an income, he has neither life nor liberty nor the possibility for the pursuit of happiness.	
40.6	He merely exists.	
41.1	We are coming to ask America to be true to the huge promissory note that it signed years ago.	
41.2	And we are coming to engage in dramatic nonviolent action, to call attention to the gulf between promise and fulfillment; to make the invisible visible.	
42.1	Why do we do it this way?	PCC
42.2	We do it this way because it is our experience that the nation doesn't move around questions of genuine equality for the poor and for black people until it is confronted massively, dramatically in terms of direct action.	
43.1	Great documents are here to tell us something should be done.	
43.2	We met here some years ago in the White House conference on civil rights.	PCC
43.3	And we came out with the same recommendations that we will be demanding in our campaign here, but nothing has been done.	
43.4	The President's commission on technology, automation and economic progress recommended these things some time ago.	
43.5	Nothing has been done.	
43.6	Even the urban coalition of mayors of most of the cities of our country and the leading businessmen have said these things should be done.	
43.7	Nothing has been done.	
43.8	The Kerner Commission came out with its report just a few days ago and then made specific recommendations.	
43.9	Nothing has been done.	
44.1	And I submit that nothing will be done until people of goodwill put their bodies and their souls in motion.	
44.2	And it will be the kind of soul force brought into being as a result of this confrontation that I believe will make the difference.	
45.1	Yes, it will be a Poor People's Campaign.	
45.2	This is the question facing America.	
45.3	Ultimately a great nation is a compassionate nation.	

45.4	America has not met its obligations and its responsibilities to the poor.	
46.1	One day we will have to stand before the God of history and we will talk in terms of things we've done.	
46.2	Yes, we will be able to say we built gargantuan bridges to span the seas, we built gigantic buildings to kiss the skies.	
46.3	Yes, we made our submarines to penetrate oceanic depths.	
46.4	We brought into being many other things with our scientific and technological power.	
47.1	It seems that I can hear the God of history saying, "That was not enough! But I was hungry, and ye fed me not. I was naked, and ye clothed me not. I was devoid of a decent sanitary house to live in, and ye provided no shelter for me. And consequently, you cannot enter the kingdom of greatness. If ye do it unto the least of these, my brethren, ye do it unto me."	
47.2	That's the question facing America today.	
48.1	I want to say one other challenge that we face is simply that we must find an alternative to war and bloodshed.	PPF, PCC
48.2	Anyone who feels, and there are still a lot of people who feel that way, that war can solve the social problems facing mankind is sleeping through a great revolution.	
48.3	President Kennedy said on one occasion, "Mankind must put an end to war or war will put an end to mankind."	PMA
48.4	The world must hear this.	PMA
48.5	I pray God that America will hear this before it is too late, because today we're fighting a war.	
49.1	I am convinced that it is one of the most unjust wars that has ever been fought in the history of the world.	PPF, PPC
49.2	Our involvement in the war in Vietnam has torn up the Geneva Accord.	
49.3	It has strengthened the military-industrial complex; it has strengthened the forces of reaction in our nation.	
49.4	It has put us against the self-determination of a vast majority of the Vietnamese people, and put us in the position of protecting a corrupt regime that is stacked against the poor.	
50.1	It has played havoc with our domestic destinies.	
50.2	This day we are spending five hundred thousand dollars to kill every Vietcong soldier.	
50.3	Every time we kill one we spend about five hundred thousand dollars while we spend only fifty-three dollars a year for every person characterized as poverty-stricken in the so-called poverty program, which is not even a good skirmish against poverty.	PCC
51.1	Not only that, it has put us in a position of appearing to the world as an arrogant nation.	
51.2	And here we are ten thousand miles away from home fighting for the so-called freedom of the Vietnamese people when we have not even put our own house in order.	PMA
51.3	And we force young black men and young white men to fight and kill in brutal solidarity.	
51.4	Yet when they come back home that can't hardly live on the same block together.	

52.1	The judgment of God is upon us today.	
52.2	And we could go right down the line and see that something must be done—and something must be done quickly.	
52.3	We have alienated ourselves from other nations so we end up morally and politically isolated in the world.	
52.4	There is not a single major ally of the United States of America that would dare send a troop to Vietnam, and so the only friends that we have now are a few client-nations like Taiwan, Thailand, South Korea, and a few others.	
53.1	This is where we are.	PPC
53.2	"Mankind must put an end to war or war will put an end to mankind," and the best way to start is to put an end to war in Vietnam, because if it continues, we will inevitably come to the point of confronting China which could lead the whole world to nuclear annihilation.	PFT
54.1	It is no longer a choice, my friends, between violence and nonviolence.	
54.2	It is either nonviolence or nonexistence.	PFT
54.3	And the alternative to disarmament, the alternative to a greater suspension of nuclear tests, the alternative to strengthening the United Nations and thereby disarming the whole world, may well be a civilization plunged into the abyss of annihilation, and our earthly habitat would be transformed into an inferno that even the mind of Dante could not imagine.	
55.1	This is why I felt the need of raising my voice against that war and working wherever I can to arouse the conscience of our nation on it.	PPC, PPF
55.2	I remember so well when I first took a stand against the war in Vietnam.	
55.3	The critics took me on and they had their say in the most negative and sometimes most vicious way.	
56.1	One day a newsman came to me and said, "Dr. King, don't you think you're going to have to stop, now, opposing the war and move more in line with the administration's policy? As I understand it, it has hurt the budget of your organization, and people who once respected you have lost respect for you. Don't you feel that you've really got to change your position?"	
56.2	I looked at him and I had to say, "Sir, I'm sorry you don't know me. I'm not a consensus leader. I do not determine what is right and wrong by looking at the budget of the Southern Christian Leadership Conference. I've not taken a sort of Gallup Poll of the majority opinion."	
56.3	Ultimately a genuine leader is not a searcher for consensus, but a molder of consensus.	PPC, PMA
57.1	On some positions, cowardice asks the question, is it expedient?	
57.2	And then expedience comes along and asks the question, is it politic?	
57.3	Vanity asks the question, is it popular?	
57.4	Conscience asks the question, is it right?	
58.1	There comes a time when one must take the position that is neither safe nor politic nor popular, but he must do it because	PPC, PMA

	conscience tells him it is right.	
58.2	I believe today that there is a need for all people of goodwill to come with a massive act of conscience and say in the words of the old Negro spiritual, "We ain't goin' study war no more."	PMA
58.3	This is the challenge facing modern man.	PMA
59.1	Let me close by saying that we have difficult days ahead in the struggle for justice and peace, but I will not yield to a politic of despair.	PPC, PMA
59.2	I'm going to maintain hope as we come to Washington in this campaign.	PMA
59.3	The cards are stacked against us.	
59.4	This time we will really confront a Goliath.	
59.5	God grant that we will be that David of truth set out against the Goliath of injustice, the Goliath of neglect, the Goliath of refusing to deal with the problems, and go on with the determination to make America the truly great America that it is called to be.	
60.1	I say to you that our goal is freedom, and I believe we are going to get there because however much she strays away from it, the goal of America is freedom.	PCC
60.2	Abused and scorned though we may be as a people, our destiny is tied up in the destiny of America.	PCC
61.1	Before the Pilgrim fathers landed at Plymouth, we were here.	PCC
61.2	Before Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here.	PCC
61.3	Before the beautiful words of the "Star Spangled Banner" were written, we were here.	PCC
62.1	For more than two centuries our forebearers labored here without wages.	PCC
62.2	They made cotton king, and they built the homes of their masters in the midst of the most humiliating and oppressive conditions.	PCC
62.3	And yet out of a bottomless vitality they continued to grow and develop.	PCC
62.4	If the inexpressible cruelties of slavery couldn't stop us, the opposition that we now face will surely fail.	PCC
63.1	We're going to win our freedom because both the sacred heritage of our nation and the eternal will of the almighty God are embodied in our echoing demands.	PCC
63.2	And so, however dark it is, however deep the angry feelings are, and however violent explosions are, I can still sing "We Shall Overcome." We shall overcome because the arc of the moral universe is long, but it bends toward justice. We shall overcome because Carlyle is right—"No lie can live forever." We shall overcome because William Cullen Bryant is right—"Truth, crushed to earth, will rise again." We shall overcome because James Russell Lowell is right—as we were singing earlier today, Truth forever on the scaffold,	PCC

	Wrong forever on the throne. Yet that scaffold sways the future. And behind the dim unknown stands God, Within the shadow keeping watch above his own.	
63.3	With this faith we will be able to hew out of the mountain of despair the stone of hope.	PCC
63.4	With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood.	PCC
64.1	Thank God for John, who centuries ago out on a lonely, obscure island called Patmos caught vision of a new Jerusalem descending out of heaven from God, who heard a voice saying, "Behold, I make all things new; former things are passed away."	
65.1	God grant that we will be participants in this newness and this magnificent development.	PCC
65.2	If we will but do it, we will bring about a new day of justice and brotherhood and peace.	PCC
65.3	And that day the morning stars will sing together and the sons of God will shout for joy.	PCC
63.4	God bless you.	

19680403_I've Been to the Mountaintop

Para/Sent	Transcription	Code
1.1	Thank you very kindly, my friends.	
1.2	As I listened to Ralph Abernathy and his eloquent and generous introduction and then thought about myself, I wondered who he was talking about. [<i>Laughter</i>]	
1.3	It's always good to have your closest friend and associate to say something good about you, and Ralph Abernathy is the best friend that I have in the world.	PMA
2.1	I'm delighted to see each of you here tonight in spite of a storm warning.	
2.2	You reveal that you are determined [<i>Audience:</i>] (<i>Right</i>) to go on anyhow. (<i>Yeah, All right</i>)	
2.3	Something is happening in Memphis, something is happening in our world.	
2.4	And you know, if I were standing at the beginning of time with the possibility of taking a kind of general and panoramic view of the whole of human history up to now, and the Almighty said to me, "Martin Luther King, which age would you like to live in?"	
2.5	I would take my mental flight by Egypt (<i>Yeah</i>), and I would watch God's children in their magnificent trek from the dark dungeons of Egypt through, or rather, across the Red Sea, through the wilderness, on toward the Promised Land.	

2.6	And in spite of its magnificence, I wouldn't stop there. (<i>All right</i>)
3.1	I would move on by Greece, and take my mind to Mount Olympus.
3.2	And I would see Plato, Aristotle, Socrates, Euripides, and Aristophanes assembled around the Parthenon [<i>Applause</i>], and I would watch them around the Parthenon as they discussed the great and eternal issues of reality.
3.3	But I wouldn't stop there. (<i>Oh yeah</i>)
4.1	I would go on even to the great heyday of the Roman Empire (<i>Yes</i>), and I would see developments around there, through various emperors and leaders.
4.2	But I wouldn't stop there. (<i>Keep on</i>)
5.1	I would even come up to the day of the Renaissance and get a quick picture of all that the Renaissance did for the cultural and aesthetic life of man.
5.2	But I wouldn't stop there. (<i>Yeah</i>)
6.1	I would even go by the way that the man for whom I'm named had his habitat, and I would watch Martin Luther as he tacks his ninety-five theses on the door at the church of Wittenberg.
6.2	But I wouldn't stop there. (<i>All right</i>)
6.3	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]
7.1	I would come on up even to 1863 and watch a vacillating president by the name of Abraham Lincoln finally come to the conclusion that he had to sign the Emancipation Proclamation.
7.2	But I wouldn't stop there. (<i>Yeah</i>) [<i>Applause</i>]
8.1	I would even come up to the early thirties and see a man grappling with the problems of the bankruptcy of his nation, and come with an eloquent cry that "we have nothing to fear but fear itself."
8.2	But I wouldn't stop there. (<i>All right</i>)
9.1	Strangely enough, I would turn to the Almighty and say, "If you allow me to live just a few years in the second half of the twentieth century, I will be happy." [<i>Applause</i>]
10.1	Now that's a strange statement to make because the world is all messed up.
10.2	The nation is sick, trouble is in the land, confusion all around.
10.3	That's a strange statement.
10.4	But I know, somehow, that only when it is dark enough can you see the stars. (<i>All right, Yes</i>)
10.5	And I see God working in this period of the twentieth century in a way that men in some strange way are responding.
10.6	Something is happening in our world. (<i>Yeah</i>)
10.7	The masses of people are rising up.
10.8	And wherever they are assembled today, whether they are in Johannesburg, South Africa; Nairobi, Kenya; Accra, Ghana; New York City; Atlanta, Georgia; Jackson, Mississippi; or Memphis, Tennessee, the cry is always the same: "We want to be free." [<i>Applause</i>]

PMA

11.1	And another reason I'm happy to live in this period is that we have been forced to a point where we are going to have to grapple with the problems that men have been trying to grapple with through history, but the demands didn't force them to do it.	PCC
11.2	Survival demands that we grapple with them. <i>(Yes)</i>	
11.3	Men for years now have been talking about war and peace.	
11.4	But now no longer can they just talk about it.	
11.5	It is no longer a choice between violence and nonviolence in this world; it's nonviolence or nonexistence.	PMA
11.6	That is where we are today. <i>[Applause]</i>	PMA
12.1	And also, in the human rights revolution, if something isn't done and done in a hurry to bring the colored peoples of the world out of their long years of poverty; their long years of hurt and neglect, the whole world is doomed. <i>(All right)</i> <i>[Applause]</i>	PMA
12.2	Now I'm just happy that God has allowed me to live in this period, to see what is unfolding.	
12.3	And I'm happy that he's allowed me to be in Memphis. <i>(Oh yeah)</i>	PCC
13.1	I can remember <i>[Applause]</i> , I can remember when Negroes were just going around, as Ralph has said so often, scratching where they didn't itch and laughing when they were not tickled. <i>[Laughter, applause]</i>	
13.2	But that day is all over. <i>(Yeah) [Applause]</i>	
13.3	We mean business now and we are determined to gain our rightful place in God's world. <i>(Yeah) [Applause]</i>	PCC, PMA
13.4	And that's all this whole thing is about.	
13.5	We aren't engaged in any negative protest and in any negative arguments with anybody.	PCC
13.6	We are saying that we are determined to be men.	PCC
13.7	We are determined to be people. <i>(Yeah)</i>	PCC
13.8	We are saying <i>[Applause]</i> , we are saying that we are God's children. <i>(Yeah) [Applause]</i>	PCC
13.9	And if we are God's children, we don't have to live like we are forced to live.	PCC
14.1	Now what does all this mean in this great period of history?	
14.2	It means that we've got to stay together. <i>(Yeah)</i>	PCC
14.3	We've got to stay together and maintain unity.	PCC
14.4	You know, whenever Pharaoh wanted to prolong the period of slavery in Egypt, he had a favorite, favorite formula of doing it.	
14.5	What was that?	
14.6	He kept the slaves fighting among themselves. <i>[Applause]</i>	PMA
14.7	But whenever the slaves get together, something happens in Pharaoh's court, and he cannot hold the slaves in slavery.	
14.8	When the slaves get together, that's the beginning of getting out of slavery. <i>[Applause]</i>	PCC
14.9	Now let us maintain unity.	PCC
15.1	Secondly, let us keep the issues where they are. <i>(Right)</i>	
15.2	The issue is injustice.	PST

15.3	The issue is the refusal of Memphis to be fair and honest in its dealings with its public servants, who happen to be sanitation workers. [Applause]	
15.4	Now we've got to keep attention on that. (That's right)	PCC
15.5	That's always the problem with a little violence.	
15.6	You know what happened the other day, and the press dealt only with the window breaking. (That's right)	
15.7	I read the articles.	
15.8	They very seldom got around to mentioning the fact that 1,300 sanitation workers are on strike, and that Memphis is not being fair to them, and that Mayor Loeb is in dire need of a doctor.	
15.9	They didn't get around to that. (Yeah) [Applause]	
16.1	Now we're going to march again, and we've got to march again (Yeah), in order to put the issue where it is supposed to be (Yeah) [Applause] and force everybody to see that there are thirteen hundred of God's children here suffering (That's right), sometimes going hungry, going through dark and dreary nights wondering how this thing is going to come out.	PCC
16.2	That's the issue. (That's right)	
16.3	And we've got to say to the nation, we know how it's coming out.	
16.4	For when people get caught up with that which is right and they are willing to sacrifice for it, there is no stopping point short of victory. [Applause]	PCC, PPC, PMA
17.1	We aren't going to let any mace stop us.	PCC
17.2	We are masters in our nonviolent movement in disarming police forces.	PCC, PMA
17.3	They don't know what to do.	
17.4	I've seen them so often.	
17.5	I remember in Birmingham, Alabama, when we were in that majestic struggle there, we would move out of the Sixteenth Street Baptist Church day after day.	PCC, PMA
17.6	By the hundreds we would move out, and Bull Connor would tell them to send the dogs forth, and they did come.	PCC, PMA
17.7	But we just went before the dogs singing, "Ain't gonna let nobody turn me around." [Applause]	PCC, PMA
17.8	Bull Connor next would say, "Turn the fire hoses on." (Yeah)	
17.9	And as I said to you the other night, Bull Connor didn't know history.	
17.1	He knew a kind of physics that somehow didn't relate to the trans-physics that we knew about.	
17.11	And that was the fact that there was a certain kind of fire that no water could put out. [Applause]	PCC, PMA
17.12	And we went before the fire hoses. (Yeah)	PCC, PMA
17.13	We had known water. (All right)	PCC, PMA
17.14	If we were Baptist or some other denominations, we had been immersed.	PCC, PMA
17.15	If we were Methodist or some others, we had been sprinkled.	PCC, PMA
17.16	But we knew water.	PCC, PMA
17.17	That couldn't stop us. [Applause]	PCC, PMA

18.1	And we just went on before the dogs and we would look at them, and we'd go on before the water hoses and we would look at it.	PCC, PMA
18.2	And we'd just go on singing, "Over my head, I see freedom in the air." (Yeah) [Applause]	PCC, PMA
18.3	And then we would be thrown into paddy wagons, and sometimes we were stacked in there like sardines in a can. (All right)	PCC, PMA
18.4	And they would throw us in, and old Bull would say, "Take 'em off."	PCC, PMA
18.5	And they did, and we would just go on in the paddy wagon singing, "We Shall Overcome." (Yeah)	PCC, PMA
18.6	And every now and then we'd get in jail, and we'd see the jailers looking through the windows being moved by our prayers (Yes) and being moved by our words and our songs. (Yes)	PCC, PMA
18.7	And there was a power there which Bull Connor couldn't adjust to (All right), and so we ended up transforming Bull into a steer, and we on our struggle in Birmingham. [Applause]	PCC, PMA
19.1	Now we've got to go on in Memphis just like that. I call upon you to be with us when we go out Monday. (Yes)	PCC, PMA
19.2	Now about injunctions.	
19.3	We have an injunction and we're going into court tomorrow morning (Go ahead) to fight this illegal, unconstitutional injunction.	PCC, PMA
19.4	All we say to America is to be true to what you said on paper. [Applause]	PCC, PMA
19.5	If I lived in China or even Russia, or any totalitarian country, maybe I could understand some of these illegal injunctions.	
19.6	Maybe I could understand the denial of certain basic First Amendment privileges, because they haven't committed themselves to that over there.	
19.7	But somewhere I read of the freedom of assembly.	PCC, PMA
19.8	Somewhere I read (Yes) of the freedom of speech. (Yes)	PCC, PMA
19.9	Somewhere I read (All right) of the freedom of press. (Yes)	PCC, PMA
19.1	Somewhere I read (Yes) that the greatness of America is the right to protest for right. [Applause]	PCC, PMA
19.11	And so just as I say we aren't going to let any dogs or water hoses turn us around, we aren't going to let any injunction turn us around. [Applause]	PCC, PMA
19.12	We are going on. We need all of you.	PCC, PMA
20.1	You know, what's beautiful to me is to see all of these ministers of the Gospel. (Amen)	PCC, PMA
20.2	It's a marvelous picture. (Yes)	PCC, PMA
20.3	Who is it that is supposed to articulate the longings and aspirations of the people more than the preacher?	PCC, PMA
20.4	Somewhere the preacher must have a kind of fire shut up in his bones (Yes), and whenever injustice is around he must tell it. (Yes)	PCC, PMA
20.5	Somehow the preacher must be an Amos, who said, "When God Speaks, who can but prophesy?" (Yes)	PCC, PMA
20.6	Again with Amos, "Let justice roll down like waters and	PCC, PMA

	righteousness like a mighty stream." (Yes)	
20.7	Somehow the preacher must say with Jesus, "The spirit of the Lord is upon me (Yes), because He hath anointed me (Yes), and He's anointed me to deal with the problems of the poor." (Go ahead)	PCC, PMA
21.1	And I want to commend the preachers, under the leadership of these noble men: James Lawson, one who has been in this struggle for many years.	PCC, PMA
21.2	He's been to jail for struggling; he's been kicked out of Vanderbilt University for this struggling; but he's still going on, fighting for the rights of his people. [Applause]	PCC, PMA
21.3	Reverend Ralph Jackson, Billy Kyles; I could just go right on down the list, but time will not permit.	PCC, PMA
21.4	But I want to thank all of them, and I want you to thank them because so often preachers aren't concerned about anything but themselves. [Applause]	PCC, PMA
21.5	And I'm always happy to see a relevant ministry.	
21.6	It's all right to talk about long white robes over yonder, in all of its symbolism, but ultimately people want some suits and dresses and shoes to wear down here. [Applause]	PSC
21.7	It's all right to talk about streets flowing with milk and honey, but God has commanded us to be concerned about the slums down here and His children who can't eat three square meals a day. [Applause]	PSC
21.8	It's all right to talk about the new Jerusalem, but one day God's preacher must talk about the new New York, the new Atlanta, the new Philadelphia, the new Los Angeles, the new Memphis, Tennessee. [Applause]	PSC
21.9	This is what we have to do.	PCC, PMA
22.1	Now the other thing we'll have to do is this: always anchor our external direct action with the power of economic withdrawal.	PCC, PMA
22.2	Now we are poor people, individually we are poor when you compare us with white society in America.	PCC, PMA
22.3	We are poor.	PCC, PMA
22.4	Never stop and forget that collectively, that means all of us together, collectively we are richer than all the nations in the world, with the exception of nine.	PCC, PMA
22.5	Did you ever think about that?	
22.6	After you leave the United States, Soviet Russia, Great Britain, West Germany, France, and I could name the others, the American Negro collectively is richer than most nations of the world.	PCC, PMA
22.7	We have an annual income of more than thirty billion dollars a year, which is more than all of the exports of the United States and more than the national budget of Canada.	PCC, PMA
22.8	Did you know that?	
22.9	That's power right there, if we know how to pool it. (Yeah) [Applause]	
23.1	We don't have to argue with anybody.	PCC, PMA
23.2	We don't have to curse and go around acting bad with our words.	PCC, PMA
23.3	We don't need any bricks and bottles; we don't need any Molotov cocktails. (Yes)	PCC, PMA

23.4	We just need to go around to these stores (<i>Yes sir</i>), and to these massive industries in our country (<i>Amen</i>), and say, "God sent us by here (<i>All right</i>) to say to you that you're not treating His children right. (<i>That's right</i>) And we've come by here to ask you to make the first item on your agenda fair treatment where God's children are concerned. Now if you are not prepared to do that, we do have an agenda that we must follow. And our agenda calls for withdrawing economic support from you." [<i>Applause</i>]	PCC, PMA
24.1	And so, as a result of this, we are asking you tonight (<i>Amen</i>) to go out and tell your neighbors not to buy Coca-Cola in Memphis. (<i>Yeah</i>) [<i>Applause</i>]	PCC, PMA
24.2	Go by and tell them not to buy Sealtest milk. (<i>Yeah</i>) [<i>Applause</i>]	PCC, PMA
24.3	Tell them not to buy—what is the other bread?—Wonder Bread. [<i>Applause</i>]	PCC, PMA
24.4	And what is the other bread company, Jesse?	
24.5	Tell them not to buy Hart's bread. [<i>Applause</i>]	PCC, PMA
24.6	As Jesse Jackson has said, up to now only the garbage men have been feeling pain.	
24.7	Now we must kind of redistribute that pain. [<i>Applause</i>]	PCC, PMA
24.8	We are choosing these companies because they haven't been fair in their hiring policies, and we are choosing them because they can begin the process of saying they are going to support the needs and the rights of these men who are on strike.	PCC, PST
24.9	And then they can move on downtown and tell Mayor Loeb to do what is right. (<i>That's right, Speak</i>) [<i>Applause</i>]	PCC, PST
25.1	Now not only that, we've got to strengthen black institutions. (<i>That's right, Yeah</i>)	PCC, PST
25.2	I call upon you to take your money out of the banks downtown and deposit your money in Tri-State Bank. (<i>Yeah</i>) [<i>Applause</i>]	PCC, PST
25.3	We want a "bank-in" movement in Memphis. (<i>Yes</i>)	PCC, PMA
25.4	Go by the savings and loan association.	
25.5	I'm not asking you something that we don't do ourselves in SCLC.	PPC
25.6	Judge Hooks and others will tell you that we have an account here in the savings and loan association from the Southern Christian Leadership Conference.	PPC
25.7	We are telling you to follow what we're doing, put your money there. [<i>Applause</i>]	PPC
25.8	You have six or seven black insurance companies here in the city of Memphis.	PST
25.9	Take out your insurance there.	
25.1	We want to have an "insurance-in." [<i>Applause</i>]	PCC, PMA
25.11	Now these are some practical things that we can do.	PCC, PMA
25.12	We begin the process of building a greater economic base, and at the same time, we are putting pressure where it really hurts. (<i>There you go</i>)	PCC, PMA, PST
25.13	And I ask you to follow through here. [<i>Applause</i>]	
26.1	Now let me say as I move to my conclusion that we've got to give ourselves to this struggle until the end. (<i>Amen</i>)	PCC, PMA

26.2	Nothing would be more tragic than to stop at this point in Memphis.	PST
26.3	We've got to see it through. [<i>Applause</i>]	PCC, PMA
26.4	And when we have our march, you need to be there.	PCC, PMA
26.5	If it means leaving work, if it means leaving school, be there. [<i>Applause</i>]	PCC, PMA
26.6	Be concerned about your brother.	PCC, PMA
26.7	You may not be on strike (<i>Yeah</i>), but either we go up together or we go down together. [<i>Applause</i>]	PCC, PMA
26.8	Let us develop a kind of dangerous unselfishness.	PCC, PMA
27.1	One day a man came to Jesus and he wanted to raise some questions about some vital matters of life.	
27.2	At points he wanted to trick Jesus (<i>That's right</i>), and show him that he knew a little more than Jesus knew and throw him off base. [<i>Recording interrupted</i>]	
27.3	Now that question could have easily ended up in a philosophical and theological debate.	
27.4	But Jesus immediately pulled that question from midair and placed it on a dangerous curve between Jerusalem and Jericho. (<i>Yeah</i>)	
27.5	And he talked about a certain man who fell among thieves. (<i>Sure</i>)	
27.6	You remember that a Levite (<i>Sure</i>) and a priest passed by on the other side; they didn't stop to help him.	
27.7	Finally, a man of another race came by. (<i>Yes sir</i>)	
27.8	He got down from his beast, decided not to be compassionate by proxy.	
27.9	But he got down with him, administered first aid, and helped the man in need.	
27.1	Jesus ended up saying this was the good man, this was the great man because he had the capacity to project the "I" into the "thou," and to be concerned about his brother.	
28.1	Now, you know, we use our imagination a great deal to try to determine why the priest and the Levite didn't stop.	
28.2	At times we say they were busy going to a church meeting, an ecclesiastical gathering, and they had to get on down to Jerusalem so they wouldn't be late for their meeting. (<i>Yeah</i>)	
28.3	At other times we would speculate that there was a religious law that one who was engaged in religious ceremonials was not to touch a human body twenty-four hours before the ceremony. (<i>All right</i>)	
28.4	And every now and then we begin to wonder whether maybe they were not going down to Jerusalem, or down to Jericho, rather, to organize a Jericho Road Improvement Association. [<i>Laughter</i>]	
28.5	That's a possibility.	
28.6	Maybe they felt it was better to deal with the problem from the causal root, rather than to get bogged down with an individual effect. [<i>Laughter</i>]	
29.1	But I'm going to tell you what my imagination tells me.	
29.2	It's possible that those men were afraid.	
29.3	You see, the Jericho Road is a dangerous road. (<i>That's right</i>)	
29.4	I remember when Mrs. King and I were first in Jerusalem.	

29.5	We rented a car and drove from Jerusalem down to Jericho. (Yeah)	
29.6	And as soon as we got on that road I said to my wife, "I can see why Jesus used this as the setting for his parable."	
29.7	It's a winding, meandering road. (Yes)	
29.8	It's really conducive for ambushing.	
29.9	You start out in Jerusalem, which is about twelve hundred miles, or rather, twelve hundred feet above sea level.	
29.1	And by the time you get down to Jericho fifteen or twenty minutes later, you're about twenty-two feet below sea level.	
29.11	That's a dangerous road. (Yes)	
29.12	In the days of Jesus it came to be known as the "Bloody Pass."	
29.13	And you know, it's possible that the priest and the Levite looked over that man on the ground and wondered if the robbers were still around. (Go ahead)	
29.14	Or it's possible that they felt that the man on the ground was merely faking (Yeah), and he was acting like he had been robbed and hurt in order to seize them over there, lure them there for quick and easy seizure. (Oh yeah)	
29.15	And so the first question that the priest asked, the first question that the Levite asked was, "If I stop to help this man, what will happen to me?" (All right)	PMA
30.1	But then the Good Samaritan came by, and he reversed the question: "If I do not stop to help this man, what will happen to him?"	
30.2	That's the question before you tonight. (Yes)	
30.3	Not, "If I stop to help the sanitation workers, what will happen to my job?"	PMA
30.4	Not, "If I stop to help the sanitation workers, what will happen to all of the hours that I usually spend in my office every day and every week as a pastor?" (Yes)	PMA
30.5	The question is not, "If I stop to help this man in need, what will happen to me?"	
30.6	The question is, "If I do <i>not</i> stop to help the sanitation workers, what will happen to them?"	PMA
30.7	That's the question. [Applause]	
31.1	Let us rise up tonight with a greater readiness.	PCC, PMA
31.2	Let us stand with a greater determination.	PCC, PMA
31.3	And let us move on in these powerful days, these days of challenge, to make America what it ought to be.	PCC, PMA
31.4	We have an opportunity to make America a better nation. (Amen)	PCC, PMA
32.1	And I want to thank God, once more, for allowing me to be here with you. (Yes sir)	PPC
32.2	You know, several years ago I was in New York City autographing the first book that I had written.	
32.3	And while sitting there autographing books, a demented black woman came up.	
32.4	The only question I heard from her was, "Are you Martin Luther King?"	
32.5	And I was looking down writing and I said, "Yes."	
33.1	The next minute I felt something beating on my chest.	

33.2	Before I knew it I had been stabbed by this demented woman.	
33.3	I was rushed to Harlem Hospital.	
33.4	It was a dark Saturday afternoon.	
33.5	And that blade had gone through, and the X rays revealed that the tip of the blade was on the edge of my aorta, the main artery.	
33.6	And once that's punctured you're drowned in your own blood, that's the end of you. (<i>Yes sir</i>)	
33.7	It came out in the <i>New York Times</i> the next morning that if I had merely sneezed, I would have died.	
34.1	Well, about four days later, they allowed me, after the operation, after my chest had been opened and the blade had been taken out, to move around in the wheelchair of the hospital.	
34.2	They allowed me to read some of the mail that came in, and from all over the states and the world kind letters came in.	
34.3	I read a few, but one of them I will never forget.	
34.4	I had received one from the president and the vice president; I've forgotten what those telegrams said.	
34.5	I'd received a visit and a letter from the governor of New York, but I've forgotten what that letter said. (<i>Yes</i>)	
35.1	But there was another letter (<i>All right</i>) that came from a little girl, a young girl who was a student at the White Plains High School.	
35.2	And I looked at that letter and I'll never forget it.	
35.3	It said simply, "Dear Dr. King: I am a ninth-grade student at the White Plains High School."	
35.4	She said, "While it should not matter, I would like to mention that I'm a white girl. I read in the paper of your misfortune and of your suffering. And I read that if you had sneezed, you would have died. And I'm simply writing you to say that I'm so happy that you didn't sneeze." (<i>Yes</i>) [<i>Applause</i>]	
36.1	And I want to say tonight [<i>Applause</i>], I want to say tonight that I, too, am happy that I didn't sneeze.	
36.2	Because if I had sneezed (<i>All right</i>), I wouldn't have been around here in 1960 (<i>Well</i>), when students all over the South started sitting-in at lunch counters.	PCC
36.3	And I knew that as they were sitting in, they were really standing up (<i>Yes sir</i>) for the best in the American dream and taking the whole nation back to those great wells of democracy, which were dug deep by the founding fathers in the Declaration of Independence and the Constitution.	PCC
37.1	If I had sneezed (<i>Yes</i>), I wouldn't have been around here in 1961, when we decided to take a ride for freedom and ended segregation in interstate travel. (<i>All right</i>)	PCC
37.2	If I had sneezed (<i>Yes</i>), I wouldn't have been around here in 1962, when Negroes in Albany, Georgia, decided to straighten their backs up.	PCC
37.3	And whenever men and women straighten their backs up, they are going somewhere, because a man can't ride your back unless it is bent.	

37.4	If I had sneezed [<i>Applause</i>], if I had sneezed, I wouldn't have been here in 1963 (<i>All right</i>), when the black people of Birmingham, Alabama, aroused the conscience of this nation and brought into being the Civil Rights Bill.	PCC
37.5	If I had sneezed, I wouldn't have had a chance later that year, in August, to try to tell America about a dream that I had had. (<i>Yes</i>)	PCC
37.6	If I had sneezed [<i>Applause</i>], I wouldn't have been down in Selma, Alabama, to see the great movement there.	PCC
37.7	If I had sneezed, I wouldn't have been in Memphis to see a community rally around those brothers and sisters who are suffering. (<i>Yes</i>)	PCC
37.8	I'm so happy that I didn't sneeze.	
38.1	And they were telling me. [<i>Applause</i>]	
38.2	Now it doesn't matter now. (<i>Go ahead</i>)	
38.3	It really doesn't matter what happens now.	
38.4	I left Atlanta this morning, and as we got started on the plane—there were six of us—the pilot said over the public address system: "We are sorry for the delay, but we have Dr. Martin Luther King on the plane. And to be sure that all of the bags were checked, and to be sure that nothing would be wrong on the plane, we had to check out everything carefully. And we've had the plane protected and guarded all night."	PCC
39.1	And then I got into Memphis. And some began to say the threats, or talk about the threats that were out (<i>Yeah</i>), or what would happen to me from some of our sick white brothers.	
40.1	Well, I don't know what will happen now; we've got some difficult days ahead. (<i>Amen</i>)	
40.2	But it really doesn't matter to with me now, because I've been to the mountaintop. (<i>Yeah</i>) [<i>Applause</i>]	
40.3	And I don't mind. [<i>Applause continues</i>]	
40.4	Like anybody, I would like to live a long life—longevity has its place.	
40.5	But I'm not concerned about that now.	
40.6	I just want to do God's will. (<i>Yeah</i>)	
40.7	And He's allowed me to go up to the mountain. (<i>Go ahead</i>)	
40.8	And I've looked over (<i>Yes sir</i>), and I've seen the Promised Land. (<i>Go ahead</i>)	
40.9	I may not get there with you. (<i>Go ahead</i>)	PCC, PMA
40.1	But I want you to know tonight (<i>Yes</i>), that we, as a people, will get to the Promised Land. [<i>Applause</i>] (<i>Go ahead, Go ahead</i>)	PCC, PMA, PPF, PPC
40.11	And so I'm happy tonight; I'm not worried about anything; I'm not fearing any man.	
40.12	Mine eyes have seen the glory of the coming of the Lord. [<i>Applause</i>]	

ANYONE	1	0.001		
WHOEVER	1	0.001		
LIVES	1	0.001		
PEOPLE	5	0.007		
OTHER	2	0.003		
Total	17	0.025	0.025	0.025

US	5	0.007		
WE	4	0.006		
WITH	3	0.004		
ALSO	1	0.001		
OURSELVES	2	0.003		
TOO	1	0.001		
Total	16	0.023	0.023	

PROTESTED	1	0.001		
PROTEST	2	0.003		
UNITED	1	0.001		
MOVEMENT	2	0.003		
INDEPENDENCE	2	0.003		
PETITION	1	0.001		
PETITIONED	1	0.001		
REVOLUTIONARY	1	0.001		
Total	11	0.016	0.016	0.016

FEEL	3	0.004		
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Total	3	0.004	0.004						
TRUE	2	0.003							
TRUTH	1	0.001							
VALID	1	0.001							
Total	4	0.006							
ALLIANCES	1	0.001							
SOCIAL	1	0.001							
FRIENDSHIP	1	0.001							
MEMBER	1	0.001							
Total	4	0.006	0.006						
MIGHT	1	0.001							
BUT	5	0.007							
WHILE	1	0.001							
HOWEVER	3	0.004							
RATHER	1	0.001							
IF	3	0.004							
HOPE	1	0.001							
POSSIBLE	1	0.001							
ALTHOUGH	1	0.001							
Total	17	0.025	0.025	0.025	0.025	0.025	0.025	0.025	
ULTIMATE	1	0.001							
ULTIMATELY	1	0.001							

DESTINY	1	0.001					
FINALLY	1	0.001					
Total	4	0.006		0.006	0.006	0.006	0.006

LEADER	2	0.003					
LEADERSHIP	2	0.003					
COMMANDER	1	0.001					
Total	5	0.007					0.007

BELIEF	1	0.001					
BELIEVE	1	0.001					
BELIEVERS	1	0.001					
Total	3	0.004		0.004			

INFLUENCED	1	0.001					
MOTIVATE	1	0.001					
MOTIVATED	1	0.001					
MOLDER	1	0.001					
Total	4	0.006		0.006			

ASKS	3	0.004					
QUESTION	3	0.004					
Total	6	0.009		0.009			

PROCLAIMED	1	0.001					
QUOTING	1	0.001					

STATING	1	0.001					
REMARKS	1	0.001					
SPEAK	1	0.001					
SPEECHES	1	0.001					
CLAIMING	1	0.001					
SAY	2	0.003					
CONTRADICTIONARY	1	0.001					
STATES	1	0.001					
OPINION	1	0.001					
DECLARATION	1	0.001					
Total	13	0.019	0.019		0.019		0.019

CHOOSE	2	0.003					
CHOICE	1	0.001					
CONSENSUS	3	0.004					
CONSIDERED	1	0.001					
DETERMINING	1	0.001					
Total	8	0.012	0.012		0.012	0.012	0.012

SOLUTION	1	0.001					
SOLVE	1	0.001					
Total	2	0.003	0.003		0.003	0.003	0.003

SEARCH	1	0.001	
SEARCHER	1	0.001	
SEE	1	0.001	

SEEK	1	0.001			
FIND	2	0.003			
Total	6	0.009	0.009	0.009	0.009

IDEALS	1	0.001			
MORAL	1	0.001			
GENUINE	1	0.001			
PRINCIPLES	2	0.003			
RESPONSIBILITY	2	0.003			
Total	7	0.010	0.010		

OWN	5	0.007			
HAS	5	0.007			
ITS	2	0.003			
HAVE	7	0.010			
THEIR	12	0.017			
Total	31	0.045	0.045	0.045	0.045

RISK	1	0.001			
TACTICS	1	0.001			
Total	2	0.003	0.003	0.003	0.003

LIKENED	1	0.001			
LINK	1	0.001			
LINKED	1	0.001			
Total	3	0.004			

PROGRAM	1	0.001			
POLICY	1	0.001			
SORT	1	0.001			
METHOD	1	0.001			
Total	4	0.006	0.006	0.006	0.006

WERE	1	0.001			
BEEN	4	0.006			
WAS	3	0.004			
AFTER	1	0.001			
DID	1	0.001			
HISTORIC	1	0.001			
RECENT	2	0.003			
Total	13	0.019			0.019

IS	15	0.022			
ARE	3	0.004			
AM	4	0.006			
BE	3	0.004			
BEING	1	0.001			
Total	26	0.038	0.038	0.038	

INTEND	1	0.001			
WOULD	2	0.003			
CAN	3	0.004			

Total **6** **0.009** 0.009 0.009

OPPRESSION	1	0.001
OPPRESSIVE	1	0.001
OPPRESSIVENESS	1	0.001
DENIED	1	0.001
AGAINST	8	0.012
ALIENATED	1	0.001
RACISM	1	0.001
SUPPRESSION	1	0.001
SEGREGATE	1	0.001
REFUSED	1	0.001
REJECTED	1	0.001
CONDEMN	1	0.001
RESTRICTIONS	1	0.001

Total **20** **0.029** 0.029 0.029

ONLY	2	0.003
NEITHER	1	0.001
NO	5	0.007
NOR	2	0.003
NOT	11	0.016
ONE	1	0.001

Total **22** **0.032**

ANY	2	0.003
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MUCH	1	0.001
MAJORITY	1	0.001
MANY	2	0.003
ALL	1	0.001
SOME	2	0.003
Total	9	0.013

GOVERNMENT	1	0.001			
MILITARISM	1	0.001			
PATRIOTS	1	0.001			
COLONIAL	1	0.001			
COLONIALISM	1	0.001			
COMMON-WEALTH	1	0.001			
COMMUNIST	1	0.001			
POLITIC	2	0.003			
Total	9	0.013	0.013	0.013	0.013

INTERNATIONAL	1	0.001
FOREIGN	1	0.001
FRANCE	1	0.001
FRENCH	2	0.003
WORLD	2	0.003
COUNTRY	1	0.001
AMERICAN	4	0.006
AMERICANS	1	0.001
VIETNAM	6	0.009

JAPANESE	3	0.004					
VIETNAMESE	3	0.004					
MOSCOW	1	0.001					
PEKING	1	0.001					
AMERICA	4	0.006					
Total	31	0.045	0.045		0.045	0.045	0.045

DESTRUCTION	2	0.003					
BRUTAL	1	0.001					
FIGHT	1	0.001					
FOUGHT	1	0.001					
FORCE	1	0.001					
FORCES	1	0.001					
INFLECTING	1	0.001					
WAR	8	0.012					
VIOLENCE	2	0.003					
WEAPONS	1	0.001					
Total	19	0.027	0.027		0.027	0.027	0.027

BLACK	1	0.001					
NEGROES	1	0.001					
NEGRO	2	0.003					
Total	4	0.006	0.006		0.006		0.006

MADE	1	0.001	
ATTEMPTED	1	0.001	

TAKE	2	0.003						
TAKEN	1	0.001						
PARTICIPATE	1	0.001						
PARTICIPATING	1	0.001						
USE	1	0.001						
TAKING	1	0.001						
DO	3	0.004						
Total	12	0.017	0.017	0.017	0.017		0.017	
IN	12	0.017						
WITHIN	1	0.001						
Total	13	0.019						
			0.019					0.019
ABOVE	1	0.001						
OVER	1	0.001						
ON	6	0.009						
ONTO	1	0.001						
Total	9	0.013						
WILL	2	0.003						
MUST	4	0.006						
Total	6	0.009				0.009		
			0.009	0.009	0.009		0.009	0.009
EVIL	1	0.001						
EVILS	3	0.004						

Total	4	0.006	0.006						
BECAUSE	3	0.004							
Total	3	0.004			0.004		0.004		
CHRISTIAN	1	0.001							
Total	1	0.001	0.001						0.001
COMES	1	0.001							
Total	1	0.001							
EVEN	1	0.001							
Total	1	0.001	0.001		0.001		0.001	0.001	0.001 0.001 0.001 0.001
LET	1	0.001							
Total	1	0.001			0.001		0.001		0.001
LETTER	1	0.001							
Total	1	0.001							
EVER	1	0.001							
Total	1	0.001							
THEY	5	0.007							
THEM	1	0.001							

Total	6	0.009					0.009
STAND	3	0.004					
Total	3	0.004					
RIGHT	4	0.006					
RIGHTS	2	0.003					
Total	6	0.009					
PEACE	1	0.001					
Total	1	0.001	0.001		0.001	0.001	0.001
SUPPORT	2	0.003					
HELP	1	0.001					
SERVED	1	0.001					
Total	4	0.006	0.006				0.006
TWO	2	0.003					
Total	2	0.003					
TIME	2	0.003					
YEARS	1	0.001					
Total	3	0.004	0.004		0.004	0.004	
FOLLOW	1	0.001					

Total	1	0.001	0.001				0.001
UNDERSTAND	1	0.001					
UNDERSTANDING	1	0.001					
Total	2	0.003	0.003	0.003	0.003	0.003	0.003
CONSISTENT	1	0.001					
CONSTANTLY	1	0.001					
Total	2	0.003	0.003	0.003	0.003	0.003	0.003
EXPEDIENCY	3	0.004					
Total	3	0.004	0.004	0.004	0.004	0.004	
TODAY	3	0.004					
Total	3	0.004	0.004	0.004	0.004	0.004	
DEFEAT	1	0.001					
WRONG	2	0.003					
FAILED	1	0.001					
FALSE	1	0.001					
Total	5	0.007	0.007	0.007	0.007	0.007	
PROBLEMS	3	0.004					
Total	3	0.004	0.004	0.004	0.004	0.004	
BURDEN	1	0.001					

YOU	7	0.001	
YOUR	3	0.000	
Total	10	0.002	0.002

WE	134	0.022	
US	31	0.005	
US''	1	0.000	
OUR	80	0.013	
OURS	4	0.001	
OURSELVES	6	0.001	
Total	256	0.043	0.043

BEINGS	1	0.000
THEM	33	0.005
THEY	65	0.011
PEOPLE	12	0.002
PEOPLE''	1	0.000
PEOPLES	1	0.000
PERSONS	1	0.000
OTHER	5	0.001
OTHERS	2	0.000
LAYMEN	2	0.000
INDIVIDUALS	1	0.000
HUMAN	4	0.001
HUMANS	1	0.000

NEIGHBORLY	1	0.000	
GENTRY	1	0.000	
CITIZEN	1	0.000	
ANOTHER	4	0.001	
Total	136	0.023	0.023

INSIST	1	0.000
URGE	2	0.000
CLAIM	2	0.000
CLAIMED	1	0.000
CLARIFY	1	0.000
TELL	2	0.000
TELLS	1	0.000
STATEMENTS	1	0.000
STATES	6	0.001
STATE	1	0.000
SPEAK	21	0.003
SPEAKING	6	0.001
SPEECH	1	0.000
STATED	1	0.000
QUOTE	1	0.000
QUOTED	1	0.000
PROTEST	4	0.001
PROCLAIMED	1	0.000
PREACHING	1	0.000
PLEA	2	0.000

DISCUSS	1	0.000			
DISCUSSED	1	0.000			
EXPLAIN	2	0.000			
DECLARATION	1	0.000			
DECLARE	1	0.000			
DECLARING	1	0.000			
CONVINCED	2	0.000			
AFFIRMED	1	0.000			
RECOMMEND	1	0.000			
TESTIMONY	1	0.000			
VOICE	2	0.000			
VOICES	2	0.000			
TOLD	1	0.000			
SPOKEN	2	0.000			
SHOUT	1	0.000			
ROAR	1	0.000			
ELOQUENT	1	0.000			
ELOQUENTLY	1	0.000			
SAY	12	0.002			
SAYS	1	0.000			
ANSWER	2	0.000			
LOUD	1	0.000			
SAID	3	0.000			
DEMAND	1	0.000			
DEMANDS	3	0.000			
Total	103	0.017	0.017	0.017	0.017

APPEAR	1	0.000			
FOUND	4	0.001			
SOUGHT	1	0.000			
VISION	3	0.000			
VIGILANCE	1	0.000			
WATCH	3	0.000			
WATCHED	6	0.001			
WATCHING	1	0.000			
SEE	14	0.002			
SEEN	3	0.000			
SIGHT	1	0.000			
SEEKING	2	0.000			
SEARCH	1	0.000			
SEEK	3	0.000			
LOOK	3	0.000			
LOOKED	1	0.000			
FIND	3	0.000			
VIEW	2	0.000			
Total	53	0.009	0.009	0.009	0.009

WROTE	1	0.000
WRITES	1	0.000
LEAFLETS	1	0.000
DOCUMENT	2	0.000
WRITTEN	2	0.000

WORD"	1	0.000
WORDS	6	0.001
READ	3	0.000
Total	17	0.003

0.003

RESPOND	1	0.000
RESPONSE	2	0.000
Total	3	0.000

REAL	8	0.001
REALISTICALLY	1	0.000
REALITY	7	0.001
CONSCIENCE	2	0.000
CONSCIENTIOUS	2	0.000
AWARE	1	0.000
AWARENESS	1	0.000
Total	22	0.004

0.004

0.004

0.004

HEAR	3	0.000
HEARD	1	0.000
HEARS	1	0.000
Total	5	0.001

0.001

PURSUED	1	0.000
PURSUIT	2	0.000

CONSTANTLY	2	0.000					
CONTINUE	3	0.000					
CONTINUED	1	0.000					
CONTINUES	1	0.000					
CONTINUING	1	0.000					
CONTINUOUS	1	0.000					
ONGOING	2	0.000					
PERSISTS	1	0.000					
Total	15	0.002	0.002	0.002	0.002		0.002

CALL	5	0.001					
CALLED	5	0.001					
CALLING	8	0.001					
CALLS	1	0.000					
Total	19	0.003					

CAME	4	0.001					
COME	10	0.002					
COMES	4	0.001					
Total	18	0.003					

COMMITMENT	7	0.001					
COMMITMENTS	1	0.000					
PROMISE	1	0.000					
PROMISES	1	0.000					
Total	10	0.002	0.002	0.002	0.002		0.002

0.002

CONCERN	5	0.001					
CONCERNED	6	0.001					
CONCERNED"	1	0.000					
CONCERNING	3	0.000					
CONCERNS	1	0.000					
Total	16	0.003	0.003	0.003	0.003		0.003

GREAT	12	0.002					
GREATEST	3	0.000					
GREATLY	1	0.000					
IMMENSE	1	0.000					
HUGE	2	0.000					
LARGE	3	0.000					
MAGNIFICENT	1	0.000					
MAJOR	2	0.000					
BEST	3	0.000					
GIANT	1	0.000					
DEEPLY	3	0.000					
Total	32	0.005					

EXALTED	1	0.000
FAITH	1	0.000
BELIEF	1	0.000
BELIEVE	4	0.001
FAITHFUL	1	0.000

FAITHFULLY	1	0.000	
Total	9	0.001	0.001

HELP	2	0.000	
HELPED	1	0.000	
OFFER	3	0.000	
OFFERED	1	0.000	
OFFERING	1	0.000	
GIVE	6	0.001	
GIVING	1	0.000	
HUMANE	2	0.000	
HUMANITARIAN	1	0.000	
PROVIDE	1	0.000	
PURVEYOR	1	0.000	
ENCOURAGE	1	0.000	
ENCOURAGED	1	0.000	
AID	1	0.000	
HELPS	1	0.000	
SERVICE	1	0.000	
Total	25	0.004	0.004

SAVE	3	0.000	
SAVED	2	0.000	
SAVING	1	0.000	
Total	6	0.001	0.001

MAINTAIN	1	0.000			
MAINTAINING	1	0.000			
KEEP	1	0.000			
KEEPING	1	0.000			
THEIR	50	0.008			
HAVING	2	0.000			
HAVE	48	0.008			
HAS	17	0.003			
OWN	16	0.003			
ONE'S	2	0.000			
ITS	13	0.002			
Total	152	0.025		0.025	0.025

LATE	2	0.000			
LATE"	1	0.000			
LATEST	1	0.000			
NIGHT	1	0.000			
Total	5	0.001	0.001	0.001	0.001

DID	2	0.000			
DONE	1	0.000			
AGO	2	0.000			
WAS	15	0.002			
HAD	11	0.002			
Total	31	0.005			0.005

LIFE	13	0.002			
LIFE'S	2	0.000			
LIVE	3	0.000			
LIVES	3	0.000			
LIVING	3	0.000			
Total	24	0.004	0.004	0.004	0.004

PRAY	1	0.000			
PREACHER	1	0.000			
MINISTER	1	0.000			
EPISTLE	1	0.000			
MINISTERS	1	0.000			
MINISTRY	3	0.000			
PROPHECYING	1	0.000			
PULPIT	1	0.000			
RABBI	1	0.000			
SAINT	1	0.000			
SAMARITAN	1	0.000			
RELIGIONS	1	0.000			
RELIGIOUS	1	0.000			
REJOICE	1	0.000			
UPLIFT	1	0.000			
WORSHIP	2	0.000			
SPIRITUAL	1	0.000			
SPIRIT	7	0.001			
SOUL	2	0.000			

Total	29	0.005	0.005		0.005
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ROLE	5	0.001
OCCUPATION	1	0.000
VOCATION	2	0.000
WORK	2	0.000
WORKED	1	0.000
WORKING	1	0.000

Total	12	0.002	0.002	0.002	0.002
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LOYALTIES	2	0.000
MORAL	1	0.000
MORALITY	1	0.000
PRINCIPLE	1	0.000
LOYALTY	1	0.000
TRUE	6	0.001
TRUTH	5	0.001
TRUST	2	0.000
TRUSTFUL	1	0.000
HUMILITY	1	0.000
HONOR	1	0.000
HONORABLE	1	0.000
VALUE	1	0.000
VALUES	7	0.001
WISDOM	3	0.000
VIRTUE	1	0.000

KIND	2	0.000
INITIATIVE	3	0.000
INTEGRITY	2	0.000
WISE	1	0.000
RESPONSIBILITY	1	0.000
REMEMBERS	1	0.000
Total	45	0.007

0.007 0.007 0.007

MESSIAH	1	0.000
CHRIST	1	0.000
DIEM'S	1	0.000
DIEM	7	0.001
GOD	12	0.002
GOD'S	1	0.000
JESUS	1	0.000
Total	24	0.004

0.004 0.004 0.004

LIBERATION	7	0.001
LIBERTIES	1	0.000
LIBERATORS	1	0.000
FREE	2	0.000
FREEDOM	2	0.000
Total	13	0.002

0.002 0.002 0.002 0.002 0.002 0.002

LEADS	2	0.000
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LEAD	1	0.000	
LEADER”	1	0.000	
LEADERS	6	0.001	
LEADERSHIP	1	0.000	
LED	5	0.001	
Total	16	0.003	0.003

FOLLOW	1	0.000	
FOLLOWING	1	0.000	
Total	2	0.000	0.000

HOME	4	0.001
SOCIAL	5	0.001
SOCIETIES	1	0.000
SOCIETY	4	0.001
MANKIND	2	0.000
CIVILIZATIONS	1	0.000
POPULATION	1	0.000
HOMES	2	0.000
COLONY	1	0.000
HOUSE	1	0.000
TOWNS	1	0.000
HAMLETS”	1	0.000
CAMPS	3	0.000
TRIBE	1	0.000
VILLAGE	2	0.000

FAMILY	1	0.000	
RELATIVE	1	0.000	
Total	32	0.005	0.005

ORPHANS	1	0.000	
POOR	10	0.002	
POVERTY	4	0.001	
OUTCAST	1	0.000	
PEASANTS	8	0.001	
HELPLESS	1	0.000	
HOMELESS	1	0.000	
CRIPPLED	1	0.000	
HANDICAPPED	1	0.000	
BEGGAR	1	0.000	
BEGGARS	1	0.000	
BAREFOOT	1	0.000	
SHIRTLESS	1	0.000	
BEG	1	0.000	
GHETTOS	2	0.000	
Total	35	0.006	0.006 0.006 0.006 0.006 0.006 0.006 0.006 0.006

REASON	1	0.000
REASONABLENESS	1	0.000
REASONS	2	0.000
REALIZE	4	0.001
REALIZED	1	0.000

REALIZING	1	0.000			
RECOGNITION	1	0.000			
RECOGNIZE	1	0.000			
Total	12	0.002	0.002	0.002	0.002

CONCEPT	1	0.000			
PONDER	1	0.000			
THOUGHT	1	0.000			
THOUGHTS	2	0.000			
THINK	5	0.001			
THINKING	1	0.000			
CONSIDER	2	0.000			
CONSIDERED	3	0.000			
WONDER	2	0.000			
MIND	3	0.000			
CALCULATE	1	0.000			
ANALYSIS	1	0.000			
STRATEGY	1	0.000			
Total	24	0.004	0.004	0.004	0.004

QUERY	1	0.000
QUESTION	3	0.000
QUESTIONED	1	0.000
QUESTIONS	6	0.001
ASK	5	0.001

ASKED	2	0.000						
Total	18	0.003						
			0.003					
POSSIBILITIES	1	0.000						
POSSIBLE	1	0.000						
HOPE	7	0.001						
HOPES	4	0.001						
IF	26	0.004						
OPPORTUNITY	1	0.000						
HOWEVER	1	0.000						
MEANWHILE	2	0.000						
WHILE	7	0.001						
YET	7	0.001						
SOMEHOW	1	0.000						
RATHER	4	0.001						
BUT	25	0.004						
PERHAPS	4	0.001						
Total	91	0.015	0.015	0.015	0.015	0.015	0.015	
SOLUTION	2	0.000						
SOLVE	2	0.000						
DETERMINED	2	0.000						
RESOLUTION	1	0.000						
RESOLVED	1	0.000						
Total	8	0.001	0.001	0.001	0.001	0.001	0.001	

SEEM	1	0.000			
SEEMED	3	0.000			
SEEMS	1	0.000			
COULD	6	0.001			
WILLFULNESS	1	0.000			
INTENTIONS	2	0.000			
PRONENESS	1	0.000			
WOULD	10	0.002			
SHOULD	5	0.001			
Total	30	0.005	0.005	0.005	

SECURE	1	0.000			
STRENGTH	1	0.000			
STRONG	1	0.000			
SUPPORT	6	0.001			
SUPPORTED	5	0.001			
STABILITY	1	0.000			
Total	15	0.002		0.002	0.002

NECESSARY	3	0.000			
NECESSITY	1	0.000			
NEED	5	0.001			
NEEDED	1	0.000			
NEEDS	3	0.000			
Total	13	0.002	0.002	0.002	0.002

MUST	50	0.008								
SHALL	7	0.001								
WILL	38	0.006								
Total	95	0.016				0.016				
			0.016	0.016	0.016			0.016	0.016	0.016

AGREEING	1	0.000								
AGREEMENT	4	0.001								
DEEM	2	0.000								
DECIDE	2	0.000								
DECIDED	2	0.000								
DECISION	1	0.000								
CHOICE	10	0.002								
CHOICES	1	0.000								
CHOOSE	1	0.000								
CHOSE	1	0.000								
CHOSEN	3	0.000								
Total	28	0.005				0.005				0.005
			0.005				0.005			0.005

KNEW	2	0.000
KNOW	9	0.001
KNOWETH	2	0.000
KNOWN	1	0.000
KNOWS	1	0.000
INSTINCT	1	0.000
CONVICTION	3	0.000

CONVICTIONS	2	0.000				
UNDERSTAND	4	0.001				
UNDERSTANDABLE	1	0.000				
Total	26	0.004	0.004	0.004		0.004

INDEPENDENCE	6	0.001				
INDIVIDUAL	2	0.000				
INDEPENDENT	1	0.000				
ITSELF	3	0.000				
Total	12	0.002				0.002

INITIAL	2	0.000				
BEGIN	5	0.001				
BEGINNING	1	0.000				
BEGINNINGS	1	0.000				
BEGUN	1	0.000				
BEGAN	2	0.000				
Total	12	0.002	0.002	0.002	0.002	

BRING	2	0.000				
BRINGING	2	0.000				
BROUGHT	2	0.000				
Total	6	0.001			0.001	0.001

END	3	0.000				
FINAL	1	0.000				
FINALLY	1	0.000				
LAST	4	0.001				
Total	9	0.001	0.001	0.001	0.001	0.001

SUCCESSFUL	1	0.000				
VICTORY	1	0.000				
ACHIEVE	1	0.000				
Total	3	0.000	0.000	0.000	0.000	0.000

SENSE	1	0.000				
SENSITIVE	2	0.000				
SENTIMENTAL	1	0.000				
SENTIMENTS	1	0.000				
FEEL	1	0.000				
FEELING	1	0.000				
FEELINGS	1	0.000				
EMOTIONAL	1	0.000				
EXPRESS	1	0.000				
EXPRESSING	1	0.000				
COMPASSION	5	0.001				
Total	16	0.003			0.003	

BAPTIST	1	0.000				
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BUDDHIST	2	0.000					
SYNAGOGUES	1	0.000					
CLERGY	2	0.000					
CHRISTIAN	1	0.000					
CHURCH	4	0.001					
CHURCHES	1	0.000					
Total	12	0.002	0.002				0.002

STUDENTS	1	0.000					
COLLEGE	1	0.000					
TEST	1	0.000					
ADVISORS	1	0.000					
TESTED	1	0.000					
TEACH	1	0.000					
SCHOOLS	1	0.000					
INSTITUTIONS	1	0.000					
Total	8	0.001		0.001			

DEVELOP	1	0.000					
DEVELOPING	1	0.000					
DEVELOPS	1	0.000					
BUILD	3	0.000					
BUILDING	1	0.000					
BUILDUP	2	0.000					
BUILT	1	0.000					
Total	10	0.002	0.002	0.002	0.002		0.002

INTO	16	0.003
WITHIN	4	0.001
THROUGH	6	0.001
THROUGHOUT	1	0.000
IN	124	0.021
INNER	2	0.000
Total	153	0.025

0.025

0.025

RIGHT	7	0.001
RIGHTEOUS	1	0.000
RIGHTEOUSNESS	1	0.000
RIGHTLY	1	0.000
GOOD	6	0.001
Total	16	0.003

0.003

0.003

JUDGE	1	0.000
JUDGMENT	1	0.000
JUST	3	0.000
JUST”	3	0.000
JUSTICE	6	0.001
JUSTIFIABLE	1	0.000
JUSTIFIED	1	0.000
Total	16	0.003

0.003

0.003

0.003

0.003

HEART	3	0.000			
HEARTS	2	0.000			
BELOVED	1	0.000			
LOVE	11	0.002			
LOVED	1	0.000			
LOVES	1	0.000			
LOVETH	2	0.000			
Total	21	0.003	0.003		0.003

POWER	3	0.000			
POWERFUL	3	0.000			
CONTROL	1	0.000			
CONTROLLED	2	0.000			
OVERTHROWN	1	0.000			
REIGN	1	0.000			
PRESIDED	1	0.000			
DICTATORS	2	0.000			
DOMINATION	1	0.000			
MIGHT	3	0.000			
MIGHTY	1	0.000			
Total	19	0.003	0.003	0.003	0.003

MEANING	2	0.000			
MEANINGFUL	2	0.000			
MEANINGFULLY	1	0.000			

Total	5	0.001	0.001	0.001	0.001
NONVIOLENCE	1	0.000			
NONVIOLENT	2	0.000			
PEACE	12	0.002			
PEACEFUL	2	0.000			
Total	17	0.003	0.003	0.003	0.003
OBJECTORS	1	0.000			
REBELS	1	0.000			
RESISTANCE	1	0.000			
RETALIATION	1	0.000			
REVOLTING	1	0.000			
REVOLUTION	14	0.002			
REVOLUTIONARY	7	0.001			
REVOLUTIONS	2	0.000			
REFUSE	1	0.000			
REFUSED	3	0.000			
REFUSING	1	0.000			
RECALCITRANT	1	0.000			
RADICAL	2	0.000			
COMMITTEE	1	0.000			
COMMITTEES	1	0.000			
INSURGENCY	1	0.000			
GROUP	3	0.000			

RALLIES	1	0.000			
Total	43	0.007	0.007	0.007	0.007
PROGRAM	3	0.000			
PROGRAMS	1	0.000			
PATH	6	0.001			
PLAN	2	0.000			
PLANNING	1	0.000			
PLANS	2	0.000			
PREPARED	1	0.000			
PREPARING	1	0.000			
ORDER	4	0.001			
ORGANIZATION	1	0.000			
ORGANIZED	1	0.000			
ORGANIZING	1	0.000			
Total	24	0.004	0.004	0.004	0.004
ALL	20	0.003			
EVERY	10	0.002			
ANY	7	0.001			
TOTALLY	1	0.000			
WHOLE	2	0.000			
Total	40	0.007			
COOPERATED	1	0.000			

COLLECTIVE	1	0.000			
COMBINED	1	0.000			
ECUMENICAL	1	0.000			
ALLEGIANCES	2	0.000			
ALLIANCE	1	0.000			
UNIFIED	2	0.000			
UNIFY	1	0.000			
UNIFYING	1	0.000			
UNILATERAL	1	0.000			
UNITED	7	0.001			
REUNIFICATION	1	0.000			
Total	20	0.003	0.003	0.003	0.003

COEXISTENCE	1	0.000			
BROTHERHOOD	4	0.001			
FELLOW	2	0.000			
FELLOWSHIP	1	0.000			
FRIENDS	2	0.000			
MEMBERSHIP	2	0.000			
RELATION	1	0.000			
RELATIONSHIP	1	0.000			
JOIN	2	0.000			
JOINING	1	0.000			
INCLUDED	2	0.000			
Total	19	0.003	0.003	0.003	0.003

LADIES	1	0.000
SISTERS	1	0.000
MOTHERS	1	0.000
WOMEN	3	0.000
HER	3	0.000
CHILD	1	0.000
CHILDREN	8	0.001
MEN	16	0.003
HUSBANDS	1	0.000
SON	1	0.000
SONS	3	0.000
SONSHIP	1	0.000
HIM	2	0.000
HIS	10	0.002
HE	6	0.001
MAN	5	0.001
FATHER	1	0.000
FATHERS	1	0.000
BROTHER	1	0.000
BROTHERS	5	0.001
BOYS	2	0.000
GENTLEMEN	1	0.000
Total	74	0.012

0.012

ADJUST	1	0.000
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LEARN	2	0.000					
CHANGE	4	0.001					
CHANGES	1	0.000					
SURVIVAL	1	0.000					
SURVIVE	1	0.000					
TRANSFORM	2	0.000					
TRANSFORMED	1	0.000					
GROW	1	0.000					
GROWS	2	0.000					
BECOME	5	0.001					
BECOMES	1	0.000					
BECOMING	1	0.000					
RESTRUCTURING	1	0.000					
REFORM	4	0.001					
NEW	15	0.002					
Total	43	0.007	0.007	0.007	0.007	0.007	0.007

CAN	12	0.002				
ABILITY	1	0.000				
ABLE	4	0.001				
SKILLS	1	0.000				
Total	18	0.003	0.003	0.003	0.003	

USE	1	0.000
USED	1	0.000

USING	1	0.000					
DO	15	0.002					
DOES	2	0.000					
DOING	2	0.000					
MAKE	13	0.002					
MAKES	1	0.000					
MAKING	2	0.000					
TAKEN	2	0.000					
TAKES	1	0.000					
TAKING	2	0.000					
MADE	5	0.001					
ATTEMPT	4	0.001					
ACT	2	0.000					
ACTION	8	0.001					
TOOK	1	0.000					
PRODUCES	1	0.000					
ACTIONS	2	0.000					
ACTIVE	1	0.000					
ACTS	1	0.000					
TRY	1	0.000					
UNDERGO	1	0.000					
TRIED	2	0.000					
PARTICIPATION	1	0.000					
INITIATED	2	0.000					
Total	75	0.012	0.012	0.012	0.012		0.012

BE	53	0.009			
BE''	1	0.000			
ARE	49	0.008			
BEING	10	0.002			
AM	11	0.002			
IS	79	0.013			
Total	203	0.034	0.034	0.034	

MILITATE	1	0.000			
INFLUENCE	1	0.000			
PERSUADED	1	0.000			
RECONCILED	1	0.000			
SUGGEST	2	0.000			
NEGOTIATE	1	0.000			
NEGOTIATION	1	0.000			
NEGOTIATIONS	1	0.000			
CONSPIRE	1	0.000			
SOLICITING	1	0.000			
Total	11	0.002	0.002	0.002	0.002

MARCHING	1	0.000
MOVE	6	0.001
MOVED	2	0.000
MOVES	2	0.000
MOVING	1	0.000
STEPS	1	0.000

WALKED	1	0.000			
WANDER	2	0.000			
RUNNING	1	0.000			
Total	17	0.003	0.003	0.003	0.003

STANDETH	1	0.000			
STANDING	1	0.000			
STANDS	1	0.000			
REMAIN	1	0.000			
REMAINING	1	0.000			
STILL	3	0.000			
STOP	3	0.000			
STOPPING	1	0.000			
Total	12	0.002			

SOLIDARITY	2	0.000			
OPPOSING	1	0.000			
OPPOSITION	2	0.000			
AGAINST	15	0.002			
CRUSADE	1	0.000			
MOVEMENT	2	0.000			
Total	23	0.004	0.004	0.004	0.004

NUMBER	3	0.000	
NUMBERS	3	0.000	

NUMEROUS	1	0.000
MILLION	2	0.000
PERCENT	2	0.000
SINGULARLY	1	0.000
SECOND	1	0.000
SEVEN	1	0.000
SEVENTEENTH	1	0.000
SEVENTY	1	0.000
TWENTY	1	0.000
TWO	3	0.000
TEN	1	0.000
TENS	1	0.000
THIRD	1	0.000
THIRTEENTH	1	0.000
THOUSAND	2	0.000
THOUSANDS	4	0.001
THREE	4	0.001
TOTAL	1	0.000
TRIPLETS	1	0.000
DOUBLE	1	0.000
DOZEN	1	0.000
EIGHT	4	0.001
EIGHTY	1	0.000
FIRST	4	0.001
FIVE	3	0.000
FOUR	1	0.000

HUNDRED	1	0.000
HUNDREDS	1	0.000
NINE	2	0.000
Total	55	0.009

WORLD	23	0.004
WORLDS	1	0.000
WORLDWIDE	1	0.000
NATION'S	5	0.001
NATIONS	3	0.000
NATION	22	0.004
NATIONAL	7	0.001
PERU	2	0.000
COUNTRIES	1	0.000
COUNTRY	1	0.000
GLOBE	1	0.000
MOZAMBIQUE	1	0.000
EUROPE	1	0.000
FOREIGN	2	0.000
ASIA	3	0.000
AFRICA	2	0.000
CAMBODIA	2	0.000
CHINA	2	0.000
FRANCE	1	0.000
FRENCH	8	0.001
GENEVA	4	0.001

HANOI	6	0.001					
GUATEMALA	2	0.000					
GERMANS	1	0.000					
VIETNAM	36	0.006					
VIETNAM’	2	0.000					
VIETNAMESE	9	0.001					
RUSSIA	1	0.000					
SAIGON	3	0.000					
VENEZUELA	1	0.000					
THAILAND	2	0.000					
INTERNATIONAL	2	0.000					
JAPANESE	2	0.000					
PARIS	1	0.000					
Total	161	0.027	0.027	0.027	0.027	0.027	0.027

AMERICAN	14	0.002					
AMERICANS	4	0.001					
AMERICA	20	0.003					
AMERICA’S	1	0.000					
AMERICA’	1	0.000					
Total	40	0.007	0.007	0.007	0.007	0.007	0.007

EAST	1	0.000
NORTH	7	0.001
NORTH’	1	0.000
WEST	2	0.000

WESTERN	4	0.001					
SOUTH	7	0.001					
SOUTHEAST	2	0.000					
SOUTHERN	1	0.000					
SOUTHWEST	1	0.000					
Total	26	0.004	0.004	0.004	0.004		0.004

INCREASED	2	0.000					
INCREASING	2	0.000					
INCREASINGLY	2	0.000					
SOME	10	0.002					
MORE	11	0.002					
MOST	9	0.001					
MOSTLY	1	0.000					
Total	37	0.006					

NOT	48	0.008					
NEITHER	1	0.000					
NONE	2	0.000					
NOR	3	0.000					
NOTHING	4	0.001					
NO	12	0.002					
NEVER	9	0.001					
Total	79	0.013					

NEGRO	1	0.000					
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BLACK	5	0.001				
Total	6	0.001	0.001	0.001		0.001

DELIGHTED	2	0.000				
HAPPY	1	0.000				
LIKE	6	0.001				
POSITIVE	3	0.000				
Total	12	0.002	0.002			

TASK	3	0.000				
GOALS	2	0.000				
Total	5	0.001	0.001	0.001	0.001	0.001

CLEAR	5	0.001				
CLEARLY	5	0.001				
Total	10	0.002				

GO	4	0.001				
GOES	4	0.001				
GOING	1	0.000				
LEAVES	2	0.000				
LEFT	2	0.000				
GONE	1	0.000				
SEND	2	0.000				
SENDING	4	0.001				

Total	20	0.003	0.003		0.003
PERMITTED	1	0.000			
LET	6	0.001			
MAY	9	0.001			
RELINQUISH	1	0.000			
ALLOW	1	0.000			
Total	18	0.003	0.003	0.003	0.003
NOW	23	0.004			
TODAY	5	0.001			
TONIGHT	7	0.001			
PRESENT	4	0.001			
IMMEDIATE	1	0.000			
IMMEDIATELY	1	0.000			
Total	41	0.007	0.007	0.007	0.007
MOMENT	4	0.001			
RECENT	1	0.000			
RECENTLY	1	0.000			
SOMETIMES	2	0.000			
SOON	4	0.001			
TIME	8	0.001			
TIMES	2	0.000			
YESTERDAY	1	0.000			

TOMORROW	1	0.000			
YEARS	8	0.001			
YEAR	3	0.000			
DECADES	1	0.000			
DATE	1	0.000			
DAY	5	0.001			
DAYS	1	0.000			
Total	43	0.007	0.007	0.007	0.007

CHAIRMAN	1	0.000
CIVIL	2	0.000
NATIONALISM	1	0.000
REGIME	2	0.000
OFFICIAL	1	0.000
OFFICIALS	1	0.000
POLICIES	1	0.000
POLICY	2	0.000
CONSERVATIVE	1	0.000
CONFORMIST	1	0.000
PRESIDENT	1	0.000
POLITICAL	6	0.001
PATRIOTISM	1	0.000
DEMOCRACY	4	0.001
GOVERNMENT	12	0.002
GOVERNMENT'S	1	0.000
GOVERNMENTS	1	0.000

CAPITALIST	1	0.000				
CAPITALISTS	1	0.000				
COMMUNISM	6	0.001				
COMMUNIST	3	0.000				
COMMUNISTS	1	0.000				
COMMUNISTS"	1	0.000				
Total	52	0.009	0.009	0.009	0.009	

SOLDIERS	3	0.000				
TROOP	1	0.000				
TROOPS	6	0.001				
JUNTA	2	0.000				
VC"	1	0.000				
VIETCONG	1	0.000				
ARMIES	2	0.000				
ARMS	1	0.000				
BATTLEFIELDS	1	0.000				
BATTLEGROUND	1	0.000				
MILITARISM	3	0.000				
MILITARY	10	0.002				
GUERRILLAS	1	0.000				
Total	33	0.005	0.005	0.005	0.005	0.005

REPRESSION	1	0.000
SUPPRESSION	1	0.000
EXCEPT	1	0.000

EXCLUDE	1	0.000			
EXCLUDED	1	0.000			
OPPRESSED	1	0.000			
OPPRESSION	1	0.000			
REJECTED	2	0.000			
RACISM	2	0.000			
Total	11	0.002	0.002		0.002

SUFFERING	2	0.000			
SUBMITTING	1	0.000			
STRUGGLE	7	0.001			
STRIFE	1	0.000			
UNABLE	1	0.000			
UNCERTAINTY	1	0.000			
VICTIM	1	0.000			
VICTIMS	1	0.000			
Total	15	0.002	0.002	0.002	0.002

COST	1	0.000
COSTS	3	0.000
FINANCIAL	1	0.000
FUNDS	1	0.000
PROFIT	2	0.000
PROFITS	2	0.000
WEALTH	1	0.000
WEALTHY	1	0.000

SPEND	1	0.000
PRICE	1	0.000
PROSPER	1	0.000
RICH	1	0.000
RICHEST	1	0.000
INVEST	1	0.000
INVESTING	1	0.000
INVESTMENTS	2	0.000
ACCOUNTS	1	0.000
COIN	1	0.000
MONEY	3	0.000
PAYING	2	0.000
Total	28	0.005

BETRAYAL	1	0.000
BETRAYAL”	1	0.000
BETRAYED	2	0.000
BREACH	1	0.000
BREAK	2	0.000
BROKEN	2	0.000
BRUISED	1	0.000
BRUTAL	1	0.000
BRUTALIZING	1	0.000
BEATEN	1	0.000
AGGRESSION	2	0.000
DETRIMENTAL	1	0.000

DEVASTATING	1	0.000
DESTROY	3	0.000
DESTROYED	3	0.000
DESTROYS	1	0.000
DESTRUCTION	2	0.000
DESTRUCTIVE	1	0.000
BLOODY	1	0.000
POISON	1	0.000
POISONED	2	0.000
POISONOUS	1	0.000
WOUNDS	1	0.000
WRECKAGE	1	0.000
SHACKLES	1	0.000
ROBBED	1	0.000
RUTHLESSLY	1	0.000
UNJUST	2	0.000
SUBVERTED	1	0.000
TORTURES	1	0.000
TRAGEDY	1	0.000
TRAGIC	6	0.001
TREMBLING	1	0.000
THREATEN	1	0.000
TURBULENT	1	0.000
CORRUPT	1	0.000
CORRUPTED	1	0.000
CORRUPTION	1	0.000

FIERCE	1	0.000				
VICIOUS	1	0.000				
CRUEL	2	0.000				
CRUELTY	1	0.000				
HOSTILITY	1	0.000				
HOSTILE	1	0.000				
Total	61	0.010	0.010	0.010	0.010	0.010

DESPERATE	1	0.000				
DESPERATELY	1	0.000				
DEGRADED	1	0.000				
DEJECTED	1	0.000				
DESPAIR	1	0.000				
DEFEAT	1	0.000				
DEFEATED	3	0.000				
DENIED	1	0.000				
DENY	1	0.000				
Total	11	0.002	0.002	0.002	0.002	0.002

HARD	1	0.000				
DIFFICULT	3	0.000				
DIFFICULTY	1	0.000				
Total	5	0.001	0.001	0.001	0.001	0.001

DISSENT	2	0.000	
DISSENT"	1	0.000	

DISGRACEFUL	1	0.000					
DISHONORABLE	1	0.000					
DISTRUST	1	0.000					
DISTURBING	1	0.000					
Total	7	0.001	0.001	0.001	0.001	0.001	0.001

SILENCE	2	0.000					
SILENCES	1	0.000					
SILENT	2	0.000					
VOICELESS	3	0.000					
INSECURITY	1	0.000					
INJUSTICE	2	0.000					
INTERFERENCE	1	0.000					
Total	12	0.002	0.002	0.002	0.002	0.002	0.002

EQUALITY	1	0.000					
SAME	2	0.000					
EVEN	11	0.002					
Total	14	0.002	0.002	0.002	0.002	0.002	0.002

THING	1	0.000					
MATERIALISM	1	0.000					
THINGS	3	0.000					
Total	5	0.001					

MISGUIDED	1	0.000					
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MISINTERPRETED	1	0.000
MISUNDERSTANDING	1	0.000
MISUNDERSTOOD	1	0.000
Total	4	0.001

WEAK	4	0.001
WEAKNESS	1	0.000
WEAKNESSES	1	0.000
Total	6	0.001

ONE	17	0.003
ONES	2	0.000
EACH	4	0.001
ONCE	1	0.000
ONLY	10	0.002
Total	34	0.006

COMPELLED	1	0.000
FORCE	5	0.001
FORCES	6	0.001
FORCING	1	0.000
Total	13	0.002

0.002 0.002 0.002

UP	9	0.001
ABOVE	1	0.000

LIFTS	1	0.000
UPON	4	0.001
OVER	11	0.002
ON	35	0.006
ON"	1	0.000
Total	62	0.010

BEAUTIFUL	2	0.000
BEAUTIFULLY	1	0.000
Total	3	0.000

BECAUSE	5	0.001
Total	5	0.001

0.001 0.001

COMPUTERIZED	1	0.000
COMPUTERS	1	0.000
Total	2	0.000

FEAR	1	0.000
FEARS	1	0.000
FRIGHTENINGLY	1	0.000
HORRIBLE	1	0.000
Total	4	0.001

0.001 0.001 0.001 0.001

IMPORTANCE	1	0.000
IMPORTANT	2	0.000

SIGNIFICANT	2	0.000						
Total	5	0.001		0.001	0.001	0.001	0.001	0.001

LONG	8	0.001						
LONGER	1	0.000						
Total	9	0.001						

CAUSE	5	0.001						
CONUNDRUM	1	0.000						
PROBLEM	1	0.000						
PROBLEMS	2	0.000						
Total	9	0.001		0.001	0.001	0.001	0.001	

AGAIN	7	0.001						
OFTEN	5	0.001						
TOO	7	0.001						
BOTH	3	0.000						
WITH	39	0.006						
ALSO	3	0.000						
TOGETHER	3	0.000						
Total	67	0.011		0.011				

SAD	1	0.000						
SADDENED	1	0.000						
SADLY	1	0.000						
Total	3	0.000						

WRONG	3	0.000					
FALSE	1	0.000					
LIES	1	0.000					
Total	5	0.001	0.001	0.001	0.001	0.001	
WANT	1	0.000					
WANTED	1	0.000					
Total	2	0.000	0.000	0.000	0.000	0.000	0.000
WHITE	3	0.000					
Total	3	0.000	0.000	0.000	0.000	0.000	
DEEP	2	0.000					
DEEPER	3	0.000					
DEEPEST	3	0.000					
DOWN	3	0.000					
UNDER	4	0.001					
Total	15	0.002					
BEYOND	9	0.001					
AFTER	6	0.001					
FUTURE	2	0.000					
Total	17	0.003	0.003	0.003	0.003	0.003	0.003

PAST	4	0.001
BEEN	14	0.002
BEFORE	7	0.001
HISTORY	7	0.001
Total	32	0.005

0.005

INVASION	1	0.000
ATTACK	1	0.000
WAR	24	0.004
WEAPON	1	0.000
WEAPONS	2	0.000
BOMBING	2	0.000
BOMBS	5	0.001
RIFLES	1	0.000
SHELLING	1	0.000
NAPALM	2	0.000
CONFLICT	2	0.000
CONFLICTS	1	0.000
VIOLENCE	10	0.002
VIOLENT	2	0.000
FIGHT	1	0.000
FIGHTING	1	0.000
FIREPOWER	1	0.000
Total	58	0.010

0.010

0.010

0.010

0.010

MURDEROUS	1	0.000
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DEATH	7	0.001				
DIE	2	0.000				
DIED	1	0.000				
DEADLY	2	0.000				
KILL	2	0.000				
KILLED	2	0.000				
CASUALTIES	1	0.000				
Total	18	0.003	0.003	0.003	0.003	0.003

ENEMIES	4	0.001				
ENEMY	2	0.000				
ENEMY'S	1	0.000				
ENEMY"	2	0.000				
EVIL	3	0.000				
HATE	4	0.001				
HATRED	1	0.000				
DARK	2	0.000				
DARKNESS	3	0.000				
Total	22	0.004	0.004	0.004	0.004	0.004

MONTGOMERY	2	0.000				
GEORGIA	1	0.000				
ALABAMA	1	0.000				
CHICAGO	1	0.000				
Total	5	0.001	0.001	0.001	0.001	0.001

EVER	1	0.000
FOREVER	1	0.000
Total	2	0.000

MANDATES	1	0.000
RIGHTS	4	0.001
Total	5	0.001

TOTAL CUMULATIVE	0.392	0.102	0.187	0.279	0.058	0.236	0.116	0.013	0.025	0.130
%										
TOTAL SUM OF # OF CODES	82	14	28	62	19	53	22	6	4	24

19670404_ Question and Answer Period Following Beyond Vietnam Speech

Word Groups (43)

Total Doc Words: 703	Occur- rence	Percent	CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
I	29	0.041										
ME	1	0.001										
MY	3	0.004										
Total	33	0.047	0.047									

YOU	1	0.001
Total	1	0.001

0.001

US	3	0.004
WE	14	0.020
OUR	4	0.006

Total	21	0.030	0.030			
OTHER	2	0.003				
THEM	2	0.003				
THEY	5	0.007				
PEOPLE	1	0.001				
EVERYBODY	1	0.001				
ANYBODY	2	0.003				
HIS	1	0.001				
MEN	3	0.004				
Total	17	0.024	0.024			
WHOLE	2	0.003				
ALL	4	0.006				
Total	6	0.009				
COMMITTED	1	0.001				
PROMISE	1	0.001				
Total	2	0.003	0.003	0.003	0.003	0.003
			0.003			
CONTINUALLY	2	0.003				
CONTINUE	1	0.001				
CONTINUES	1	0.001				
Total	4	0.006	0.006	0.006	0.006	0.006
COME	2	0.003				

COMING	1	0.001		
CAME	2	0.003		
Total	5	0.007		

IS	11	0.016		
BEING	2	0.003		
ARE	9	0.013		
BE	6	0.009		
AM	4	0.006		
Total	32	0.046	0.046	0.046

NOT	5	0.007		
NO	1	0.001		
Total	6	0.008		

IN	19	0.027		
INTO	4	0.006		
Total	23	0.033	0.033	0.033

MANY	7	0.010		
MORE	1	0.001		
SOME	3	0.004		
ALONG	1	0.001		
ALSO	1	0.001		
WITH	6	0.009		
Total	19	0.027	0.027	

PACIFIST	2	0.003				
PEACE	1	0.001				
Total	3	0.004				
			0.004	0.004	0.004	0.004

PLACE	2	0.003				
PLACES	1	0.001				
SOMEWHERE	1	0.001				
Total	4	0.006				

AMERICAN	1	0.001				
ASIA	1	0.001				
AFRICA	1	0.001				
FRENCH	1	0.001				
VIETMINH	1	0.001				
VIET	7		0.010			
NAM	1					
NAM'S	1					
CONG	5					
Total	19	0.017				
			0.017	0.017	0.017	0.017

WAR	8	0.011	
WARFARE	1	0.001	
WARS	1	0.001	
WEAPONS	1	0.001	
VIOLENCE	1	0.001	

CONFLICT	1	0.001				
CONFRONT	1	0.001				
OVERTHROW	1	0.001				
ESCALATED	1	0.001				
FOUGHT	1	0.001				
FIGHT	1	0.001				
ARMED	1	0.001				
BOMBINGS	1	0.001				
DESTROYING	1	0.001				
DESTRUCTIVE- NESS	1	0.001				
TRAGIC	1	0.001				
TRAGICALLY	1	0.001				
RUTHLESS	1	0.001				
SABOTAGE	1	0.001				
Total	26	0.037	0.037	0.037	0.037	0.037

UNJUST	3	0.004			
FORCE	1	0.001			
FORCES	4	0.006			
SUPPRESSIVE	1	0.001			
OPPRESSION	1	0.001			
OPPRESSIVE	1	0.001			
TOOK	1	0.001			
Total	12	0.017	0.017	0.017	

LATIN	1	0.001	
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WORLD	1	0.001					
NATION	1	0.001					
NATIONAL	1	0.001					
Total	4	0.006	0.006	0.006	0.006		0.006

WOULD	3	0.004					
SHOULD	1	0.001					
OUGHT	2	0.003					
Total	6	0.009	0.009	0.009			

OPPOSITION	1	0.001					
OPPOSED	1	0.001					
OBJECTOR	1	0.001					
OBJECTORS	1	0.001					
Total	4	0.006	0.006	0.006	0.006		

END	2	0.003					
ENDS	1	0.001					
Total	3	0.004	0.004	0.004	0.004	0.004	

FEEL	2	0.003					
Total	2	0.003			0.003		

GOT	1	0.001					
HAS	2	0.003					

HAVE	14	0.020						
Total	17	0.024		0.024			0.024	

DID	1	0.001						
HAD	3	0.004						
DONE	1	0.001						
WAS	4	0.006						
WERE	1	0.001						
BEEN	1	0.001						
AFTER	1	0.001						
Total	12	0.017					0.017	

IF	5	0.007						
POTENTIAL	2	0.003						
BUT	6	0.009						
MIGHT	1	0.001						
Total	14	0.020	0.020	0.020	0.020	0.020	0.020	0.020

LISTEN	1	0.001						
Total	1	0.001						0.001

MUST	2	0.003						
WILL	6	0.009						
NECESSARY	2	0.003						
Total	10	0.014	0.014	0.014	0.014	0.014	0.014	0.014

GIVE	1	0.001			
SUPPORT	1	0.001			
SERVE	2	0.003			
SERVED	1	0.001			
SERVES	1	0.001			
SERVICE	1	0.001			
SERVING	1	0.001			
Total	8	0.011	0.011		0.011

FIND	1	0.001			
SEEK	1	0.001			
SEEKING	2	0.003			
Total	4	0.006	0.006	0.006	0.006

MENTION	1	0.001
ADVISE	2	0.003
ADVISED	2	0.003
DECLARED	1	0.001
TALK	1	0.001
TALKED	1	0.001
SAID	3	0.004
SAY	8	0.011
SAYING	1	0.001
SPEECH	2	0.003
EXPLAIN	1	0.001

QUOTED	1	0.001				
Total	24	0.034	0.034	0.034		0.034

CONSCIENCE	1	0.001				
CONSCIENTIOUS	2	0.003				
CONVICTION	1	0.001				
THINK	10	0.014				
UNDERSTAND	1	0.001				
KNOW	2	0.003				
Total	17	0.024	0.024	0.024		0.024

ACTING	2	0.003				
TRIED	2	0.003				
TRYING	1	0.001				
STARTED	1	0.001				
INITIATED	1	0.001				
DO	5	0.007				
BEGINNING	1	0.001				
ATTEMPT	1	0.001				
RESPONDING	1	0.001				
Total	15	0.021	0.021	0.021		0.021

STOP	2	0.003				
Total	2	0.003				

THINGS	3	0.004					
Total	3	0.004					
STUDENTS	1	0.001					
COLLEGE	1	0.001					
Total	2	0.003			0.003		
WANT	1	0.001					
Total	1	0.001			0.001	0.001	0.001 0.001
UNITED	1	0.001					
Total	1	0.001					
YEARS	1	0.001					
TIME	2	0.003					
Total	3	0.004			0.004	0.004	0.004
WENT	1	0.001					
GO	3	0.004					
GOING	3	0.004					
Total	7	0.010			0.010		0.010
TWELVE	1	0.001					
SEVERAL	1	0.001					

MINE	1	0.000	
PERSONAL	1	0.000	
MY	38	0.008	
MYSELF	4	0.001	
Total	231	0.048	0.048

YOU	139	0.029	
YOU'D	1	0.000	
YOU'RE	1	0.000	
YOU'VE	10	0.002	
YOUR	14	0.003	
YOURSELF	6	0.001	
YE	3	0.001	
THY	5	0.001	
THYSELF	1	0.000	
Total	180	0.037	0.037

OUR	6	0.001	
OURSELVES	3	0.001	
US	13	0.003	
WE	39	0.008	
WE'LL	1	0.000	
WE'RE	1	0.000	
WE'VE	4	0.001	
LET'S	1	0.000	
Total	68	0.014	0.014

AM	12	0.002		
IS	63	0.013		
BE	52	0.011		
BEING	4	0.001		
AM'	2	0.000		
ARE	27	0.006		
SELF	1	0.000		
Total	161	0.033	0.033	0.033

ONE'S	1	0.000		
OWN	4	0.001		
HAVE	26	0.005		
HAS	11	0.002		
KEPT	4	0.001		
THEIR	9	0.002		
MAN'S	1	0.000		
ITS	4	0.001		
PERSON'S	1	0.000		
Total	61	0.013	0.013	0.013

WIFE	1	0.000
SISTER	7	0.001
FATHER	1	0.000
FATHER'S	1	0.000
MOTHER	1	0.000

SON	1	0.000	
SONS	1	0.000	
PARENTS	1	0.000	
BROTHER	2	0.000	
BROTHERS	1	0.000	
HOME	2	0.000	
Total	19	0.004	0.004

ANYBODY	1	0.000
ANOTHER	7	0.001
MAN	19	0.004
SOMEBODY	5	0.001
THEM	7	0.001
THEMSELVES	4	0.001
THEY	51	0.011
THEY'RE	2	0.000
PEOPLE	15	0.003
MEN	5	0.001
ITSELF	2	0.000
HUMAN	1	0.000
HUMANITY	5	0.001
HE	30	0.006
WOMAN	2	0.000
WOMEN	1	0.000
HE'LL	1	0.000
HE'S	11	0.002

HIM	18	0.004	
LADY	3	0.001	
HIMSELF	2	0.000	
HIS	11	0.002	
FELLOW	5	0.001	
EVERYBODY	2	0.000	
SHE	13	0.003	
OTHER	13	0.003	
OTHERS	15	0.003	
FOLKS	1	0.000	
COLLECTIVELY	1	0.000	
FRIEND	1	0.000	
FRIENDS	1	0.000	
TOGETHER	10	0.002	
NEIGHBOR	2	0.000	
MEMBER	1	0.000	
SELVES	1	0.000	
MEETING	2	0.000	
SOCIAL	1	0.000	
Total	272	0.056	0.056

SERVANT	3	0.001
SERVICE	1	0.000
SAMARITAN	2	0.000
HELP	10	0.002
HELPED	1	0.000

GAVE	1	0.000							
GIVE	1	0.000							
GIVEN	2	0.000							
SHARE	1	0.000							
Total	22	0.005		0.005					0.005

STILL	4	0.001							
STOP	8	0.002							
SIT	1	0.000							
SITS	1	0.000							
SITTING	1	0.000							
STOPPED	3	0.001							
STAND	3	0.001							
STANDING	1	0.000							
STAY	2	0.000							
Total	24	0.005							

MUST	9	0.002							
SHALL	5	0.001							
WILL	43	0.009							
Total	57	0.012			0.012				
				0.012	0.012	0.012			
							0.012	0.012	
									0.012

DO	31	0.006							
DOES	2	0.000							
DOING	4	0.001							
Total	37	0.008							
				0.008					
					0.008	0.008			
							0.008		

COULD	6	0.001			
WOULD	6	0.001			
WILLING	5	0.001			
SHOULD	5	0.001			
OUGHT	2	0.000			
SEEMS	2	0.000			
Total	26	0.005	0.005	0.005	

LET	4	0.001			
LETTING	1	0.000			
MAY	10	0.002			
Total	15	0.003	0.003	0.003	0.003

FAITH	2	0.000			
FAITHFUL	3	0.001			
BELIEVE	1	0.000			
BELIEVING	1	0.000			
Total	7	0.001	0.001		

KNEW	1	0.000			
KNOW	37	0.008			
KNOWING	1	0.000			
KNOWLEDGE	2	0.000			
KNOWN	3	0.001			
Total	44	0.009			

0.009 0.009 0.009

CALL	1	0.000
CALLED	9	0.002
CALLS	1	0.000
Total	11	0.002

CAME	7	0.001
COME	9	0.002
COMES	1	0.000
COMING	1	0.000
Total	18	0.004

GO	13	0.003
GOES	3	0.001
GOING	17	0.004
GONE	2	0.000
SENT	1	0.000
LEAVE	4	0.001
WENT	6	0.001
Total	46	0.010

0.010 0.010

DECIDE	1	0.000
DECIDED	1	0.000
CONCLUDED	1	0.000
CONCLUSION	3	0.001

Total	6	0.001	0.001	0.001	0.001	0.001
FOLLOW	1	0.000				
Total	1	0.000	0.000			0.000
DISCOVER	4	0.001				
DISCOVERED	2	0.000				
FIND	3	0.001				
FOUND	1	0.000				
LOOK	3	0.001				
LOOKED	1	0.000				
LOOKING	2	0.000				
VISION	1	0.000				
APPEAR	1	0.000				
SEARCH	1	0.000				
SAW	4	0.001				
SEE	5	0.001				
SEEK	1	0.000				
SEEN	4	0.001				
Total	33	0.007	0.007	0.007	0.007	
MENTION	1	0.000				
VOICE	2	0.000				
TESTAMENT	1	0.000				
TALK	4	0.001				
TALKED	1	0.000				

TELL	10	0.002			
TELLING	1	0.000			
SPEAKING	1	0.000			
SHOUTING	1	0.000			
PRONOUNCED	1	0.000			
SINGING	1	0.000			
SAY	20	0.004			
SAYING	11	0.002			
SAYS	3	0.001			
SERMON	1	0.000			
READ	1	0.000			
PREACH	1	0.000			
PRAY	3	0.001			
EXALTED	1	0.000			
DEBATE	2	0.000			
COMMANDED	2	0.000			
SAID	21	0.004			
DEFINE	1	0.000			
TOLD	2	0.000			
Total	93	0.019	0.019	0.019	0.019

HEARD	2	0.000			
HEAR	6	0.001			
Total	8	0.002			0.002

WORDS	5	0.001			
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PARABLE	5	0.001				
WROTE	2	0.000				
TEXT	2	0.000				
Total	14	0.003			0.003	

UNIVERSE	6	0.001				
WORLD	7	0.001				
TURK	1	0.000				
GEORGIA	1	0.000				
CHICAGO	1	0.000				
ALABAMA	5	0.001				
ATLANTA	2	0.000				
ISLANDER	1	0.000				
CHINESE	1	0.000				
FRENCHMAN	1	0.000				
AFRICAN	1	0.000				
AMERICAN	1	0.000				
SOMEWHERE	4	0.001				
PLACES	2	0.000				
EARTH	5	0.001				
Total	39	0.008	0.008	0.008	0.008	0.008

REQUEST	1	0.000
ASK	3	0.001
ASKED	3	0.001
ASKING	2	0.000

QUESTION	15	0.003	
Total	24	0.005	0.005

DONE	2	0.000	
COMPLETE	9	0.002	
COMPLETENESS	1	0.000	
END	4	0.001	
ENDED	1	0.000	
ENDS	1	0.000	
FINAL	2	0.000	
FINALLY	3	0.001	
Total	23	0.005	0.005 0.005 0.005 0.005

MEDITATE	1	0.000	
REFLECT	1	0.000	
REMEMBER	5	0.001	
HISTORY	2	0.000	
Total	9	0.002	0.002

HEAVEN	6	0.001
HEAVENS	1	0.000
GOD	42	0.009
GOD'S	2	0.000
JESUS	6	0.001
LORD	10	0.002

LORD'S	2	0.000					
Total	69	0.014					
			0.014		0.014		0.014
CONCERN	4	0.001					
CONCERNED	10	0.002					
CONCERNS	3	0.001					
Total	17	0.004					
			0.004		0.004	0.004	0.004
BURIED	1	0.000					
DIED	2	0.000					
EULOGY	1	0.000					
CORONER	1	0.000					
DEATH	3	0.001					
DEAD	3	0.001					
FUNERAL	2	0.000					
Total	13	0.003					
			0.003		0.003	0.003	0.003
CONTINUE	1	0.000					
FORWARD	1	0.000					
BEYOND	3	0.001					
ONWARD	1	0.000					
FURTHER	1	0.000					
FUTURE	3	0.001					
AFTER	4	0.001					
Total	14	0.003					
			0.003		0.003	0.003	0.003

DENY	2	0.000
NEVER	15	0.003
NO	9	0.002
NOT	31	0.006
NOTHING	2	0.000
ONLY	4	0.001
NOBODY	2	0.000
Total	65	0.013

FEW	3	0.001
FIRST	6	0.001
FOUR	1	0.000
ONCE	1	0.000
HALF	2	0.000
ONE	13	0.003
TWELVE	1	0.000
TWO	4	0.001
THREE	13	0.003
THIRD	1	0.000
SIXTEEN	3	0.001
SIXTEENTH	1	0.000
EIGHTEEN	1	0.000
LAST	1	0.000
HUNDRED	2	0.000
Total	53	0.011

OCCASION	1	0.000
OFTEN	2	0.000
SOMETIMES	1	0.000
AWHILE	1	0.000
LATER	1	0.000
Total	6	0.001

TRIED	2	0.000
TRY	1	0.000
TRYING	7	0.001
TAKE	6	0.001
TOOK	1	0.000
TAKES	1	0.000
MAKE	6	0.001
MAKING	1	0.000
MADE	5	0.001
PARTICIPATE	1	0.000
USE	7	0.001
USED	3	0.001
Total	41	0.008

0.008 0.008 0.008 0.008

LIVE	6	0.001
LIVED	1	0.000
LIVES	4	0.001
LIVING	2	0.000

LIFE	41	0.008			
LIFE'S	1	0.000			
EXISTENCE	3	0.001			
Total	58	0.012	0.012	0.012	0.012

JUDGEMENT	1	0.000			
JUST	18	0.004			
RIGHT	8	0.002			
RIGHTEOUSNESS	1	0.000			
RIGHTS	1	0.000			
JUDGES	1	0.000			
Total	30	0.006	0.006	0.006	0.006

ACCEPT	8	0.002			
ACCEPTING	1	0.000			
AFFIRM	1	0.000			
ACKNOWLEDGE	1	0.000			
Total	11	0.002	0.002	0.002	0.002

ALL	37	0.008			
EVERY	8	0.002			
Total	45	0.009			

EMOTIONAL	1	0.000			
FEEL	1	0.000			

DATE	1	0.000			
DAY	19	0.004			
DAYS	5	0.001			
CENTURIES	1	0.000			
LATE	3	0.001			
WEEK	2	0.000			
WHEN	23	0.005			
Total	104	0.021	0.021	0.021	0.021

OVER	11	0.002			
UP	21	0.004			
RISE	6	0.001			
LIFTED	1	0.000			
THROUGH	6	0.001			
UNTO	2	0.000			
ON	31	0.006			
UPON	2	0.000			
UPWARD	1	0.000			
OUT	26	0.005			
OUTWARD	2	0.000			
ABOVE	2	0.000			
Total	111	0.023			

IMMEDIATELY	1	0.000	
TONIGHT	1	0.000	
TODAY	3	0.001	

NOW	21	0.004			
Total	26	0.005			
			0.005	0.005	0.005

GREATER	2	0.000			
GREATEST	2	0.000			
GIGANTIC	1	0.000			
GREAT	7	0.001			
BEST	3	0.001			
BETTER	3	0.001			
BIG	2	0.000			
Total	20	0.004			

AGAIN	1	0.000			
MOST	1	0.000			
SOME	7	0.001			
MUCH	3	0.001			
MORE	8	0.002			
MANY	11	0.002			
LOT	12	0.002			
Total	43	0.009			

GET	30	0.006			
GETS	1	0.000			
GOT	15	0.003			
GETTING	3	0.001			
Total	49	0.010	0.010	0.010	

HERE	12	0.002
Total	12	0.002

FACTORIES	1	0.000
WORKED	1	0.000
WORKING	3	0.001
WORK	7	0.001
LABOR	1	0.000
JOB	3	0.001
JOBS	1	0.000
Total	17	0.004

0.004 0.004 0.004

WONDERING	1	0.000
THINK	14	0.003
THINKING	4	0.001
THOUGHT	1	0.000
RECOGNIZE	1	0.000
RECOGNIZED	1	0.000
THEORETICAL	1	0.000
THEORY	1	0.000
MIND	3	0.001
PHILOSOPHICAL	2	0.000
IMAGINATION	1	0.000
IDEAS	2	0.000
GENIUS	1	0.000

Total	33	0.007			
			0.007	0.007	0.007
WITHIN	1	0.000			
INWARD	2	0.000			
INNER	2	0.000			
IN	93	0.019			
Total	98	0.020			
			0.020		0.020
ALONG	1	0.000			
AMONG	2	0.000			
TOO	1	0.000			
ALSO	1	0.000			
WITH	28	0.006			
Total	33	0.007		0.007	
WAS	45	0.009			
THEN	11	0.002			
SINCE	8	0.002			
HAD	13	0.003			
WERE	14	0.003			
AGO	3	0.001			
FROM	10	0.002			
DID	10	0.002			
BEEN	11	0.002			
PASSED	3	0.001			

Total	128	0.026						0.026
IF	23		0.005					
‘IF	1							
POSSIBILITY	4	0.001						
POSSIBLE	2	0.000						
MAYBE	3	0.001						
BUT	30	0.006						
RATHER	1	0.000						
WHILE	1	0.000						
YET	6	0.001						
HOPE	2	0.000						
Total	73	0.015	0.015	0.015	0.015	0.015	0.015	
LOVE	13	0.003						
LOVING	1	0.000						
JOY	1	0.000						
LIKE	11	0.002						
KIND	7	0.001						
GOOD	6	0.001						
Total	39	0.008	0.008					0.008
LANTERNS	1	0.000						
LIGHT	2	0.000						
LIGHTNING	1	0.000						
LIGHTS	1	0.000						

BRIGHT	1	0.000
SHINE	1	0.000
SHINING	2	0.000
SHINY	1	0.000
FLASH	1	0.000
Total	11	0.002

WALK	2	0.000
SHOE	3	0.001
SHOES	2	0.000
RUNNING	1	0.000
Total	8	0.002

START	1	0.000
STARTED	1	0.000
STARTS	1	0.000
BEGINNING	1	0.000
BEGUN	1	0.000
Total	5	0.001

0.001 0.001 0.001

AFRAID	3	0.001
DEPENDENT	3	0.001
DISCOURAGED	1	0.000
WEAK	1	0.000
WEARY	1	0.000
TIRED	2	0.000

STRUGGLE	1	0.000				
SICK	3	0.001				
RESTLESS	1	0.000				
PRESSURE	1	0.000				
PERILOUSLY	1	0.000				
OBSCURE	1	0.000				
NEGLECT	1	0.000				
NEGLECTED	1	0.000				
NEGLECTING	1	0.000				
LIMITATIONS	1	0.000				
HUNGRY	1	0.000				
FRIENDLESS	1	0.000				
FRUSTRATING	1	0.000				
EXPLOITED	1	0.000				
Total	27	0.006	0.006	0.006	0.006	0.006

STUDIED	1	0.000				
SUBJECT	2	0.000				
SCHOOL	1	0.000				
MOREHOUSE	1	0.000				
COLLEGE	1	0.000				
LEARN	1	0.000				
CLASSMATE	1	0.000				
HOMEWORK	1	0.000				
PHD	2	0.000				
Total	11	0.002	0.002			

CHURCH	3	0.001							
SYNAGOGUE	1	0.000							
SACRAMENT	1	0.000							
THEOLOGIANS	1	0.000							
THEOLOGICAL	1	0.000							
PREACHER	1	0.000							
GLORIES	1	0.000							
GLORY	1	0.000							
HOLY	2	0.000							
PRIESTHOOD	1	0.000							
PRIESTLY	1	0.000							
RABBI	1	0.000							
PRIEST	3	0.001							
JEWISH	1	0.000							
Total	19	0.004	0.004						0.004

DEVELOP	1	0.000							
DEVELOPING	1	0.000							
BECOME	8	0.002							
Total	10	0.002	0.002	0.002	0.002			0.002	

EVEN	10	0.002							
SAME	2	0.000							
EQUAL	1	0.000							
Total	13	0.003	0.003	0.003			0.003	0.003	0.003

THING	3	0.001							
THINGS	8	0.002							
Total	11	0.002							
CAN	26	0.005							
ABLE	6	0.001							
Total	32	0.007							
			0.007		0.007			0.007	
BECAUSE	16	0.003							
Total	16	0.003							
							0.003	0.003	
DIMENSION	4	0.001							
DIMENSIONS	3	0.001							
Total	7	0.001							
			0.001		0.001				
FREEDOM	4	0.001							
Total	4	0.001							
			0.001		0.001	0.001		0.001	0.001
GUIDE	1	0.000							
PATH	1	0.000							
Total	2	0.000							
			0.000		0.000	0.000		0.000	

HEREDITARY	1	0.000					
HERITAGE	1	0.000					
Total	2	0.000				0.000	
<hr/>							
HONEST	1	0.000					
IDEAL	1	0.000					
Total	2	0.000	0.000	0.000	0.000		
<hr/>							
HOUSE	4	0.001					
Total	4	0.001	0.001				
<hr/>							
MAGNIFICENT	1	0.000					
MARVELOUS	2	0.000					
Total	3	0.001					
<hr/>							
MONEY	2	0.000					
Total	2	0.000					
<hr/>							
MOUNTAIN	1	0.000					
MOUNTAINS	1	0.000					
Total	2	0.000					
<hr/>							
PEACE	1	0.000					
Total	1	0.000	0.000	0.000	0.000		0.000

POWER	4	0.001					
POWERS	2	0.000					
Total	6	0.001					
			0.001		0.001		0.001
WANT	13	0.003					
WANTED	1	0.000					
Total	14	0.003					
			0.003		0.003		0.003 0.003
WELFARE	3	0.001					
Total	3	0.001					
			0.001		0.001		
WHITE	1	0.000					
Total	1	0.000					
			0.000		0.000		0.000
WIN	2	0.000					
Total	2	0.000					
			0.000	0.000	0.000	0.000	
BATTLE	1	0.000					
BOMBED	1	0.000					
CONFLICTS	1	0.000					
FIGHT	3	0.001					
Total	6	0.001					
			0.001		0.001	0.001	0.001

LAW	4	0.001
JAIL	1	0.000
INCARCERATED	1	0.000
THIEVES	1	0.000
PRISON	4	0.001
ROBBERY	1	0.000
Total	12	0.002

LONELY	3	0.001
ALONE	4	0.001
INDIVIDUAL	2	0.000
EACH	2	0.000
Total	11	0.002

0.002

UNDER	1	0.000
DOWN	17	0.004
DEEP	1	0.000
BELOW	1	0.000
Total	20	0.004

KITCHEN	1	0.000
BREAD	1	0.000
BREAKFAST	2	0.000
EATING	1	0.000
FED	1	0.000

Total	6	0.001					
			0.001	0.001	0.001	0.001	
DRIVER	1	0.000					
DROVE	1	0.000					
RIDE	1	0.000					
STREET	2	0.000					
STREETS	5	0.001					
AUTOMOBILE	1	0.000					
BUS	1	0.000					
CADILLAC	3	0.001					
CADILLACS	1	0.000					
CAR	3	0.001					
FORD	3	0.001					
FORDS	1	0.000					
Total	23	0.005					
BABYLON	1	0.000					
JERICHO	8	0.002					
JERUSALEM	4	0.001					
Total	13	0.003	0.003	0.003	0.003		0.003
MOVE	3	0.001					
MOVED	1	0.000					
MOVEMENT	1	0.000					
MOVER	1	0.000					
MOVES	1	0.000					

MOTION	1	0.000										
Total	8.000	0.002										
			0.002		0.002		0.002					
TOTAL CUMULATIVE %			0.348	0.060	0.241	0.180	0.015	0.163	0.100	0.008	0.023	0.088
TOTAL SUM OF # OF CODES			53	10	23	37	8	28	18	4	3	15

19670611_A Knock at Midnight

Word Groups (73)

Total Doc Words: 3102	Occur- rence	Percent	CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
I	17	0.005										
I'M	4	0.001										
I'VE	2	0.001										
ME	3	0.001										
MINE	1	0.000										
MY	4	0.001										
Total	31	0.010	0.010									

YOU	4	0.001										
YOUR	1	0.000										
YE	1	0.000										
THOU	1	0.000										
Total	7	0.002	0.002									

WE	20	0.006
US	8	0.003

OUR	15	0.005		
Total	43	0.014		0.014

ARE	26	0.008		
BE	16	0.005		
BEING	2	0.001		
IS	55	0.018		
Total	99	0.032	0.032	0.032

OWN	1	0.000		
ITS	11	0.004		
HAS	26	0.008		
HAVE	23	0.007		
MAN'S	2	0.001		
THEIR	17	0.005		
FRIEND'S	2	0.001		
PERSONAL	1	0.000		
Total	83	0.027	0.027	0.027

THEY	19	0.006	
THEM	16	0.005	
SOMEONE	2	0.001	
PERSONS	1	0.000	
PEOPLE	14	0.005	
OTHER	3	0.001	
OTHERS	1	0.000	

MEMBERS	5	0.002
ITSELF	4	0.001
HUMAN	2	0.001
HIM	3	0.001
HIMSELF	1	0.000
HIS	6	0.002
MEN	14	0.005
MAN	13	0.004
WOMEN	1	0.000
HE	10	0.003
HER	1	0.000
FRIEND	4	0.001
FELLOWSHIP	1	0.000
EVERYBODY	1	0.000
MEETING	1	0.000
MEMBERSHIP	3	0.001
COLLECTIVE	1	0.000
ANOTHER	1	0.000
ALTOGETHER	2	0.001
ALLIES	1	0.000
TOGETHER	2	0.001
ENGAGED	1	0.000
ENJOINED	1	0.000
MANKIND	1	0.000
SOCIAL	8	0.003
POPULATION	1	0.000

COMMUNITY	1	0.000	
BELONG	1	0.000	
ALLIED	1	0.000	
Total	148	0.048	0.048

CHILD	1	0.000	
CHILDREN	1	0.000	
FAMILIES	1	0.000	
FOREPARENTS	1	0.000	
SON	1	0.000	
RELATIVE	1	0.000	
HOUSE	2	0.001	
MOTHER	1	0.000	
Total	9	0.003	0.003

ASK	2	0.001	
ASKED	1	0.000	
ASKS	2	0.001	
Total	5	0.002	0.002

RETORT	1	0.000	
ANSWER	2	0.001	
ANSWERS	1	0.000	
Total	4	0.001	0.001 0.001 0.001

WRITES	1	0.000	
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WORD	1	0.000	
WORDS	1	0.000	
ARTICLE	1	0.000	
Total	4	0.001	0.001

HEARING	2	0.001	
Total	2	0.001	0.001

READ	3	0.001
STATES	2	0.001
STATE	4	0.001
SPEAK	2	0.001
SPEAKING	1	0.000
SPOKEN	1	0.000
SINGING	1	0.000
SINGS	2	0.001
SHOUTED	1	0.000
SERMON	1	0.000
SERMONS	1	0.000
SAY	3	0.001
SAYS	2	0.001
SANG	2	0.001
SAID	4	0.001
PERSUADED	1	0.000
COMMAND	1	0.000

CLAIM	1	0.000				
CALLED	2	0.001				
PLEADING	1	0.000				
PREACHES	1	0.000				
PROCLAIM	1	0.000				
PROTEST	1	0.000				
REMIND	1	0.000				
REMINDED	1	0.000				
TELL	1	0.000				
TOLD	2	0.001				
Total	44	0.014	0.014	0.014		0.014

SEARCH	1	0.000				
SEARCHES	1	0.000				
SEE	1	0.000				
SEEK	3	0.001				
SEEKING	2	0.001				
SEEN	2	0.001				
FOUND	1	0.000				
Total	11	0.004	0.004	0.004	0.004	

IMBUE	1	0.000				
IMBUING	1	0.000				
INSPIRING	1	0.000				
Total	3	0.001		0.001		

NO	10	0.003
NOBODY	2	0.001
NOR	2	0.001
NOT	20	0.006
NOTHING	2	0.001
NEVER	3	0.001
NEITHER	2	0.001

Total 41 0.013

FREE	2	0.001
FREEDOM	1	0.000

Total 3 0.001

0.001 0.001 0.001 0.001 0.001 0.001

ALMIGHTY	1	0.000
CHRIST	4	0.001
LORD	6	0.002
JESUS	2	0.001
JESUS'	1	0.000
GOD	7	0.002
GOD'S	1	0.000

Total 22 0.007

0.007 0.007 0.007

WOULD	4	0.001
SHOULD	2	0.001
COULD	3	0.001

MIGHT	1	0.000			
WILLINGLY	1	0.000			
APPEARS	1	0.000			
SEEMS	1	0.000			
Total	13	0.004	0.004	0.004	

EITHER	3	0.001			
HOPE	11	0.004			
IF	9	0.003			
WHILE	1	0.000			
YET	2	0.001			
BUT	16	0.005			
RATHER	1	0.000			
HOWEVER	1	0.000			
ALTHOUGH	3	0.001			
Total	47	0.015	0.015	0.015	0.015

TODAY	5	0.002			
TONIGHT	1	0.000			
NOW	5	0.002			
EXPEDIENT	1	0.000			
Total	12	0.004	0.004	0.004	0.004

MORE	9	0.003
MUCH	2	0.001
MOST	6	0.002

SOME	8	0.003
SEVERAL	1	0.000
MANY	17	0.005
LARGE	2	0.001
LARGER	1	0.000
MAJORITY	1	0.000
INCREASE	4	0.001
INCREASED	2	0.001
GREAT	3	0.001
GREATER	1	0.000
Total	57	0.018

INSTRUMENTS	1	0.000
SOUND	2	0.001
MUSIC	1	0.000
MUSICIAN	1	0.000
PSALMIST	1	0.000
Total	6	0.002

SERVANT	1	0.000
SERVE	1	0.000
SERVICE	2	0.001
HELP	1	0.000
GAVE	2	0.001
GIVE	1	0.000
GIVEN	1	0.000

PROVIDE	4	0.001							
PROVIDED	1	0.000							
PROVIDES	2	0.001							
VOLUNTARY	2	0.001							
RESCUE	1	0.000							
Total	19	0.006			0.006				0.006

FLOWERS	1	0.000							
FOLLOW	1	0.000							
FOLLOWS	1	0.000							
Total	3	0.001			0.001				0.001

LEAD	1	0.000							
LEADERS	1	0.000							
LED	1	0.000							
Total	3	0.001							0.001

WILL	16	0.005							
SHALL	1	0.000							
SHALT	1	0.000							
MUST	10	0.003							
Total	28	0.009				0.009		0.009	0.009

IMAGINATION	1	0.000							
MEANING	1	0.000							
KNEW	1	0.000							

KNOW	3	0.001			
KNOWS	3	0.001			
MIND	2	0.001			
REFLECT	1	0.000			
REALIZE	1	0.000			
REALIZED	1	0.000			
WONDER	2	0.001			
THOUGHT	2	0.001			
RECOGNIZE	1	0.000			
DISCOVERY	1	0.000			
Total	20	0.006		0.006	0.006

SCHOOLS	1	0.000			
INSTRUCTING	1	0.000			
PARABLE	5	0.002			
EDUCATION	1	0.000			
BOOKS	2	0.001			
Total	10	0.003		0.003	

RACE	2	0.001
RACIAL	3	0.001
SLAVE	1	0.000
SLAVES	1	0.000
NEGRO	8	0.003
NEGROES	1	0.000

MINORITY	1	0.000				
SEGREGATION	3	0.001				
LACKEYS	1	0.000				
Total	21	0.007	0.007	0.007		0.007

PEACE	7	0.002				
Total	7	0.002	0.002	0.002	0.002	0.002

BECAME	3	0.001				
BECOME	4	0.001				
BECOMES	2	0.001				
AWAKENING	1	0.000				
CHANGES	1	0.000				
DEVELOPED	2	0.001				
DEVELOPMENTS	1	0.000				
GROW	1	0.000				
GROWING	3	0.001				
GROWTH	2	0.001				
BUILDUPS	1	0.000				
PROGRESS	1	0.000				
SURVIVAL	2	0.001				
REVISE	1	0.000				
Total	25	0.008	0.008	0.008	0.008	0.008 0.008

FAITH	12	0.004				
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FAITHFUL	2	0.001	
BELIEF	1	0.000	
BELIEVE	1	0.000	
BELIEVED	1	0.000	
BELIEVES	1	0.000	
BELIEVING	1	0.000	
Total	19	0.006	0.006

WEEKLY	1	0.000
EARLY	1	0.000
EVENING	2	0.001
HOUR	4	0.001
HOURS	1	0.000
MONTHS	3	0.001
YEARS	2	0.001
TUESDAY	1	0.000
TIME	2	0.001
TIMES	2	0.001
SECONDS	1	0.000
NOON	1	0.000
NIGHT	5	0.002
NOVEMBER	1	0.000
MORNING	4	0.001
MIDNIGHT	43	0.014
MIDNIGHTS	1	0.000
MOMENTS	1	0.000

JUNE	1	0.000			
DAILY	1	0.000			
DAY	3	0.001			
DAYBREAK	1	0.000			
DAYS	2	0.001			
DAWN	6	0.002			
CENTURY	1	0.000			
Total	91	0.029	0.029	0.029	0.029

LAST	2	0.001
COUNT	1	0.000
TWELVE	1	0.000
TWO	3	0.001
THOUSAND	1	0.000
THREE	3	0.001
NUMBERS	3	0.001
NUMERICAL	2	0.001
MILLION	1	0.000
MILLIONS	6	0.002
FORTH	1	0.000
FORTY	1	0.000
FIRST	3	0.001
FEW	1	0.000
FIFTEEN	1	0.000
ELEVEN	1	0.000
ELEVENTH	1	0.000

HUNDRED	1	0.000				
Total	33	0.011				

NATION	1	0.000				
NATIONAL	1	0.000				
NATIONS	1	0.000				
WORLD	14	0.005				
PLACES	1	0.000				
INTERNATIONAL	1	0.000				
EVERYWHERE	2	0.001				
CITIES	1	0.000				
CITY	3	0.001				
CITY'S	1	0.000				
RUSSIA	2	0.001				
SOVIET	1	0.000				
SALISBURY	1	0.000				
GREEK	1	0.000				
COUNTRY	1	0.000				
AFRICANS	1	0.000				
AMERICAN	1	0.000				
Total	34	0.011	0.011	0.011	0.011	0.011

DEEM	1	0.000
DECIDE	1	0.000
DECISION	1	0.000
CONCLUDE	1	0.000

CONCLUDED	1	0.000				
RESOLUTION	1	0.000				
RESULTING	1	0.000				
AGREED	1	0.000				
Total	8	0.003	0.003	0.003	0.003	0.003

LOVE	7	0.002				
LOVED	2	0.001				
LOVING	1	0.000				
Total	10	0.003	0.003			0.003

LIFE	11	0.004				
LIFE'S	1	0.000				
LIVE	1	0.000				
LIVES	3	0.001				
LIVING	1	0.000				
Total	17	0.005	0.005	0.005	0.005	

DARK	3	0.001				
DARKER	1	0.000				
DARKEST	1	0.000				
DARKNESS	3	0.001				
Total	8	0.003	0.003	0.003	0.003	

AGAIN	3	0.001				
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PERSISTENT	1	0.000				
PERPETUATING	1	0.000				
PROLONGING	1	0.000				
CONTINUE	2	0.001				
CONTINUED	1	0.000				
CONTINUES	2	0.001				
ENDURE	1	0.000				
ETERNAL	1	0.000				
ENDLESS	1	0.000				
EVERLASTING	1	0.000				
DEDICATED	1	0.000				
Total	16	0.005	0.005	0.005	0.005	0.005

DISILLUSIONED	1	0.000
DISILLUSIONMENT	1	0.000
DESPAIR	2	0.001
DESPERATELY	4	0.001
DESPERATION	1	0.000
DISAPPOINTED	3	0.001
DISAPPOINTMENT	3	0.001
DISAPPOINTMENTS	2	0.001
DREAD	1	0.000
DREARY	1	0.000
FEAR	1	0.000
FEARS	1	0.000
FRUSTRATING	1	0.000

FRIGHTENING	2	0.001
GRIM	1	0.000
HOPELESSNESS	1	0.000
INDIGNITIES	1	0.000
INESCAPABLE	1	0.000
IDIOT	1	0.000
IGNORANCE	1	0.000
IGNORED	2	0.001
IMPOSSIBLE	1	0.000
UNCONSTITUTION- AL	1	0.000
TRAGEDIES	1	0.000
TRAGIC	3	0.001
INEXTRICABLY	1	0.000
INFLICTED	1	0.000
LOST	3	0.001
WEARILY	1	0.000
WEARY	3	0.001
TRAGICALLY	1	0.000
TORMENTED	1	0.000
TORN	1	0.000
TORTURED	1	0.000
STRUGGLE	3	0.001
SUFFERED	1	0.000
PATHETICALLY	1	0.000
UNSETTLED	1	0.000
HOPELESS	1	0.000

Total	58	0.019	0.019	0.019	0.019	0.019
OFFICIAL	1	0.000				
OFFICIALS	1	0.000				
OFFICIATES	1	0.000				
POLICY	1	0.000				
POLITICAL	1	0.000				
MAYOR	2	0.001				
Total	7	0.002	0.002	0.002	0.002	
PRIVATE	1	0.000				
LONELY	1	0.000				
ONE	10	0.003				
ONENESS	1	0.000				
ONLY	3	0.001				
IMPERSONAL	1	0.000				
INDIVIDUAL	1	0.000				
Total	18	0.006				0.006
BEEN	10	0.003				
BEFORE	5	0.002				
PAST	1	0.000				
HISTORIC	1	0.000				
HISTORY	4	0.001				
Total	21	0.007				0.007

WORK	1	0.000				
JOBS	2	0.001				
CAREERS	1	0.000				
Total	4	0.001		0.001	0.001	0.001
<hr/>						
WALK	2	0.001				
WANDERING	1	0.000				
TRAVELLING	1	0.000				
STAGGERING	2	0.001				
ROAMED	1	0.000				
MOVE	1	0.000				
MOVED	2	0.001				
TRANSPORTATION	1	0.000				
GONE	3	0.001				
GO	2	0.001				
Total	16	0.005		0.005	0.005	0.005
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FEED	1	0.000				
FEEDS	1	0.000				
BREAD	23	0.007				
LOAVES	3	0.001				
HUNGER	1	0.000				
HUNGERY	1	0.000				
Total	30	0.010		0.010	0.010	0.010

DICTUM	1	0.000			
DESPOTIC	1	0.000			
POWER	6	0.002			
MIGHTY	1	0.000			
MASTER	1	0.000			
HIERARCHY	1	0.000			
FORCED	1	0.000			
CZARIST	1	0.000			
CLASS	4	0.001			
CLASSES	1	0.000			
CLASSISM	1	0.000			
CAST	1	0.000			
Total	20	0.006	0.006	0.006	0.006

WAIT	1	0.000			
WAITING	1	0.000			
PERPLEXED	1	0.000			
PARALYZING	1	0.000			
STILL	2	0.001			
STOOD	1	0.000			
STOP	1	0.000			
STANDS	1	0.000			
REMAINED	1	0.000			
REMAINS	1	0.000			
Total	11	0.004			

SPIRITUAL	3	0.001		
SPIRITUALITY	1	0.000		
SOUL	2	0.001		
SOULS	3	0.001		
WORSHIP	3	0.001		
WORSHIPPED	1	0.000		
WORSHIPPERS	1	0.000		
PRAISE	1	0.000		
PRAYER	1	0.000		
CHURCH	38	0.012		
CHURCHES	6	0.002		
ECCLESIASTICAL	1	0.000		
PASTOR	1	0.000		
PREACHER	1	0.000		
CLERGYMAN	1	0.000		
GOSPEL	1	0.000		
GLORY	2	0.001		
HOLY	1	0.000		
CHRISTIAN	1	0.000		
CHRISTIANS	1	0.000		
RELIGION	4	0.001		
RELIGIOUS	1	0.000		
SYNAGOGUE	1	0.000		
PULPIT	1	0.000		
Total	77	0.025	0.025	0.025

BRIGHT	2	0.001
BRILLIANTLY	1	0.000
FLICKER	1	0.000
LIGHT	4	0.001
LAMP	1	0.000
GLOWING	1	0.000
Total	10	0.003

LOYALTY	1	0.000
RIGHT	4	0.001
PRINCIPLES	1	0.000
TRUTH	3	0.001
STANDARD	1	0.000
STANDARDS	1	0.000
VIRTUE	1	0.000
JUST	1	0.000
JUSTICE	5	0.002
ETHIC	1	0.000
ETHICAL	4	0.001
COURAGE	1	0.000
COURAGEOUS	1	0.000
Total	25	0.008

0.008

0.008

0.008

HAPPENED	1	0.000
WERE	6	0.002

WENT	1	0.000			
WAS	7	0.002			
SINCE	1	0.000			
HAD	5	0.002			
DID	3	0.001			
AFTER	4	0.001			
Total	28	0.009			0.009

TRAVELER	3	0.001			
TRAVELERS	1	0.000			
TRAVELLER	1	0.000			
Total	5	0.002	0.002	0.002	0.002

GUIDE	1	0.000			
PLAN	1	0.000			
PATH	1	0.000			
QUEST	1	0.000			
JOURNEY	1	0.000			
Total	5	0.002	0.002	0.002	0.002

ALSO	5	0.002			
UNITED	1	0.000			
UNITY	1	0.000			
JOINING	1	0.000			
CONCOMITANT	1	0.000			

AMID	1	0.000					
ALIGNED	1	0.000					
TOO	1	0.000					
WITH	26	0.008					
UNANIMOUSLY	1	0.000					
Total	39	0.013			0.013		

EFFORTS	1	0.000					
DURING	2	0.001					
TRIED	1	0.000					
PARTICIPATE	1	0.000					
PARTICIPATES	1	0.000					
MADE	2	0.001					
MAKE	2	0.001					
MAKING	1	0.000					
DOES	6	0.002					
DOING	1	0.000					
DO	4	0.001					
GET	4	0.001					
ACT	1	0.000					
ACTIVELY	1	0.000					
Total	28	0.009	0.009	0.009	0.009	0.009	0.009

WITHIN	7	0.002
INNER	1	0.000
INTERNAL	1	0.000

INTO	2	0.001		
IN	86	0.028		
Total	97	0.031		
			0.031	0.031

BRING	4	0.001		
BRINGS	1	0.000		
BROUGHT	2	0.001		
Total	7	0.002		
			0.002	0.002

COME	11	0.004		
COMES	2	0.001		
COMETH	1	0.000		
CAME	2	0.001		
Total	16	0.005		

AMMUNITION	1	0.000
AFFRONT	1	0.000
AGAINST	1	0.000
ANNIHILATION	1	0.000
ARMIES	1	0.000
BATTLESHIPS	1	0.000
WARS	2	0.001
WAR	4	0.001
SOLDIERS	1	0.000
FOUGHT	1	0.000

DESTROY	1	0.000					
WEAPONS	2	0.001					
WHIP	1	0.000					
CONFRONTED	1	0.000					
Total	19	0.006	0.006	0.006	0.006	0.006	

ARDENT	1	0.000					
FEEL	6	0.002					
FEELS	2	0.001					
EMOTIONALISM	1	0.000					
Total	11	0.004			0.004		

FULFILLMENT	1	0.000					
FULL	1	0.000					
Total	2	0.001	0.001	0.001	0.001	0.001	

ON	18	0.006					
OVER	4	0.001					
UP	3	0.001					
UPON	2	0.001					
HIGHER	1	0.000					
Total	28	0.009					

FINAL	1	0.000					
FINALLY	1	0.000					
END	1	0.000					

ALAS	1	0.000				
ABSOLUTE	2	0.001				
Total	6	0.002		0.002	0.002	0.002
KNOCK	9	0.003				
KNOCKED	3	0.001				
KNOCKING	2	0.001				
Total	14	0.005				
ORDER	5	0.002				
ORGANIZATION	1	0.000				
ORGANIZE	1	0.000				
SCHEDULED	1	0.000				
Total	8	0.003		0.003	0.003	0.003
BEGINNING	1	0.000				
INITIAL	1	0.000				
INTRODUCED	1	0.000				
Total	3	0.001		0.001	0.001	0.001
IMPERIALISTIC	1	0.000				
COMMUNIST	2	0.001				
Total	3	0.001		0.001	0.001	0.001

SOMETIMES	3	0.001
MOMENTARILY	1	0.000
OFTEN	5	0.002
ALMOST	4	0.001
Total	13	0.004

ANY	2	0.001
ALL	9	0.003
EVERY	2	0.001
Total	13	0.004

EVEN	7	0.002
Total	7	0.002

CAN	3	0.001
Total	3	0.001

	0.001	0.001	0.001							
TOTAL CUMULATIVE %	0.334	0.046	0.176	0.200	0.002	0.171	0.096	0.004	0.020	0.107
TOTAL SUM OF # OF CODES	45	7	19	33	45	24	12	3	4	14

19670613_Telegram from King to Thurgood Marshall

Word Groups (13)

Total Doc Words: 61	Occurrence	Percent
I	1	0.016
KING	1	0.016

CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

JR								
LUTHER								
MARTIN								
Total	2	0.033	0.033					
YOU	3	0.049						
YOUR	3	0.049						
Total	6	0.098	0.098					
ARE	1	0.016						
BE	1	0.016						
BEING	1	0.016						
Total	3	0.049	0.049	0.049				
OUR	2	0.033						
Total	2	0.033	0.033					
TO	3	0.049						
TOWARD	1	0.016						
Total	4	0.066	0.066	0.066	0.066	0.066		0.066
HAS	1	0.016						
HAVE	1	0.016						
Total	2	0.033	0.033			0.033		
SIGNIFICANT	1	0.016						

GIANT	1	0.016			
HIGHEST	1	0.016			
SUPERBLY	1	0.016			
MOMENTOUS	1	0.016			
EMINENTLY	1	0.016			
Total	6	0.098			

JUSTICE	1	0.016			
SUPREME	1	0.016			
COURT	2	0.033			
Total	4	0.066	0.066	0.066	0.066

TIME	1	0.016			
EPOCHS	1	0.016			
Total	2	0.033	0.033	0.033	0.033

PROFESSION	1	0.016			
CAREER	1	0.016			
Total	2	0.033		0.033	0.033

APPOINTMENT	1	0.016			
APPOINTED	1	0.016			
Total	2	0.033		0.033	0.033

PROVED	1	0.016			
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QUALIFIED	1	0.016			
EQUIPPED	1	0.016			
REPRESENTS	1	0.016			
Total	4	0.066	0.066	0.066	0.066

LAND	1	0.016
SOCIETY	1	0.016
STATES	1	0.016
UNITED		
Total	3	0.049

TOTAL CUMULATIVE %	0.311	0.098	0.311	0.230	0.000	0.230	0.033	0.000	0.000	0.066
TOTAL SUM OF # OF CODES	6	3	6	5	0	4	1	0	0	1

19670816_Where Do We Go From Here

Word Groups (117)

Total Doc Words:	Occurrence	Percent
6632		
I	47	0.007
I'M	1	0.000
IM	17	0.003
ME	5	0.001
MY		0.002

CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

IVE	15	0.000	
MYSELF	2	0.000	
Total	89	0.013	0.013

YOU	69	0.010	
YOUR	13	0.002	
Total	82	0.012	0.012

WE	98	0.015	
US	31	0.005	
OUR	54	0.008	
WEVE	4	0.001	
OURSELVES	1	0.000	
Total	188	0.028	0.028

AM	5	0.001	
ARE	44	0.007	
IT'S		0.000	

BE	1	0.009		
BEING	62	0.001		
IS	6	0.016		
Total	224	0.034	0.034	0.034

ITS	9	0.001		
HAVE	67	0.010		
HAS	32	0.005		
OWNERSHIP	1	0.000		
OWNS	2	0.002		
OWN	12	0.004		
THEIR	28	0.004		
Total	151	0.023	0.023	0.023

THEM	12	0.002
THEMSELVES	2	0.000
THEY	22	0.003

PEOPLE		0.002
PERSONS	15	0.000
PERSON	2	0.001
ITSELF	4	0.000
ADULT	1	0.000
ADULTS	1	0.000
BOYS	1	0.000
BOY	1	0.000
CITIZENS	1	0.000
BROTHERHOOD	2	0.000
EVERYBODY	2	0.000
FELLOW	1	0.000
GIRLS	1	0.000
INDIVIDUAL	1	0.000
INDIVIDUALS	3	0.000
HE	1	0.006
HIM	38	0.001
	8	

HIMSELF		0.001	
	5		
HIS		0.005	
	32		
HUMAN		0.000	
	3		
MEN		0.001	
	6		
MAN		0.002	
	11		
ANOTHER		0.000	
	3		
SOMEBODY		0.000	
	1		
MANKIND		0.000	
	1		
MANKINDS		0.000	
	1		
MANS		0.000	
	2		
OTHER		0.002	
	11		
WOMEN		0.000	
	1		
YOUNGSTERS		0.000	
	1		
ANYONE		0.000	
	1		
Total		0.030	0.030
	198		
BILLION		0.000	
	3		
BILLIONS		0.000	

EIGHT	1	0.000
EIGHTEEN	1	0.000
LEAST	2	0.000
FEW	2	0.001
FIFTY	6	0.000
FIRST	1	0.001
FIVE	5	0.000
FORTH	3	0.000
FORTY	1	0.001
FOUR	4	0.000
HUNDRED	1	0.001
HALF	7	0.001
MILLION	4	0.001
MILLIONS	6	0.000
NUMBER	2	0.001
ONCE	4	0.000
ONE	1	0.003

	23	
SEVENTY		0.000
	1	
SINGLE		0.000
	1	
TWENTY		0.000
	2	
DOUBLE		0.001
	5	
TWICE		0.000
	3	
TWO		0.001
	4	
TWOFOLD		0.000
	1	
TRIPLE		0.000
	1	
THOUSAND		0.000
	2	
THOUSANDS		0.000
	3	
THREE		0.000
	3	
TEN		0.001
	8	
TENTH		0.000
	1	
SIXTY		0.000
	3	
Total		0.017
	115	
<hr/>		
BROTHERS		0.000
	2	

FOREPARENTS		0.000	
HOME	1	0.000	
HOMES	2	0.000	
INFANT	1	0.000	
UNCLE	1	0.000	
HUSBAND	1	0.000	
WIFE	1	0.000	
SISTERS	1	0.000	
PARENTHOOD	1	0.000	
FATHERS	1	0.000	
FAMILY	2	0.000	
CHILD	2	0.000	
CHILDREN	3	0.000	
Total	20	0.003	0.003

CENTURIES		0.000
CENTURY	1	0.000
COUNT	1	0.000

DECADE	1	0.000
DAY	3	0.002
DAYS	15	0.001
MIDNIGHTS	4	0.000
MOMENTS	1	0.000
MORNING	1	0.000
MORNINGS	2	0.000
NIGHT	1	0.000
NIGHTS	3	0.000
DAILY	1	0.000
TIME	3	0.001
TIMES	7	0.000
TOMORROW	1	0.000
TOMORROWS	1	0.000
TUESDAY	2	0.000
WEEK	1	0.000
WEEKS	1	0.000

YEAR	1	0.002			
YEARS	11	0.002			
YESTERDAY	12	0.000			
YESTERDAYS	2	0.000			
SUMMER	2	0.000			
RECENT	1	0.000			
RECENTLY	1	0.000			
Total	81	0.012	0.012	0.012	0.012

FREQUENT		0.000
MANY	1	0.002
ALMOST	10	0.001
SOMETIMES	4	0.000
OCCASIONALLY	3	0.000
VARIOUS	1	0.000
MUCH	1	0.000
OFTEN	3	0.000
	3	

SEVERAL		0.000
SOME	1	0.002
AGAIN	11	0.001
MORE	4	0.001
MOST	8	0.001
PREDOMINANTLY	8	0.000
PREVALENCE	1	0.000
MAJORITY	1	0.001
ADDED	4	0.000
ADDITION	1	0.000
ADDITIONAL	1	0.000
INCREASED	2	0.000
INCREASES	2	0.000
INCREASING	1	0.000
USUALLY	1	0.000
SUBSTANTIAL	1	0.000
SUBSTANTIALLY	3	0.000
	1	

ASK		0.001			
	7				
ASKED		0.000			
	1				
QUESTION		0.002			
	11				
QUESTIONING		0.000			
	1				
QUESTIONS		0.000			
	2				
REQUESTED		0.000			
	1				
REQUESTS		0.000			
	2				
Total	25	0.004	0.004		

TODAY		0.002			
	14				
NOW		0.005			
	31				
Total	45	0.007	0.007	0.007	0.007

OPPRESSES		0.000
	1	
OPPRESSOR		0.000
	1	
RACIAL		0.001
	4	
RACISM		0.000
	1	
RACIST		0.000
	1	

KLANSMEN		0.000			
	1				
EXTREMISTS		0.000			
	1				
Total	10	0.002	0.002	0.002	

WHITE		0.002			
	12				
WHITENESS		0.000			
	1				
WHITES		0.001			
	9				
Total	22	0.003	0.003	0.003	0.003

BLACK		0.002			
	12				
BLACKS		0.000			
	1				
MINORITY		0.000			
	1				
NEGRO		0.008			
	50				
NEGROES		0.003			
	23				
NEGROS		0.000			
	2				
Total	89	0.013	0.013	0.013	0.013

ENSLAVED		0.000			
	2				

SLAVE		0.000			
	2				
SLAVERY		0.000			
	3				
SLAVES		0.000			
	1				
Total	8	0.001	0.001	0.001	0.001

SEGREGATED		0.000
	2	
SEGREGATION		0.001
	4	
EXCLUDED		0.000
	1	
EXTERNAL		0.000
	1	
ELIMINATE		0.000
	1	
ELIMINATED		0.000
	1	
ELIMINATION		0.000
	1	
DENIED		0.000
	2	
REFUSED		0.000
	2	
ISOLATED		0.000
	1	
DISMISSED		0.000
	1	
DISSOLVED		0.000
	1	
DENY		0.000

DIVIDED	1	0.000				
DISCRIMINATION	1	0.000				
IGNORE	3	0.000				
WITHOUT	1	0.001				
REJECT	5	0.000				
EXCEPT	3	0.000				
SEPARATE	1	0.000				
Total	34	0.005	0.005	0.005	0.005	

WORLD		0.001
WORLDLY	4	0.000
NATION	1	0.002
NATIONAL	10	0.000
NATIONWIDE	3	0.000
FOREIGN	1	0.000
PLACE	1	0.000
PLACES	1	0.000

EGYPT		0.000					
COUNTIES	1	0.000					
COUNTRY	3	0.001					
AMERICA	4	0.001					
CUBAN	7	0.000					
CUBANS	1	0.000					
AMERICAN	1	0.001					
AMERICANS	5	0.000					
GERMAN	3	0.000					
VIETNAM	1	0.000					
INTERNATIONAL	2	0.000					
	1						
Total		0.008	0.008	0.008	0.008	0.008	0.008
	51						

WORK		0.002
WORKED	12	0.000
WORKER	3	0.000
WORKING	1	0.000
WORKMEN	2	0.000

LABOR	1	0.000			
EMPLOYED	2	0.000			
EMPLOYEES	1	0.000			
EMPLOYMENT	1	0.001			
JOB	4	0.000			
JOBS	1	0.001			
STAFF	9	0.001			
STAFFS	5	0.000			
Total	43	0.006	0.006	0.006	0.006

WITHIN		0.000
THROUGH	3	0.003
THROUGHOUT	18	0.000
INTO	2	0.002
INNER	13	0.000
IN	2	0.022
ENTERED	147	0.000
	2	

Total	187	0.028		0.028
ALSO	11	0.002		
ALONG	3	0.000		
TOO	10	0.002		
WITH	52	0.008		
Total	76	0.011	0.011	
WRITE	1	0.000		
WRITTEN	1	0.000		
WROTE	1	0.000		
Total	3	0.000	0.000	
SIGN	1	0.000		
SIGNED	1	0.000		
SIGNS	2	0.000		
Total	4	0.001	0.001	
DYING		0.000		

MORTALITY	1	0.000				
MARTYR	1	0.000				
MARTYRDOM	1	0.000				
DIE	1	0.000				
DIED	1	0.000				
DEATH	1	0.000				
MURDER	1	0.001				
MURDERER	6	0.000				
KILL	1	0.000				
SUICIDAL	1	0.000				
Total	16	0.002	0.002	0.002	0.002	0.002

DEDICATED		0.000
CONSTANT	1	0.000
CONSTANTLY	1	0.000
CONTINUE	1	0.000
COMMIT	2	0.000
	1	

COMMITMENT		0.000					
	1						
CONVINCED		0.000					
	2						
CONTINUED		0.000					
	1						
CONTINUES		0.000					
	2						
PERPETUATE		0.000					
	3						
PERSISTENT		0.000					
	1						
EXTENDS		0.000					
	1						
MAINTAIN		0.000					
	2						
PRESERVING		0.000					
	1						
KEEP		0.000					
	2						
Total		0.003	0.003	0.003	0.003	0.003	0.003
	22			0.003			

MAY		0.004					
	24						
LET		0.003					
	23						
ALLOW		0.000					
	1						
ALLOWED		0.000					
	2						
ALLOWING		0.000					
	1						
Total		0.008					

51

0.008

0.008

0.008

CONFLICTS		0.000
CONFRONTATION	1	0.000
CONFRONTED	1	0.000
CONFRONTS	3	0.000
ASSAULT	1	0.000
VIOLENCE	2	0.001
VIOLENT	8	0.001
VICIOUS	4	0.001
SLAUGHTERED	1	0.000
ENRAGED	1	0.000
FIGHT	1	0.000
FIGHTING	1	0.000
DESTRUCTIVE	2	0.000
BLOODTHIRSTY	2	0.000
MOBS	1	0.000
RIOT	3	0.000
	2	

RIOTS	5	0.001				
Total	39	0.006	0.006	0.006	0.006	0.006

MILITARY	1	0.000				
ARMED	1	0.000				
ARMY	1	0.000				
FIGHTER	1	0.000				
WEAPON	1	0.000				
WAR	3	0.000				
WARFARE	2	0.000				
GUARD	2	0.000				
GUERRILLA	1	0.000				
GUNS	1	0.000				
Total	14	0.002	0.002	0.002	0.002	0.002

CONDUCTED	1	0.000
DO	13	0.002
DOING	2	0.000

DOES		0.000
	3	
TRIED		0.000
	1	
TRIES		0.000
	1	
TRYING		0.000
	1	
TAKE		0.001
	6	
TOOK		0.000
	2	
MADE		0.001
	9	
MAKE		0.001
	6	
ACTION		0.001
	5	
ACTIVITIES		0.000
	3	
ACTS		0.000
	2	
USE		0.000
	3	
USED		0.000
	3	
USING		0.000
	2	
UTILIZE		0.000
	1	
EFFORT		0.000
	2	
EFFORTS		0.000
	3	

IMPLEMENT		0.000					
IMPLEMENTING	1	0.000					
PARTICIPATE	1	0.000					
	1						
Total	72	0.011	0.011	0.011	0.011		0.011

FIND	4	0.001
SEE	8	0.001
SEEK	3	0.000
SEEKING	1	0.000
SEEN	4	0.001
SEES	1	0.000
SAW	1	0.000
LOOKED	1	0.000
FOUND	3	0.000
SOUGHT	1	0.000
DISCOVER	1	0.000
DISCOVERED	1	0.000
VIEW	1	0.000

	1				
Total	30	0.005	0.005	0.005	0.005

INCOMPETENT		0.000
	1	
INFERIOR		0.000
	1	
INFERIORITY		0.000
	1	
INJUSTICE		0.000
	1	
INJUSTICES		0.000
	1	
INVISIBLE		0.000
	1	
HAUNTED		0.000
	1	
GLOOMY		0.000
	1	
GRIM		0.000
	1	
EXPLOIT		0.000
	2	
EXPLOITED		0.000
	1	
DISSATISFIED		0.002
	13	
DEPRIVATION		0.000
	1	
DEPRIVED		0.000
	1	
DESPAIR		0.000
	3	

DESPERATE		0.000
	1	
DETERIORATING		0.000
	1	
DRAINED		0.000
	1	
DREARY		0.000
	1	
DIMINISH		0.000
	1	
DISCONTENT		0.000
	1	
DISCOURAGED		0.000
	1	
DECAY		0.000
	1	
DECEIVED		0.000
	1	
FRIGHTENED		0.000
	1	
FRUSTRATION		0.000
	1	
DEFEATED		0.000
	1	
CRUSHED		0.000
	2	
FAIL		0.000
	1	
FAILURE		0.000
	1	
FATIGUE		0.000
	2	
WEARY		0.000
	1	

PAINFUL		0.000
	2	
PAINFULLY		0.000
	2	
PANGS		0.000
	1	
PRESSURE		0.000
	1	
FUTILITY		0.000
	1	
HOPELESSLY		0.000
	1	
IMPOSSIBLE		0.000
	1	
LETHARGY		0.000
	1	
MOCKED		0.000
	1	
POWERLESS		0.000
	1	
POWERLESSNESS		0.000
	2	
MENIAL		0.000
	1	
ABHORRED		0.000
	1	
ASHAMED		0.000
	3	
BURDENED		0.000
	1	
AFRAID		0.000
	1	
ANGUISH		0.000
	1	

SHATTERED		0.000				
TIRED	1	0.000				
STRUGGLE	1	0.001				
CONFINE	6	0.000				
CONFINED	1	0.000				
STUMBLING	1	0.000				
SUBSTANDARD	1	0.000				
TRAGIC	1	0.000				
TRAGICALLY	1	0.000				
UGLY	1	0.000				
UNABLE	1	0.000				
Total	87	0.013	0.013	0.013	0.013	0.013

INDUSTRIOUS		0.000
JUST	1	0.001
FAVORABLE	4	0.000
COURAGE	1	0.000
COURAGEOUS	2	0.000

PRIDE	2	0.000
PROUD	3	0.000
EFFECTIVE	2	0.000
ELEVATES	3	0.000
ENHANCE	1	0.000
ENRICHES	1	0.000
FLOURISH	1	0.000
HONOR	1	0.000
HUMBLE	2	0.000
HUMBLY	1	0.000
IMPORTANT	1	0.000
LEGITIMATE	1	0.000
MODESTY	2	0.000
NOBLE	1	0.000
NOBLY	1	0.000
RESPECT	1	0.000
RESPONSIBILITIES	2	0.000

RESPONSIBILITY	1	0.000			
AFFLUENT	1	0.000			
DISTINGUISHED	1	0.000			
Total	38	0.006	0.006	0.006	0.006

DECLARED	1	0.000
CONSPIRED	1	0.000
COORDINATE	1	0.000
DEAL	3	0.000
DEALING	2	0.000
NEGOTIATED	2	0.000
ADVISE	2	0.000
DECLARE	1	0.000
DEMAND	2	0.000
DEMANDING	2	0.000
DEMANDS	3	0.000
DISCUSSING	1	0.000

DEBATES		0.000
CONVERSATION	1	0.000
TALK	1	0.001
TALKING	7	0.001
SPEAK	5	0.000
TELL	1	0.000
SHOUT	2	0.000
SAY	2	0.003
SAYING	20	0.001
SAYS	5	0.000
SCREAMING	2	0.000
SAID	1	0.002
PROTEST	13	0.000
PROCLAMATION	3	0.000
SING	2	0.000
TAKING	1	0.000
EXPLAIN	1	0.000
	1	

EXPLANATIONS		0.000								
EXPRESS	1	0.000								
EXPRESSED	1	0.000								
SPEECH	1	0.000								
TELLING	1	0.000								
SUGGESTED	1	0.000								
ARTICULATE	1	0.000								
DIALECTICS	1	0.000								
Total	97	0.015	0.015	0.015	0.015	0.015	0.015	0.015	0.015	0.015

ANALYZE		0.000
CONCENTRATION	1	0.000
DEVISED	1	0.000
IDENTIFIED	1	0.000
DETERMINE	1	0.000
RECOGNIZE	2	0.000
RECOGNIZING	1	0.000
IDEA		0.000

SOLVE	1	0.000
SOLVED	1	0.000
SOLUTIONS	1	0.000
UNDERSTAND	1	0.000
UNDERSTANDING	1	0.000
UNDERSTOOD	1	0.000
THINK	1	0.000
THINKING	2	0.000
REALIZATION	1	0.000
REALIZE	1	0.000
REALIZED	3	0.000
REALIZING	1	0.000
KNOW	2	0.001
KNOWLEDGE	8	0.000
KNOWS	3	0.000
MIND	2	0.000
CREATIVE	2	0.000

THOUGHT	1	0.000			
SYNTHESIS	1	0.000			
AWARE	2	0.000			
	1				
Total	45	0.007	0.007	0.007	0.007

FORM	1	0.000
ASSEMBLED	1	0.000
FORMED	3	0.000
FORMS	1	0.000
CREATE	2	0.000
CREATED	1	0.000
GREW	1	0.000
ESTABLISH	1	0.000
ESTABLISHED	1	0.000
ESTABLISHING	1	0.000
DEVELOP	3	0.000
DEVELOPING	1	0.000

DEVELOPMENT		0.001						
DEVELOPS	4	0.000						
BUILD	1	0.000						
BUILT	3	0.000						
RESULT	1	0.001						
RESULTED	5	0.000						
RESULTS	2	0.000						
PRODUCED	1	0.000						
PRODUCES	1	0.000						
AHEAD	1	0.001						
	4							
Total	40	0.006	0.006	0.006	0.006	0.006	0.006	0.006

COLLEGE		0.000
TEACHERS	1	0.000
STUDENT	1	0.000
SCHOOL	1	0.000
SCHOOLS	2	0.001
TAUGHT	4	0.000

TRAINED	1	0.000	
TRAINING	1	0.000	
TUTORIALS	1	0.000	
LEARNED	1	0.000	
LEARNING	1	0.000	
GUIDANCE	1	0.000	
GUIDE	1	0.000	
EDUCATION	1	0.001	
ACADEMIC	7	0.000	
TEACH	1	0.000	
Total	26	0.004	0.004

INCLUDE		0.000
UNITED	1	0.000
INTEGRATED	2	0.001
INTEGRATION	4	0.000
CONSOLATION	2	0.000
	1	

COOPERATIVES		0.000						
FRIENDS	1	0.000						
AFFILIATE	3	0.000						
AFFILIATES	1	0.000						
AMID	1	0.000						
AMONG	1	0.000						
ALLEGIANCE	1	0.000						
ALTOGETHER	1	0.000						
MIXED	1	0.000						
TOGETHER	1	0.001						
MEMBER	5	0.000						
	2							
Total	28	0.004	0.004	0.004	0.004	0.004		0.004

SAVED		0.000
SHARE	1	0.000
SERVE	1	0.000
CONTRIBUTION	2	0.000
SERVICE	1	0.000

SERVICES	1	0.000		
SUPPORT	2	0.000		
HELP	2	0.000		
HELPING	1	0.000		
AID	1	0.000		
CHARITY	1	0.000		
GENEROSITY	2	0.000		
BENEVOLENCE	1	0.000		
GAVE	1	0.000		
GIFT	1	0.000		
GIFTS	2	0.000		
GIVE	1	0.001		
GIVEN	6	0.000		
GIVING	1	0.000		
BESTOW	2	0.000		
	1			
Total	31	0.005	0.005	0.005

MINISTERS		0.001		
	6			
PASTORS		0.000		
	1			
PREACHER		0.000		
	1			
PREACHERS		0.000		
	1			
REVEREND		0.001		
	6			
Total	15	0.002	0.002	0.002

DOMINATING		0.000
	1	
SUPERIORITY		0.000
	1	
AUTHORITARIAN		0.000
	1	
FORCE		0.000
	1	
FORCED		0.000
	3	
FORCES		0.001
	4	
POWER		0.006
	39	
POWERFUL		0.001
	5	
POWERFULLY		0.000
	1	
POTENT		0.000
	1	
OVERTHROWING		0.000

OVERTHROWN	2	0.000			
	1				
Total	60	0.009	0.009	0.009	0.009
BUT		0.006			
HOWEVER	38	0.000			
WHILE	3	0.000			
RATHER	3	0.000			
YET	1	0.001			
POTENTIAL	6	0.000			
POSSIBILITIES	1	0.000			
POSSIBLE	1	0.000			
PERHAPS	2	0.000			
MAYBE	1	0.000			
INSTEAD	2	0.000			
LARGELY	2	0.000			
LIKELY	1	0.000			
IF	1	0.003			
	18				

HOPE		0.001						
	7							
HOPES		0.000						
	1							
EITHER		0.000						
	1							
Total	89	0.013	0.013	0.013	0.013	0.013	0.013	0.013

VICTORIES		0.000
	1	
VICTORY		0.000
	1	
WON		0.000
	2	
SUCCEDED		0.000
	1	
SUCCESS		0.000
	1	
SUCCESSFUL		0.000
	2	
FINALLY		0.001
	6	
ACCOMPLISHMENT		0.000
	1	
ACHIEVE		0.000
	1	
ACHIEVED		0.000
	2	
ACHIEVEMENT		0.000
	1	
ACHIEVEMENTS		0.000
	1	
OVERCOME		0.000

CONCLUDE	3	0.000				
CONCLUSION	1	0.000				
DONE	1	0.001				
ULTIMATE	4	0.000				
ULTIMATELY	1	0.000				
Total	33	0.005	0.005	0.005	0.005	0.005

BANK	1	0.000
BANKS	3	0.001
INCOME	9	0.000
INCOMES	1	0.000
CASH	1	0.000
DOLLAR	2	0.002
DOLLARS	11	0.001
MONEY	4	0.000
MATERIALISM	2	0.000
FINANCIAL	3	0.000

ASSETS	2	0.000
Total	39	0.006

FUNDS	1	0.000
CAPITALISM	2	0.000
CAPITALISTIC	1	0.000
POLITICAL	3	0.000
PRESIDENT	1	0.000
SENATOR	1	0.000
GOVERNOR	1	0.000
FEDERAL	1	0.000
CONGRESS	1	0.000
COMMUNISM	4	0.001
COMMUNIST	1	0.000
GOVERNMENT	4	0.001
GOVERNMENTAL	1	0.000
GOVERNMENTS	1	0.000
TROOPERS	1	0.000

OFFICIALS	1	0.000			
SHERIFFS	1	0.000			
LAWS	1	0.000			
LEGISLATIVE	1	0.000			
JUROR	2	0.000			
COURTS	1	0.000			
ATTORNEY	1	0.000			
ATTORNEYS	1	0.000			
Total	33	0.005	0.005	0.005	0.005

DON'T		0.000
DONT	1	0.001
NO	4	0.003
NOT	18	0.006
NOTHING	38	0.001
NONE	5	0.000
ONLY	1	0.002
	15	

NOR		0.000
	1	
NEITHER		0.000
	2	
NEVER		0.001
	4	
NULLIFICATION		0.000
	1	
EMPTY		0.000
	1	
DEVOID		0.000
	2	
Total	93	0.014

MARKET		0.000
	1	
MARKETPLACE		0.000
	1	
STORE		0.001
	5	
STOREHOUSE		0.000
	1	
STORES		0.002
	10	
HOUSED		0.000
	1	
Total	19	0.003

TRANSFORM		0.000
	1	
PROGRESS		0.000
	3	

TRANSFORMED		0.000						
TRANSFORMING	3	0.000						
CHANGE	1	0.001						
CHANGED	5	0.000						
CHANGES	1	0.000						
ALTER	2	0.000						
IMPROVEMENT	2	0.000						
IMPROVES	1	0.000						
IMPROVING	1	0.000						
BECAME	1	0.000						
BECOME	2	0.000						
BECOMES	2	0.000						
BECOMING	2	0.000						
	1	0.000						
Total	28	0.004						
			0.004	0.004	0.004	0.004	0.004	0.004

POVERTY		0.001
POOR	6	0.001
IMPOVERISHED	9	0.000

INEVITABLY	1	0.000				
DESTINY	1	0.000				
FUTURE	1	0.001				
TOWARD	4	0.001				
FORWARD	4	0.000				
PREDICTION	1	0.000				
PROPHECY	1	0.000				
INSIGHTS	1	0.000				
Total	15	0.002	0.002	0.002	0.002	0.002

ABSOLUTELY	1	0.000
TOTAL	3	0.000
TOTALLY	2	0.000
ENTIRE	1	0.001
ALWAYS	4	0.002
EVERY	15	0.001
ANY	6	

ALL		0.004
WHOLE	26	0.001
	6	
Total	64	0.010

PRINTED		0.000
READ	1	0.000
LIBRARIES	1	0.000
LITERACY	1	0.000
LITERATURE	1	0.000
MANIFESTO	1	0.000
LEAFLETS	1	0.000
BOOKS	1	0.000
	1	
Total	8	0.001

0.001

SPIRIT		0.000
SPIRITUAL	1	0.000
SPIRITUALISM	1	0.000
CHRISTIAN	1	0.001
	5	

CHURCH		0.000		
CHURCHES	3	0.000		
PULPITS	1	0.000		
PIETY	1	0.000		
BAPTIST	1	0.000		
BIBLE	1	0.000		
Total	16	0.002	0.002	0.002

REVOLUTION		0.000
REVOLUTIONS	3	0.000
REBELLION	1	0.000
MOVEMENT	1	0.001
MOVEMENTS	5	0.000
RESISTANCE	1	0.000
BOYCOTT	1	0.000
BOYCOTTED	2	0.000
MARCHES	1	0.000
DEMONSTRATIONS	2	0.000

	1							
Total	18	0.003	0.003	0.003	0.003			
BREADBASKET	14	0.002						
	14	0.002	0.002	0.002	0.002	0.002	0.002	
CONSIDERED	1	0.000						
CHOICE	1	0.000						
DECIDED	3	0.000						
DECISIONS	3	0.000						
Total	8	0.001	0.001	0.001	0.001	0.001	0.001	0.001
FREE	2	0.000						
FREEDOM	8	0.001						
EMANCIPATION	2	0.000						
Total	12	0.002	0.002	0.002	0.002	0.002	0.002	0.002
FLOWER	1	0.000						
FOLLOW	1	0.000						

Total	2	0.000	0.000	0.000
LEADERS	2	0.000		
LEADERSHIP	5	0.001		
LEADING	1	0.000		
LED	1	0.000		
Total	9	0.001		0.001
FEEL	2	0.000		
FEELING	1	0.000		
FELT	2	0.000		
EMOTIONAL	1	0.000		
SENSITIVE	1	0.000		
SENTIMENTAL	1	0.000		
Total	8	0.001	0.001	
YOKE	1	0.000		
CHAIN	7	0.001		

BIND		0.000				
BURDEN	2	0.000				
	1					
Total	11	0.002	0.002	0.002	0.002	0.002

BRING		0.001				
BRINGS	5	0.000				
BROUGHT	1	0.000				
	3					
Total	9	0.001		0.001		0.001

CAME		0.000				
COME	3	0.002				
COMING	10	0.000				
	2					
Total	15	0.002				

CALL		0.000
CALLED	2	0.001
CALLING	4	0.000
CALLS	1	0.000
	1	

Total **8** **0.001**

PHILOSOPHER	3	0.000
PHILOSOPHERS	1	0.000
PHILOSOPHICAL	1	0.000
PHILOSOPHY	1	0.000
CONCEPT	1	0.000
CONCEPTS	1	0.000

Total **8** **0.001** 0.001 0.001 0.001

ORGANIZATION	4	0.001
ORGANIZATIONS	1	0.000
INSTITUTIONS	4	0.001
COMPANY	1	0.000
CORPORATION	3	0.000

Total **13** **0.002** 0.002 0.002

MONTGOMERY	1	0.000
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ATLANTA		0.000						
	3							
CITIES		0.001						
	5							
CHICAGO		0.002						
	12							
CLEVELAND		0.002						
	12							
Total	33	0.005	0.005	0.005	0.005	0.005	0.005	0.005

PROBLEM		0.002						
	10							
PROBLEMS		0.001						
	7							
PROGRAMMATIC		0.000						
	1							
CONCERNED		0.001						
	6							
CONCERNING		0.000						
	2							
CONCERNS		0.000						
	1							
Total	27	0.004	0.004	0.004	0.004	0.004	0.004	0.004

IDLENESS		0.000
	1	
WAITING		0.000
	1	
STOOD		0.000
	3	
STOP		0.000
	3	

STILL		0.003					
	20						
STAY		0.000					
	1						
STANDS		0.000					
	1						
REMAIN		0.000					
	2						
Total	32	0.005					

WENT		0.001					
	7						
GOING		0.001					
	7						
GONE		0.000					
	1						
GO		0.002					
	10						
Total	25	0.004	0.004			0.004	

NONVIOLENCE		0.000					
	2						
NONVIOLENT		0.000					
	3						
Total	5	0.001	0.001		0.001	0.001	0.001

GOT		0.001	
	5		
GOTTEN		0.000	
	2		

RECEIVE		0.000		
RECEIVED	1	0.000		
RECEIVING	1	0.000		
GAIN	1	0.000		
GAINED	1	0.000		
GAINS	1	0.000		
GET	2	0.001		
GETTING	5	0.000		
	1			
Total	20	0.003	0.003	0.003

FORMULA		0.000
METHOD	2	0.000
METHODS	1	0.000
STRUCTURED	1	0.000
STRUCTURE	1	0.001
STRATEGY	4	0.000
PATHS	1	0.000
ORDER	1	0.000

PLANNED	1	0.000			
ORGANIZE	1	0.000			
ORGANIZED	1	0.000			
ORGANIZING	3	0.000			
SYSTEM	2	0.001			
SYSTEMS	4	0.000			
DIRECTION	1	0.000			
Total	25	0.004	0.004	0.004	0.004

RESIDENTS		0.000
POPULATION	1	0.001
HAMLET	4	0.000
VILLAGE	2	0.000
SOCIAL	1	0.001
SOCIETY	4	0.002
SOCIETY'S	11	0.000
COLONY	1	0.000
	1	

COMMUNITIES		0.000					
COMMUNITY	2	0.002					
	12						
Total	39	0.006			0.006		

HERE		0.002					
	12						
Total	12	0.002					

FALSE		0.000					
WRONG	2	0.000					
	3						
Total	5	0.001	0.001	0.001	0.001	0.001	

GOD		0.001					
GODS	5	0.000					
JESUS	2	0.001					
	5						
Total	12	0.002	0.002	0.002			0.002

COMPETENT		0.000					
ABILITIES	1	0.000					
ABILITY	1	0.000					

CAN	3	0.002			
ABLE	15	0.001			
ABLY	4	0.000			
	1				
Total	25	0.004	0.004	0.004	0.004

HATE	6	0.001			
HATER	1	0.000			
HATES	1	0.000			
	1				
Total	8	0.001	0.001	0.001	0.001

MOTIVATION	1	0.000			
AWESOME	1	0.000			
INSPIRATION	5	0.001			
Total	7	0.001		0.001	

DID	3	0.000
WAS	23	0.003
HAD		0.002

	16						
Total		0.006				0.006	
	42						

REAFFIRM		0.000					
AFFIRMATION	1	0.000					
ADVOCATE	2	0.000					
ADVOCATES	2	0.000					
AGREED	1	0.001					
AGREEMENT	7	0.001					
AGREEMENTS	5	0.000					
	1	0.000					
Total		0.003	0.003	0.003	0.003	0.003	0.003
	19						

STABLE		0.000
STEADY	1	0.000
STRENGTH	1	0.001
STRONG	4	0.000
STURDY	1	0.000
FIRM	1	0.000
	2	

Total	10	0.002				
			0.002		0.002	
BUILDING	1	0.000				
BUILDINGS	1	0.000				
EDIFICE	2	0.000				
MANSIONS	1	0.000				
Total	5	0.001				
EVEN	8	0.001				
EQUALLY	2	0.000				
Total	10	0.002	0.002	0.002	0.002	0.002
ADS	2	0.000				
ADVERTISE	1	0.000				
ADVERTISED	1	0.000				
ADVERTISING	1	0.000				
Total	5	0.001				
RICH		0.000				

RICHEST	1	0.000			
WEALTH	1	0.000			
	2				
Total	4	0.001			

AGAINST		0.001			
OPPOSITION	7	0.000			
	1				
Total	8	0.001	0.001	0.001	0.001

PRAISE		0.000			
COMMEND	1	0.000			
COMMENDED	1	0.000			
	1				
Total	3	0.000	0.000	0.000	0.000

ON		0.004
UPON	29	0.000
UP	3	0.002
OVER	10	0.002
RAISED	10	0.000

RAISING	1	0.000		
HIGH	1	0.000		
HIGHER	2	0.000		
HIGHEST	3	0.000		
HEIGHTS	1	0.000		
LIFT	1	0.000		
Total	62	0.009		

INDICATED	1	0.000		
INDICATES	1	0.000		
INDICATIVE	1	0.000		
REPRESENTATION	1	0.000		
REPRESENTED	1	0.000		
REPRESENTING	1	0.000		
Total	6	0.001	0.001	0.001

ASSERT	1	0.000		
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ASSERTIVE		0.000				
INITIATIVE	1	0.000				
	1					
Total	3	0.000	0.000	0.000	0.000	

MEET		0.000				
MEETING	1	0.000				
MEETINGS	1	0.000				
	1					
Total	3	0.000	0.000	0.000		

TASK		0.000				
PROJECT	1	0.001				
PROJECTS	4	0.000				
	1					
Total	6	0.001	0.001	0.001	0.001	0.001

LIAR		0.000				
LIE	1	0.001				
LYING	4	0.000				
	1					
Total	6	0.001	0.001	0.001	0.001	0.001

CONSUMER		0.000
	1	
CONSUMERS		0.000
	2	
PURCHASE		0.000
	1	
PURCHASERS		0.000
	1	

Total **5** **0.001**

SECURE		0.000
	1	
SECURELY		0.000
	1	
SECURITY		0.000
	3	

Total **5** **0.001**

0.001 0.001 0.001

CAUSED		0.000
	2	
CAUSES		0.000
	1	

Total **3** **0.000**

0.000 0.000

BECAUSE		0.001
	5	
CONSEQUENCES		0.000
	1	
CONSEQUENTLY		0.000

	1			
Total		0.001		
	7		0.001	0.001
MASSIVE		0.000		
	1			
MASSIVELY		0.000		
	1			
MAJESTIC		0.000		
	2			
OUTSTANDING		0.000		
	1			
OVERWHELMING- LY		0.000		
	1			
PRODIGIOUS		0.000		
	1			
MARVELOUS		0.000		
	2			
WONDERFUL		0.000		
	1			
DYNAMICALLY		0.000		
	1			
VAST		0.000		
	1			
MIGHTY		0.000		
	1			
GIGANTIC		0.000		
	2			
GREAT		0.002		
	10			
GREATER		0.000		
	1			
GREATEST		0.000		
	2			

LARGER		0.000								
LARGEST	1	0.000								
GRAND	1	0.000								
ENORMOUSLY	1	0.000								
SIGNIFICANT	1	0.000								
MONUMENTAL	3	0.000								
	1									
Total	36	0.005								

NECESSITIES		0.000								
NECESSITY	1	0.000								
NEED	1	0.002								
NEEDED	10	0.000								
NEEDS	2	0.000								
	2									
Total	16	0.002				0.002	0.002	0.002	0.002	0.002

PROGRAM		0.002								
PROGRAMS	10	0.000								
	2									
Total	12	0.002				0.002	0.002	0.002		

ECONOMIC	10	0.002			
ECONOMICALLY	2	0.000			
ECONOMY	3	0.000			
Total	15	0.002			

MOVE	2	0.000			
MOVED	3	0.000			
MOVING	1	0.000			
MOBILITY	1	0.000			
Total	7	0.001	0.001	0.001	0.001

LIVE	3	0.000			
LIVES	2	0.000			
LIVING	2	0.000			
LIFE	14	0.002			
LIFES	1	0.000			
Total	22	0.003	0.003	0.003	0.003

LOVE	25	0.004		
LOVES	1	0.000		
Total	26	0.004	0.004	0.004

LAST	8	0.001		
AFTER	4	0.001		
HISTORY	7	0.001		
HISTORYS	1	0.000		
PAST	4	0.001		
AGO	7	0.001		
Total	31	0.005	0.005	

BEEN	24	0.004		
BEFORE	6	0.001		
BEHIND	4	0.001		
Total	34	0.005	0.005	

EARLIEST		0.000		
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EARLY	1	0.000				
PIONEERED	1	0.000				
START	1	0.000				
STARTED	1	0.000				
BEGIN	1	0.001				
BEGUN	6	0.000				
FOREFRONT	3	0.000				
PRECEDE	1	0.000				
PRECEDING	1	0.000				
Total	17	0.003	0.003	0.003	0.003	
WANT		0.001				
WANTED	7	0.000				
WANTS	1	0.000				
DESIRE	1	0.000				
Total	10	0.002	0.002	0.002	0.002	0.002

HAPPEN	1	0.000					
HAPPENED	2	0.000					
Total	3	0.000				0.000	

ANSWER	3	0.000					
ANSWERS	2	0.000					
Total	5	0.001	0.001	0.001			0.001

MORALITY	2	0.000
MORAL	4	0.001
JUSTICE	8	0.001
RIGHT	8	0.001
RIGHTEOUSNESS	1	0.000
RIGHTS	6	0.001
JUDGED	1	0.000
JUDGMENT	1	0.000
TRUTH	3	0.000
TRUTHS	1	0.000

TRUE	1	0.000							
Total	36	0.005	0.005	0.005	0.005				0.005

THING	4	0.001
THINGIFY	1	0.000
THINGS	6	0.001
Total	11	0.002

11

TOTAL CUMULATIVE %	0.357	0.106	0.244	0.232	0.044	0.203	0.138	0.024	0.021	0.095
TOTAL SUM OF # OF CODES	72	12	40	55	16	46	25	5	5	20

19670827_ Why Jesus Called A Man A Fool

Word Groups (114)

Total Doc Words: 5192	Occur- rence	Percent
'I	124	0.024
I		
I'D	3	0.001
I'LL	1	0.000
I'M	27	0.005
I'VE	3	0.001
ME	29	0.006
MY	55	0.011
MYSELF	1	0.000

CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
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KING	1	0.000	
LUTHER	1	0.000	
MARTIN	1	0.000	
Total	122	0.023	0.023

YOU	100		0.019
YOU'			
YOU'D	1	0.000	
YOU'RE	2	0.000	
YOU'VE	3	0.001	
YOUR	18	0.003	
YOURS	1	0.000	
YOURSELF	2	0.000	
THOU	5	0.001	
THEE	1	0.000	
THINE	1	0.000	
THY	2	0.000	
Total	36	0.007	0.007

WE	35	0.007	
WE'RE	1	0.000	
WE'VE	3	0.001	
US	5	0.001	
OUR	17	0.003	
OURSELVES	1	0.000	
Total	62	0.012	0.012

AM	8	0.002		
AM'	1	0.000		
ARE	20	0.004		
BE	25	0.005		
BEING	5	0.001		
IS	53	0.010		
IT'S	8	0.002		
Total	120	0.023	0.023	0.023
THEIR	11	0.002		
HAVING	1	0.000		
HAST	3	0.001		
HAS	5	0.001		
HAVE	32	0.006		
OWN	3	0.001		
ITS	3	0.001		
KEEP	3	0.001		
Total	61	0.012	0.012	0.012
COULD	16	0.003		
WOULD	9	0.002		
SEEMED	1	0.000		
SEEMS	1	0.000		
Total	27	0.005	0.005	0.005

WILL	14	0.003
MUST	10	0.002

Total	24	0.005				0.005				0.005	0.005			0.005
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SON	2	0.000
PARENTS	1	0.000
GRANDFATHER	2	0.000
DAUGHTER	3	0.001
MOTHER	3	0.001
'MOTHER	2	0.000
BROTHER	4	0.001
BROTHERS	3	0.001
CHILDREN	5	0.001
DADDY	3	0.001
DADDY'S	1	0.000
FAMILIES	1	0.000
FAMILY	1	0.000
FATHER	4	0.001
FATHERS	1	0.000
FOREBEARERS	1	0.000
FOREPARENTS	1	0.000
MAMA	1	0.000
SISTER	1	0.000
SISTERS	2	0.000
WIFE	5	0.001

Total	47	0.009
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0.009

THEM	7	0.001
THEMSELVES	1	0.000
THEY	25	0.005
THEY'VE	3	0.001
FOLK	1	0.000
LADY	2	0.000
ANOTHER	2	0.000
FRIEND	1	0.000
FRIENDS	5	0.001
GIRL	2	0.000
HE	94	0.018
HE'S	11	0.002
HIM	22	0.004
HIMSELF	3	0.001
HIS	28	0.005
HER	8	0.002
HUMAN	1	0.000
MAN	46	0.009
MAN'S	1	0.000
MEN	4	0.001
OTHER	6	0.001
OTHERS	4	0.001
PEOPLE	17	0.003
PERSON	4	0.001

SHE	17	0.003					
SOMEBODY	5	0.001					
TOGETHER	4	0.001					
WOMEN	1	0.000					
BODIES	1	0.000					
Total	326	0.063				0.063	

AFRICA	3	0.001					
AFRICAN	1	0.000					
AMERICA	5	0.001					
AMERICAN	1	0.000					
ASIA	1	0.000					
EUROPE	1	0.000					
FRENCHMAN	1	0.000					
ISLANDER	1	0.000					
PACIFIC	1	0.000					
CHINESE	1	0.000					
NATION	8	0.002					
COUNTRY	2	0.000					
WORLD	6	0.001					
TURK	1	0.000					
FINLAND	1	0.000					
Total	34	0.007	0.007	0.007	0.007		0.007

ALL	21	0.004
ABSOLUTE	1	0.000

ABSOLUTELY	2	0.000
ANY	7	0.001
EVERY	4	0.001
ALWAYS	3	0.001
Total	38	0.007
FULL	1	0.000
FULLNESS	1	0.000
FILLED	1	0.000
WHOLE	4	0.001
Total	7	0.001
AUTOMOBILE	4	0.001
AUTOMOBILES	1	0.000
CADILLAC	3	0.001
BUS	1	0.000
BUSES	2	0.000
CAR	1	0.000
DRIVE	1	0.000
CONVERTIBLE	1	0.000
STEERING	1	0.000
Total	15	0.003
FREE	2	0.000
FREEDOM	1	0.000
FREEING	1	0.000

EMANCIPATION	1	0.000							
Total	5	0.001							
			0.001	0.001	0.001		0.001	0.001	0.001

GOD	26	0.005							
GOD'S	3	0.001							
HEAVEN	7	0.001							
HEAVENLY	1	0.000							
HEAVENS	2	0.000							
JESUS	14	0.003							
LORD	2	0.000							
LORD'S	1	0.000							
Total	56	0.011							
			0.011		0.011				0.011

LEAD	1	0.000							
LEADER	1	0.000							
Total	2	0.000							0.000

NEITHER	1	0.000
NEVER	19	0.004
NO	14	0.003
NOR	1	0.000
NOT	26	0.005
NOTHING	5	0.001
EMPTY	1	0.000
NOBODY	2	0.000

Total **69** **0.013**

ONCE	1	0.000
ONE	19	0.004
ONLY	6	0.001
ALONE	4	0.001
LONELY	2	0.000
SEPARATE	1	0.000
INDEPENDENCE	1	0.000
INDEPENDENT	1	0.000
INDIVIDUAL	1	0.000
EACH	2	0.000

Total **38** **0.007**

0.007

CENTURIES	4	0.001
CENTURY	1	0.000
DAY	14	0.003
DAYS	8	0.002
HOUR	1	0.000
HOURS	1	0.000
MINUTE	1	0.000
MOMENT	8	0.002
MONTH	1	0.000
MORNING	16	0.003
NIGHT	7	0.001
NIGHTS	1	0.000

YEAR	2	0.000			
YEARS	13	0.003			
WEEK	1	0.000			
MIDNIGHT	2	0.000			
TONIGHT	2	0.000			
TOMORROW	4	0.001			
LATE	1	0.000			
LATER	9	0.002			
TIME	2	0.000			
TIMES	1	0.000			
MILES	2	0.000			
Total	102	0.020	0.020	0.020	0.020

REMEMBER	4	0.001			
REMEMBERED	1	0.000			
Total	5	0.001			0.001

SLAVE	1	0.000			
SLAVERY	1	0.000			
Total	2	0.000	0.000	0.000	0.000

FORGET	7	0.001			
FORGETTING	1	0.000			
FORGOTTEN	3	0.001			
Total	11	0.002			0.002

HOUSE	2	0.000												
HOUSES	1	0.000												
HOUSING	1	0.000												
HOME	3	0.001												
SHELTER	1	0.000												
ROOF	1	0.000												
Total	9	0.002				0.002								
HELL	6	0.001												
EVIL	2	0.000												
DARK	1	0.000												
DARKEST	1	0.000												
DARKNESS	1	0.000												
Total	11	0.002				0.002		0.002	0.002	0.002	0.002			
LOVE	4	0.001												
Total	4	0.001				0.001							0.001	
POOR	1	0.000												
POVERTY	1	0.000												
PEASANT	1	0.000												
SLUMS	1	0.000												
Total	4	0.001				0.001	0.001	0.001	0.001	0.001		0.001	0.001	0.001

RECEIVED	2	0.000		
GOT	9	0.002		
GOTTEN	1	0.000		
GET	14	0.003		
GETS	1	0.000		
GETTING	1	0.000		
Total	28	0.005	0.005	0.005

SUPREME	4	0.001		
POWER	3	0.001		
VIGOR	1	0.000		
OVERSEER	1	0.000		
KINGS	1	0.000		
QUEEN	1	0.000		
QUEENS	1	0.000		
FORCED	2	0.000		
EXECUTIVE	1	0.000		
Total	15	0.003	0.003	0.003

TREMENDOUS	1	0.000
MAGNIFICENT	2	0.000
MARVELOUS	2	0.000
MASSIVE	1	0.000
MAJESTIC	1	0.000
MATCHLESS	1	0.000
INCREDIBLE	1	0.000

IMPRESSIVE	1	0.000				
GIGANTIC	1	0.000				
EXCELLENCE	1	0.000				
EXTRAORDINARY	1	0.000				
ESTEEMED	1	0.000				
AMAZING	2	0.000				
ELOQUENT	1	0.000				
Total	17	0.003				
SLEEP	2	0.000				
REST	2	0.000				
TIRED	1	0.000				
ASLEEP	1	0.000				
Total	6	0.001				
WOUNDED	2	0.000				
WHIP	1	0.000				
THREAT	1	0.000				
LYNCHED	1	0.000				
INJUSTICES	1	0.000				
CONQUER	1	0.000				
ATTACK	1	0.000				
BEAT	1	0.000				
FIGHT	1	0.000				
Total	10	0.002	0.002	0.002	0.002	0.002

ADVISED	1	0.000
CONFESS	1	0.000
CONVERSATION	1	0.000
DECLARATION	1	0.000
DECLARED	1	0.000
EXCLAMATION	1	0.000
MENTION	1	0.000
PRAYED	2	0.000
PRAYER	2	0.000
PREACH	1	0.000
PREACHING	1	0.000
PROCLAMATION	1	0.000
PROFESSES	1	0.000
PRONOUNCED	1	0.000
SAD	1	0.000
SAID	19	0.004
SAY	17	0.003
SAYING	4	0.001
STATE	1	0.000
STATEMENT	1	0.000
STATES	1	0.000
SPEECHES	1	0.000
SING	2	0.000
SINGING	4	0.001
TELL	7	0.001
TELLING	2	0.000

TELLS	1	0.000						
TALK	9	0.002						
TALKED	4	0.001						
TALKING	5	0.001						
TESTAMENT	2	0.000						
TOLD	2	0.000						
VOICE	6	0.001						
UTTERS	1	0.000						
Total	106	0.020	0.020	0.020				0.020

IF	15	0.003						
BUT	48	0.009						
MAYBE	3	0.001						
PROBABLY	2	0.000						
POSSIBLE	1	0.000						
YET	3	0.001						
Total	72	0.014	0.014	0.014	0.014	0.014	0.014	0.014

HEAR	1	0.000						
HEARD	5	0.001						
LISTENED	1	0.000						
Total	7	0.001						0.001

FIRST	8	0.002	
BEFORE	8	0.002	
BEGIN	5	0.001	

BEGINNING	1	0.000			
STARTED	10	0.002			
FOUNDED	1	0.000			
DEBUT	1	0.000			
EARLIER	1	0.000			
EARLY	2	0.000			
Total	37	0.007	0.007	0.007	0.007

BELIEVE	2	0.000			
BELIEVING	2	0.000			
FAITH	2	0.000			
Total	6	0.001	0.001		

MAKE	12	0.002
MAKES	1	0.000
MAKING	2	0.000
TRY	2	0.000
TRYING	3	0.001
TRIED	1	0.000
TAKE	4	0.001
TAKEN	4	0.001
TOOK	2	0.000
PRODUCED	1	0.000
USE	1	0.000
USED	1	0.000
PICK	1	0.000

PICKED	1	0.000					
MADE	8	0.002					
YIELDED	1	0.000					
RESULT	1	0.000					
EFFORTS	2	0.000					
DOING	5	0.001					
DO	14	0.003					
DID	6	0.001					
CREATED	2	0.000					
BUILD	5	0.001					
BUILT	1	0.000					
Total	81	0.016	0.016	0.016	0.016		0.016

PROBLEM	4	0.001					
PROBLEMS	1	0.000					
CONCERNED	4	0.001					
BOTHERS	1	0.000					
Total	10	0.002	0.002	0.002	0.002	0.002	

DEVOTED	1	0.000					
DEDICATED	1	0.000					
COMMITMENT	1	0.000					
PROMISED	2	0.000					
Total	5	0.001	0.001	0.001	0.001	0.001	0.001

REMAIN	1	0.000					
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REMAINS	1	0.000						
STAYED	1	0.000						
Total	3	0.001						

DRINK	2	0.000						
PARCHED	1	0.000						
THIRSTY	1	0.000						
Total	4	0.001	0.001		0.001	0.001	0.001	0.001

EQUAL	1	0.000						
EVEN	8	0.002						
SAME	2	0.000						
Total	11	0.002	0.002		0.002		0.002	0.002 0.002 0.002 0.002

BEAUTIFUL	5	0.001						
BEAUTY	3	0.001						
PRETTY	1	0.000						
DARLING	1	0.000						
Total	10	0.002						

IMPROVEMENT	1	0.000						
INDUSTRIOUS	1	0.000						
BECOME	9	0.002						
BECAME	1	0.000						
Total	12	0.002	0.002		0.002	0.002		0.002 0.002

MEETING	1	0.000		
MEMBER	1	0.000		
MEMBERS	1	0.000		
GROUPS	1	0.000		
COMMITTEE	1	0.000		
Total	5	0.001	0.001	0.001

REAL	4	0.001		
REALITY	1	0.000		
Total	5	0.001	0.001	0.001

SERVE	1	0.000		
PROVIDE	1	0.000		
PROVIDED	2	0.000		
SHARE	2	0.000		
SUPPORT	3	0.001		
HELPED	3	0.001		
CONTRIBUTIONS	1	0.000		
GIVE	8	0.002		
GIVEN	6	0.001		
GAVE	2	0.000		
Total	29	0.006	0.006	0.006

INFORMATION	2	0.000		
TIDINGS	1	0.000		

Total **3** **0.001**

0.001

TELEPHONE	3	0.001
TELEVISIONS	1	0.000
TECHNOLOGY	1	0.000
MODERN	1	0.000
TECHNICOLOR	1	0.000

Total **7** **0.001**

WORRIED	2	0.000
WORRY	1	0.000
TROUBLE	1	0.000

Total **4** **0.001**

WALK	2	0.000
WALKED	1	0.000
TRAVEL	1	0.000
RUN	1	0.000
RIDE	1	0.000
RODE	1	0.000
MOVE	1	0.000
MOVED	1	0.000
MOVER	1	0.000
MOVES	1	0.000
MOTION	1	0.000
STROLLING	1	0.000

MOVEMENT	1	0.000				
Total	14	0.003	0.003	0.003	0.003	

ASK	1	0.000				
ASKED	4	0.001				
QUESTION	4	0.001				
QUESTIONS	2	0.000				
Total	11	0.002	0.002			

CHOICE	1	0.000				
DECIDE	1	0.000				
DECIDED	1	0.000				
DETERMINES	1	0.000				
CONSIDER	1	0.000				
CONSIDERED	2	0.000				
Total	7	0.001	0.001	0.001	0.001	0.001

FEEL	10	0.002				
FEELING	1	0.000				
FELT	3	0.001				
SENSE	2	0.000				
EXPRESSED	1	0.000				
Total	17	0.003		0.003		

FORWARD	1	0.000				
FUTURE	1	0.000				

NEXT	4	0.001				
INSIGHTS	1	0.000				
Total	7	0.001	0.001	0.001	0.001	0.001

LITERATURE	1	0.000				
PARABLE	7	0.001				
BOOK	1	0.000				
BOOKS	1	0.000				
LIBRARY	1	0.000				
POETIC	1	0.000				
POETRY	1	0.000				
PAGES	1	0.000				
READ	5	0.001				
STANZA	1	0.000				
STORY	2	0.000				
Total	22	0.004		0.004		

MANY	11	0.002
MORE	8	0.002
MUCH	5	0.001
MAJORITY	1	0.000
BIG	2	0.000
BIGGER	2	0.000
NUMEROUS	1	0.000
OFTEN	1	0.000
SOMETIMES	7	0.001

SOON	1	0.000
MOST	5	0.001
SOME	17	0.003
ALMOST	1	0.000
LARGE	1	0.000
LARGER	2	0.000
GREAT	7	0.001
GREATER	1	0.000
GREATEST	1	0.000
AGAIN	3	0.001
ALSO	1	0.000
ADDED	1	0.000
Total	79	0.015

DOLLARS	2	0.000
MILLIONAIRE	2	0.000
MONEY	6	0.001
Total	10	0.002

PROSPERING	1	0.000
PROSPERITY	2	0.000
RICH	10	0.002
WEALTH	4	0.001
WEALTHY	1	0.000
Total	18	0.003

STILL	11	0.002
STOOD	2	0.000
STOP	2	0.000
STAND	4	0.001
STANDING	1	0.000
STURDY	1	0.000
UNMOVED	1	0.000
STAGNATE	1	0.000
Total	23	0.004

FAIL	2	0.000
FAILED	4	0.001
FALTERING	1	0.000
LOSING	2	0.000
LOST	1	0.000
Total	10	0.002

0.002 0.002 0.002 0.002

CITIES	1	0.000
CITY	4	0.001
ATLANTA	3	0.001
CHICAGO	4	0.001
MONTGOMERY	4	0.001
Total	16	0.003

0.003 0.003 0.003 0.003

TILL	2	0.000
SOIL	2	0.000

CROPS	3	0.001				
FARM	1	0.000				
FARMER	1	0.000				
Total	9	0.002			0.002	0.002
					0.002	0.002
LIGHT	3	0.001				
LIGHTNING	1	0.000				
LIGHTS	1	0.000				
LANTERNS	1	0.000				
FLASH	1	0.000				
SHINING	1	0.000				
Total	8	0.002				
LOYAL	1	0.000				
HUMANITY	2	0.000				
HUMBLE	2	0.000				
COURAGE	3	0.001				
Total	8	0.002			0.002	0.002
					0.002	0.002
PAST	1	0.000				
HISTORY	1	0.000				
BEEN	8	0.002				
AGO	3	0.001				
AFTER	6	0.001				
Total	19	0.004				0.004

SUCCESSFUL	1	0.000					
ACHIEVE	1	0.000					
Total	2	0.000	0.000	0.000	0.000	0.000	

CAME	8	0.002					
COME	8	0.002					
COMES	1	0.000					
Total	17	0.003					

SIGNIFICANT	1	0.000					
IMPORTANT	1	0.000					
Total	2	0.000	0.000		0.000	0.000	0.000

HEREDITARY	1	0.000					
INHERITED	1	0.000					
Total	2	0.000				0.000	

WANT	14	0.003					
WANTED	2	0.000					
Total	16	0.003	0.003		0.003		0.003 0.003

SIGNED	1	0.000					
WRITTEN	1	0.000					

Total	2	0.000	0.000		
MERELY	1	0.000			
MERRY'	1	0.000			
HAPPIEST	2	0.000			
HAPPY	1	0.000			
JOY	1	0.000			
GLAD	2	0.000			
Total	8	0.002	0.002		
ALLOWED	7	0.001			
LET	2	0.000			
MAY	12	0.002			
Total	21	0.004	0.004	0.004	0.004
BLACK	4	0.001			
BLACKNESS	1	0.000			
NEGRO	4	0.001			
NEGROES	6	0.001			
NIGGER	1	0.000			
Total	16	0.003	0.003	0.003	0.003
FOOL	26	0.005			
FOOLISH	1	0.000			
FOOLISHNESS	1	0.000			

FOOLS	1	0.000			
Total	29	0.006			
			0.006	0.006	0.006
IN	122	0.023			
INTO	3	0.001			
INNER	1	0.000			
TOO	4	0.001			
WITH	33	0.006			
WITHIN	2	0.000			
THROUGH	6	0.001			
Total	171	0.033			
			0.033	0.033	0.033
LEARN	2	0.000			
LEARNED	1	0.000			
EDUCATION	2	0.000			
SCHOOL	2	0.000			
STUDIED	1	0.000			
UNIVERSITIES	1	0.000			
Total	9	0.002			
NOW	21	0.004			
NOW'	1	0.000			
IMMEDIATELY	2	0.000			
TODAY	8	0.002			
Total	32	0.006			
				0.002	

0.006 0.006 0.006

ON	28	0.005
OVER	12	0.002
ABOVE	1	0.000
RAISE	1	0.000
RAISED	2	0.000
RAISING	1	0.000
REACH	4	0.001
UP	24	0.005
UPON	1	0.000
Total	74	0.014

EIGHT	1	0.000
FIFTEEN	2	0.000
FIFTY	2	0.000
FIVE	1	0.000
FORTH	1	0.000
FORTY	1	0.000
FOUR	7	0.001
HALF	1	0.000
HUNDRED	8	0.002
MILLION	2	0.000
MILLIONS	2	0.000
NINE	1	0.000
NUMBER	2	0.000

SEVEN	1	0.000
SEVERAL	1	0.000
SIX	1	0.000
SIXTY	2	0.000
TWO	4	0.001
THOUSAND	1	0.000
THREE	1	0.000
TEN	2	0.000
FEW	2	0.000
LITTLE	10	0.002
LEAST	1	0.000
Total	57	0.011

CAN	12	0.002
ABLE	8	0.002
Total	8	0.002

0.002 0.002 0.002

FINALLY	3	0.001
FINISH	1	0.000
FINISHING	1	0.000
ULTIMATELY	1	0.000
LAST	1	0.000
SOLVED	1	0.000
END	7	0.001
ENDED	3	0.001
ENDS	6	0.001

CONCLUDE	1	0.000					
DONE	4	0.001					
Total	29	0.006		0.006	0.006	0.006	0.006

EVER	2	0.000					
ETERNAL	3	0.001					
ETERNITY	1	0.000					
IMMORTALITY	1	0.000					
Total	7	0.001					

GROWING	1	0.000					
GROWN	1	0.000					
GROWS	1	0.000					
GREW	1	0.000					
Total	4	0.001		0.001	0.001	0.001	0.001 0.001

NECESSARY	1	0.000					
NECESSITIES	1	0.000					
NEED	9	0.002					
NEEDED	4	0.001					
Total	15	0.003		0.003	0.003	0.003	0.003 0.003 0.003

POLITICAL	1	0.000					
PRESIDENT	1	0.000					

GOVERNMENTS	1	0.000			
Total	3	0.001	0.001	0.001	0.001

RULES	1	0.000			
STANDARDS	1	0.000			
REGULATED	1	0.000			
REQUIRED	1	0.000			
Total	4	0.001	0.001	0.001	0.001

STOUT	1	0.000			
STRONG	1	0.000			
Total	2	0.000		0.000	0.000

WAS	65	0.013			
WERE	15	0.003			
OCCURRED	1	0.000			
HAD	28	0.005			
Total	109	0.021			0.021

WOULDN'T	1	0.000
WASN'T	9	0.002
ISN'T	1	0.000
HAVEN'T	4	0.001
WITHOUT	5	0.001
REFUSED	1	0.000

EXCLUDED	1	0.000				
Total	22	0.004	0.004	0.004	0.004	0.004

WEARY	2	0.000				
WEAK	4	0.001				
UGLY	1	0.000				
TRAGIC	1	0.000				
SUFFERING	2	0.000				
VAIN	1	0.000				
STRUGGLE	4	0.001				
SCALDED	1	0.000				
OUTDISTANCE	4	0.001				
OUTRUN	1	0.000				
OVERWHELM	1	0.000				
IOTA	1	0.000				
IRRELEVANT	1	0.000				
FRUSTRATED	1	0.000				
MINIMIZED	1	0.000				
DIMINISH	1	0.000				
DISAPPOINT- MENTS	1	0.000				
DISCOURAGED	7	0.001				
DREARY	1	0.000				
DEPENDENT	5	0.001				
Total	41	0.008	0.008	0.008	0.008	0.008

ANSWER	1	0.000	
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ANSWERED	1	0.000			
Total	2	0.000	0.000	0.000	0.000

CALL	13	0.003			
CALLED	9	0.002			
CALLING	1	0.000			
CALLS	2	0.000			
Total	25	0.005			

KNEW	1	0.000
KNOW	28	0.005
KNOWING	1	0.000
KNOWLEDGE	1	0.000
KNOWS	1	0.000
MENTALITY	1	0.000
MIND	2	0.000
MINDFUL	1	0.000
BRAINS	1	0.000
REALIZE	6	0.001
REALIZED	1	0.000
REASON	2	0.000
REASONS	1	0.000
RECOGNIZE	1	0.000
THEORETICALLY	1	0.000
THINK	8	0.002
THINKING	5	0.001

THOUGHT	4	0.001			
PHILOSOPHICAL	1	0.000			
PHILOSOPHY	3	0.001			
WONDERED	1	0.000			
DECIPHER	1	0.000			
CONCEPTIONS	1	0.000			
Total	73	0.014			

0.014 0.014

0.014

BAPTIST	2	0.000
CHRISTIAN	2	0.000
CREATOR	1	0.000
GOSPEL	3	0.001
MINISTERS	1	0.000
PASTOR	1	0.000
PREACHER	11	0.002
MINISTRY	2	0.000
MISSIONARY	1	0.000
PSALMIST	1	0.000
SCRIPTURE	1	0.000
SAINT	1	0.000
RELIGION	5	0.001
RELIGIOUS	1	0.000
SPIRIT	1	0.000
SPIRITUAL	1	0.000
THEOLOGICAL	1	0.000
THEOLOGY	2	0.000

WORSHIPED	1	0.000			
HOLY	1	0.000			
SOUL	8	0.002			
SOULS	1	0.000			
CHURCH	7	0.001			
CONGREGATION	1	0.000			
'SOUL	1	0.000			
BLESS	1	0.000			
Total	59	0.011	0.011		0.011

LOOK	5	0.001			
LOOKED	6	0.001			
LOOKING	2	0.000			
LOOKS	1	0.000			
DISCOVER	3	0.001			
DISCOVERED	1	0.000			
SEE	9	0.002			
SEEK	1	0.000			
SEEN	5	0.001			
SELL	1	0.000			
SAW	2	0.000			
FIND	2	0.000			
REVEAL	1	0.000			
Total	39	0.008	0.008	0.008	0.008

LABOR	1	0.000			
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LABORED	1	0.000				
JOB	1	0.000				
JOBS	1	0.000				
WAGES	1	0.000				
WORK	3	0.001				
WORK'S	1	0.000				
WORKER	1	0.000				
WORKING	3	0.001				
Total	13	0.003				
			0.003	0.003	0.003	
METHODS	1	0.000				
PATHS	1	0.000				
PLAN	2	0.000				
Total	4	0.001				
			0.001	0.001	0.001	
DEATH	1	0.000				
DEAD	3	0.001				
DIE	1	0.000				
DIED	2	0.000				
FUNERAL	1	0.000				
MURDERED	1	0.000				
PERISHING	1	0.000				
CORONER	1	0.000				
Total	11	0.002				
			0.002	0.002	0.002	0.002

SENT	4	0.001			
WENT	5	0.001			
GO	9	0.002			
GOING	18	0.003			
LEAVE	5	0.001			
RID	1	0.000			
Total	42	0.008			
			0.008		0.008
TRUE	1	0.000			
TRUTH	1	0.000			
Total	2	0.000			
			0.000	0.000	0.000
REPRESENT	1	0.000			
INDICATE	2	0.000			
INDICATING	1	0.000			
Total	4	0.001			
			0.001	0.001	
SOCIAL	1	0.000			
COMMONWEALTH	1	0.000			
COMMUNITY	1	0.000			
Total	3	0.001			
			0.001		
LIVE	7	0.001			
LIVED	8	0.002			

LIVES	3	0.001			
LIVING	3	0.001			
LIFE	22	0.004			
EXIST	1	0.000			
EXISTENCE	1	0.000			
ALIVE	4	0.001			
Total	49	0.009			

0.009 0.009 0.009

PRAISE	1	0.000			
ENCOURAGEMENT	1	0.000			
ENCOURAGING	1	0.000			
Total	3	0.001			

0.001 0.001 0.001

REALM	1	0.000			
REALMS	1	0.000			
PLACE	1	0.000			
PLACES	1	0.000			
Total	4	0.001			

RIGHT	10	0.002			
RIGHTEOUSNESS	1	0.000			
RIGHTS	5	0.001			
PRINCIPLE	2	0.000			
MORALITY	2	0.000			
JUST	5	0.001			

JUSTICE	2	0.000					
JUSTLY	1	0.000					
Total	28	0.005					
			0.005		0.005		0.005

INFLUENCE	1	0.000					
Total	1	0.000					
			0.000	0.000	0.000		0.000 0.000

THING	2	0.000					
THINGS	13	0.003					
MATERIAL	1	0.000					
Total	16	0.003					

STARVING	2	0.000					
STOMACHS	2	0.000					
HUNGRY	2	0.000					
FOOD	3	0.001					
FRUIT	1	0.000					
MILK	1	0.000					
BREAD	2	0.000					
BREAKFAST	1	0.000					
EAT	2	0.000					
EATING	1	0.000					
Total	17	0.003					
			0.003		0.003	0.003	0.003

PARTICULAR	1	0.000					
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PREFER	1	0.000	
INVOLVED	7	0.001	
Total	9	0.002	0.002

RELIEF	1	0.000
RENEWED	1	0.000
REVIVES	1	0.000
Total	3	0.001

	0.001	0.001	0.001							
TOTAL CUMULATIVE %	0.336	0.078	0.200	0.203	0.032	0.175	0.091	0.008	0.024	0.091
TOTAL SUM OF # OF CODES	65	12	32	51	13	41	23	6	4	16

19680204_The Drum Major Instinct

Word Groups (106)

Total Doc Words: 4357	Occur- rence	Percent
I	89	0.020
ID	2	0.000
ILL	1	0.000
IM	11	0.003
ME	6	0.001
MINE	2	0.000

CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
-----	-----	-----	-----	-----	-----	-----	-----	-----	-----

MY		0.003	
MYSELF	14	0.000	
IVE	2	0.000	
	2		
Total	129	0.030	0.030

YOU			0.025
YOU'	110		
YOUR		0.006	
YOU'RE	24	0.001	
YOURSELF	6	0.000	
YOUVE	1	0.000	
THOU	2	0.000	
THY	1	0.001	
YE	3		0.001
'YE	6		
Total	43	0.010	0.010

'WE		0.011
WE	48	
WE'VE		0.000

WEVE	2		
US		0.004	
OUR	17		
OURSELVES	11	0.003	
	1	0.000	
Total		0.007	0.007
	29		

AM		0.001	
ARE	3		
IS	35	0.008	
BE	51	0.012	
BEING	56	0.013	
	4	0.001	
Total		0.034	0.034
	149		0.034

ITS		0.004
KEEP	16	
OWN	3	0.001
HAS	3	0.001
HAVE	13	0.003
	42	0.010

HARNESS		0.001			
	3				
HARNESSED		0.001			
	4				
POSSESSION		0.000			
	1				
OWNED		0.000			
	1				
THEIR		0.001			
	6				
Total		0.021		0.021	0.021
	92				

COULD		0.000			
	1				
SHOULD		0.001			
	3				
WOULD		0.005			
	22				
OUGHT		0.002			
	9				
Total		0.008	0.008	0.008	
	35				

WILL		0.004			
	17				
SHALL		0.002			
	8				
MUST		0.002			
	9				
Total		0.008	0.008	0.008	0.008
	34		0.008	0.008	0.008

WARDENS		0.000			
JAIL	1	0.000			
PRISON	2	0.000			
CRIME	1	0.000			
CRIMES	1	0.000			
CRIMINALS	1	0.000			
CULPRIT	1	0.000			
Total	8	0.002			

INJUNCTIONS		0.000			
LAWYER	1	0.000			
LAWYERS	2	0.000			
TRIAL	2	0.000			
	1				
Total	6	0.001	0.001	0.001	0.001

PARLIAMENTS		0.000			
POLITICAL	1	0.000			
	1				
Total	2	0.000	0.000	0.000	0.000

BEST		0.000
	1	
BETTER		0.001
	4	
BIG		0.001
	3	
MAJOR		0.008
	34	
MASSIVE		0.000
	1	
GRAND		0.000
	1	
GREAT		0.002
	8	
GREATEST		0.000
	1	
GREATNESS		0.002
	7	
COLOSSAL		0.000
	1	
Total	61	0.014

AMERICA		0.001
	5	
AMERICAN		0.000
	1	
CHINA		0.000
	1	
COUNTRY		0.000
	1	
NATION		0.001
	4	

NATIONS		0.001				
RUSSIA	4	0.000				
VIETNAM	2	0.000				
WORLD	1	0.003				
Total	33	0.008	0.008	0.008	0.008	0.008

BROTHERS		0.000			
FAMILY	2	0.001			
FATHER	4	0.000			
CHILD	1	0.000			
CHILDREN	1	0.001			
SONS	3	0.000			
BABY	1	0.000			
Total	13	0.003	0.003		

COLLEGE	2	0.000
SCHOOL	4	0.001
TAUGHT	1	0.000

TEACHER		0.000	
	1		
TEACHERS		0.000	
	1		
Total		0.002	
	9		0.002

DOLLARS		0.001	
	6		
INCOME		0.001	
	6		
MONEY		0.000	
	1		
Total		0.003	
	13		

FIVE		0.001
	3	
HUNDRED		0.001
	3	
HALF		0.000
	1	
FOUR		0.000
	1	
NINETEEN		0.000
	1	
SIX		0.000
	1	
TEN		0.001
	3	
TENTH		0.000
	1	
THIRD		0.000
	1	

THIRTY		0.000	
THOUSAND	1	0.002	
THREE	8	0.001	
TWENTY	3	0.000	
TWICE	1	0.000	
TWO	1	0.001	
	3		
Total	32	0.007	

HEAR		0.001	
HEARD	3	0.000	
	1		
Total	4	0.001	0.001

INFLUENCE		0.000	
INFLUENTIAL	1	0.000	
	1		
Total	2	0.000	0.000 0.000 0.000 0.000 0.000

LET		0.002	
MAY	7	0.000	
	2		

Total	9	0.002							
			0.002	0.002	0.002				
NEGROES	2	0.000							
Total	2	0.000	0.000	0.000	0.000				
PEACE	2	0.000							
FREE	1	0.000							
Total	3	0.001	0.001	0.001	0.001	0.001	0.001	0.001	0.001
POWER	1	0.000							
REIGN	1	0.000							
REIGNED	1	0.000							
RULE	2	0.000							
SUPERIOR	2	0.000							
SUPERIORITY	1	0.000							
SUPREMACY	1	0.000							
SUPREME	3	0.001							
DOMINANT	2	0.000							

FORCED		0.000			
	1				
FORCES		0.000			
	2				
EMPIRE		0.000			
	1				
OUTDO		0.000			
	1				
Total	19	0.004	0.004	0.004	0.004

WAR		0.001			
	5				
BOMB		0.000			
	1				
BOMBS		0.000			
	1				
Total	7	0.002	0.002	0.002	0.002

ADULT		0.000
	1	
CITIZENS		0.000
	1	
FELLOW		0.000
	1	
FOLK		0.000
	1	
HUMAN		0.001
	3	
MAN		0.001
	5	
MANS		0.000
	1	

MEN		0.001
	3	
ANOTHER		0.001
	3	
HER		0.000
	2	
HE		0.011
	49	
HE'S		0.000
	1	
HES		0.002
	10	
HIM		0.004
	16	
HIMSELF		0.000
	2	
HIS		0.004
	16	
OTHER		0.003
	14	
OTHERS		0.001
	4	
PEOPLE		0.004
	19	
SHE		0.000
	2	
SHES		0.000
	1	
PERSON		0.001
	3	
PUBLIC		0.000
	1	
THEM		0.005
	22	

THEMSELVES		0.000						
	1							
THEY		0.014						
	59							
WOMAN		0.000						
	1							
WOMEN		0.000						
	1							
GENTLEMEN		0.000						
	1							
Total	244	0.056				0.056		

BECOME		0.001						
	5							
BECOMES		0.000						
	1							
Total	1	0.000				0.000	0.000	0.000

BROTHERHOOD		0.000
	1	
BRETHREN		0.000
	1	
FELLOWSHIP		0.000
	1	
FRATERNITY		0.001
	4	
MEMBER		0.000
	2	
MEMBERS		0.000
	1	
SORORITIES		0.000
	1	

Total	11	0.003	0.003	0.003	0.003	0.003	0.003
COMMITMENT	1	0.000					
COMMITTED	2	0.000					
CONTINUE	2	0.000					
Total	5	0.001	0.001	0.001	0.001	0.001	0.001
DON'T	2	0.000					
DONT	22	0.005					
DIDNT	4	0.001					
DOESNT	4	0.001					
ISN'T	2	0.000					
ISNT	2	0.000					
Total	36	0.008					
EARN	2	0.000					
EARNING	2	0.000					
Total	4	0.001					

FRIEND	1	0.000	
FRIENDS	3	0.001	
SOCIAL	3	0.001	
SOCIETY	2	0.000	
VILLAGE	2	0.000	
GROUPS	1	0.000	
NEIGHBORS	2	0.000	
TOGETHER	1	0.000	
Total	15	0.003	0.003

HOUSE	9	0.002	
HOUSES	1	0.000	
HOME	1	0.000	
Total	11	0.003	0.003

IMPORTANCE	3	0.001
IMPORTANT	6	0.001

SIGNIFICANT	1	0.000							
Total	10	0.002	0.002	0.002	0.002	0.002	0.002		
LEAD	4	0.001							
LEADS	3	0.001							
LED	1	0.000							
Total	8	0.002							0.002
LOVE	8	0.002							
Total	8	0.002	0.002						0.002
NEED	6	0.001							
NEEDS	1	0.000							
Total	7	0.002	0.002	0.002	0.002	0.002	0.002	0.002	0.002
PARTICULAR	1	0.000							
SPECIFIC	1	0.000							
EXACTLY	1	0.000							
DISTINCTION	1	0.001							

Total	22	0.005					
				0.005	0.005		
COST	4	0.001					
COSTS	1	0.000					
Total	5	0.001					
DREAMED	2	0.000					
Total	2	0.000	0.000	0.000	0.000		0.000
ON	22	0.005					
ONCE	1	0.000					
ONE	21	0.005					
ONES	2	0.000					
ONLY	7	0.002					
SOLITARY	1	0.000					
Total	54	0.012					
FULFILLING	1	0.000					
FULL		0.000					

WHOLE	1	0.000			
	2				
Total	4	0.001			
WHITE		0.002			
	7				
Total	7	0.002	0.002	0.002	0.002
IMPULSE		0.001			
	6				
Total	6	0.001			
BEAUTIFULLY		0.000			
	1				
LOVELY		0.000			
	1				
Total	2	0.000			
NEVER		0.002			
	10				
NOBODY		0.000			
	1				
NONE		0.000			
	2				
NOR		0.000			
	1				
NO		0.001			
	3				

NOT		0.006	
NOTHING	24	0.000	
	2		
Total	43	0.010	

PERVERT	1	0.000	
PERVERTED	4	0.001	
DIFFERENT	1	0.000	
DISTORTED	2	0.000	
DISTORT	1	0.000	
Total	9	0.002	

PRAISE	2	0.000	
PRAISED	5	0.001	
Total	7	0.002	

0.002 0.002 0.002

WANT	31	0.007	
WANTED	2	0.000	
DESIRE	7	0.002	

DESIRE'		0.000				
	1					
DESIRES		0.000				
	1					
Total	42	0.010	0.010	0.010	0.010	0.010

ANSWER	1	0.000
GUESS	2	0.000
OPINION	1	0.000
AGREE	1	0.000
PERSUASION	1	0.000
SAY	26	0.006
SAYING	12	0.003
SAYS	2	0.000
SAID	18	0.004
MENTION	4	0.001
EXPLAINED	1	0.000
EXPLAINS	1	0.000
PREACH	1	0.000
PREACHING		0.000

TALK	1	0.002			
TALKING	7	0.001			
TELL	4	0.001			
TESTAMENT	6	0.000			
VERBAL	1	0.000			
Total	91	0.021	0.021	0.021	0.021

BEGIN	2	0.000			
BEGINNING	1	0.000			
FIRST	14	0.003			
STARTED	1	0.000			
Total	18	0.004	0.004	0.004	0.004

CAR	8	0.002
CADILLACS	1	0.000
AUTOMOBILE	1	0.000
CARS	1	0.000

CHRYSLERS		0.000					
DRIVE	1	0.001					
DRIVEN	3	0.000					
DRIVING	1	0.000					
FORD	1	0.000					
	1						
Total	18	0.004					

COME		0.001					
COMES	4	0.001					
COMING	3	0.001					
	3						
Total	10	0.002					

CLOTHE		0.000					
CLOTHING	1	0.000					
COAT	1	0.001					
	3						
Total	5	0.001	0.001	0.001	0.001	0.001	

CALL		0.001					
	3						

CALLED	2	0.000	
Total	5	0.001	

GAVE	2	0.000	
GENEROSITY	1	0.000	
GIVE	7	0.002	
GIVEN	1	0.000	
GIVING	2	0.000	
HELP	1	0.000	
SERVANT	4	0.001	
SERVE	8	0.002	
SERVING	3	0.001	
SUPPORT	1	0.000	
SUPPORTING	1	0.000	
Total	31	0.007	0.007

DISCOVER	3	0.001
IDENTIFY	1	0.000

RECOGNITION		0.002			
RECOGNIZE	7	0.000			
	1				
Total	12	0.003	0.003	0.003	0.003

IN		0.019			
INTO	82	0.001			
ENTERED	4	0.000			
THROUGH	1	0.002			
WITHIN	9	0.000			
	2				
Total	98	0.022	0.022		0.022

MARCH		0.000			
MARCHED	1	0.000			
MARCHING	1	0.000			
	2				
Total	4	0.001	0.001	0.001	0.001

MAYBE		0.000	
IF	1	0.007	
	31		

ALTHOUGH		0.000						
BUT	1	0.007						
	29							
Total	62	0.014	0.014	0.014	0.014	0.014	0.014	0.014
NOW		0.005						
	22							
Total	22	0.005	0.005	0.005	0.005	0.005	0.005	0.005
SATISFACTION		0.000						
	2							
SATISFY		0.000						
	1							
Total	3	0.001	0.001	0.001	0.001	0.001	0.001	0.001
PREPARED		0.000						
	1							
PREPARED'		0.000						
	1							
Total	2	0.000	0.000	0.000	0.000	0.000	0.000	0.000
WAS		0.006						
	25							
WERE		0.003						
	12							
HAD		0.001						
	4							
Total		0.009						

41

0.009

ARMIES	1	0.000
NAVIES	1	0.000

Total	2	0.000	0.000	0.000	0.000	0.000
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BELIEVE	2	0.000
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Total	2	0.000	0.000
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CHRISTIAN	1	0.000
CHURCH	11	0.003
CHURCHES	2	0.000
BAPTISM	2	0.000
BAPTIZED	4	0.001
DISCIPLE	1	0.000
DISCIPLES	1	0.000
DIVINITY	1	0.000
GLORY'	1	0.000
GRACE	1	0.000

ORDAINED	1	0.000		
RELIGIOSITY	1	0.000		
SAINT	1	0.000		
SALVATION	1	0.000		
PREACHER	1	0.000		
SOUL	2	0.000		
WORSHIP	1	0.000		
Total	33	0.008	0.008	0.008

DEAD		0.000
DEATH	2	0.000
DYING	2	0.000
EULOGY	1	0.000
FUNERAL	1	0.000
KILLED	2	0.000
PERNICIOUS	1	0.000
SUICIDAL	1	0.000

TOMB		0.000				
BURIED	1	0.000				
	1					
Total	13	0.003	0.003	0.003	0.003	0.003

ECONOMIC		0.000				
ECONOMICS	1	0.000				
ECONOMISTS	2	0.000				
ECONOMY	2	0.000				
	1					
Total	6	0.001				

GO		0.002				
GOES	7	0.001				
GOING	3	0.002				
GONE	10	0.000				
LEAVE	1	0.001				
LEFT	4	0.002				
WENT	7	0.002				
	7					
Total	39	0.009	0.009		0.009	

MET		0.000				
MEET	1	0.001				
	4					
Total	5	0.001		0.001	0.001	0.001
JUST		0.003				
JUSTICE	15	0.000				
	2					
Total	17	0.004	0.004	0.004	0.004	0.004
LIKE		0.002				
LIKES	7	0.000				
	2					
Total	9	0.002	0.002			
MASTER		0.001				
'MASTER	3	0.000				
	1					
Total	4	0.001				
OPPRESSOR		0.000				
OPPRESSORS	1	0.000				
	1					

OPPRESS		0.000			
	2				
SEGREGATION		0.000			
	1				
EXCLUSIVE		0.000			
	2				
EXCLUSIVISM		0.001			
	4				
REPRESSED		0.000			
	1				
CLASSISM		0.000			
	1				
DENIED		0.000			
	1				
DECLINE		0.000			
	1				
Total		0.003	0.003	0.003	
	15				

RIGHT		0.003			
	11				
RIGHTEOUSNESS		0.000			
	2				
Total		0.003	0.003	0.003	0.003
	13				

STUFF		0.000			
	1				
THING		0.002			
	7				
THINGS		0.002			
	7				
Total		0.003			
	15				

ASK	4	0.001	
QUESTION	2	0.000	
REQUEST	2	0.000	
Total	8	0.002	0.002

BOOK	1	0.000	
BOOKS	1	0.000	
MAGAZINE	1	0.000	
READ	4	0.001	
PRINT	1	0.000	
WROTE	1	0.000	
WRITTEN	1	0.000	
TEXT	1	0.000	
Total	11	0.003	0.003

CHRIST	2	0.000
GOD	9	0.002

JESUS		0.003			
	14				
LORD		0.000			
	1				
LORDS		0.000			
	1				
SAVIOR		0.000			
	1				
Total	28	0.006	0.006	0.006	0.006

DOES		0.001
	4	
DOING		0.001
	3	
DO		0.003
	12	
DID		0.002
	7	
TAKEN		0.001
	3	
TAKING		0.000
	1	
MAKE		0.003
	13	
MAKES		0.000
	1	
MAKING		0.001
	3	
USE		0.001
	4	
USED		0.001
	5	
USES		0.000

ACTIVITIES	1	0.000					
BUILT	2	0.001					
ATTEMPT	3	0.000					
PRACTICED	1	0.000					
TRY	1	0.001					
TRYING	5	0.001					
ENGAGE	5	0.001					
ENGAGED	3	0.000					
Total	78	0.018	0.018	0.018	0.018		0.018

END		0.001					
ENDS	4	0.001					
FINAL	5	0.000					
CONCLUSION	2	0.000					
ULTIMATELY	1	0.000					
Total	13	0.003	0.003	0.003	0.003	0.003	

FAIL		0.000					
	1						
FAILS		0.000					
	1						
FALSE		0.000					
	1						
MISTAKE		0.000					
	1						
WRONG		0.001					
	4						
VAIN		0.000					
	2						
Total	10	0.002	0.002	0.002	0.002	0.002	

GREW		0.000					
	1						
GROWS		0.000					
	2						
Total	3	0.001	0.001	0.001	0.001	0.001	0.001

CAN		0.006					
	24						
CAN'		0.000					
	1						
Total	25	0.006	0.006	0.006		0.006	

INSTINCT		0.008	
	33		
INNATELY		0.000	
	1		

Total	34	0.008			
			0.008		
LOOK	2	0.000			
SEE	11	0.003			
SEEN	4	0.001			
SHOW	1	0.000			
SHOWING	3	0.001			
Total	21	0.005	0.005	0.005	0.005
MANY	8	0.002			
MORE	6	0.001			
MOST	8	0.002			
MUCH	6	0.001			
OFTEN	4	0.001			
SOME	12	0.003			
SOON	1	0.000			
AGAIN	3	0.001			
ALMOST	1	0.000			

Total	49	0.011				
ABOVE	1	0.000				
OVER	8	0.002				
RAISE	1	0.000				
RISE	1	0.000				
UP	14	0.003				
Total	25	0.006				
PROBLEM	6	0.001				
Total	6	0.001	0.001	0.001	0.001	0.001
TOO	7	0.002				
WITH	26	0.006				
WITH'	1	0.000				
ALSO	1	0.000				
ALONG	1	0.000				
Total	36	0.008	0.008			

ALL	22	0.005
ANY	5	0.001
EVERY	10	0.002
ALWAYS	1	0.000
Total	38	0.009

BEHIND	4	0.001
Total	4	0.001

0.001

CENTURIES	1	0.000
DAY	15	0.003
DAYS	1	0.000
MORNING	6	0.001
MONTH	1	0.000
ANNUAL	1	0.000
SECOND	2	0.000
SECONDS	2	0.000

MILES		0.000			
MINUTE	1	0.000			
YEAR	1	0.000			
YEARS	1	0.001			
WEEK	3	0.000			
TIME	2	0.001			
TODAY	3	0.001			
	4				
Total	44	0.010	0.010	0.010	0.010

DOCTOR		0.000			
DOCTORS	2	0.000			
PSYCHOANALYST	2	0.000			
	1				
Total	5	0.001			

DRUM		0.008			
	33				
Total	33	0.008			

EXPRESSIONS		0.000			
	1				

FEEL		0.002				
FEELING	7	0.001				
	3					
Total	11	0.003			0.003	

GET		0.003				
GETS	14	0.000				
	1					
GOT	6	0.001				
GETTING	2	0.000				
Total	23	0.005		0.005		0.005

HUNGRY		0.000				
FEED	1	0.000				
	1					
FEEDS	1	0.000				
Total	3	0.001	0.001	0.001	0.001	0.001

INTELLIGENT		0.000			
REASON	1	0.000			
	1				
THEORY	2	0.000			

THINK		0.002			
	8				
THINKING		0.001			
	3				
THOUGHT		0.001			
	3				
UNDERSTAND		0.000			
	2				
WONDER		0.000			
	2				
KNOW		0.008			
	35				
Total	57	0.013	0.013	0.013	0.013

LIFE		0.004			
	17				
LIFES		0.000			
	1				
LIVE		0.001			
	5				
LIVED		0.000			
	1				
LIVES		0.000			
	1				
LIVING		0.001			
	5				
Total	30	0.007	0.007	0.007	0.007

AGO		0.000
	1	
BEEN		0.000
	2	

DESTRUCTIVE		0.000										
	1											
TRAGEDY		0.000										
	1											
TRAGIC		0.000										
	2											
Total	10	0.002	0.002	0.002	0.002	0.002						
TOTAL CUMULATIVE %			0.324	0.053	0.207	0.167	0.025	0.140	0.099	0.016	0.023	0.074
TOTAL SUM OF # OF CODES			61	12	27	43	15	39	20	7	2	15

19680303_Unfulfilled Dreams

Word Groups (79)

Total Doc Words:	Occur-	Percent	CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
2216	rence											
I	36	0.016										
I'M	4	0.002										
I'VE	4	0.002										
ID	1	0.000										
ME	13	0.006										
MY	8	0.004										
Total	66	0.030	0.030									

YOU	69	0.031
YOU'RE	3	0.001
YOU'VE	1	0.000
YOUR	16	0.007

KEEPS	1	0.000				
HAS	2	0.001				
HAVE	12	0.005				
HAVING	8	0.004				
THEIR	2	0.001				
OWN	2	0.001				
Total	27	0.012		0.012		0.012

AGONIES	2	0.001				
ANGUISHES	1	0.000				
DISAPPOINTMENT	1	0.000				
DISCOURAGED	1	0.000				
DISCOURAGING	1	0.000				
DISENCHANTING	1	0.000				
DISMAL	1	0.000				
HUMILIATED	1	0.000				
EXPLOITED	1	0.000				
STRUGGLE	4	0.002				
STRUGGLED	2	0.001				
Total	16	0.007	0.007	0.007	0.007	0.007

ALL	7	0.003				
ALWAYS	2	0.001				
EVERY	4	0.002				
TOTAL	1	0.000				
Total	14	0.006				

ALSO	1	0.000
MANY	5	0.002
MOST	2	0.001
MUCH	1	0.000
SOME	5	0.002
OFTEN	2	0.001
Total	16	0.007

APOSTLE	2	0.001
ANGELES	4	0.002
BLESS	4	0.002
CHRISTIANITY	1	0.000
GOSPEL	1	0.000
GRACE	2	0.001
HEAVENS	1	0.000
JUDAISM	1	0.000
PREACH	1	0.000
RELIGION	1	0.000
SAINT	2	0.001
SALVATION	3	0.001
SOUL	2	0.001
TEMPLE	9	0.004
TEMPLES	6	0.003
TESTAMENT	1	0.000
TESTIMONY	1	0.000

Total	42	0.019					0.019			0.019
BETWEEN	11	0.005								
Total	11	0.005					0.005			0.005
CONSTANTLY	1	0.000								
CONTINUAL	3	0.001								
Total	4	0.002					0.002			0.002
DESIRE	4	0.002								
WANT	7	0.003								
WANTED	1	0.000								
WANTING	2	0.001								
Total	14	0.006					0.006			0.006 0.006
FIRST	5	0.002								
START	2	0.001								
STARTED	2	0.001								
Total	9	0.004					0.004			0.004
GREAT	6	0.003								
GREATER	1	0.000								
GREATEST	1	0.000								
Total	8	0.004								

HINDUISM	1	0.000					
HINDUS	1	0.000					
MOSLEMS	1	0.000					
ZOROASTRIANISM	1	0.000					
Total	4	0.002	0.002				0.002

LIFE	15	0.007					
LIVE	1	0.000					
LIVES	2	0.001					
Total	18	0.008	0.008	0.008		0.008	

QUESTION	3	0.001					
Total	3	0.001	0.001				

TENSION	9	0.004					
TRIBULATIONS	1	0.000					
TROUBLE	2	0.001					
Total	12	0.005	0.005	0.005	0.005	0.005	

BECAUSE	12	0.005					
Total	12	0.005		0.005		0.005	

CALL	2	0.001					
CALLED	3	0.001					

Total **5** **0.002**

DAY	4	0.002
DAYS	1	0.000
MORNING	14	0.006
NIGHT	1	0.000
TIME	4	0.002
TIMES	2	0.001
TOMORROW	1	0.000
WEEKS	1	0.000
YEARS	3	0.001

Total **31** **0.014** 0.014 0.014 0.014

DO	9	0.004
DOES	2	0.001
DOING	3	0.001

Total **14** **0.006** 0.006 0.006 0.006 0.006

FATHER	3	0.001
FOREBEARERS	1	0.000
CHILDREN	2	0.001

Total **6** **0.003** 0.003

GET	7	0.003
GETS	2	0.001
GOT	2	0.001

GOTTEN	2	0.001						
RECIPIENT	1	0.000						
Total	14	0.006			0.006			0.006
HEAR	3	0.001						
HEARD	2	0.001						
Total	5	0.002						0.002
ACTUAL	1	0.000						
FACT	3	0.001						
Total	4	0.002					0.002	
NOW	4	0.002						
TODAY	2	0.001						
Total	6	0.003			0.003		0.003	0.003
UNITE	2	0.001						
UNITED	1	0.000						
Total	3	0.001			0.001	0.001	0.001	0.001
ABLE	7	0.003						
CAN	7	0.003						
Total	14	0.006			0.006		0.006	0.006

CAME	1	0.000
COME	4	0.002
COMES	1	0.000
COMING	3	0.001
Total	9	0.004

DARK	1	0.000
DARKNESS	1	0.000
EVIL	7	0.003
HELL	1	0.000
SATAN	1	0.000
Total	11	0.005

0.005 0.005 0.005 0.005

FEEL	1	0.000
FELT	1	0.000
CARE	2	0.001
Total	4	0.002

0.002

HEART	25	0.011
HEART'	1	0.000
HEARTS	1	0.000
Total	27	0.012

JUST	3	0.001
JUSTICE	1	0.000

Total	4	0.002					
			0.002	0.002	0.002		0.002
ONE	8	0.004					
ONLY	1	0.000					
EACH	2	0.001					
ALONE	4	0.002					
LONESOME	1	0.000					
NOBODY	2	0.001					
Total	18	0.008				0.008	
RIGHT	12	0.005					
Total	12	0.005	0.005	0.005	0.005		
LET	3	0.001					
MAY	7	0.003					
Total	10	0.005	0.005	0.005	0.005		
PROMISE	1	0.000					
PROMISED	2	0.001					
Total	3	0.001	0.001	0.001	0.001		0.001
				0.001			
THING	5	0.002					
THINGS	5	0.002					

STUFF	1	0.000					
Total	11	0.005					

APPROVE	1	0.000					
AGREE	1	0.000					
Total	2	0.001	0.001	0.001	0.001	0.001	0.001

DREAM	9	0.004					
DREAMED	3	0.001					
DREAMS	7	0.003					
Total	19	0.009	0.009	0.009	0.009	0.009	0.009

GOD	17	0.008					
GOD'S	1	0.000					
JESUS	2	0.001					
LORD	3	0.001					
Total	23	0.010	0.010	0.010	0.010	0.010	0.010

GLAD	1	0.000					
HAPPY	1	0.000					
WONDERFUL	1	0.000					
Total	3	0.001	0.001				

KNOW	8	0.004	
KNOWS	3	0.001	

MIND	2	0.001			
CREATIVE	1	0.000			
REALIZED	1	0.000			
RECOGNIZE	1	0.000			
THOUGHT	1	0.000			
ANALYSIS	4	0.002			
CONSIDERED	1	0.000			
Total	22	0.010	0.010	0.010	0.010

POWER	1	0.000			
POWERFUL	2	0.001			
POWERS	1	0.000			
FORCES	1	0.000			
DOMINATED	1	0.000			
Total	6	0.003	0.003	0.003	0.003

SAID	3	0.001
SAY	10	0.005
SAYING	6	0.003
SAYS	1	0.000
SPEAK	1	0.000
TALK	1	0.000
TALKED	1	0.000
TALKING	1	0.000
TELLING	1	0.000

URGE	1	0.000			
VOICE	4	0.002			
SING	3	0.001			
Total	33	0.015	0.015	0.015	0.015

HEIGHT	1	0.000			
HIGHER	1	0.000			
HIGHEST	1	0.000			
ASCEND	1	0.000			
ON	20	0.009			
OVER	1	0.000			
RAISE	1	0.000			
REACHED	2	0.001			
REACHING	1	0.000			
UP	10	0.005			
Total	39	0.018			

BRING	3	0.001			
BRINGS	1	0.000			
Total	4	0.002		0.002	0.002

EIGHTH	2	0.001			
FEW	1	0.000			
NUMBER	2	0.001			
TWO	2	0.001			
Total	7	0.003			

FOREMOST	1	0.000						
SIGNIFICANCE	1	0.000						
SIGNIFICANT	1	0.000						
UTTERMOST	1	0.000						
Total	4	0.002	0.002	0.002	0.002	0.002	0.002	0.002
HONEST	2	0.001						
MORALITY	1	0.000						
RESPECT	1	0.000						
Total	4	0.002	0.002	0.002	0.002			
MAKE	4	0.002						
MAKES	1	0.000						
MAKING	1	0.000						
TAKE	2	0.001						
TAKEN	1	0.000						
TRIED	6	0.003						
TRY	2	0.001						
TRYING	8	0.004						
USED	6	0.003						
ARRIVED	1	0.000						
DELIVERED	1	0.000						
Total	33	0.015	0.015	0.015	0.015			0.015

PSYCHIATRISTS	1	0.000					
PSYCHOLOGISTS	2	0.001					
Total	3	0.001					
SEGREGATED	1	0.000					
SEPARATE	3	0.001					
DIVIDED	1	0.000					
Total	5	0.002	0.002	0.002			0.002
ASSASSINATED	1	0.000					
DIED	3	0.001					
Total	4	0.002	0.002	0.002	0.002	0.002	
BUILD	11	0.005					
Total	11	0.005	0.005	0.005	0.005	0.005	0.005
CONFLICT	1	0.000					
FIGHT	1	0.000					
WAR	5	0.002					
Total	7	0.003	0.003	0.003	0.003	0.003	
DIRECTIONS	1	0.000					
GUIDED	1	0.000					
Total	2	0.001	0.001	0.001	0.001		

END	5	0.002							
ENDED	2	0.001							
FINAL	4	0.002							
FINALLY	1	0.000							
FINISH	4	0.002							
FULFILLED	4	0.002							
Total	20	0.009							
			0.009	0.009	0.009	0.009			
FREEDOM	1	0.000							
Total	1	0.000							
			0.000	0.000	0.000	0.000	0.000	0.000	0.000
HAD	5	0.002							
WAS	31	0.014							
WERE	2	0.001							
BEEN	1	0.000							
BEFORE	2	0.001							
Total	41	0.019							
							0.019		
IN	45	0.020							
INTO	3	0.001							
THROUGH	3	0.001							
TOO	1	0.000							
WITH	13	0.006							
WITHIN	10	0.005							
Total	75	0.034							
			0.034	0.034					0.034

NEVER	10	0.005
NO	4	0.002
NONE	1	0.000
NOT	21	0.009
NOTHING	3	0.001

Total 39 0.018

READS	1	0.000
TEXT	2	0.001
WORDS	1	0.000

Total 4 0.002

0.002

BUT	25	0.011
HOPES	1	0.000
IF	10	0.005
MAYBE	2	0.001
YET	1	0.000

Total 39 0.018

0.018 0.018 0.018 0.018 0.018

COUNTRY	1	0.000
FOREIGN	1	0.000
INDIA	1	0.000
INDIA'S	1	0.000
INDIAN	1	0.000
NATION	1	0.000

NATIONS	1	0.000						
PAKISTAN	1	0.000						
ISRAEL	1	0.000						
PLACE	1	0.000						
SPAIN	3	0.001						
Total	13	0.006	0.006	0.006	0.006			0.006

GENTLEMAN	1	0.000						
HIM	3	0.001						
HIS	12	0.005						
HUMAN	2	0.001						
MAN	8	0.004						
PEOPLE	5	0.002						
PERSON	1	0.000						
ANOTHER	1	0.000						
THEM	2	0.001						
THEY	10	0.005						
HE	28	0.013						
HE'S	2	0.001						
WOMAN	1	0.000						
Total	76	0.034	0.034					

EVEN	6	0.003						
Total	6	0.003	0.003	0.003	0.003	0.003	0.003	0.003

NONVIOLENT	1	0.000
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PEACE	3	0.001					
Total	4	0.002					
			0.002	0.002	0.002		0.002
REFER	3	0.001					
REFERS	1	0.000					
Total	4	0.002					
			0.002	0.002			
UNFINISHABLE	1	0.000					
UNFINISHED	1	0.000					
UNFULFILLED	2	0.001					
Total	4	0.002					
			0.002	0.002	0.002	0.002	
BELIEVE	1	0.000					
FAITH	3	0.001					
Total	4	0.002					
			0.002				
DESTINY	1	0.000					
TOWARD	1	0.000					
Total	2	0.001					
			0.001	0.001	0.001		0.001
DRIVING	1	0.000					
DROVE	1	0.000					
Total	2	0.001					
FIND	2	0.001					

YOU	56	0.015	
YOU'VE	3	0.001	
YOULL	1	0.000	
YOUR	1	0.000	
YOURE	6	0.002	
YOUVE	4	0.001	
YE	1	0.000	
Total	72	0.020	0.020

US	6	0.002	
WE	91	0.025	
OUR	28	0.008	
OURS	1	0.000	
OURSELVES	1	0.000	
WE'RE	13	0.004	
WE'VE	1	0.000	
WEVE	2	0.001	
Total	143	0.039	0.039

THEIR	6	0.002	
HAS	7	0.002	
HAVE	30	0.008	
HAVES	1	0.000	
HAVING	6	0.002	
OWN	2	0.001	
ITS	2	0.001	

KEEP	4	0.001							
Total	58	0.016			0.016			0.016	
COULD	3	0.001							
OUGHT	3	0.001							
SEEMS	4	0.001							
Total	10	0.003	0.003		0.003				
WILL	35	0.010							
SHALL	3	0.001							
MUST	6	0.002							
Total	44	0.012			0.012				
			0.012	0.012	0.012			0.012	0.012
									0.012
CAN	11	0.003							
ABLE	10	0.003							
ABILITY	3	0.001							
Total	24	0.007			0.007			0.007	
THEM	9	0.002							
THEY	36	0.010							
Total	45	0.012			0.012				
ANY	1	0.000							
ALL	30	0.008							
EVERY	10	0.003							

Total	41	0.011				
AM	1	0.000				
ARE	70	0.019				
IS	55	0.015				
BE	26	0.007				
BECOME	1	0.000				
BEING	4	0.001				
Total	157	0.043	0.043	0.043		
ABUSE	1	0.000				
DEPRESSION	3	0.001				
DESPAIR	1	0.000				
DISCOURAGED	5	0.001				
FRUSTRATED	1	0.000				
HUMILIATION	1	0.000				
INFERIOR	1	0.000				
INJUSTICE	1	0.000				
INJUSTICES	2	0.001				
EMASCULATED	1	0.000				
WHIP	1	0.000				
HURT	1	0.000				
Total	19	0.005	0.005	0.005	0.005	0.005
ADULTS	1	0.000				
ANOTHER	7	0.002				

HE	22	0.006	
HER	3	0.001	
HIM	4	0.001	
HIS	9	0.002	
HUMANITY	2	0.001	
INDIVIDUAL	1	0.000	
HUMAN	2	0.001	
LADIES	1	0.000	
MAN	11	0.003	
MEN	8	0.002	
OTHER	8	0.002	
OTHERS	2	0.001	
PEOPLE	11	0.003	
PERSON	5	0.001	
SHE	2	0.001	
WOMEN	2	0.001	
Total	101	0.028	0.028

ANALYSIS	1	0.000
FORMULATION	1	0.000
KNEW	1	0.000
KNOW	12	0.003
KNOWN	1	0.000
KNOWS	1	0.000
MIND	1	0.000
DECIDED	2	0.001

SOLVE	1	0.000						
THOUGHT	1	0.000						
REALIZE	1	0.000						
Total	23	0.006	0.006	0.006	0.006	0.006	0.006	0.006

ASK	2	0.001						
QUESTION	4	0.001						
QUESTIONS	2	0.001						
Total	8	0.002	0.002					

CHILDREN	10	0.003						
DAUGHTERS	2	0.001						
FAMILIES	1	0.000						
FAMILY	1	0.000						
FATHERS	1	0.000						
FOREPARENTS	2	0.001						
BROTHER	1	0.000						
BROTHERS	3	0.001						
PATERNALISTICAL- LY	1	0.000						
SISTERS	1	0.000						
SONS	1	0.000						
WIFE	1	0.000						
WIVES	1	0.000						
Total	26	0.007				0.007		

COMPASSIONATE	1	0.000					
FEEL	6	0.002					
Total	7	0.002				0.002	

DEATH	1	0.000					
DIE	1	0.000					
KILL	1	0.000					
PERISHING	1	0.000					
Total	4	0.001	0.001		0.001	0.001	0.001

GREAT	9	0.002					
GREATNESS	1	0.000					
Total	10	0.003					

ENDS	1	0.000					
END	6	0.002					
ENDED	1	0.000					
FINAL	1	0.000					
FINALLY	3	0.001					
ULTIMATELY	2	0.001					
Total	14	0.004	0.004	0.004	0.004	0.004	

HAPPINESS	1	0.000					
HAPPY	1	0.000					
Total	2	0.001	0.001				

JUDGE	1	0.000				
JUDGEMENT	1	0.000				
Total	2	0.001	0.001	0.001	0.001	0.001

STAY	3	0.001
STAYED	2	0.001
STAND	3	0.001
STANDING	1	0.000
STILL	2	0.001
STOPPAGE	1	0.000
Total	12	0.003

OVERSEER	1	0.000			
POWER	9	0.002			
POWERFUL	3	0.001			
REGIMES	1	0.000			
TOTALITARIAN	1	0.000			
MIGHTY	1	0.000			
STRONG	1	0.000			
Total	17	0.005	0.005	0.005	0.005

REMIND	1	0.000
REMINDED	1	0.000
REMINDING	2	0.001

REMINDS	1	0.000				
REMEMBER	1	0.000				
Total	6	0.002	0.002		0.002	0.002

AMERICA	8	0.002				
AMERICAN	2	0.001				
COUNTRY	6	0.002				
NATION	8	0.002				
PLACE	2	0.001				
PLACES	3	0.001				
VIETCONG	1	0.000				
VIETNAM	1	0.000				
WORLD	1	0.000				
Total	32	0.009	0.009	0.009	0.009	0.009

AFTER	3	0.001				
BEYOND	3	0.001				
AHEAD	2	0.001				
DESTINY	1	0.000				
FORWARD	1	0.000				
DREAM	1	0.000				
LATER	1	0.000				
Total	12	0.003	0.003	0.003	0.003	0.003

ALLOWED	2	0.001	
LET	7	0.002	

LETS	1	0.000			
MAY	2	0.001			
Total	12	0.003	0.003	0.003	0.003

BEGIN	1	0.000			
BEGINNING	2	0.001			
BEGUN	1	0.000			
FOUNDATIONS	1	0.000			
FOUNDING	1	0.000			
START	1	0.000			
STARTED	1	0.000			
STARTING	1	0.000			
BORN	1	0.000			
Total	10	0.003	0.003	0.003	0.003

BUILD	4	0.001			
BUILT	1	0.000			
Total	5	0.001	0.001	0.001	0.001

CRIME	1	0.000			
CRIMINAL	1	0.000			
INDICTMENT	2	0.001			
TRIALS	1	0.000			
SUBPOENAED	1	0.000			
Total	6	0.002			

GO	11	0.003		
GOES	1	0.000		
GOING	43	0.012		
WENT	9	0.002		
Total	64	0.018	0.018	0.018

HOUSE	2	0.001		
HOUSING	1	0.000		
BUILDING	1	0.000		
BUILDINGS	1	0.000		
HOTELS	2	0.001		
Total	7	0.002	0.002	

JOB	5	0.001		
JOB...	1	0.000		
JOBS	4	0.001		
LABOR	3	0.001		
LABORING	1	0.000		
WORK	4	0.001		
WORKED	1	0.000		
WORKER	1	0.000		
WORKERS	1	0.000		
WORKING	3	0.001		
WORKS	1	0.000		
Total	25	0.007		

			0.007	0.007	0.007
LEADERSHIP	1	0.000			
Total	1	0.000			0.000
NOW	21	0.006			
PRESENT	1	0.000			
Total	22	0.006	0.006	0.006	0.006
PUBLIC	1	0.000			
SOCIAL	1	0.000			
SOCIETY	3	0.001			
Total	5	0.001	0.001		
STRAIGHT	1	0.000			
STRAIGHTEN	1	0.000			
STRAIGHTENED	1	0.000			
Total	3	0.001			
AGAIN	1	0.000			
ELSE	1	0.000			
FURTHER	1	0.000			
MAJORITY	1	0.000			
MANY	5	0.001			
MORE	4	0.001			
MOST	2	0.001			

MUCH	2	0.001
OFTEN	4	0.001
SOON	1	0.000
SOME	8	0.002
VARIOUS	1	0.000
Total	31	0.009

HONEST	1	0.000
KIND	2	0.001
MORAL	1	0.000
RESPECT	2	0.001
Total	6	0.002

0.002 0.002 0.002

BAPTISTS	1	0.000
CHRISTIAN	1	0.000
CHURCH	2	0.001
DENOMINATIONS	1	0.000
EPISCOPALIANS	1	0.000
GLORY	1	0.000
GOSPEL	1	0.000
HEAVEN	5	0.001
HOLY	1	0.000
MINISTERS	1	0.000
METHODISTS	1	0.000
PRESBYTERIANS	1	0.000
RELIGIOUS	2	0.001

SOUL	2	0.001		
SOULS	1	0.000		
SPIRIT	1	0.000		
Total	23	0.006	0.006	0.006

BIG	1	0.000		
GARGANTUAN	1	0.000		
GIGANTIC	1	0.000		
HUGE	1	0.000		
LARGE	2	0.001		
VAST	5	0.001		
MAGNIFICENT	1	0.000		
TREMENDOUS	1	0.000		
Total	13	0.004		

CITIES	1	0.000		
BALTIMORE	1	0.000		
BIRMINGHAM	2	0.001		
BOSTON	1	0.000		
CITY	10	0.003		
CHICAGO	2	0.001		
DETROIT	1	0.000		
MEMPHIS	10	0.003		
MONTGOMERY	1	0.000		
PHILADELPHIA	1	0.000		
PITTSBURGH	1	0.000		

SELMA	2	0.001				
WASHINGTON	12	0.003				
TOWN	2	0.001				
Total	47	0.013	0.013	0.013	0.013	0.013
HELL	16	0.004				
Total	16	0.004	0.004	0.004	0.004	
ORGANIZE	2	0.001				
ORGANIZED	1	0.000				
DIRECTION	2	0.001				
STRUCTURE	2	0.001				
Total	7	0.002	0.002	0.002	0.002	
VOTE	1	0.000				
VOTE"	1	0.000				
VOTING	2	0.001				
Total	4	0.001				
THING	6	0.002				
THINGS	2	0.001				
Total	8	0.002				
JUST	4	0.001				
JUSTICE	2	0.001				
RIGHT	7	0.002				

RIGHTEOUSNESS	1	0.000					
RIGHTS	9	0.002					
Total	23	0.006	0.006	0.006	0.006		0.006

ACTION	1	0.000					
CREATED	1	0.000					
DO	15	0.004					
DOES	5	0.001					
DOING	2	0.001					
ENGAGED	1	0.000					
DEVELOP	1	0.000					
MADE	3	0.001					
MAKING	3	0.001					
MAKE	11	0.003					
PICK	5	0.001					
PICKING	1	0.000					
PICKS	2	0.001					
INSTITUTE	1	0.000					
TAKE	6	0.002					
USE	4	0.001					
Total	62	0.017	0.017	0.017	0.017		0.017

DIDN'T	1	0.000
DIDNT	8	0.002
DOESN'T	1	0.000
DOESNT	3	0.001

DON'T	3	0.001
DONT	6	0.002
HASNT	1	0.000
SHOULDNT	1	0.000
Total	24	0.007

APART	2	0.001
DISTANCE	2	0.001
SPAN	1	0.000
Total	5	0.001

BILLION	2	0.001
COUNT	1	0.000
COUNTED	1	0.000
EIGHTY	1	0.000
FEW	1	0.000
FIVE	1	0.000
FORTH	1	0.000
FOUR	1	0.000
HUNDRED	2	0.001
NUMBER	4	0.001
NUMBERS	1	0.000
SEVEN	1	0.000
THOUSAND	2	0.001
THOUSANDS	2	0.001
TWENTY	1	0.000

TWO	1	0.000				
THIRTY	1	0.000				
THREE	2	0.001				
Total	26	0.007				

BATTLE	1	0.000				
FIGHT	2	0.001				
FOUGHT	1	0.000				
Total	4	0.001	0.001	0.001	0.001	0.001

CONFERENCE	1	0.000				
GROUP	1	0.000				
MEMBERS	2	0.001				
Total	4	0.001		0.001		0.001

DISTINCT	1	0.000				
LITERAL	2	0.001				
LITERALLY	1	0.000				
Total	4	0.001			0.001	

FORCED	1	0.000				
FORCES	5	0.001				
Total	6	0.002	0.002	0.002	0.002	

HEAR	5	0.001			
Total	5	0.001			0.001

LONELY	1	0.000			
ONCE	1	0.000			
ONE	12	0.003			
ONLY	5	0.001			
SINGLE	2	0.001			
Total	21	0.006			

MOVE	2	0.001			
MOVES	1	0.000			
MOVING	3	0.001			
Total	6	0.002	0.002	0.002	0.002

ON	25	0.007			
OVER	5	0.001			
RAISED	1	0.000			
UP	21	0.006			
Total	52	0.014			

WANT	5	0.001			
WANTED	1	0.000			
WANTS	1	0.000			
Total	7	0.002			

0.002 0.002 0.002 0.002

WALL	5	0.001
WALLS	3	0.001
Total	8	0.002

0.002

AGAINST	2	0.001
OPPRESSOR	1	0.000
REFUSING	1	0.000
SEGREGATED	2	0.001
SEGREGATION	3	0.001
SEPARATED	1	0.000
PREVENT	1	0.000
OPPRESSED	1	0.000
OPPRESSION	2	0.001

Total **14** **0.004**

0.004

0.004

ALIVE	1	0.000
EXIST	1	0.000
LIFE	8	0.002
LIVE	3	0.001
LIVED	3	0.001
LIVES	1	0.000
LIVING	2	0.001
REVIVES	1	0.000
SURVIVE	1	0.000

Total	21	0.006	0.006	0.006	0.006
BEEN	10	0.003			
BEFORE	2	0.001			
BEHIND	1	0.000			
WERE	13	0.004			
WAS	14	0.004			
Total	40	0.011			0.011
BLACK	9	0.002			
NEGRO	5	0.001			
NEGROES	1	0.000			
Total	15	0.004	0.004	0.004	0.004
CHRIST	2	0.001			
CREATOR	1	0.000			
GOD	4	0.001			
GODS	4	0.001			
JESUS	3	0.001			
LORD	1	0.000			
Total	15	0.004	0.004	0.004	0.004
CONGRESS	3	0.001			
CONGRESSMEN	2	0.001			
GOVERNMENT	3	0.001			

FEDERAL	1	0.000			
MAYOR	2	0.001			
Total	11	0.003	0.003	0.003	0.003

DEMAND	5	0.001			
DEMANDED	2	0.001			
DEMANDS	1	0.000			
DECLARATION	1	0.000			
DECREE	1	0.000			
COMMANDING	1	0.000			
Total	11	0.003	0.003	0.003	0.003

DID	4	0.001			
HAD	3	0.001			
HAPPENED	1	0.000			
Total	8	0.002			0.002

ENDOWED	1	0.000			
FURNISHES	1	0.000			
GAVE	1	0.000			
GIVE	1	0.000			
GIVES	1	0.000			
IMPARTED	2	0.001			
PROVIDE	1	0.000			
HELP	1	0.000			
SERVES	1	0.000			

SERVICE	1	0.000			
SUPPORT	2	0.001			
SUPPORTIVE	1	0.000			
Total	14	0.004	0.004		0.004

IN	89	0.025			
INTO	4	0.001			
ENTER	1	0.000			
PENETRATE	1	0.000			
THROUGH	6	0.002			
Total	101	0.028			

LOOK	1	0.000			
LOOKED	2	0.001			
RECOGNIZE	2	0.001			
RECOGNIZED	1	0.000			
REVEALED	2	0.001			
APPEAR	1	0.000			
SAW	2	0.001			
SEE	6	0.002			
SEE"	1	0.000			
SEEN	1	0.000			
SEARCH	1	0.000			
DISCOVER	1	0.000			
FIND	1	0.000			
Total	22	0.006	0.006	0.006	0.006

NECESSARY	1	0.000								
NECESSITIES	3	0.001								
NEED	8	0.002								
NEEDS	1	0.000								
Total	13	0.004				0.004			0.004	0.004
			0.004	0.004	0.004					0.004

NEWSPAPERS	1	0.000								
DOCUMENTS	1	0.000								
READ	2	0.001								
SIGNED	1	0.000								
WORD	2	0.001								
WORDS	1	0.000								
WRITTEN	1	0.000								
STANZA	1	0.000								
Total	10	0.003								
						0.003				

ROUGH	1	0.000
PLIGHT	1	0.000
PLAGUE	1	0.000
DIFFICULT	1	0.000
TRIBULATION"	1	0.000
PROBLEM	2	0.001
PROBLEMS	1	0.000
ADVERSITY	1	0.000

STRUGGLE	7	0.002				
STRUGGLES	1	0.000				
STRUGGLING	2	0.001				
SUFFERS	1	0.000				
Total	20	0.006	0.006	0.006	0.006	0.006

SAID	10	0.003				
SAY	22	0.006				
SAYING	7	0.002				
SAYS	2	0.001				
STATE	1	0.000				
TALKING	4	0.001				
TELL	1	0.000				
TELLING	1	0.000				
UTTERED	1	0.000				
VOICE	2	0.001				
SOUGH	1	0.000				
ADVISED	1	0.000				
ANSWER	1	0.000				
MENTION	1	0.000				
MENTIONED	1	0.000				
EXALTED	1	0.000				
EXCLAMATION	1	0.000				
CONFERRED	1	0.000				
CONVERSATION	1	0.000				
Total	60	0.017	0.017	0.017		0.017

AIRPLANES	1	0.000
BUS	1	0.000
BUSES	1	0.000
HIGHWAYS	4	0.001
INTERSTATE	1	0.000
TRAINS	1	0.000
STREETS	3	0.001
RIDE	3	0.001
TRUCKS	2	0.001
Total	17	0.005

APPETITE	1	0.000
EAT	2	0.001
FED	1	0.000
HAMBURGER	1	0.000
HUNGRY	2	0.001
KITCHEN	1	0.000
KITCHENS	1	0.000
LUNCH	3	0.001
DINE	1	0.000
RESTAURANT	1	0.000
STARVATION	1	0.000
Total	15	0.004

0.004 0.004 0.004 0.004

BECAUSE	9	0.002
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Total	9	0.002					0.002	0.002
BRETHREN	1	0.000						
COMMUNITY	4	0.001						
FRIEND	1	0.000						
FRIENDS	2	0.001						
Total	8	0.002	0.002	0.002	0.002	0.002	0.002	
CENTURIES	2	0.001						
DAILY	2	0.001						
DAY	20	0.006						
DAYS	4	0.001						
ERA	2	0.001						
WEEK	2	0.001						
YEAR	2	0.001						
YEARS	5	0.001						
TIME	15	0.004						
TIMES	1	0.000						
Total	55	0.015	0.015		0.015		0.015	
COME	8	0.002						
COMING	8	0.002						
COMING"	1	0.000						
CAME	10	0.003						
Total	27	0.007						

NEITHER	1	0.000
NEVER	3	0.001
NO	9	0.002
NOT	22	0.006
NOTHING	5	0.001
Total	40	0.011

SCHOOL	3	0.001
SCHOOLS	1	0.000
TEACHERS	1	0.000
STUDENTS	2	0.001
Total	7	0.002

0.002

WHITE	4	0.001
Total	4	0.001

0.001

0.001

0.001

AFFLUENT	1	0.000
LAVISH	1	0.000
PROSPERITY	1	0.000
RICH	4	0.001
WEALTH	4	0.001
SWANKEST	1	0.000
Total	12	0.003

BRING	1	0.000						
BROUGHT	1	0.000						
Total	2	0.001				0.001		0.001

BUT	13	0.004						
HOPE	5	0.001						
HOPE”	1	0.000						
IF	22	0.006						
POSSIBILITIES	1	0.000						
POSSIBLE	1	0.000						
YET	1	0.000						
WHILE	2	0.001						
Total	46	0.013	0.013	0.013	0.013	0.013	0.013	

CALL	4	0.001						
Total	4	0.001						

GARMENT	1	0.000						
CLOTHED	1	0.000						
CLOTHES	1	0.000						
Total	3	0.001	0.001		0.001	0.001	0.001	

DEMONSTRATED	1	0.000						
DEMONSTRATING	3	0.001						
MOVEMENT	4	0.001						
MOVEMENTS	1	0.000						

ASSEMBLE	1	0.000		
ASSEMBLED	2	0.001		
UNITE	3	0.001		
Total	15	0.004	0.004	0.004

DOLLARS	4	0.001		
MONEY	4	0.001		
MULTIMILLIONAIRE	1	0.000		
MILLIONAIRE	2	0.001		
PROFIT	4	0.001		
WAGE	1	0.000		
WAGES	4	0.001		
INCOME	4	0.001		
TREASURY	1	0.000		
Total	25	0.007		

ETERNITY	1	0.000		
EVER	1	0.000		
ETERNAL	1	0.000		
Total	3	0.001		

GET	9	0.002		
GETTING	1	0.000		
GOT	4	0.001		
RECEIVE	1	0.000		
GAIN	1	0.000		

WE'VE	1	0.000		
Total	149	0.031		0.031

THEIR	10	0.002		
OWN	9	0.002		
HAS	18	0.004		
HAVE	33	0.007		
HAVES	1	0.000		
MAINTAIN	1	0.000		
ITS	6	0.001		
KEEP	1	0.000		
KEEPING	2	0.000		
KEPT	1	0.000		
Total	82	0.017		0.017

WOULD	10	0.002		
SHOULD	2	0.000		
SEEMS	1	0.000		
OUGHT	5	0.001		
COULD	5	0.001		
Total	23	0.005	0.005	0.005

WILL	38	0.008		
SHALL	6	0.001		
MUST	26	0.005		
WILLING	2	0.000		

ARE	51	0.011		
BEING	8	0.002		
Total	205	0.043	0.043	0.043

LET	1	0.000			
ALLOWED	1	0.000			
MAY	3	0.001			
Total	5	0.001	0.001	0.001	0.001

ABOVE	1	0.000			
ON	26	0.005			
OVER	8	0.002			
PENETRATE	1	0.000			
PERMEATES	1	0.000			
RISE	5	0.001			
RAISED	1	0.000			
RAISING	1	0.000			
UNTO	2	0.000			
THROUGH	13	0.003			
UP	13	0.003			
UPON	1	0.000			
LIFT	4	0.001			
Total	77	0.016			

AFRICA	1	0.000		
AMERICA	18	0.004		

AMERICA'S	1	0.000
AMERICAN	1	0.000
AMERICANS	1	0.000
ASIA	1	0.000
BOMBAY	1	0.000
CALCUTTA	1	0.000
CHINA	1	0.000
CONTINENT	1	0.000
COUNTRY	5	0.001
ENGLAND	1	0.000
EUROPE	1	0.000
GEOGRAPHICAL	1	0.000
GEOGRAPHICALLY	1	0.000
HARLEM	1	0.000
INDIA	3	0.001
INDIA'S	1	0.000
GENEVA	1	0.000
JERUSALEM	1	0.000
LATIN	1	0.000
KOREA	1	0.000
NATION	21	0.004
NATIONAL	1	0.000
NATIONS	2	0.000
MISSISSIPPI	1	0.000
NEWARK	1	0.000
PATMOS	1	0.000

VIETNAM	4	0.001				
VIETNAMESE	2	0.000				
WASHINGTON	6	0.001				
TAIWAN	1	0.000				
THAILAND	1	0.000				
CITIES	1	0.000				
COUNTY	3	0.001				
Total	90	0.019	0.019	0.019	0.019	0.019

BEFORE	5	0.001			
EARLIER	1	0.000			
FORMER	3	0.001			
FIRST	3	0.001			
START	2	0.000			
STARTED	1	0.000			
ESTABLISHING	1	0.000			
Total	16	0.003	0.003	0.003	0.003

ASLEEP	1	0.000
BED	3	0.001
BEDS	1	0.000
SLUM	1	0.000
SNORING	1	0.000
SLEEP	4	0.001
SLEEPING	4	0.001
SLEPT	4	0.001

TIRED	1	0.000	
Total	20	0.004	

BLESS	1	0.000	
CATHEDRAL	1	0.000	
CHRISTIAN	1	0.000	
CHURCH	1	0.000	
CLERGY	1	0.000	
HEAVEN	6	0.001	
PRAY	2	0.000	
PREACH	1	0.000	
PULPIT	1	0.000	
REPENT	1	0.000	
SPIRITUAL	1	0.000	
SOUL	1	0.000	
SOULS	1	0.000	
WORSHIP	1	0.000	
Total	20	0.004	0.004

BUT	24	0.005
EITHER	1	0.000
HOPE	2	0.000
IF	15	0.003
HOWEVER	4	0.001
MAYBE	1	0.000
OPPORTUNITIES	1	0.000

0.004

OPPORTUNITY	4	0.001						
POSSIBILITY	1	0.000						
RATHER	1	0.000						
WHILE	2	0.000						
YET	6	0.001						
Total	62	0.013	0.013	0.013	0.013	0.013	0.013	0.013

COLLEGES	1	0.000						
LEARN	1	0.000						
TESTS	1	0.000						
TEACH	2	0.000						
STUDY	1	0.000						
Total	6	0.001				0.001		

CONSTANTLY	2	0.000						
CONTINUE	1	0.000						
CONTINUED	1	0.000						
CONTINUES	1	0.000						
DEDICATED	1	0.000						
COMMITMENT	1	0.000						
PERSISTENT	1	0.000						
Total	8	0.002	0.002	0.002	0.002	0.002	0.002	0.002

DEPTHS	1	0.000						
DESCENDING	1	0.000						

DEEP	4	0.001				
DOWN	2	0.000				
Total	8	0.002				

DISSEMINATED	1	0.000				
GIVE	3	0.001				
GIVEN	1	0.000				
GIVING	1	0.000				
PROVIDED	3	0.001				
SERVICE	1	0.000				
SHARE	4	0.001				
BOOTSTRAP	1	0.000				
BOOTSTRAPS	4	0.001				
HELP	2	0.000				
ENDOWED	1	0.000				
Total	22	0.005	0.005			0.005

UNITED	5	0.001				
SOLIDARITY	1	0.000				
REVOLUTION	14	0.003				
Total	20	0.004	0.004	0.004	0.004	

LIE	1	0.000				
MYTH	3	0.001				
MYTHS	1	0.000				
Total	5	0.001	0.001	0.001	0.001	0.001

TRANSFORMED	1	0.000						
Total	6	0.001						
			0.001	0.001	0.001	0.001	0.001	

LOOK	1	0.000						
LOOKED	3	0.001						
LOOKING	2	0.000						
SAW	5	0.001						
SEE	10	0.002						
SEEN	9	0.002						
SEES	2	0.000						
SHOWED	1	0.000						
SOUGHT	1	0.000						
VISION	1	0.000						
VISIBLE	1	0.000						
WATCH	1	0.000						
APPEARING	1	0.000						
EMERGENCE	1	0.000						
Total	39	0.008						
			0.008	0.008	0.008	0.008		

FORCE	2	0.000						
FORCED	1	0.000						
FORCES	4	0.001						
POWER	1	0.000						
REGIME	1	0.000						
Total	9	0.002						
			0.002	0.002	0.002	0.002		

AFTER	1	0.000					
AHEAD	1	0.000					
FUTURE	1	0.000					
TOWARD	2	0.000					
BEYOND	1	0.000					
Total	6	0.001	0.001	0.001	0.001		0.001

AMID	1	0.000					
AMONG	1	0.000					
MIDST	1	0.000					
TOGETHER	5	0.001					
TOO	3	0.001					
WITH	32	0.007					
Total	43	0.009	0.009				

BRETHREN	1	0.000					
BROTHERHOOD	4	0.001					
FRIENDS	4	0.001					
GROUP	1	0.000					
COALITION	1	0.000					
INVOLVED	2	0.000					
INVOLVEMENT	1	0.000					
PARTICIPANTS	1	0.000					
ALLIES	1	0.000					
Total	16	0.003	0.003	0.003	0.003	0.003	0.003

FAITH	2	0.000	
BELIEVE	4	0.001	
Total	6	0.001	0.001

CHALLENGE	4	0.001
CHALLENGED	3	0.001
CHALLENGES	2	0.000
Total	9	0.002

COMPASSIONATE	1	0.000	
FEEL	4	0.001	
FEELINGS	1	0.000	
FEELS	2	0.000	
FELT	1	0.000	
Total	9	0.002	0.002

CAME	7	0.001
COME	9	0.002
COMES	6	0.001
COMING	7	0.001
Total	29	0.006

LATE	1	0.000
LATER	1	0.000
MORNING	8	0.002

MONTHS	1	0.000			
MILES	1	0.000			
MINUTES	1	0.000			
NIGHT	7	0.001			
O’CLOCK	1	0.000			
YEAR	2	0.000			
YEARS	14	0.003			
WEEK	1	0.000			
WEEKS	2	0.000			
TIME	16	0.003			
ANNUAL	1	0.000			
CENTURIES	2	0.000			
DAY	16	0.003			
DAYS	2	0.000			
HOUR	2	0.000			
LAST	1	0.000			
Total	80	0.017	0.017	0.017	0.017

MANKIND	6	0.001
COLONY	1	0.000
CIVILIZATION	1	0.000
COMMUNITY	1	0.000
HAMLETS	1	0.000
MASSES	1	0.000
NEIGHBORHOOD	2	0.000
NEIGHBORS	1	0.000

PUBLIC	1	0.000					
POPULATION	1	0.000					
TOWN	1	0.000					
VILLAGES	1	0.000					
SOCIAL	3	0.001					
URBAN	1	0.000					
Total	22	0.005			0.005		

DESTINIES	1	0.000					
DESTINY	5	0.001					
INESCAPABLE	1	0.000					
INEVITABILITY	1	0.000					
INEVITABLY	1	0.000					
Total	9	0.002	0.002	0.002	0.002		0.002

DISTANCE	1	0.000					
DISTANCES	1	0.000					
FAR	1	0.000					
VAST	3	0.001					
SPAN	1	0.000					
SPREADS	1	0.000					
ABROAD	1	0.000					
ACROSS	1	0.000					
Total	10	0.002					

END	10	0.002					
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ENDS	1	0.000				
ULTIMATELY	2	0.000				
RESULT	3	0.001				
Total	16	0.003		0.003	0.003	0.003

EXPERIENCE	5	0.001				
EXPERIENCES	1	0.000				
Total	6	0.001		0.001	0.001	0.001

FURTHER	1	0.000				
LONG	5	0.001				
LONGER	1	0.000				
LENGTHEN	1	0.000				
EXTENDING	1	0.000				
Total	9	0.002				

GO	10	0.002				
GOES	1	0.000				
GOIN'	1	0.000				
GOING	9	0.002				
WENT	9	0.002				
EXIT	1	0.000				
LEFT	1	0.000				
Total	32	0.007		0.007	0.007	

IN	106	0.022				
INTO	11	0.002				
ENTER	1	0.000				
WITHIN	2	0.000				
Total	120	0.025	0.025			0.025
MANAGED	1	0.000				
ORDER	2	0.000				
ORGANIZATION	1	0.000				
PROCESS	1	0.000				
SORT	1	0.000				
STRUCTURED	1	0.000				
Total	7	0.001	0.001	0.001	0.001	
REMEMBER	4	0.001				
REMIND	1	0.000				
REMINDED	1	0.000				
MEMORY	1	0.000				
Total	7	0.001	0.001		0.001	0.001
ABUSED	1	0.000				
BRUTAL	1	0.000				
CRUEL	1	0.000				
CRUELTIES	1	0.000				
HURT	2	0.000				

HUMILIATING	1	0.000					
NEGLECT	2	0.000					
Total	9	0.002	0.002		0.002	0.002	0.002
ANSWER	2	0.000					
RESPONSES	1	0.000					
RECOMMENDA- TIONS	2	0.000					
RECOMMENDED	1	0.000					
Total	6	0.001	0.001		0.001		0.001
BECAUSE	21	0.004					
CONSEQUENTLY	1	0.000					
Total	22	0.005			0.005		0.005
ALIENATED	1	0.000					
DENIED	1	0.000					
ALONE	3	0.001					
DESOLATE	1	0.000					
DEVOID	1	0.000					
GAINSAYING	1	0.000					
ISOLATED	1	0.000					
Total	9	0.002					0.002
CRIME	1	0.000					
INDICTMENT	1	0.000					

JURISPRUDENCE	1	0.000			
PRISON	1	0.000			
COURT	1	0.000			
CONVICTED	1	0.000			
Total	6	0.001			

DOLLARS	8	0.002			
INCOME	2	0.000			
MILLIONAIRE	1	0.000			
MONEY	3	0.001			
MULTIMILLIONAIRE	1	0.000			
PENSION	1	0.000			
WAGES	1	0.000			
Total	17	0.004			

NOW	11	0.002			
URGENT	1	0.000			
TODAY	10	0.002			
TONIGHT	1	0.000			
Total	23	0.005	0.005	0.005	0.005

FALL	1	0.000			
FALLING	1	0.000			
Total	2	0.000			

FARM	2	0.000			
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FARMING	1	0.000					
FARMS	1	0.000					
Total	4	0.001			0.001	0.001	0.001 0.001

CONVINCED	2	0.000					
DETERMINE	1	0.000					
DIAGNOSIS	1	0.000					
DETERMINATION	1	0.000					
CHOICE	1	0.000					
CONSENSUS	3	0.001					
MUTUALITY	1	0.000					
Total	10	0.002	0.002		0.002	0.002	0.002 0.002

DIM	1	0.000					
DIMINISHES	1	0.000					
DWARF	1	0.000					
LITTLE	9	0.002					
LEAST	1	0.000					
MERELY	3	0.001					
MINIMIZED	1	0.000					
MINIMUM	1	0.000					
Total	18	0.004					

DOCUMENTS	1	0.000	
PEN	1	0.000	
SIGN	3	0.001	

SIGNED	2	0.000				
SIGNS	1	0.000				
TEXT	1	0.000				
PAGES	1	0.000				
BOOK	2	0.000				
READ	2	0.000				
WRITTEN	1	0.000				
WORDS	4	0.001				
Total	19	0.004				
					0.004	

DISCOVERING	1	0.000				
DISCOVERS	1	0.000				
FIND	2	0.000				
FOUND	2	0.000				
Total	6	0.001	0.001	0.001	0.001	

FAIL	2	0.000				
FAILED	1	0.000				
LOST	2	0.000				
WRONG	4	0.001				
Total	9	0.002	0.002	0.002	0.002	0.002

GARGANTUAN	1	0.000
GIGANTIC	1	0.000
HUGE	1	0.000
MAGNIFICENT	1	0.000

MAJESTIC	1	0.000
MAJOR	1	0.000
GREAT	12	0.003
GREATER	1	0.000
GREATNESS	1	0.000
LARGE	1	0.000
MASSIVE	2	0.000
MASSIVELY	1	0.000
MONSTROUS	1	0.000
Total	25	0.005

MORE	9	0.002
MOST	9	0.002
MAJORITY	3	0.001
MANY	4	0.001
MUCH	4	0.001
OFTEN	3	0.001
SOME	10	0.002
AGAIN	2	0.000
ANOTHER	4	0.001
Total	48	0.010

INALIENABLE	1	0.000
HERITAGE	1	0.000
Total	2	0.000

0.000

NONVIOLENCE	2	0.000					
NONVIOLENT	1	0.000					
PEACE	2	0.000					
PEACEFULLY	1	0.000					
DISARMAMENT	1	0.000					
DISARMING	1	0.000					
Total	8	0.002	0.002	0.002	0.002		0.002
RICH	8	0.002					
RICHEST	2	0.000					
WEALTH	2	0.000					
Total	12	0.003					
ACKNOWLEDGED	1	0.000					
NOTICED	1	0.000					
Total	2	0.000	0.000	0.000	0.000		
AGO	7	0.001					
BEEN	10	0.002					
HAD	6	0.001					
HISTORY	5	0.001					
WAS	39	0.008					
WERE	11	0.002					
Total	78	0.016			0.016		

APARTMENT	2	0.000	
BUILDINGS	1	0.000	
HOME	2	0.000	
HOMES	2	0.000	
HOUSE	3	0.001	
HOUSES	1	0.000	
SHELTER	1	0.000	
Total	12	0.003	0.003

LONELY	1	0.000	
ONCE	2	0.000	
ONE	19	0.004	
ONENESS	1	0.000	
ONLY	11	0.002	
INVISIBLE	3	0.001	
SINGLE	3	0.001	
Total	40	0.008	

REFUSING	1	0.000
BLOODSHED	1	0.000
ERADICATE	1	0.000
VIOLENCE	1	0.000
VIOLENT	2	0.000
VICIOUS	1	0.000
POISONS	1	0.000
CRUSHED	1	0.000

DESTRUCTIVELY	1	0.000							
ANNIHILATION	2	0.000							
Total	12	0.003	0.003		0.003	0.003	0.003	0.003	
GOODWILL	4	0.001							
KIND	4	0.001							
Total	8	0.002			0.002	0.002	0.002	0.002	0.002
CONCERN	1	0.000							
CONCERNED	2	0.000							
PROBLEM	4	0.001							
PROBLEMS	2	0.000							
Total	9	0.002	0.002		0.002	0.002	0.000	0.002	0.002
DEATH	1	0.000							
KILL	3	0.001							
PERISH	1	0.000							
Total	5	0.001	0.001		0.001	0.001	0.001	0.001	
EQUAL	1	0.000							
EQUALITY	1	0.000							
EVEN	6	0.001							
NEUTRAL	1	0.000							
SAME	3	0.001							
Total	12	0.003	0.003		0.003		0.003	0.003	0.003

GUILT	4	0.001
GUILTY	1	0.000
Total	5	0.001

JOB	1	0.000
LABORED	1	0.000
WORK	5	0.001
WORKING	1	0.000
Total	8	0.002

0.002 0.002 0.002

OPPOSING	1	0.000
OPPOSITION	1	0.000
OPPRESSIVE	1	0.000
DISCRIMINATION	1	0.000
OBJECTOR	1	0.000
RACISM	7	0.001
RACIAL	4	0.001
SEGREGATED	1	0.000
SEGREGATION	1	0.000
SEPARATED	1	0.000
Total	19	0.004

0.004

0.004

SLAVE	1	0.000
SLAVERY	2	0.000
Total	3	0.001

0.001

0.001

0.001

ACT	2	0.000				
ACTION	2	0.000				
ACTIONS	1	0.000				
TAKE	2	0.000				
TAKEN	1	0.000				
TAKING	5	0.001				
TOOK	4	0.001				
TRYING	4	0.001				
USE	1	0.000				
USED	2	0.000				
DID	3	0.001				
DO	20	0.004				
DONE	10	0.002				
EFFORTS	1	0.000				
ENGAGE	2	0.000				
DEVELOP	3	0.001				
DEVELOPMENT	1	0.000				
MADE	8	0.002				
MAKE	10	0.002				
BUILT	4	0.001				
CREATED	1	0.000				
Total	87	0.018	0.018	0.018	0.018	0.018

ALMIGHTY	1	0.000
CHRIST	1	0.000

CREATOR	1	0.000				
GOD	13	0.003				
GOD'S	3	0.001				
JESUS	3	0.001				
Total	22	0.005				
			0.005	0.005		0.005
ALIVE	2	0.000				
EXISTS	1	0.000				
LIVE	11	0.002				
LIVES	1	0.000				
LIVING	2	0.000				
LIFE	6	0.001				
VITALITY	1	0.000				
Total	24	0.005				
			0.005	0.005		0.005
CALL	2	0.000				
CALLED	2	0.000				
Total	4	0.001				
BUS	1	0.000				
EXPRESS	1	0.000				
EXPRESSWAYS	1	0.000				
VAN	5	0.001				
Total	8	0.002				

BRING	5	0.001
BRINGS	1	0.000
BROUGHT	2	0.000

Total 8 0.002

0.002

0.002

BROTHER	2	0.000
BROTHERS	1	0.000
FATHERS	3	0.001
FOREBEARERS	1	0.000
MOTHER	1	0.000
MOTHERS	3	0.001
SONS	1	0.000

Total 12 0.003

0.003

CLOTHED	1	0.000
CLOTHES	1	0.000
CLAD	1	0.000
GARMENT	1	0.000

Total 4 0.001

0.001

0.001

0.001

0.001

FORTH	1	0.000
FORTY	2	0.000
FOUR	1	0.000
HUNDRED	9	0.002
HUNDREDS	1	0.000

MILLION	5	0.001
MILLIONS	5	0.001
NINETY	1	0.000
NUMBER	1	0.000
SIX	1	0.000
SIXTEENTH	1	0.000
EIGHTY	1	0.000
ELEVEN	1	0.000
FEW	5	0.001
FIVE	3	0.001
SIXTY	1	0.000
SECONDLY	1	0.000
TEN	1	0.000
TWENTY	3	0.001
TWO	5	0.001
THIRD	1	0.000
THOUSAND	4	0.001
THOUSANDS	3	0.001
TRIPLE	2	0.000
Total	59	0.012

ETERNAL	1	0.000
EVER	1	0.000
FOREVER	3	0.001
Total	5	0.001

FULFILLMENT	1	0.000				
GOAL	2	0.000				
OVERCOME	5	0.001				
Total	8	0.002	0.002	0.002	0.002	0.002

FED	1	0.000				
FEED	1	0.000				
FOOD	3	0.001				
HUNGRY	4	0.001				
STOMACHS	1	0.000				
Total	10	0.002	0.002	0.002	0.002	0.002

JUST	6	0.001				
JUSTICE	3	0.001				
JUDGMENT	1	0.000				
RIGHT	6	0.001				
RIGHTS	3	0.001				
Total	19	0.004	0.004	0.004	0.004	0.004

OBLIGATIONS	1	0.000
RESPONSIBILITIES	1	0.000
POLICY	1	0.000
NEED	3	0.001
PROMISE	1	0.000
PROMISSORY	1	0.000

Total	8	0.002							
			0.002	0.002	0.002	0.002	0.002	0.002	0.002
STAY	1	0.000							
REMAIN	2	0.000							
REMAINING	1	0.000							
STILL	7	0.001							
STOOD	1	0.000							
STAND	5	0.001							
STANDING	1	0.000							
STANDS	1	0.000							
WAIT	1	0.000							
STOP	6	0.001							
PAUSE	1	0.000							
Total	27	0.006							
ADULTS	1	0.000							
BODIES	1	0.000							
BODY	2	0.000							
BOYS	1	0.000							
CHILDREN	5	0.001							
GIRLS	1	0.000							
HE	41	0.009							
HIM	10	0.002							
HIMSELF	4	0.001							
HIS	20	0.004							
HUMAN	3	0.001							

INDIVIDUAL	2	0.000	
INDIVIDUALS	3	0.001	
ITSELF	4	0.001	
MAN	17	0.004	
MAN'S	5	0.001	
MEN	3	0.001	
OTHER	7	0.001	
OTHERS	1	0.000	
PEOPLE	25	0.005	
PEOPLE'S	2	0.000	
PERSON	3	0.001	
PERSONS	1	0.000	
SHE	5	0.001	
Total	167	0.035	0.035

ASK	2	0.000	
ASKS	4	0.001	
QUESTION	8	0.002	
QUESTIONS	1	0.000	
Total	15	0.003	0.003

BLACK	8	0.002	
NEGRO	6	0.001	
NEGROES	1	0.000	
Total	15	0.003	0.003 0.003 0.003

DEPRESSED	3	0.001				
DEPRESSING	1	0.000				
Total	4	0.001	0.001	0.001	0.001	0.001

DIRECT	1	0.000				
DIRECTLY	1	0.000				
CONFRONT	1	0.000				
CONFRONTATION	1	0.000				
CONFRONTED	1	0.000				
CONFRONTING	1	0.000				
FIGHT	1	0.000				
FIGHTING	2	0.000				
FOUGHT	1	0.000				
SKIRMISH	1	0.000				
Total	11	0.002	0.002	0.002	0.002	0.002

EVIDENCES	1	0.000				
FACT	3	0.001				
LITERALLY	1	0.000				
GENUINE	3	0.001				
VESTIGES	1	0.000				
Total	9	0.002		0.002		

EFFECTIVELY	1	0.000				
EFFECTS	1	0.000				
AFFECTS	2	0.000				

IMPACT	1	0.000				
Total	5	0.001				
			0.001	0.001	0.001	0.001

ETHICAL	1	0.000				
MORAL	1	0.000				
MORALLY	1	0.000				
Total	3	0.001				
			0.001	0.001	0.001	

HAPPINESS	2	0.000				
HAPPY	1	0.000				
JOY	1	0.000				
Total	4	0.001				
			0.001			

KNEW	2	0.000
KNOW	3	0.001
KNOWING	1	0.000
KNOWN	2	0.000
MIND	1	0.000
UNDERSTAND	1	0.000
UNDERSTANDING	1	0.000
THINK	1	0.000
THINKING	1	0.000
THOUGHT	1	0.000
REALIZE	5	0.001
SOLVE	3	0.001

GENIUS	2	0.000			
IMAGINE	1	0.000			
INGENUITY	1	0.000			
REVEALS	1	0.000			
Total	27	0.006			
			0.006	0.006	0.006

PLANES	1	0.000			
JET	1	0.000			
Total	2	0.000			

WHITE	6	0.001			
Total	6	0.001			
			0.001	0.001	0.001

SUDDENLY	1	0.000			
QUICKLY	1	0.000			
Total	2	0.000			

ADVISED	1	0.000
MENTION	1	0.000
OPINION	1	0.000
CONVERSATION	1	0.000
DISCUSS	1	0.000
SING	3	0.001
SINGING	1	0.000
SAID	13	0.003

SAY	18	0.004			
SAYING	5	0.001			
SHOUT	1	0.000			
TOLD	2	0.000			
TALK	3	0.001			
TALKING	3	0.001			
TELL	4	0.001			
TELLS	2	0.000			
TESTAMENT	1	0.000			
SPOKEN	1	0.000			
SPEAK	1	0.000			
VOICE	3	0.001			
DEMAND	1	0.000			
DEMANDING	1	0.000			
DEMANDS	3	0.001			
Total	71	0.015	0.015	0.015	0.015

NONEXISTENCE	1	0.000			
NEVER	12	0.003			
NO	17	0.004			
NOR	4	0.001			
NOT	37	0.008			
NEITHER	2	0.000			
NOTHING	10	0.002			
NOTHING'S	1	0.000			
Total	84	0.018			

EMANCIPATION	1	0.000							
FREE	4	0.001							
FREEDOM	7	0.001							
Total	12	0.003							
			0.003	0.003	0.003		0.003	0.003	0.003
GET	12	0.003							
GETS	1	0.000							
GETTING	1	0.000							
GOT	2	0.000							
RECEIVING	1	0.000							
Total	17	0.004				0.004		0.004	
HEAR	3	0.001							
HEARD	1	0.000							
Total	4	0.001						0.001	
LEAD	1	0.000							
LEADER	2	0.000							
LEADERS	1	0.000							
LEADERSHIP	1	0.000							
LEADING	1	0.000							
Total	6	0.001							0.001
TECHNOLOGICAL	3	0.001							

TECHNOLOGY	1	0.000			
CYBERNATION	1	0.000			
Total	5	0.001			

POLITIC	4	0.001			
POLITICALLY	1	0.000			
MAYORS	1	0.000			
PRESIDENT	2	0.000			
PRESIDENT'S	1	0.000			
RIGHTISTS	1	0.000			
FEDERAL	2	0.000			
GOVERNMENT	3	0.001			
CONGRESS	1	0.000			
Total	16	0.003	0.003	0.003	0.003

WALKED	1	0.000			
WALKING	1	0.000			
Total	2	0.000	0.000	0.000	0.000

WANT	2	0.000			
WANTING	1	0.000			
Total	3	0.001	0.001	0.001	0.001 0.001

WAR	14	0.003			
WARFARE	1	0.000			

WARS	1	0.000							
WEAPONRY	1	0.000							
WEAPONS	1	0.000							
SOLDIER	1	0.000							
TROOP	1	0.000							
VIETCONG	1	0.000							
Total	21	0.004		0.004		0.004	0.004	0.004	

THING	4	0.001							
THINGS	13	0.003							
Total	17	0.004							

TRUE	3	0.001							
TRULY	1	0.000							
TRUTH	3	0.001							
TRUTHS	1	0.000							
Total	8	0.002							

	0.002		0.002		0.002					
TOTAL CUMULATIVE %	0.342	0.085	0.217	0.210	0.038	0.180	0.105	0.013	0.021	0.102
TOTAL SUM OF # OF CODES	69	11	29	56	19	46	23	5	4	18

19680403_I've Been to the Mountaintop

Word Groups (110)

Total Doc Words:	Occur-	Percent
4008	rence	
I		0.028

CAS	CBC	CCG	CCN	CEY	CFT	CHG	CLG	CPN	CSP
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	113		
IVE	6	0.001	
IM	16	0.004	
ME	20	0.005	
MINE	1	0.000	
MY	12	0.003	
MYSELF	1	0.000	
Total	169	0.042	0.042

YOU	52	0.013	
YOUR	12	0.003	
YOU'RE	3	0.001	
THOU	1	0.000	
Total	68	0.017	0.017

OUR	15	0.004
OURSELVES	2	0.000
US	16	0.004

WE		0.023	
WEVE	91	0.003	
	12		
Total	136	0.034	0.034

THEIR		0.002	
HAS	7	0.001	
HAVE	6	0.008	
HATH	34	0.000	
OWN	1	0.000	
MAINTAIN	1	0.000	
ITS	2	0.004	
KEEP	17	0.000	
KEPT	2	0.000	
	1	0.000	
Total	71	0.018	0.018

COULD		0.001
WOULD	6	0.008
SHOULD	32	0.000
	1	

UGHT	1	0.000								
Total	40	0.010	0.010		0.010					

SHALL	1	0.000								
WILL	13	0.003								
WILLING	1	0.000								
MUST	7	0.002								
Total	22	0.005	0.005	0.005	0.005	0.005	0.005	0.005	0.005	0.005

CAN	10	0.002								
CAPACITY	1	0.000								
Total	11	0.003	0.003		0.003		0.003			

THEM	17	0.004								
THEMSELVES	3	0.001								
THEY	32	0.008								
Total	52	0.013			0.013					

ANY		0.002								
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	9	
ALL		0.005
EVERY	22	0.001
WHOLE	4	0.001
	4	
Total	39	0.010

AM		0.000
	2	
ARE		0.010
	40	
BE		0.007
	27	
BEING		0.001
	4	
IS		0.011
	43	
Total	116	0.029

0.029 0.029

ALLOW		0.000
	1	
ALLOWED		0.001
	5	
ALLOWING		0.000
	1	
LET		0.003
	12	
MAY		0.000
	2	

Total	21	0.005	0.005	0.005	0.005
ACCRA	1	0.000			
AFRICA	1	0.000			
ALABAMA	3	0.001			
ALBANY	1	0.000			
AMERICA	6	0.001			
AMERICAN	2	0.000			
ATLANTA	3	0.001			
BIRMINGHAM	3	0.001			
CANADA	1	0.000			
CHINA	1	0.000			
CITY	3	0.001			
COUNTRY	2	0.000			
EGYPT	3	0.001			
FRANCE	1	0.000			
GEORGIA	2	0.000			
GERMANY		0.000			

	1	
GHANA		0.000
	1	
HARLEM		0.000
	1	
GREECE		0.000
	1	
JERICHO		0.001
	6	
JERUSALEM		0.002
	7	
JOHANNESBURG		0.000
	1	
KENYA		0.000
	1	
NATION		0.001
	6	
NATIONAL		0.000
	1	
NATIONS		0.000
	2	
MEMPHIS		0.003
	13	
MISSISSIPPI		0.000
	1	
NAIROBI		0.000
	1	
PHILADELPHIA		0.000
	1	
ROMAN		0.000
	1	
RUSSIA		0.000
	2	
SELMA		0.000

SOVIET	1	0.000				
TENNESSEE	1	0.000				
	2					
Total	84	0.021	0.021	0.021	0.021	0.021

BAPTIST	2	0.000
CHRISTIAN	1	0.000
CHURCH	3	0.001
DENOMINATIONS	1	0.000
ECCLESIASTICAL	1	0.000
GLORY	1	0.000
GOSPEL	1	0.000
MINISTERS	1	0.000
MINISTRY	1	0.000
METHODIST	1	0.000
PRIEST	4	0.001
PASTOR	1	0.000
PRAYERS	1	0.000

PREACHER		0.001			
	5				
PREACHERS		0.000			
	2				
REVEREND		0.000			
	1				
RELIGIOUS		0.000			
	2				
THEOLOGICAL		0.000			
	1				
SPIRIT		0.000			
	1				
ANGELES		0.000			
	1				
Total	32	0.008	0.008		0.008

BLACK		0.001			
	4				
NEGRO		0.000			
	1				
NEGROES		0.000			
	2				
Total	7	0.002	0.002	0.002	0.002

CALL		0.000			
	2				
CALLS		0.000			
	1				
Total	3	0.001			

COMMITTED		0.000						
	1							
PROMISED		0.001						
	3							
Total		0.001	0.001		0.001		0.001	0.001
	4			0.001				

DANGEROUS		0.001						
	4							
GRAPPLE		0.001						
	3							
GRAPPLING		0.000						
	1							
TRAGIC		0.000						
	1							
THREATS		0.000						
	2							
TROUBLE		0.000						
	1							
STRUGGLE		0.001						
	4							
STRUGGLING		0.000						
	2							
SUFFERING		0.001						
	3							
VIOLENCE		0.000						
	2							
AMBUSHING		0.000						
	1							
Total		0.006	0.006		0.006	0.006	0.006	0.006
	24							

AFRAID		0.000
	1	

FEAR		0.000				
	2					
FEARING		0.000				
	1					
BEATING		0.000				
	1					
HURT		0.000				
	2					
HURTS		0.000				
	1					
BLOOD		0.000				
	1					
BLOODY		0.000				
	1					
Total	10	0.002	0.002	0.002	0.002	0.002

DOGS		0.001				
	4					

Total	4	0.001				
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FORGET		0.001				
	3					
FORGOTTEN		0.000				
	2					

Total	5	0.001			0.001	
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ITEM		0.000				
	1					
THING		0.001				
	3					

THINGS	1	0.000
Total	5	0.001

LONG	4	0.001
LONGER	2	0.000
Total	6	0.001

NEVER	3	0.001
NO	4	0.001
NOBODY	1	0.000
NONEXISTENCE	1	0.000
NOT	25	0.006
NOTHING	3	0.001
Total	37	0.009

SNEEZE	3	0.001
SNEEZED	10	0.002
Total	13	0.003

AGO	1	0.000	
BEEN	21	0.005	
BEFORE	7	0.002	
HAD	30	0.007	
HISTORY	4	0.001	
WAS	22	0.005	
Total	85	0.021	0.021

CAME	9	0.002	
COME	8	0.002	
COMING	2	0.000	
Total	19	0.005	

COMPANIES	2	0.000
COMPANY	1	0.000
BUSINESS	1	0.000
INDUSTRIES	1	0.000

INSTITUTIONS	1	0.000		
Total	6	0.001	0.001	0.001

DEAL	3	0.001		
DEALINGS	1	0.000		
DEALT	1	0.000		
Total	5	0.001	0.001	0.001

DOLLARS	1	0.000		
INCOME	1	0.000		
MONEY	3	0.001		
Total	5	0.001		

FORMULA	1	0.000
ORDER	2	0.000
ORGANIZE	1	0.000
AGENDA	3	0.001
PREPARED	1	0.000

PROCESS		0.000			
SYSTEM	2	0.000			
	1				
Total	11	0.003	0.003	0.003	0.003

GREAT		0.002			
GREATER	8	0.001			
GREATNESS	3	0.000			
	1				
Total	12	0.003			

IMAGINATION		0.000
KNEW	2	0.002
KNOW	7	0.004
KNOWN	15	0.000
MIND	2	0.000
MENTAL	2	0.000
PHILOSOPHICAL	1	0.000
SPECULATE	1	0.000
THINK	1	0.000
	1	

THOUGHT		0.000			
UNDERSTAND	1	0.000			
WONDER	2	0.000			
WONDERED	1	0.000			
WONDERING	2	0.000			
	1	0.000			
Total	39	0.010	0.010	0.010	0.010

JOB		0.000			
WORK	1	0.000			
WORKERS	1	0.001			
WORKING	5	0.000			
	1	0.000			
Total	8	0.002	0.002	0.002	0.002

LOOK		0.000
LOOKED	2	0.001
LOOKING	3	0.000
REVEAL	2	0.000
REVEALED	1	0.000
	1	0.000

SEE		0.004			
SEEN	17	0.001			
SHOW	3	0.000			
VIEW	1	0.000			
WATCH	1	0.001			
	4				
Total	35	0.009	0.009	0.009	0.009

NONVIOLENCE		0.000			
NONVIOLENT	2	0.000			
PEACE	1	0.000			
DISARMING	1	0.000			
	1				
Total	5	0.001	0.001	0.001	0.001

PLANE		0.001			
PILOT	3	0.000			
FLIGHT	1	0.000			
	1				
Total	5	0.001			

SCHOOL		0.001	
STUDENT	3	0.000	
STUDENTS	2	0.000	
UNIVERSITY	1	0.000	
	1		
Total		0.002	
	7		0.002
ACTION		0.000	
ENGAGED	1	0.000	
MAKE	2	0.001	
TRY	4	0.000	
TRYING	2	0.000	
TAKE	1	0.001	
TAKEN	6	0.000	
TAKING	1	0.000	
DID	2	0.001	
DO	5	0.003	
DOES	12	0.000	
DONE	1	0.000	

DOING	2	0.000				
USE	2	0.000				
USED	1	0.000				
Total	43	0.011	0.011	0.011	0.011	0.011

ALMIGHTY	2	0.000				
GOD	6	0.001				
GODS	8	0.002				
JESUS	8	0.002				
LORD	2	0.000				
Total	26	0.006	0.006	0.006		0.006

ARTICULATE	1	0.000				
ELOQUENT	2	0.000				
Total	3	0.001	0.001	0.001		0.001

BECAUSE	10	0.002				
Total		0.002				

	10		0.002	0.002
BOOK		0.000		
BOOKS	1	0.000		
LETTER	1	0.001		
LETTERS	4	0.000		
PARABLE	1	0.000		
ARTICLES	1	0.000		
READ	1	0.002		
SIGN	9	0.000		
THESES	1	0.000		
WORDS	1	0.000		
WRITING	2	0.000		
WRITTEN	2	0.000		
	1			
Total	25	0.006	0.006	
CHOICE		0.000		
CHOOSING	1	0.000		
	2			

FREEDOM		0.001							
DEMOCRACY	5	0.000							
	1								
Total	8	0.002							
			0.002	0.002	0.002		0.002	0.002	0.002
FACT		0.000							
	2								
Total	2	0.000							
					0.000				
FRIEND		0.000							
	2								
FRIENDS		0.000							
	1								
Total	3	0.001							
			0.001	0.001	0.001	0.001		0.001	
GOVERNOR		0.000							
	1								
MAYOR		0.000							
	2								
PRESIDENT		0.001							
	3								
Total	6	0.001							
			0.001		0.001		0.001		
IMMEDIATELY		0.000							
	1								
NOW		0.007							
	30								
TONIGHT		0.002							

TODAY	8	0.000				
	2					
Total	41	0.010	0.010	0.010	0.010	
JUST	13	0.003				
JUSTICE	1	0.000				
Total	14	0.003	0.003	0.003	0.003	0.003
MAGNIFICENCE	1	0.000				
MAGNIFICENT	1	0.000				
MAJESTIC	1	0.000				
MARVELOUS	1	0.000				
MASSIVE	1	0.000				
MIGHTY	1	0.000				
Total	6	0.001				
ONCE	2	0.000				
ONE	6	0.001				
ONLY		0.001				

	5			
Total		0.003		
	13			

REFUSAL	1	0.000		
SEGREGATION	1	0.000		
Total	2	0.000	0.000	0.000

STILL	2	0.000		
STOP	20	0.005		
STOPPING	1	0.000		
STAND	1	0.000		
STANDING	2	0.000		
Total	26	0.006		

ASK	2	0.000
ASKED	2	0.000
ASKING	2	0.000
QUESTION	10	0.002
QUESTIONS		0.000

	1					
Total		0.004	0.004			
	17					
BEGAN		0.000				
BEGIN	1	0.001				
BEGINNING	3	0.000				
FIRST	2	0.002				
FOUNDING	7	0.000				
START	1	0.000				
STARTED	1	0.000				
	2					
Total		0.004	0.004	0.004	0.004	
	17					
BRING		0.000				
BROUGHT	1	0.000				
	1					
Total		0.000		0.000		0.000
	2					
CHALLENGE		0.000				
DIFFICULT	1	0.000				
	1					
Total		0.000				

2

CONCERNED		0.001
PROBLEM	6	0.000
PROBLEMS	2	0.001
	3	

Total

11

0.003

0.003 0.003 0.003 0.001 0.003 0.003

END		0.000
ENDED	2	0.001
FINALLY	4	0.000
	2	

Total

8

0.002

0.002 0.002 0.002 0.002

GAIN		0.000
GATHERING	1	0.000
GET	1	0.003
GETTING	11	0.000
GOT	1	0.004
RECEIVED	16	0.000
	2	

Total

0.008

0.008

0.008

32

KIND	7	0.002
KINDLY	1	0.000

Total **8** **0.002**

0.002 0.002 0.002 0.002

MOUNT	1	0.000
MOUNTAIN	1	0.000
MOUNTAINTOP	1	0.000
OLYMPUS	1	0.000

Total **4** **0.001**

ON	35	0.009
OVER	10	0.002
RAISE	1	0.000
RISE	1	0.000
RISING	1	0.000
THROUGH	9	0.002
UP		0.005

UPON	19	0.001					
	3						
Total	79	0.020					
REMEMBER		0.001					
	5						
Total	5	0.001	0.001			0.001	
						0.001	
WANT		0.003					
WANTED	12	0.001					
	3						
Total	15	0.004	0.004	0.004		0.004	0.004
AFTER		0.001					
AHEAD	4	0.000					
NEXT	1	0.001					
TOWARD	3	0.000					
YONDER	1	0.000					
	1						
Total	10	0.002	0.002	0.002	0.002		0.002
AMONG		0.000					
	2						

TOGETHER		0.002					
TOO	7	0.000					
WITH	1	0.007					
	29						
Total	39	0.010		0.010			

ASPIRATIONS		0.000					
DREAM	1	0.000					
	2						
Total	3	0.001	0.001	0.001	0.001		0.001

BELOW		0.000					
DEEP	1	0.000					
DOWN	1	0.004					
UNDER	15	0.000					
	1						
Total	18	0.004					

BROTHER		0.000
BROTHERS	2	0.000
CHILDREN	2	0.002
	7	

FATHERS		0.000	
	1		
SISTERS		0.000	
	1		
WIFE		0.000	
	1		
Total	14	0.003	0.003

VACILLATING		0.000	
	1		
VARIOUS		0.000	
	1		
Total	2	0.000	

COMMUNITY		0.000	
	1		
NEIGHBORS		0.000	
	1		
COLLECTIVELY		0.001	
	3		
PUBLIC		0.000	
	2		
SOCIETY		0.000	
	1		
MASSES		0.000	
	1		
Total	9	0.002	0.002

DEVELOP		0.000	
	1		

DEVELOPMENTS		0.000						
	1							
IMPROVEMENT		0.000						
	1							
Total	3	0.001	0.001	0.001	0.001	0.001	0.001	0.001

FIGHT		0.000						
	1							
FIGHTING		0.000						
	2							
WAR		0.000						
	1							
Total	4	0.001	0.001	0.001	0.001	0.001	0.001	

GENEROUS		0.000
	1	
GIVE		0.000
	1	
HELP		0.002
	7	
HELPED		0.000
	1	
REDISTRIBUTE		0.000
	1	
SAMARITAN		0.000
	1	
SERVANTS		0.000
	1	
SUPPORT		0.000
	2	
UNSELFISHNESS		0.000
	1	

Total	16	0.004	<hr/>			0.004
HAPPEN	9	0.002				
HAPPENED	1	0.000				
HAPPENING	3	0.001				
HAPPENS	2	0.000				
Total	15	0.004	<hr/>			0.004
LEADERS	1	0.000				
LEADERSHIP	2	0.000				
Total	3	0.001	<hr/>			0.001
MOVE	7	0.002				
MOVED	2	0.000				
MOVEMENT	3	0.001				
Total	12	0.003	<hr/>			0.003
OVERCOME	1	0.000				
ULTIMATELY		0.000				

VICTORY	1	0.000
CONCLUSION	1	0.000
	2	
Total	5	0.001

WHITE	6	0.001
Total	6	0.001

0.001 0.001 0.001

AFTERNOON		0.000
ANNUAL	1	0.000
CENTURY	1	0.000
DAY	2	0.002
DAYS	9	0.001
EARLY	5	0.000
HOURS	1	0.000
LATE	2	0.000
LATER	1	0.001
MILES	3	0.000
	1	

MINUTE		0.000			
	1				
MINUTES		0.000			
	1				
MORNING		0.001			
	3				
NIGHT		0.000			
	2				
NIGHTS		0.000			
	1				
TIME		0.001			
	4				
TIMES		0.001			
	3				
TOMORROW		0.000			
	1				
WEEK		0.000			
	1				
YEAR		0.000			
	2				
YEARS		0.001			
	6				
Total		0.013	0.013	0.013	0.013
	51				

ASSEMBLED		0.000
	2	
ASSEMBLY		0.000
	1	
CONFERENCE		0.000
	1	
RALLY		0.000
	1	
UNITED		0.000

UNITY	2	0.000					
Total	9	0.002	0.002	0.002			
BEST	2	0.000					
BETTER	2	0.000					
Total	4	0.001					
BREAD	3	0.001					
EAT	1	0.000					
HUNGRY	1	0.000					
LUNCH	1	0.000					
MEALS	1	0.000					
MILK	2	0.000					
Total	9	0.002	0.002	0.002	0.002	0.002	0.002
COMMANDED	1	0.000					
DECLARATION	1	0.000					
DEMANDS	1	0.000					

MENTION	2	0.000
MENTIONING	1	0.000
PROCLAMATION	1	0.000
PROTEST	1	0.000
RESPONDING	2	0.000
SAY	1	0.004
SAYING	16	0.001
SAID	5	0.003
TALK	13	0.001
TALKED	6	0.000
TALKING	1	0.000
TELL	2	0.002
TELLING	10	0.000
TELLS	2	0.000
SONGS	1	0.000
SINGING	1	0.001
STATEMENT	3	0.000

STATES	2	0.001							
SPEAKS	3	0.000							
SPEECH	1	0.000							
Total	77	0.019	0.019	0.019				0.019	
EVEN	6	0.001							
SAME	2	0.000							
Total	8	0.002	0.002	0.002	0.002	0.002	0.002	0.002	0.002
FOLLOW	3	0.001							
Total	3	0.001	0.001						0.001
HAPPY	9	0.002							
Total	9	0.002	0.002						
IN	86	0.021							
INTO	6	0.001							
Total	92	0.023							

NEED	8	0.002							
NEEDS	1	0.000							
Total	9	0.002	0.002	0.002	0.002	0.002	0.002	0.002	0.002
PHARAOH	1	0.000							
PHARAOHS	1	0.000							
PARTHENON	2	0.000							
Total	4	0.001							
RIGHT	10	0.002							
RIGHTEOUSNESS	1	0.000							
RIGHTFUL	1	0.000							
RIGHTS	4	0.001							
Total	16	0.004	0.004		0.004		0.004		0.004
WINDOW	1	0.000							
WINDOWS	1	0.000							
Total		0.000							

2

AGAIN		0.001
ALSO	3	0.000
MANY	1	0.000
MORE	1	0.002
MOST	7	0.000
OFTEN	1	0.001
SOON	3	0.000
SOME	1	0.003
	12	

Total **0.007****29**

ANOTHER		0.001
GIRL	3	0.001
HUMAN	3	0.001
HIS	3	0.003
HIM	11	0.001
HES	5	0.001
	6	

HER		0.000	
	1		
HE		0.005	
	19		
ITSELF		0.000	
	1		
MAN		0.004	
	16		
MEN		0.002	
	9		
OTHER		0.002	
	8		
OTHERS		0.001	
	3		
PEOPLE		0.002	
	9		
PEOPLES		0.000	
	1		
SHE		0.000	
	1		
WOMAN		0.000	
	2		
WOMEN		0.000	
	1		
Total		0.025	0.025
	102		

ASSOCIATE		0.000	
	1		
ASSOCIATION		0.001	
	3		
Total		0.001	
	4		

BILLION	1	0.000
FEW	2	0.000
FIFTEEN	1	0.000
FOUR	1	0.000
FORTH	1	0.000
HALF	1	0.000
HUNDRED	3	0.001
HUNDREDS	1	0.000
NINE	1	0.000
SECOND	1	0.000
SECONDLY	1	0.000
SEVEN	1	0.000
SEVERAL	1	0.000
SIX	2	0.000
SIXTEENTH	1	0.000
THIRTEEN	1	0.000
THIRTIES	1	0.000

THIRTY		0.000							
THREE	1	0.000							
TWELVE	1	0.000							
TWENTIETH	2	0.000							
TWENTY	2	0.000							
	1	0.000							
Total	28	0.007							

BUT		0.009							
IF	36	0.007							
MAYBE	28	0.001							
POSSIBILITY	4	0.000							
POSSIBLE	2	0.001							
OPPORTUNITY	3	0.000							
RATHER	1	0.001							
WHILE	4	0.000							
	2	0.000							
Total	80	0.020	0.020	0.020	0.020	0.020	0.020	0.020	0.020

COURT		0.000							
	2	0.000							

ILLEGAL		0.000					
	2						
INJUNCTION		0.001					
	3						
INJUNCTIONS		0.000					
	2						
JAIL		0.000					
	2						
JAILERS		0.000					
	1						
LAW		0.000					
	1						
JUDGE		0.000					
	1						
ROBBED		0.000					
	1						
ROBBERS		0.000					
	1						
THIEVES		0.000					
	1						
Total		0.004					
	17						
DIED		0.000					
	2						
Total		0.000	0.000	0.000	0.000	0.000	
	2						
ETERNAL		0.000					
	1						
EVER		0.000					
	1						
Total		0.000					
	2						

FORCE		0.000			
	2				
FORCED		0.000			
	2				
FORCES		0.000			
	1				
POWER		0.001			
	3				
POWERFUL		0.000			
	1				
TOTALITARIAN		0.000			
	1				
EMPERORS		0.000			
	1				
EMPIRE		0.000			
	1				
Total	12	0.003	0.003	0.003	0.003

GO		0.004
	17	
GOING		0.004
	17	
GONE		0.000
	1	
GONNA		0.000
	1	
LEAVE		0.000
	1	
LEAVING		0.000
	2	
LEFT		0.000
	1	

SEND		0.000		
	1			
SENT		0.000		
	1			
WENT		0.001		
	3			
Total	45	0.011	0.011	0.011

HEARD		0.000		
	1			
LISTENED		0.000		
	1			
Total	2	0.000		0.000

INDEPENDENCE		0.000		
	1			
INDIVIDUAL		0.000		
	1			
INDIVIDUALLY		0.000		
	1			
Total	3	0.001		0.001

LIFE		0.000
	2	
LIVE		0.002
	7	
LIVED		0.000
	1	
SURVIVAL		0.000
	1	

Total	11	0.003										
			0.003	0.003						0.003		
SLAVERY	3	0.001										
SLAVES	4	0.001										
Total	7	0.002	0.002	0.002						0.002		
POOR	4	0.001										
POVERTY	1	0.000										
SLUMS	1	0.000										
Total	6	0.001	0.001	0.001	0.001	0.001	0.001	0.001	0.001	0.001		
QUICK	2	0.000										
RUSHED	1	0.000										
Total	3	0.001										
TOTAL CUMULATIVE %			0.319	0.075	0.192	0.200	0.020	0.184	0.095	0.014	0.026	0.070
TOTAL SUM OF # OF CODES			56	12	29	43	12	34	21	6	4	19

Appendix R

Patterson's Quasiquantitative Virtues Model Coding

19670402_Letter from Jay H. Cerf to King and King's response to Cerf

Word Groups (62)

Total Doc Words: 693	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
PERSONAL	1	0.001							
MYSELF	1	0.001							
I	15	0.022							
ME	5	0.007							
MY	5	0.007							
Total	27	0.039							
YOU	1	0.001							
YOURS	1	0.001							
YOUR	2	0.003							
Total	4	0.006			0.006				
HE	1	0.001							
MANKIND	2	0.003							
MEN	2	0.003							
MAN	1	0.001							
AN[O]THER	1	0.001							

ANYONE	1	0.001		
WHOEVER	1	0.001		
LIVES	1	0.001		
PEOPLE	5	0.007		
OTHER	2	0.003		
Total	17	0.025	0.025	0.025
US	5	0.007		
WE	4	0.006		
WITH	3	0.004		
ALSO	1	0.001		
OURSELVES	2	0.003		
TOO	1	0.001		
Total	16	0.023	0.023	
PROTESTED	1	0.001		
PROTEST	2	0.003		
UNITED	1	0.001		
MOVEMENT	2	0.003		
INDEPENDENCE	2	0.003		
PETITION	1	0.001		
PETITIONED	1	0.001		
REVOLUTIONARY	1	0.001		
Total	11	0.016	0.016	0.016
FEEL	3	0.004		

Total	3	0.004	0.004	
TRUE	2	0.003		
TRUTH	1	0.001		
VALID	1	0.001		
Total	4	0.006	0.006	
ALLIANCES	1	0.001		
SOCIAL	1	0.001		
FRIENDSHIP	1	0.001		
MEMBER	1	0.001		
Total	4	0.006	0.006	
MIGHT	1	0.001		
BUT	5	0.007		
WHILE	1	0.001		
HOWEVER	3	0.004		
RATHER	1	0.001		
IF	3	0.004		
HOPE	1	0.001		
POSSIBLE	1	0.001		
ALTHOUGH	1	0.001		
Total	17	0.025	0.025	0.025
ULTIMATE	1	0.001		
ULTIMATELY	1	0.001		

DESTINY	1	0.001	
FINALLY	1	0.001	
Total	4	0.006	0.006 0.006
LEADER	2	0.003	
LEADERSHIP	2	0.003	
COMMANDER	1	0.001	
Total	5	0.007	0.007
BELIEF	1	0.001	
BELIEVE	1	0.001	
BELIEVERS	1	0.001	
Total	3	0.004	0.004
INFLUENCED	1	0.001	
MOTIVATE	1	0.001	
MOTIVATED	1	0.001	
MOLDER	1	0.001	
Total	4	0.006	0.006
ASKS	3	0.004	
QUESTION	3	0.004	
Total	6	0.009	
PROCLAIMED	1	0.001	
QUOTING	1	0.001	

STATING	1	0.001		
REMARKS	1	0.001		
SPEAK	1	0.001		
SPEECHES	1	0.001		
CLAIMING	1	0.001		
SAY	2	0.003		
CONTRADICTIONARY	1	0.001		
STATES	1	0.001		
OPINION	1	0.001		
DECLARATION	1	0.001		
Total	13	0.019		0.019
CHOOSE	2	0.003		
CHOICE	1	0.001		
CONSENSUS	3	0.004		
CONSIDERED	1	0.001		
DETERMINING	1	0.001		
Total	8	0.012	0.012	0.012
SOLUTION	1	0.001		
SOLVE	1	0.001		
Total	2	0.003	0.003	0.003
SEARCH	1	0.001		
SEARCHER	1	0.001		
SEE	1	0.001		

SEEK	1	0.001		
FIND	2	0.003		
Total	6	0.009		
IDEALS	1	0.001		
MORAL	1	0.001		
GENUINE	1	0.001		
PRINCIPLES	2	0.003		
RESPONSIBILITY	2	0.003		
Total	7	0.010	0.010	
OWN	5	0.007		
HAS	5	0.007		
ITS	2	0.003		
HAVE	7	0.010		
THEIR	12	0.017		
Total	31	0.045	0.045	0.045
RISK	1	0.001		
TACTICS	1	0.001		
Total	2	0.003	0.003	
LIKENED	1	0.001		
LINK	1	0.001		
LINKED	1	0.001		
Total	3	0.004		

PROGRAM	1	0.001	
POLICY	1	0.001	
SORT	1	0.001	
METHOD	1	0.001	
Total	4	0.006	0.006
WERE	1	0.001	
BEEN	4	0.006	
WAS	3	0.004	
AFTER	1	0.001	
DID	1	0.001	
HISTORIC	1	0.001	
RECENT	2	0.003	
Total	13	0.019	
IS	15	0.022	
ARE	3	0.004	
AM	4	0.006	
BE	3	0.004	
BEING	1	0.001	
Total	26	0.038	0.038
INTEND	1	0.001	
WOULD	2	0.003	
CAN	3	0.004	

Total	6	0.009	0.009
OPPRESSION	1	0.001	
OPPRESSIVE	1	0.001	
OPPRESSIVENESS	1	0.001	
DENIED	1	0.001	
AGAINST	8	0.012	
ALIENATED	1	0.001	
RACISM	1	0.001	
SUPPRESSION	1	0.001	
SEGREGATE	1	0.001	
REFUSED	1	0.001	
REJECTED	1	0.001	
CONDEMN	1	0.001	
RESTRICTIONS	1	0.001	
Total	20	0.029	
ONLY	2	0.003	
NEITHER	1	0.001	
NO	5	0.007	
NOR	2	0.003	
NOT	11	0.016	
ONE	1	0.001	
Total	22	0.032	
ANY	2	0.003	

MUCH	1	0.001	
MAJORITY	1	0.001	
MANY	2	0.003	
ALL	1	0.001	
SOME	2	0.003	
Total	9	0.013	
GOVERNMENT	1	0.001	
MILITARISM	1	0.001	
PATRIOTS	1	0.001	
COLONIAL	1	0.001	
COLONIALISM	1	0.001	
COMMONWEALTH	1	0.001	
COMMUNIST	1	0.001	
POLITIC	2	0.003	
Total	9	0.013	0.013
INTERNATIONAL	1	0.001	
FOREIGN	1	0.001	
FRANCE	1	0.001	
FRENCH	2	0.003	
WORLD	2	0.003	
COUNTRY	1	0.001	
AMERICAN	4	0.006	
AMERICANS	1	0.001	
VIETNAM	6	0.009	

JAPANESE	3	0.004			
VIETNAMESE	3	0.004			
MOSCOW	1	0.001			
PEKING	1	0.001			
AMERICA	4	0.006			
Total	31	0.045	0.045	0.045	0.045
DESTRUCTION	2	0.003			
BRUTAL	1	0.001			
FIGHT	1	0.001			
FOUGHT	1	0.001			
FORCE	1	0.001			
FORCES	1	0.001			
INFLECTING	1	0.001			
WAR	8	0.012			
VIOLENCE	2	0.003			
WEAPONS	1	0.001			
Total	19	0.027	0.027		0.027
BLACK	1	0.001			
NEGROES	1	0.001			
NEGRO	2	0.003			
Total	4	0.006			0.006
MADE	1	0.001			
ATTEMPTED	1	0.001			

TAKE	2	0.003			
TAKEN	1	0.001			
PARTICIPATE	1	0.001			
PARTICIPATING	1	0.001			
USE	1	0.001			
TAKING	1	0.001			
DO	3	0.004			
Total	12	0.017		0.017	
IN	12	0.017			
WITHIN	1	0.001			
Total	13	0.019	0.019	0.019	0.019
ABOVE	1	0.001			
OVER	1	0.001			
ON	6	0.009			
ONTO	1	0.001			
Total	9	0.013			
WILL	2	0.003			
MUST	4	0.006			
Total	6	0.009	0.009	0.009	0.009
EVIL	1	0.001			
EVILS	3	0.004			

Total	4	0.006					
BECAUSE	3	0.004					
Total	3	0.004					
CHRISTIAN	1	0.001					
Total	1	0.001				0.001	
COMES	1	0.001					
Total	1	0.001					
EVEN	1	0.001					
Total	1	0.001	0.001	0.001	0.001		0.001
LET	1	0.001					
Total	1	0.001				0.001	0.001
LETTER	1	0.001					
Total	1	0.001					
EVER	1	0.001					
Total	1	0.001					
THEY	5	0.007					
THEM	1	0.001					

Total	6	0.009	0.009	0.009
STAND	3	0.004		
Total	3	0.004		
RIGHT	4	0.006		
RIGHTS	2	0.003		
Total	6	0.009		
PEACE	1	0.001		
Total	1	0.001	0.001	0.001
SUPPORT	2	0.003		
HELP	1	0.001		
SERVED	1	0.001		
Total	4	0.006		0.006
TWO	2	0.003		
Total	2	0.003		
TIME	2	0.003		
YEARS	1	0.001		
Total	3	0.004		
FOLLOW	1	0.001		

Total	1	0.001			0.001
UNDERSTAND	1	0.001			
UNDERSTANDING	1	0.001			
Total	2	0.003		0.003	
CONSISTENT	1	0.001			
CONSTANTLY	1	0.001			
Total	2	0.003		0.003	0.003
EXPEDIENCY	3	0.004			
Total	3	0.004			
TODAY	3	0.004			
Total	3	0.004			
DEFEAT	1	0.001			
WRONG	2	0.003			
FAILED	1	0.001			
FALSE	1	0.001			
Total	5	0.007		0.007	
PROBLEMS	3	0.004			
Total	3	0.004		0.004	
BURDEN	1	0.001			

STRUGGLING	1	0.001							
FEAR	1	0.001							
COWARDICE	1	0.001							
Total	4	0.006	0.006		0.006				
MINORITY	1	0.001							
Total	1	0.001			0.001				
COSTLY	1	0.001							
COST	1	0.001							
WASTEFUL	1	0.001							
Total	3	0.004							
TOTAL CUMULATIVE %			0.147	0.120	0.214	0.063	0.127	0.066	0.059
TOTAL SUM OF # OF CODES			10	9	19	9	12	5	3

19670404_Beyond Vietnam

Word Groups (125)

Total Doc Words: 6023	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I'M	1	0.000							
ME	12	0.002							
MINES	1	0.000							
MY	25	0.004							
MYSELF	3	0.000							
Total	42	0.007							

YOU	7	0.001	
YOUR	3	0.000	
Total	10	0.002	0.002
WE	134	0.022	
US	31	0.005	
US”	1	0.000	
OUR	80	0.013	
OURS	4	0.001	
OURSELVES	6	0.001	
Total	256	0.043	0.043
BEINGS	1	0.000	
THEM	33	0.005	
THEY	65	0.011	
PEOPLE	12	0.002	
PEOPLE”	1	0.000	
PEOPLES	1	0.000	
PERSONS	1	0.000	
OTHER	5	0.001	
OTHERS	2	0.000	
LAYMEN	2	0.000	
INDIVIDUALS	1	0.000	
HUMAN	4	0.001	
HUMANS	1	0.000	

NEIGHBORLY	1	0.000	
GENTRY	1	0.000	
CITIZEN	1	0.000	
ANOTHER	4	0.001	
Total	136	0.023	0.023
INSIST	1	0.000	
URGE	2	0.000	
CLAIM	2	0.000	
CLAIMED	1	0.000	
CLARIFY	1	0.000	
TELL	2	0.000	
TELLS	1	0.000	
STATEMENTS	1	0.000	
STATES	6	0.001	
STATE	1	0.000	
SPEAK	21	0.003	
SPEAKING	6	0.001	
SPEECH	1	0.000	
STATED	1	0.000	
QUOTE	1	0.000	
QUOTED	1	0.000	
PROTEST	4	0.001	
PROCLAIMED	1	0.000	
PREACHING	1	0.000	
PLEA	2	0.000	

DISCUSS	1	0.000	
DISCUSSED	1	0.000	
EXPLAIN	2	0.000	
DECLARATION	1	0.000	
DECLARE	1	0.000	
DECLARING	1	0.000	
CONVINCED	2	0.000	
AFFIRMED	1	0.000	
RECOMMEND	1	0.000	
TESTIMONY	1	0.000	
VOICE	2	0.000	
VOICES	2	0.000	
TOLD	1	0.000	
SPOKEN	2	0.000	
SHOUT	1	0.000	
ROAR	1	0.000	
ELOQUENT	1	0.000	
ELOQUENTLY	1	0.000	
SAY	12	0.002	
SAYS	1	0.000	
ANSWER	2	0.000	
LOUD	1	0.000	
SAID	3	0.000	
DEMAND	1	0.000	
DEMANDS	3	0.000	
Total	103	0.017	0.017

APPEAR	1	0.000
FOUND	4	0.001
SOUGHT	1	0.000
VISION	3	0.000
VIGILANCE	1	0.000
WATCH	3	0.000
WATCHED	6	0.001
WATCHING	1	0.000
SEE	14	0.002
SEEN	3	0.000
SIGHT	1	0.000
SEEKING	2	0.000
SEARCH	1	0.000
SEEK	3	0.000
LOOK	3	0.000
LOOKED	1	0.000
FIND	3	0.000
VIEW	2	0.000
Total	53	0.009

WROTE	1	0.000
WRITES	1	0.000
LEAFLETS	1	0.000
DOCUMENT	2	0.000
WRITTEN	2	0.000

WORD"	1	0.000	0.003
WORDS	6	0.001	
READ	3	0.000	
Total	17	0.003	
RESPOND	1	0.000	0.000
RESPONSE	2	0.000	
Total	3	0.000	
REAL	8	0.001	0.004
REALISTICALLY	1	0.000	
REALITY	7	0.001	
CONSCIENCE	2	0.000	
CONSCIENTIOUS	2	0.000	
AWARE	1	0.000	
AWARENESS	1	0.000	
Total	22	0.004	
HEAR	3	0.000	0.001
HEARD	1	0.000	
HEARS	1	0.000	
Total	5	0.001	
PURSUED	1	0.000	0.000
PURSUIT	2	0.000	

CONSTANTLY	2	0.000		
CONTINUE	3	0.000		
CONTINUED	1	0.000		
CONTINUES	1	0.000		
CONTINUING	1	0.000		
CONTINUOUS	1	0.000		
ONGOING	2	0.000		
PERSISTS	1	0.000		
Total	15	0.002	0.002	0.002
CALL	5	0.001		
CALLED	5	0.001		
CALLING	8	0.001		
CALLS	1	0.000		
Total	19	0.003		
CAME	4	0.001		
COME	10	0.002		
COMES	4	0.001		
Total	18	0.003		
COMMITMENT	7	0.001		
COMMITMENTS	1	0.000		
PROMISE	1	0.000		
PROMISES	1	0.000		
Total	10	0.002	0.002	0.002

CONCERN	5	0.001	
CONCERNED	6	0.001	
CONCERNED"	1	0.000	
CONCERNING	3	0.000	
CONCERNS	1	0.000	
Total	16	0.003	
			0.003
GREAT	12	0.002	
GREATEST	3	0.000	
GREATLY	1	0.000	
IMMENSE	1	0.000	
HUGE	2	0.000	
LARGE	3	0.000	
MAGNIFICENT	1	0.000	
MAJOR	2	0.000	
BEST	3	0.000	
GIANT	1	0.000	
DEEPLY	3	0.000	
Total	32	0.005	
EXALTED	1	0.000	
FAITH	1	0.000	
BELIEF	1	0.000	
BELIEVE	4	0.001	
FAITHFUL	1	0.000	

FAITHFULLY	1	0.000	
Total	9	0.001	0.001
HELP	2	0.000	
HELPED	1	0.000	
OFFER	3	0.000	
OFFERED	1	0.000	
OFFERING	1	0.000	
GIVE	6	0.001	
GIVING	1	0.000	
HUMANE	2	0.000	
HUMANITARIAN	1	0.000	
PROVIDE	1	0.000	
PURVEYOR	1	0.000	
ENCOURAGE	1	0.000	
ENCOURAGED	1	0.000	
AID	1	0.000	
HELPS	1	0.000	
SERVICE	1	0.000	
Total	25	0.004	0.004
SAVE	3	0.000	
SAVED	2	0.000	
SAVING	1	0.000	
Total	6	0.001	0.001

MAINTAIN	1	0.000		
MAINTAINING	1	0.000		
KEEP	1	0.000		
KEEPING	1	0.000		
THEIR	50	0.008		
HAVING	2	0.000		
HAVE	48	0.008		
HAS	17	0.003		
OWN	16	0.003		
ONE'S	2	0.000		
ITS	13	0.002		
Total	152	0.025	0.025	0.025
LATE	2	0.000		
LATE"	1	0.000		
LATEST	1	0.000		
NIGHT	1	0.000		
Total	5	0.001		
DID	2	0.000		
DONE	1	0.000		
AGO	2	0.000		
WAS	15	0.002		
HAD	11	0.002		
Total	31	0.005		

LIFE	13	0.002		
LIFE'S	2	0.000		
LIVE	3	0.000		
LIVES	3	0.000		
LIVING	3	0.000		
Total	24	0.004	0.004	0.004
PRAY	1	0.000		
PREACHER	1	0.000		
MINISTER	1	0.000		
EPISTLE	1	0.000		
MINISTERS	1	0.000		
MINISTRY	3	0.000		
PROPHECYING	1	0.000		
PULPIT	1	0.000		
RABBI	1	0.000		
SAINT	1	0.000		
SAMARITAN	1	0.000		
RELIGIONS	1	0.000		
RELIGIOUS	1	0.000		
REJOICE	1	0.000		
UPLIFT	1	0.000		
WORSHIP	2	0.000		
SPIRITUAL	1	0.000		
SPIRIT	7	0.001		
SOUL	2	0.000		

Total	29	0.005	0.005	
ROLE	5	0.001		
OCCUPATION	1	0.000		
VOCATION	2	0.000		
WORK	2	0.000		
WORKED	1	0.000		
WORKING	1	0.000		
Total	12	0.002	0.002	0.002
LOYALTIES	2	0.000		
MORAL	1	0.000		
MORALITY	1	0.000		
PRINCIPLE	1	0.000		
LOYALTY	1	0.000		
TRUE	6	0.001		
TRUTH	5	0.001		
TRUST	2	0.000		
TRUSTFUL	1	0.000		
HUMILITY	1	0.000		
HONOR	1	0.000		
HONORABLE	1	0.000		
VALUE	1	0.000		
VALUES	7	0.001		
WISDOM	3	0.000		
VIRTUE	1	0.000		

KIND	2	0.000						
INITIATIVE	3	0.000						
INTEGRITY	2	0.000						
WISE	1	0.000						
RESPONSIBILITY	1	0.000						
REMEMBERS	1	0.000						
Total	45	0.007						
							0.007	
MESSIAH	1	0.000						
CHRIST	1	0.000						
DIEM'S	1	0.000						
DIEM	7	0.001						
GOD	12	0.002						
GOD'S	1	0.000						
JESUS	1	0.000						
Total	24	0.004						
							0.004	
LIBERATION	7	0.001						
LIBERTIES	1	0.000						
LIBERATORS	1	0.000						
FREE	2	0.000						
FREEDOM	2	0.000						
Total	13	0.002						
			0.002	0.002	0.002		0.002	0.002
LEADS	2	0.000						

LEAD	1	0.000	
LEADER”	1	0.000	
LEADERS	6	0.001	
LEADERSHIP	1	0.000	
LED	5	0.001	
Total	16	0.003	0.003
FOLLOW	1	0.000	
FOLLOWING	1	0.000	
Total	2	0.000	0.000
HOME	4	0.001	
SOCIAL	5	0.001	
SOCIETIES	1	0.000	
SOCIETY	4	0.001	
MANKIND	2	0.000	
CIVILIZATIONS	1	0.000	
POPULATION	1	0.000	
HOMES	2	0.000	
COLONY	1	0.000	
HOUSE	1	0.000	
TOWNS	1	0.000	
HAMLETS”	1	0.000	
CAMPS	3	0.000	
TRIBE	1	0.000	
VILLAGE	2	0.000	

FAMILY	1	0.000							
RELATIVE	1	0.000							
Total	32	0.005							0.005
ORPHANS	1	0.000							
POOR	10	0.002							
POVERTY	4	0.001							
OUTCAST	1	0.000							
PEASANTS	8	0.001							
HELPLESS	1	0.000							
HOMELESS	1	0.000							
CRIPPLED	1	0.000							
HANDICAPPED	1	0.000							
BEGGAR	1	0.000							
BEGGARS	1	0.000							
BAREFOOT	1	0.000							
SHIRTLESS	1	0.000							
BEG	1	0.000							
GHETTOS	2	0.000							
Total	35	0.006							0.006 0.006 0.006 0.006 0.006
REASON	1	0.000							
REASONABLENESS	1	0.000							
REASONS	2	0.000							
REALIZE	4	0.001							
REALIZED	1	0.000							

REALIZING	1	0.000	
RECOGNITION	1	0.000	
RECOGNIZE	1	0.000	
Total	12	0.002	
CONCEPT	1	0.000	
PONDER	1	0.000	
THOUGHT	1	0.000	
THOUGHTS	2	0.000	
THINK	5	0.001	
THINKING	1	0.000	
CONSIDER	2	0.000	
CONSIDERED	3	0.000	
WONDER	2	0.000	
MIND	3	0.000	
CALCULATE	1	0.000	
ANALYSIS	1	0.000	
STRATEGY	1	0.000	
Total	24	0.004	
QUERY	1	0.000	
QUESTION	3	0.000	
QUESTIONED	1	0.000	
QUESTIONS	6	0.001	
ASK	5	0.001	
ASKED	2	0.000	

Total	18	0.003		
POSSIBILITIES	1	0.000		
POSSIBLE	1	0.000		
HOPE	7	0.001		
HOPES	4	0.001		
IF	26	0.004		
OPPORTUNITY	1	0.000		
HOWEVER	1	0.000		
MEANWHILE	2	0.000		
WHILE	7	0.001		
YET	7	0.001		
SOMEHOW	1	0.000		
RATHER	4	0.001		
BUT	25	0.004		
PERHAPS	4	0.001		
Total	91	0.015	0.015	0.015
SOLUTION	2	0.000		
SOLVE	2	0.000		
DETERMINED	2	0.000		
RESOLUTION	1	0.000		
RESOLVED	1	0.000		
Total	8	0.001	0.001	0.001
SEEM	1	0.000		

SEEMED	3	0.000				
SEEMS	1	0.000				
COULD	6	0.001				
WILLFULNESS	1	0.000				
INTENTIONS	2	0.000				
PRONENESS	1	0.000				
WOULD	10	0.002				
SHOULD	5	0.001				
Total	30	0.005			0.005	
SECURE	1	0.000				
STRENGTH	1	0.000				
STRONG	1	0.000				
SUPPORT	6	0.001				
SUPPORTED	5	0.001				
STABILITY	1	0.000				
Total	15	0.002				
NECESSARY	3	0.000				
NECESSITY	1	0.000				
NEED	5	0.001				
NEEDED	1	0.000				
NEEDS	3	0.000				
Total	13	0.002			0.002	
			0.002	0.002		0.002
MUST	50	0.008				

SHALL	7	0.001				
WILL	38	0.006				
Total	95	0.016			0.016	
			0.016	0.016		0.016
AGREEING	1	0.000				
AGREEMENT	4	0.001				
DEEM	2	0.000				
DECIDE	2	0.000				
DECIDED	2	0.000				
DECISION	1	0.000				
CHOICE	10	0.002				
CHOICES	1	0.000				
CHOOSE	1	0.000				
CHOSE	1	0.000				
CHOSEN	3	0.000				
Total	28	0.005			0.005	0.005
KNEW	2	0.000				
KNOW	9	0.001				
KNOWETH	2	0.000				
KNOWN	1	0.000				
KNOWS	1	0.000				
INSTINCT	1	0.000				
CONVICTION	3	0.000				
CONVICTIONS	2	0.000				
UNDERSTAND	4	0.001				

UNDERSTANDABLE	1	0.000	
Total	26	0.004	
INDEPENDENCE	6	0.001	
INDIVIDUAL	2	0.000	
INDEPENDENT	1	0.000	
ITSELF	3	0.000	
Total	12	0.002	0.002
INITIAL	2	0.000	
BEGIN	5	0.001	
BEGINNING	1	0.000	
BEGINNINGS	1	0.000	
BEGUN	1	0.000	
BEGAN	2	0.000	
Total	12	0.002	0.002
BRING	2	0.000	
BRINGING	2	0.000	
BROUGHT	2	0.000	
Total	6	0.001	0.001 0.001
END	3	0.000	
FINAL	1	0.000	
FINALLY	1	0.000	

LAST	4	0.001		
Total	9	0.001		
			0.001	0.001
SUCCESSFUL	1	0.000		
VICTORY	1	0.000		
ACHIEVE	1	0.000		
Total	3	0.000		
			0.000	0.000
SENSE	1	0.000		
SENSITIVE	2	0.000		
SENTIMENTAL	1	0.000		
SENTIMENTS	1	0.000		
FEEL	1	0.000		
FEELING	1	0.000		
FEELINGS	1	0.000		
EMOTIONAL	1	0.000		
EXPRESS	1	0.000		
EXPRESSING	1	0.000		
COMPASSION	5	0.001		
Total	16	0.003		
			0.003	
BAPTIST	1	0.000		
BUDDHIST	2	0.000		
SYNAGOGUES	1	0.000		
CLERGY	2	0.000		

CHRISTIAN	1	0.000	
CHURCH	4	0.001	
CHURCHES	1	0.000	
Total	12	0.002	0.002
STUDENTS	1	0.000	
COLLEGE	1	0.000	
TEST	1	0.000	
ADVISORS	1	0.000	
TESTED	1	0.000	
TEACH	1	0.000	
SCHOOLS	1	0.000	
INSTITUTIONS	1	0.000	
Total	8	0.001	0.001
DEVELOP	1	0.000	
DEVELOPING	1	0.000	
DEVELOPS	1	0.000	
BUILD	3	0.000	
BUILDING	1	0.000	
BUILDUP	2	0.000	
BUILT	1	0.000	
Total	10	0.002	0.002
INTO	16	0.003	
WITHIN	4	0.001	

THROUGH	6	0.001			
THROUGHOUT	1	0.000			
IN	124	0.021			
INNER	2	0.000			
Total	153	0.025			
			0.025	0.025	0.025
RIGHT	7	0.001			
RIGHTEOUS	1	0.000			
RIGHTEOUSNESS	1	0.000			
RIGHTLY	1	0.000			
GOOD	6	0.001			
Total	16	0.003			
			0.003	0.003	0.003
JUDGE	1	0.000			
JUDGMENT	1	0.000			
JUST	3	0.000			
JUST"	3	0.000			
JUSTICE	6	0.001			
JUSTIFIABLE	1	0.000			
JUSTIFIED	1	0.000			
Total	16	0.003			
			0.003	0.003	0.003
HEART	3	0.000			
HEARTS	2	0.000			
BELOVED	1	0.000			

LOVE	11	0.002			
LOVED	1	0.000			
LOVES	1	0.000			
LOVETH	2	0.000			
Total	21	0.003			
			0.003	0.003	0.003
POWER	3	0.000			
POWERFUL	3	0.000			
CONTROL	1	0.000			
CONTROLLED	2	0.000			
OVERTHROWN	1	0.000			
REIGN	1	0.000			
PRESIDED	1	0.000			
DICTATORS	2	0.000			
DOMINATION	1	0.000			
MIGHT	3	0.000			
MIGHTY	1	0.000			
Total	19	0.003			
MEANING	2	0.000			
MEANINGFUL	2	0.000			
MEANINGFULLY	1	0.000			
Total	5	0.001			
NONVIOLENCE	1	0.000			
NONVIOLENT	2	0.000			

PEACE	12	0.002				
PEACEFUL	2	0.000				
Total	17	0.003	0.003	0.003	0.003	0.003
OBJECTORS	1	0.000				
REBELS	1	0.000				
RESISTANCE	1	0.000				
RETALIATION	1	0.000				
REVOLTING	1	0.000				
REVOLUTION	14	0.002				
REVOLUTIONARY	7	0.001				
REVOLUTIONS	2	0.000				
REFUSE	1	0.000				
REFUSED	3	0.000				
REFUSING	1	0.000				
RECALCITRANT	1	0.000				
RADICAL	2	0.000				
COMMITTEE	1	0.000				
COMMITTEES	1	0.000				
INSURGENCY	1	0.000				
GROUP	3	0.000				
RALLIES	1	0.000				
Total	43	0.007		0.007		0.007
PROGRAM	3	0.000				

PROGRAMS	1	0.000		
PATH	6	0.001		
PLAN	2	0.000		
PLANNING	1	0.000		
PLANS	2	0.000		
PREPARED	1	0.000		
PREPARING	1	0.000		
ORDER	4	0.001		
ORGANIZATION	1	0.000		
ORGANIZED	1	0.000		
ORGANIZING	1	0.000		
Total	24	0.004		
			0.004	0.004
ALL	20	0.003		
EVERY	10	0.002		
ANY	7	0.001		
TOTALLY	1	0.000		
WHOLE	2	0.000		
Total	40	0.007		
COOPERATED	1	0.000		
COLLECTIVE	1	0.000		
COMBINED	1	0.000		
ECUMENICAL	1	0.000		
ALLEGIANCES	2	0.000		
ALLIANCE	1	0.000		

UNIFIED	2	0.000		
UNIFY	1	0.000		
UNIFYING	1	0.000		
UNILATERAL	1	0.000		
UNITED	7	0.001		
REUNIFICATION	1	0.000		
Total	20	0.003		
			0.003	0.003
COEXISTENCE	1	0.000		
BROTHERHOOD	4	0.001		
FELLOW	2	0.000		
FELLOWSHIP	1	0.000		
FRIENDS	2	0.000		
MEMBERSHIP	2	0.000		
RELATION	1	0.000		
RELATIONSHIP	1	0.000		
JOIN	2	0.000		
JOINING	1	0.000		
INCLUDED	2	0.000		
Total	19	0.003		
			0.003	0.003
LADIES	1	0.000		
SISTERS	1	0.000		
MOTHERS	1	0.000		
WOMEN	3	0.000		

HER	3	0.000	
CHILD	1	0.000	
CHILDREN	8	0.001	
MEN	16	0.003	
HUSBANDS	1	0.000	
SON	1	0.000	
SONS	3	0.000	
SONSHIP	1	0.000	
HIM	2	0.000	
HIS	10	0.002	
HE	6	0.001	
MAN	5	0.001	
FATHER	1	0.000	
FATHERS	1	0.000	
BROTHER	1	0.000	
BROTHERS	5	0.001	
BOYS	2	0.000	
GENTLEMEN	1	0.000	
Total	74	0.012	0.012
ADJUST	1	0.000	
LEARN	2	0.000	
CHANGE	4	0.001	
CHANGES	1	0.000	
SURVIVAL	1	0.000	
SURVIVE	1	0.000	

TRANSFORM	2	0.000	
TRANSFORMED	1	0.000	
GROW	1	0.000	
GROWS	2	0.000	
BECOME	5	0.001	
BECOMES	1	0.000	
BECOMING	1	0.000	
RESTRUCTURING	1	0.000	
REFORM	4	0.001	
NEW	15	0.002	
Total	43	0.007	0.007
CAN	12	0.002	
ABILITY	1	0.000	
ABLE	4	0.001	
SKILLS	1	0.000	
Total	18	0.003	0.003
USE	1	0.000	
USED	1	0.000	
USING	1	0.000	
DO	15	0.002	
DOES	2	0.000	
DOING	2	0.000	
MAKE	13	0.002	

MAKES	1	0.000	
MAKING	2	0.000	
TAKEN	2	0.000	
TAKES	1	0.000	
TAKING	2	0.000	
MADE	5	0.001	
ATTEMPT	4	0.001	
ACT	2	0.000	
ACTION	8	0.001	
TOOK	1	0.000	
PRODUCES	1	0.000	
ACTIONS	2	0.000	
ACTIVE	1	0.000	
ACTS	1	0.000	
TRY	1	0.000	
UNDERGO	1	0.000	
TRIED	2	0.000	
PARTICIPATION	1	0.000	
INITIATED	2	0.000	
Total	75	0.012	0.012
BE	53	0.009	
BE"	1	0.000	
ARE	49	0.008	
BEING	10	0.002	
AM	11	0.002	

IS	79	0.013		
Total	203	0.034		0.034
MILITATE	1	0.000		
INFLUENCE	1	0.000		
PERSUADED	1	0.000		
RECONCILED	1	0.000		
SUGGEST	2	0.000		
NEGOTIATE	1	0.000		
NEGOTIATION	1	0.000		
NEGOTIATIONS	1	0.000		
CONSPIRE	1	0.000		
SOLICITING	1	0.000		
Total	11	0.002		0.002
				0.002
MARCHING	1	0.000		
MOVE	6	0.001		
MOVED	2	0.000		
MOVES	2	0.000		
MOVING	1	0.000		
STEPS	1	0.000		
WALKED	1	0.000		
WANDER	2	0.000		
RUNNING	1	0.000		
Total	17	0.003		0.003

STANDETH	1	0.000	
STANDING	1	0.000	
STANDS	1	0.000	
REMAIN	1	0.000	
REMAINING	1	0.000	
STILL	3	0.000	
STOP	3	0.000	
STOPPING	1	0.000	
Total	12	0.002	
SOLIDARITY	2	0.000	
OPPOSING	1	0.000	
OPPOSITION	2	0.000	
AGAINST	15	0.002	
CRUSADE	1	0.000	
MOVEMENT	2	0.000	
Total	23	0.004	
			0.004
NUMBER	3	0.000	
NUMBERS	3	0.000	
NUMEROUS	1	0.000	
MILLION	2	0.000	
PERCENT	2	0.000	
SINGULARLY	1	0.000	
SECOND	1	0.000	

SEVEN	1	0.000	
SEVENTEENTH	1	0.000	
SEVENTY	1	0.000	
TWENTY	1	0.000	
TWO	3	0.000	
TEN	1	0.000	
TENS	1	0.000	
THIRD	1	0.000	
THIRTEENTH	1	0.000	
THOUSAND	2	0.000	
THOUSANDS	4	0.001	
THREE	4	0.001	
TOTAL	1	0.000	
TRIPLETS	1	0.000	
DOUBLE	1	0.000	
DOZEN	1	0.000	
EIGHT	4	0.001	
EIGHTY	1	0.000	
FIRST	4	0.001	
FIVE	3	0.000	
FOUR	1	0.000	
HUNDRED	1	0.000	
HUNDREDS	1	0.000	
NINE	2	0.000	
Total	55	0.009	

WORLD	23	0.004
WORLDS	1	0.000
WORLDWIDE	1	0.000
NATION'S	5	0.001
NATIONS	3	0.000
NATION	22	0.004
NATIONAL	7	0.001
PERU	2	0.000
COUNTRIES	1	0.000
COUNTRY	1	0.000
GLOBE	1	0.000
MOZAMBIQUE	1	0.000
EUROPE	1	0.000
FOREIGN	2	0.000
ASIA	3	0.000
AFRICA	2	0.000
CAMBODIA	2	0.000
CHINA	2	0.000
FRANCE	1	0.000
FRENCH	8	0.001
GENEVA	4	0.001
HANOI	6	0.001
GUATEMALA	2	0.000
GERMANS	1	0.000
VIETNAM	36	0.006
VIETNAM'	2	0.000

VIETNAMESE	9	0.001			
RUSSIA	1	0.000			
SAIGON	3	0.000			
VENEZUELA	1	0.000			
THAILAND	2	0.000			
INTERNATIONAL	2	0.000			
JAPANESE	2	0.000			
PARIS	1	0.000			
Total	161	0.027	0.027	0.027	0.027
AMERICAN	14	0.002			
AMERICANS	4	0.001			
AMERICA	20	0.003			
AMERICA'S	1	0.000			
AMERICA"	1	0.000			
Total	40	0.007	0.007	0.007	0.007
EAST	1	0.000			
NORTH	7	0.001			
NORTH'	1	0.000			
WEST	2	0.000			
WESTERN	4	0.001			
SOUTH	7	0.001			
SOUTHEAST	2	0.000			
SOUTHERN	1	0.000			
SOUTHWEST	1	0.000			

Total	26	0.004	0.004	0.004	0.004
INCREASED	2	0.000			
INCREASING	2	0.000			
INCREASINGLY	2	0.000			
SOME	10	0.002			
MORE	11	0.002			
MOST	9	0.001			
MOSTLY	1	0.000			
Total	37	0.006			
NOT	48	0.008			
NEITHER	1	0.000			
NONE	2	0.000			
NOR	3	0.000			
NOTHING	4	0.001			
NO	12	0.002			
NEVER	9	0.001			
Total	79	0.013			
NEGRO	1	0.000			
BLACK	5	0.001			
Total	6	0.001		0.001	
DELIGHTED	2	0.000			
HAPPY	1	0.000			

LIKE	6	0.001	
POSITIVE	3	0.000	
Total	12	0.002	
TASK	3	0.000	
GOALS	2	0.000	
Total	5	0.001	0.001
CLEAR	5	0.001	
CLEARLY	5	0.001	
Total	10	0.002	
GO	4	0.001	
GOES	4	0.001	
GOING	1	0.000	
LEAVES	2	0.000	
LEFT	2	0.000	
GONE	1	0.000	
SEND	2	0.000	
SENDING	4	0.001	
Total	20	0.003	
PERMITTED	1	0.000	
LET	6	0.001	
MAY	9	0.001	
RELINQUISH	1	0.000	

ALLOW	1	0.000			
Total	18	0.003			
			0.003	0.003	0.003
NOW	23	0.004			
TODAY	5	0.001			
TONIGHT	7	0.001			
PRESENT	4	0.001			
IMMEDIATE	1	0.000			
IMMEDIATELY	1	0.000			
Total	41	0.007			
MOMENT	4	0.001			
RECENT	1	0.000			
RECENTLY	1	0.000			
SOMETIMES	2	0.000			
SOON	4	0.001			
TIME	8	0.001			
TIMES	2	0.000			
YESTERDAY	1	0.000			
TOMORROW	1	0.000			
YEARS	8	0.001			
YEAR	3	0.000			
DECADES	1	0.000			
DATE	1	0.000			
DAY	5	0.001			
DAYS	1	0.000			

Total	43	0.007	
CHAIRMAN	1	0.000	
CIVIL	2	0.000	
NATIONALISM	1	0.000	
REGIME	2	0.000	
OFFICIAL	1	0.000	
OFFICIALS	1	0.000	
POLICIES	1	0.000	
POLICY	2	0.000	
CONSERVATIVE	1	0.000	
CONFORMIST	1	0.000	
PRESIDENT	1	0.000	
POLITICAL	6	0.001	
PATRIOTISM	1	0.000	
DEMOCRACY	4	0.001	
GOVERNMENT	12	0.002	
GOVERNMENT'S	1	0.000	
GOVERNMENTS	1	0.000	
CAPITALIST	1	0.000	
CAPITALISTS	1	0.000	
COMMUNISM	6	0.001	
COMMUNIST	3	0.000	
COMMUNISTS	1	0.000	
COMMUNISTS"	1	0.000	
Total	52	0.009	0.009

SOLDIERS	3	0.000	
TROOP	1	0.000	
TROOPS	6	0.001	
JUNTA	2	0.000	
VC”	1	0.000	
VIETCONG	1	0.000	
ARMIES	2	0.000	
ARMS	1	0.000	
BATTLEFIELDS	1	0.000	
BATTLEGROUND	1	0.000	
MILITARISM	3	0.000	
MILITARY	10	0.002	
GUERRILLAS	1	0.000	
Total	33	0.005	0.005
REPRESSION	1	0.000	
SUPPRESSION	1	0.000	
EXCEPT	1	0.000	
EXCLUDE	1	0.000	
EXCLUDED	1	0.000	
OPPRESSED	1	0.000	
OPPRESSION	1	0.000	
REJECTED	2	0.000	
RACISM	2	0.000	
Total	11	0.002	

SUFFERING	2	0.000		
SUBMITTING	1	0.000		
STRUGGLE	7	0.001		
STRIFE	1	0.000		
UNABLE	1	0.000		
UNCERTAINTY	1	0.000		
VICTIM	1	0.000		
VICTIMS	1	0.000		
Total	15	0.002		
			0.002	0.002
COST	1	0.000		
COSTS	3	0.000		
FINANCIAL	1	0.000		
FUNDS	1	0.000		
PROFIT	2	0.000		
PROFITS	2	0.000		
WEALTH	1	0.000		
WEALTHY	1	0.000		
SPEND	1	0.000		
PRICE	1	0.000		
PROSPER	1	0.000		
RICH	1	0.000		
RICHEST	1	0.000		
INVEST	1	0.000		
INVESTING	1	0.000		

INVESTMENTS	2	0.000	
ACCOUNTS	1	0.000	
COIN	1	0.000	
MONEY	3	0.000	
PAYING	2	0.000	
Total	28	0.005	
BETRAYAL	1	0.000	
BETRAYAL’	1	0.000	
BETRAYED	2	0.000	
BREACH	1	0.000	
BREAK	2	0.000	
BROKEN	2	0.000	
BRUISED	1	0.000	
BRUTAL	1	0.000	
BRUTALIZING	1	0.000	
BEATEN	1	0.000	
AGGRESSION	2	0.000	
DETRIMENTAL	1	0.000	
DEVASTATING	1	0.000	
DESTROY	3	0.000	
DESTROYED	3	0.000	
DESTROYS	1	0.000	
DESTRUCTION	2	0.000	
DESTRUCTIVE	1	0.000	
BLOODY	1	0.000	

POISON	1	0.000		
POISONED	2	0.000		
POISONOUS	1	0.000		
WOUNDS	1	0.000		
WRECKAGE	1	0.000		
SHACKLES	1	0.000		
ROBBED	1	0.000		
RUTHLESSLY	1	0.000		
UNJUST	2	0.000		
SUBVERTED	1	0.000		
TORTURES	1	0.000		
TRAGEDY	1	0.000		
TRAGIC	6	0.001		
TREMBLING	1	0.000		
THREATEN	1	0.000		
TURBULENT	1	0.000		
CORRUPT	1	0.000		
CORRUPTED	1	0.000		
CORRUPTION	1	0.000		
FERCE	1	0.000		
VICIOUS	1	0.000		
CRUEL	2	0.000		
CRUELTY	1	0.000		
HOSTILITY	1	0.000		
HOSTILE	1	0.000		
Total	61	0.010	0.010	0.010

DESPERATE	1	0.000		
DESPERATELY	1	0.000		
DEGRADED	1	0.000		
DEJECTED	1	0.000		
DESPAIR	1	0.000		
DEFEAT	1	0.000		
DEFEATED	3	0.000		
DENIED	1	0.000		
DENY	1	0.000		
Total	11	0.002	0.002	0.002
HARD	1	0.000		
DIFFICULT	3	0.000		
DIFFICULTY	1	0.000		
Total	5	0.001	0.001	0.001
DISSENT	2	0.000		
DISSENT"	1	0.000		
DISGRACEFUL	1	0.000		
DISHONORABLE	1	0.000		
DISTRUST	1	0.000		
DISTURBING	1	0.000		
Total	7	0.001	0.001	0.001

SILENCE	2	0.000					
SILENCES	1	0.000					
SILENT	2	0.000					
VOICELESS	3	0.000					
INSECURITY	1	0.000					
INJUSTICE	2	0.000					
INTERFERENCE	1	0.000					
Total	12	0.002				0.002	
EQUALITY	1	0.000					
SAME	2	0.000					
EVEN	11	0.002					
Total	14	0.002	0.002	0.002	0.002		0.000
THING	1	0.000					
MATERIALISM	1	0.000					
THINGS	3	0.000					
Total	5	0.001					
MISGUIDED	1	0.000					
MISINTERPRETED	1	0.000					
MISUNDERSTANDING	1	0.000					
MISUNDERSTOOD	1	0.000					
Total	4	0.001					
WEAK	4	0.001					

WEAKNESS	1	0.000	
WEAKNESSES	1	0.000	
Total	6	0.001	
ONE	17	0.003	
ONES	2	0.000	
EACH	4	0.001	
ONCE	1	0.000	
ONLY	10	0.002	
Total	34	0.006	
COMPELLED	1	0.000	
FORCE	5	0.001	
FORCES	6	0.001	
FORCING	1	0.000	
Total	13	0.002	0.002
UP	9	0.001	
ABOVE	1	0.000	
LIFTS	1	0.000	
UPON	4	0.001	
OVER	11	0.002	
ON	35	0.006	
ON”	1	0.000	
Total	62	0.010	

BEAUTIFUL	2	0.000		
BEAUTIFULLY	1	0.000		
Total	3	0.000		
BECAUSE	5	0.001		
Total	5	0.001		
COMPUTERIZED	1	0.000		
COMPUTERS	1	0.000		
Total	2	0.000		
FEAR	1	0.000		
FEARS	1	0.000		
FRIGHTENINGLY	1	0.000		
HORRIBLE	1	0.000		
Total	4	0.001	0.001	0.001
IMPORTANCE	1	0.000		
IMPORTANT	2	0.000		
SIGNIFICANT	2	0.000		
Total	5	0.001		0.001
LONG	8	0.001		
LONGER	1	0.000		
Total	9	0.001		

CAUSE	5	0.001	
CONUNDRUM	1	0.000	
PROBLEM	1	0.000	
PROBLEMS	2	0.000	
Total	9	0.001	0.001
AGAIN	7	0.001	
OFTEN	5	0.001	
TOO	7	0.001	
BOTH	3	0.000	
WITH	39	0.006	
ALSO	3	0.000	
TOGETHER	3	0.000	
Total	67	0.011	0.011
SAD	1	0.000	
SADDENED	1	0.000	
SADLY	1	0.000	
Total	3	0.000	
WRONG	3	0.000	
FALSE	1	0.000	
LIES	1	0.000	
Total	5	0.001	0.001

WANT	1	0.000			
WANTED	1	0.000			
Total	2	0.000			
WHITE	3	0.000			
Total	3	0.000			
DEEP	2	0.000			
DEEPER	3	0.000			
DEEPEST	3	0.000			
DOWN	3	0.000			
UNDER	4	0.001			
Total	15	0.002			
BEYOND	9	0.001			
AFTER	6	0.001			
FUTURE	2	0.000			
Total	17	0.003	0.003	0.003	0.003
PAST	4	0.001			
BEEN	14	0.002			
BEFORE	7	0.001			
HISTORY	7	0.001			
Total	32	0.005			

INVASION	1	0.000		
ATTACK	1	0.000		
WAR	24	0.004		
WEAPON	1	0.000		
WEAPONS	2	0.000		
BOMBING	2	0.000		
BOMBS	5	0.001		
RIFLES	1	0.000		
SHELLING	1	0.000		
NAPALM	2	0.000		
CONFLICT	2	0.000		
CONFLICTS	1	0.000		
VIOLENCE	10	0.002		
VIOLENT	2	0.000		
FIGHT	1	0.000		
FIGHTING	1	0.000		
FIREPOWER	1	0.000		
Total	58	0.010		
			0.010	0.010
MURDEROUS	1	0.000		
DEATH	7	0.001		
DIE	2	0.000		
DIED	1	0.000		
DEADLY	2	0.000		
KILL	2	0.000		
KILLED	2	0.000		

CASUALTIES	1	0.000			
Total	18	0.003			0.003
ENEMIES	4	0.001			
ENEMY	2	0.000			
ENEMY'S	1	0.000			
ENEMY"	2	0.000			
EVIL	3	0.000			
HATE	4	0.001			
HATRED	1	0.000			
DARK	2	0.000			
DARKNESS	3	0.000			
Total	22	0.004			0.004
MONTGOMERY	2	0.000			
GEORGIA	1	0.000			
ALABAMA	1	0.000			
CHICAGO	1	0.000			
Total	5	0.001			0.001
EVER	1	0.000			
FOREVER	1	0.000			
Total	2	0.000			
MANDATES	1	0.000			

RIGHTS	4	0.001							
Total	5	0.001							
TOTAL CUMULATIVE %			0.185	0.136	0.250	0.053	0.128	0.041	0.054
TOTAL SUM OF # OF CODES			29	21	42	19	24	6	8

19670404_Question and Answer Period Following Beyond Vietnam Speech

Word Groups (43)

Total Doc Words:	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
703									
I	29	0.041							
ME	1	0.001							
MY	3	0.004							
Total	33	0.047							
YOU	1	0.001							
Total	1	0.001			0.001				
US	3	0.004							
WE	14	0.020							
OUR	4	0.006							
Total	21	0.030			0.030				
OTHER	2	0.003							
THEM	2	0.003							
THEY	5	0.007							

PEOPLE	1	0.001		
EVERYBODY	1	0.001		
ANYBODY	2	0.003		
HIS	1	0.001		
MEN	3	0.004		
Total	17	0.024	0.024	
WHOLE	2	0.003		
ALL	4	0.006		
Total	6	0.009		
COMMITTED	1	0.001		
PROMISE	1	0.001		
Total	2	0.003	0.003	0.003
CONTINUALLY	2	0.003		
CONTINUE	1	0.001		
CONTINUES	1	0.001		
Total	4	0.006	0.006	0.006
COME	2	0.003		
COMING	1	0.001		
CAME	2	0.003		
Total	5	0.007		
IS	11	0.016		

BEING	2	0.003				
ARE	9	0.013				
BE	6	0.009				
AM	4	0.006				
Total	32	0.046			0.046	
NOT	5	0.007				
NO	1	0.001				
Total	6	0.008				
IN	19	0.027				
INTO	4	0.006				
Total	23	0.033			0.033	0.033
MANY	7	0.010				
MORE	1	0.001				
SOME	3	0.004				
ALONG	1	0.001				
ALSO	1	0.001				
WITH	6	0.009				
Total	19	0.027			0.027	
PACIFIST	2	0.003				
PEACE	1	0.001				
Total	3	0.004			0.004	0.004

PLACE	2	0.003			
PLACES	1	0.001			
SOMEWHERE	1	0.001			
Total	4	0.006			
AMERICAN	1	0.001			
ASIA	1	0.001			
AFRICA	1	0.001			
FRENCH	1	0.001			
VIETMINH	1	0.001			
VIET	7		0.010		
NAM	1				
NAM'S	1				
CONG	5				
Total	19	0.017	0.017	0.017	0.017
WAR	8	0.011			
WARFARE	1	0.001			
WARS	1	0.001			
WEAPONS	1	0.001			
VIOLENCE	1	0.001			
CONFLICT	1	0.001			
CONFRONT	1	0.001			
OVERTHROW	1	0.001			
ESCALATED	1	0.001			

FOUGHT	1	0.001		
FIGHT	1	0.001		
ARMED	1	0.001		
BOMBINGS	1	0.001		
DESTROYING	1	0.001		
DESTRUCTIVENESS	1	0.001		
TRAGIC	1	0.001		
TRAGICALLY	1	0.001		
RUTHLESS	1	0.001		
SABOTAGE	1	0.001		
Total	26	0.037		
			0.037	0.037
UNJUST	3	0.004		
FORCE	1	0.001		
FORCES	4	0.006		
SUPPRESSIVE	1	0.001		
OPPRESSION	1	0.001		
OPPRESSIVE	1	0.001		
TOOK	1	0.001		
Total	12	0.017		
LATIN	1	0.001		
WORLD	1	0.001		
NATION	1	0.001		
NATIONAL	1	0.001		
Total	4	0.006	0.006	0.006
			0.006	0.006

WOULD	3	0.004		
SHOULD	1	0.001		
OUGHT	2	0.003		
Total	6	0.009		0.009
OPPOSITION	1	0.001		
OPPOSED	1	0.001		
OBJECTOR	1	0.001		
OBJECTORS	1	0.001		
Total	4	0.006		0.006 0.006
END	2	0.003		
ENDS	1	0.001		
Total	3	0.004		0.004 0.004
FEEL	2	0.003		
Total	2	0.003		0.003
GOT	1	0.001		
HAS	2	0.003		
HAVE	14	0.020		
Total	17	0.024		0.024 0.024
DID	1	0.001		

HAD	3	0.004		
DONE	1	0.001		
WAS	4	0.006		
WERE	1	0.001		
BEEN	1	0.001		
AFTER	1	0.001		
Total	12	0.017		
IF	5	0.007		
POTENTIAL	2	0.003		
BUT	6	0.009		
MIGHT	1	0.001		
Total	14	0.020	0.020	0.020
LISTEN	1	0.001		
Total	1	0.001	0.001	
MUST	2	0.003		
WILL	6	0.009		
NECESSARY	2	0.003		
Total	10	0.014	0.014	0.014
GIVE	1	0.001		
SUPPORT	1	0.001		
SERVE	2	0.003		

SERVED	1	0.001	
SERVES	1	0.001	
SERVICE	1	0.001	
SERVING	1	0.001	
Total	8	0.011	0.011
FIND	1	0.001	
SEEK	1	0.001	
SEEKING	2	0.003	
Total	4	0.006	
MENTION	1	0.001	
ADVISE	2	0.003	
ADVISED	2	0.003	
DECLARED	1	0.001	
TALK	1	0.001	
TALKED	1	0.001	
SAID	3	0.004	
SAY	8	0.011	
SAYING	1	0.001	
SPEECH	2	0.003	
EXPLAIN	1	0.001	
QUOTED	1	0.001	
Total	24	0.034	0.034
CONSCIENCE	1	0.001	

CONSCIENTIOUS	2	0.003	
CONVICTION	1	0.001	
THINK	10	0.014	
UNDERSTAND	1	0.001	
KNOW	2	0.003	
Total	17	0.024	
ACTING	2	0.003	
TRIED	2	0.003	
TRYING	1	0.001	
STARTED	1	0.001	
INITIATED	1	0.001	
DO	5	0.007	
BEGINNING	1	0.001	
ATTEMPT	1	0.001	
RESPONDING	1	0.001	
Total	15	0.021	0.021
STOP	2	0.003	
Total	2	0.003	
THINGS	3	0.004	
Total	3	0.004	
STUDENTS	1	0.001	
COLLEGE	1	0.001	

Total	2	0.003	0.003
WANT	1	0.001	
Total	1	0.001	
UNITED	1	0.001	
Total	1	0.001	
YEARS	1	0.001	
TIME	2	0.003	
Total	3	0.004	
WENT	1	0.001	
GO	3	0.004	
GOING	3	0.004	
Total	7	0.010	
TWELVE	1	0.001	
SEVERAL	1	0.001	
Total	2	0.003	
CAN	3	0.004	
Total	3	0.004	
			0.004
MAY	1	0.001	

Total	1	0.001							
					0.001	0.001		0.001	
BEFORE	2	0.003							
Total	2	0.003							
		TOTAL CUMULATIVE	0.135	0.094	0.191	0.046	0.094	0.026	0.060
		%							
		TOTAL SUM OF # OF	7	6	16	4	8	2	3
		CODES							

19670409_The Three Dimensions of a Complete Life

Word Groups (91)

Total Doc Words:	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
4841									
'I	2	0.027							
I	128								
I'D	2	0.000							
I'LL	2	0.000							
I'M	11	0.002							
I'VE	14	0.003							
ME	28	0.006							
MINE	1	0.000							
PERSONAL	1	0.000							
MY	38	0.008							
MYSELF	4	0.001							
Total	231	0.048							

YOU	139	0.029	
YOU'D	1	0.000	
YOU'RE	1	0.000	
YOU'VE	10	0.002	
YOUR	14	0.003	
YOURSELF	6	0.001	
YE	3	0.001	
THY	5	0.001	
THYSELF	1	0.000	
Total	180	0.037	0.037
OUR	6	0.001	
OURSELVES	3	0.001	
US	13	0.003	
WE	39	0.008	
WE'LL	1	0.000	
WE'RE	1	0.000	
WE'VE	4	0.001	
LET'S	1	0.000	
Total	68	0.014	0.014
AM	12	0.002	
IS	63	0.013	
BE	52	0.011	
BEING	4	0.001	
AM'	2	0.000	

ARE	27	0.006		
SELF	1	0.000		
Total	161	0.033		0.033
ONE'S	1	0.000		
OWN	4	0.001		
HAVE	26	0.005		
HAS	11	0.002		
KEPT	4	0.001		
THEIR	9	0.002		
MAN'S	1	0.000		
ITS	4	0.001		
PERSON'S	1	0.000		
Total	61	0.013	0.013	0.013
WIFE	1	0.000		
SISTER	7	0.001		
FATHER	1	0.000		
FATHER'S	1	0.000		
MOTHER	1	0.000		
SON	1	0.000		
SONS	1	0.000		
PARENTS	1	0.000		
BROTHER	2	0.000		
BROTHERS	1	0.000		
HOME	2	0.000		

Total	19	0.004	
ANYBODY	1	0.000	0.004
ANOTHER	7	0.001	
MAN	19	0.004	
SOMEBODY	5	0.001	
THEM	7	0.001	
THEMSELVES	4	0.001	
THEY	51	0.011	
THEY'RE	2	0.000	
PEOPLE	15	0.003	
MEN	5	0.001	
ITSELF	2	0.000	
HUMAN	1	0.000	
HUMANITY	5	0.001	
HE	30	0.006	
WOMAN	2	0.000	
WOMEN	1	0.000	
HE'LL	1	0.000	
HE'S	11	0.002	
HIM	18	0.004	
LADY	3	0.001	
HIMSELF	2	0.000	
HIS	11	0.002	
FELLOW	5	0.001	
EVERYBODY	2	0.000	

SHE	13	0.003	
OTHER	13	0.003	
OTHERS	15	0.003	
FOLKS	1	0.000	
COLLECTIVELY	1	0.000	
FRIEND	1	0.000	
FRIENDS	1	0.000	
TOGETHER	10	0.002	
NEIGHBOR	2	0.000	
MEMBER	1	0.000	
SELVES	1	0.000	
MEETING	2	0.000	
SOCIAL	1	0.000	
Total	272	0.056	0.056
SERVANT	3	0.001	
SERVICE	1	0.000	
SAMARITAN	2	0.000	
HELP	10	0.002	
HELPED	1	0.000	
GAVE	1	0.000	
GIVE	1	0.000	
GIVEN	2	0.000	
SHARE	1	0.000	
Total	22	0.005	0.005

STILL	4	0.001				
STOP	8	0.002				
SIT	1	0.000				
SITS	1	0.000				
SITTING	1	0.000				
STOPPED	3	0.001				
STAND	3	0.001				
STANDING	1	0.000				
STAY	2	0.000				
Total	24	0.005				
MUST	9	0.002				
SHALL	5	0.001				
WILL	43	0.009				
Total	57	0.012				
			0.012	0.012	0.012	0.012
DO	31	0.006				
DOES	2	0.000				
DOING	4	0.001				
Total	37	0.008				
					0.008	
COULD	6	0.001				
WOULD	6	0.001				
WILLING	5	0.001				
SHOULD	5	0.001				
OUGHT	2	0.000				

SEEMS	2	0.000			
Total	26	0.005			0.005
LET	4	0.001			
LETTING	1	0.000			
MAY	10	0.002			
Total	15	0.003			0.003 0.003 0.003
FAITH	2	0.000			
FAITHFUL	3	0.001			
BELIEVE	1	0.000			
BELIEVING	1	0.000			
Total	7	0.001			0.001
KNEW	1	0.000			
KNOW	37	0.008			
KNOWING	1	0.000			
KNOWLEDGE	2	0.000			
KNOWN	3	0.001			
Total	44	0.009			
CALL	1	0.000			
CALLED	9	0.002			
CALLS	1	0.000			
Total	11	0.002			

CAME	7	0.001		
COME	9	0.002		
COMES	1	0.000		
COMING	1	0.000		
Total	18	0.004		
GO	13	0.003		
GOES	3	0.001		
GOING	17	0.004		
GONE	2	0.000		
SENT	1	0.000		
LEAVE	4	0.001		
WENT	6	0.001		
Total	46	0.010		
DECIDE	1	0.000		
DECIDED	1	0.000		
CONCLUDED	1	0.000		
CONCLUSION	3	0.001		
Total	6	0.001	0.001	0.001
FOLLOW	1	0.000		
Total	1	0.000		0.000
DISCOVER	4	0.001		
DISCOVERED	2	0.000		

FIND	3	0.001	
FOUND	1	0.000	
LOOK	3	0.001	
LOOKED	1	0.000	
LOOKING	2	0.000	
VISION	1	0.000	
APPEAR	1	0.000	
SEARCH	1	0.000	
SAW	4	0.001	
SEE	5	0.001	
SEEK	1	0.000	
SEEN	4	0.001	
Total	33	0.007	
MENTION	1	0.000	
VOICE	2	0.000	
TESTAMENT	1	0.000	
TALK	4	0.001	
TALKED	1	0.000	
TELL	10	0.002	
TELLING	1	0.000	
SPEAKING	1	0.000	
SHOUTING	1	0.000	
PRONOUNCED	1	0.000	
SINGING	1	0.000	
SAY	20	0.004	

SAYING	11	0.002	
SAYS	3	0.001	
SERMON	1	0.000	
READ	1	0.000	
PREACH	1	0.000	
PRAY	3	0.001	
EXALTED	1	0.000	
DEBATE	2	0.000	
COMMANDED	2	0.000	
SAID	21	0.004	
DEFINE	1	0.000	
TOLD	2	0.000	
Total	93	0.019	0.019
HEARD	2	0.000	
HEAR	6	0.001	
Total	8	0.002	0.002
WORDS	5	0.001	
PARABLE	5	0.001	
WROTE	2	0.000	
TEXT	2	0.000	
Total	14	0.003	0.003
UNIVERSE	6	0.001	

WORLD	7	0.001			
TURK	1	0.000			
GEORGIA	1	0.000			
CHICAGO	1	0.000			
ALABAMA	5	0.001			
ATLANTA	2	0.000			
ISLANDER	1	0.000			
CHINESE	1	0.000			
FRENCHMAN	1	0.000			
AFRICAN	1	0.000			
AMERICAN	1	0.000			
SOMEWHERE	4	0.001			
PLACES	2	0.000			
EARTH	5	0.001			
Total	39	0.008	0.008	0.008	0.008
REQUEST	1	0.000			
ASK	3	0.001			
ASKED	3	0.001			
ASKING	2	0.000			
QUESTION	15	0.003			
Total	24	0.005			
DONE	2	0.000			
COMPLETE	9	0.002			
COMPLETENESS	1	0.000			

END	4	0.001	
ENDED	1	0.000	
ENDS	1	0.000	
FINAL	2	0.000	
FINALLY	3	0.001	
Total	23	0.005	
			0.005 0.005
MEDITATE	1	0.000	
REFLECT	1	0.000	
REMEMBER	5	0.001	
HISTORY	2	0.000	
Total	9	0.002	
HEAVEN	6	0.001	
HEAVENS	1	0.000	
GOD	42	0.009	
GOD'S	2	0.000	
JESUS	6	0.001	
LORD	10	0.002	
LORD'S	2	0.000	
Total	69	0.014	
			0.014
CONCERN	4	0.001	
CONCERNED	10	0.002	
CONCERNS	3	0.001	

Total	17	0.004			
BURIED	1	0.000	0.004		
DIED	2	0.000			
EULOGY	1	0.000			
CORONER	1	0.000			
DEATH	3	0.001			
DEAD	3	0.001			
FUNERAL	2	0.000			
Total	13	0.003	0.003		
CONTINUE	1	0.000	0.003		
FORWARD	1	0.000			
BEYOND	3	0.001			
ONWARD	1	0.000			
FURTHER	1	0.000			
FUTURE	3	0.001			
AFTER	4	0.001			
Total	14	0.003	0.003	0.003	0.003
DENY	2	0.000			
NEVER	15	0.003			
NO	9	0.002			
NOT	31	0.006			
NOTHING	2	0.000			

ONLY	4	0.001	
NOBODY	2	0.000	
Total	65	0.013	
FEW	3	0.001	
FIRST	6	0.001	
FOUR	1	0.000	
ONCE	1	0.000	
HALF	2	0.000	
ONE	13	0.003	
TWELVE	1	0.000	
TWO	4	0.001	
THREE	13	0.003	
THIRD	1	0.000	
SIXTEEN	3	0.001	
SIXTEENTH	1	0.000	
EIGHTEEN	1	0.000	
LAST	1	0.000	
HUNDRED	2	0.000	
Total	53	0.011	
OCCASION	1	0.000	
OFTEN	2	0.000	
SOMETIMES	1	0.000	
AWHILE	1	0.000	
LATER	1	0.000	

Total	6	0.001		
TRIED	2	0.000		
TRY	1	0.000		
TRYING	7	0.001		
TAKE	6	0.001		
TOOK	1	0.000		
TAKES	1	0.000		
MAKE	6	0.001		
MAKING	1	0.000		
MADE	5	0.001		
PARTICIPATE	1	0.000		
USE	7	0.001		
USED	3	0.001		
Total	41	0.008		0.008
LIVE	6	0.001		
LIVED	1	0.000		
LIVES	4	0.001		
LIVING	2	0.000		
LIFE	41	0.008		
LIFE'S	1	0.000		
EXISTENCE	3	0.001		
Total	58	0.012		0.012 0.012
JUDGEMENT	1	0.000		

JUST	18	0.004			
RIGHT	8	0.002			
RIGHTEOUSNESS	1	0.000			
RIGHTS	1	0.000			
JUDGES	1	0.000			
Total	30	0.006			
			0.006	0.006	0.006
ACCEPT	8	0.002			
ACCEPTING	1	0.000			
AFFIRM	1	0.000			
ACKNOWLEDGE	1	0.000			
Total	11	0.002			
			0.002	0.002	0.002
ALL	37	0.008			
EVERY	8	0.002			
Total	45	0.009			
EMOTIONAL	1	0.000			
FEEL	1	0.000			
FELT	3	0.001			
Total	5	0.001			
					0.001
NECESSARY	1	0.000			
NEED	5	0.001			
NEEDED	2	0.000			

NEEDS	1	0.000				
Total	9	0.002			0.002	
			0.002	0.002		0.002
NEGRO	2	0.000				
NEGROES	1	0.000				
BLACK	3	0.001				
Total	6	0.001			0.001	
HOUR	5	0.001				
HOURS	2	0.000				
MONDAY	1	0.000				
MORNING	15	0.003				
YEARS	2	0.000				
TIME	10	0.002				
TIMES	1	0.000				
MINUTES	1	0.000				
MOMENT	2	0.000				
MILES	4	0.001				
NIGHT	6	0.001				
NIGHTS	1	0.000				
DATE	1	0.000				
DAY	19	0.004				
DAYS	5	0.001				
CENTURIES	1	0.000				
LATE	3	0.001				
WEEK	2	0.000				

WHEN	23	0.005	
Total	104	0.021	
OVER	11	0.002	
UP	21	0.004	
RISE	6	0.001	
LIFTED	1	0.000	
THROUGH	6	0.001	
UNTO	2	0.000	
ON	31	0.006	
UPON	2	0.000	
UPWARD	1	0.000	
OUT	26	0.005	
OUTWARD	2	0.000	
ABOVE	2	0.000	
Total	111	0.023	
IMMEDIATELY	1	0.000	
TONIGHT	1	0.000	
TODAY	3	0.001	
NOW	21	0.004	
Total	26	0.005	
GREATER	2	0.000	
GREATEST	2	0.000	
GIGANTIC	1	0.000	

GREAT	7	0.001		
BEST	3	0.001		
BETTER	3	0.001		
BIG	2	0.000		
Total	20	0.004		
AGAIN	1	0.000		
MOST	1	0.000		
SOME	7	0.001		
MUCH	3	0.001		
MORE	8	0.002		
MANY	11	0.002		
LOT	12	0.002		
Total	43	0.009		
GET	30	0.006		
GETS	1	0.000		
GOT	15	0.003		
GETTING	3	0.001		
Total	49	0.010	0.010	0.010
HERE	12	0.002		
Total	12	0.002		
FACTORIES	1	0.000		
WORKED	1	0.000		

WORKING	3	0.001		
WORK	7	0.001		
LABOR	1	0.000		
JOB	3	0.001		
JOBS	1	0.000		
Total	17	0.004		
			0.004	0.004
WONDERING	1	0.000		
THINK	14	0.003		
THINKING	4	0.001		
THOUGHT	1	0.000		
RECOGNIZE	1	0.000		
RECOGNIZED	1	0.000		
THEORETICAL	1	0.000		
THEORY	1	0.000		
MIND	3	0.001		
PHILOSOPHICAL	2	0.000		
IMAGINATION	1	0.000		
IDEAS	2	0.000		
GENIUS	1	0.000		
Total	33	0.007		
WITHIN	1	0.000		
INWARD	2	0.000		
INNER	2	0.000		
IN	93	0.019		

Total	98	0.020	0.020	0.020	0.020
ALONG	1	0.000			
AMONG	2	0.000			
TOO	1	0.000			
ALSO	1	0.000			
WITH	28	0.006			
Total	33	0.007	0.007		
WAS	45	0.009			
THEN	11	0.002			
SINCE	8	0.002			
HAD	13	0.003			
WERE	14	0.003			
AGO	3	0.001			
FROM	10	0.002			
DID	10	0.002			
BEEN	11	0.002			
PASSED	3	0.001			
Total	128	0.026			
IF	23	0.005			
'IF	1				
POSSIBILITY	4	0.001			
POSSIBLE	2	0.000			
MAYBE	3	0.001			

BUT	30	0.006			
RATHER	1	0.000			
WHILE	1	0.000			
YET	6	0.001			
HOPE	2	0.000			
Total	73	0.015		0.015	0.015
LOVE	13	0.003			
LOVING	1	0.000			
JOY	1	0.000			
LIKE	11	0.002			
KIND	7	0.001			
GOOD	6	0.001			
Total	39	0.008		0.008	0.008
LANTERNS	1	0.000			
LIGHT	2	0.000			
LIGHTNING	1	0.000			
LIGHTS	1	0.000			
BRIGHT	1	0.000			
SHINE	1	0.000			
SHINING	2	0.000			
SHINY	1	0.000			
FLASH	1	0.000			
Total	11	0.002			

WALK	2	0.000	
SHOE	3	0.001	
SHOES	2	0.000	
RUNNING	1	0.000	
Total	8	0.002	
START	1	0.000	
STARTED	1	0.000	
STARTS	1	0.000	
BEGINNING	1	0.000	
BEGUN	1	0.000	
Total	5	0.001	
			0.001
AFRAID	3	0.001	
DEPENDENT	3	0.001	
DISCOURAGED	1	0.000	
WEAK	1	0.000	
WEARY	1	0.000	
TIRED	2	0.000	
STRUGGLE	1	0.000	
SICK	3	0.001	
RESTLESS	1	0.000	
PRESSURE	1	0.000	
PERILOUSLY	1	0.000	
OBSCURE	1	0.000	
NEGLECT	1	0.000	

NEGLECTED	1	0.000		
NEGLECTING	1	0.000		
LIMITATIONS	1	0.000		
HUNGRY	1	0.000		
FRIENDLESS	1	0.000		
FRUSTRATING	1	0.000		
EXPLOITED	1	0.000		
Total	27	0.006		
			0.006	0.006
STUDIED	1	0.000		
SUBJECT	2	0.000		
SCHOOL	1	0.000		
MOREHOUSE	1	0.000		
COLLEGE	1	0.000		
LEARN	1	0.000		
CLASSMATE	1	0.000		
HOMEWORK	1	0.000		
PHD	2	0.000		
Total	11	0.002		
				0.002
CHURCH	3	0.001		
SYNAGOGUE	1	0.000		
SACRAMENT	1	0.000		
THEOLOGIANS	1	0.000		
THEOLOGICAL	1	0.000		

PREACHER	1	0.000					
GLORIES	1	0.000					
GLORY	1	0.000					
HOLY	2	0.000					
PRIESTHOOD	1	0.000					
PRIESTLY	1	0.000					
RABBI	1	0.000					
PRIEST	3	0.001					
JEWISH	1	0.000					
Total	19	0.004					0.004
DEVELOP	1	0.000					
DEVELOPING	1	0.000					
BECOME	8	0.002					
Total	10	0.002					0.002
EVEN	10	0.002					
SAME	2	0.000					
EQUAL	1	0.000					
Total	13	0.003	0.003	0.003	0.003		0.002
THING	3	0.001					
THINGS	8	0.002					
Total	11	0.002					
CAN	26	0.005					

ABLE	6	0.001							
Total	32	0.007							
								0.007	
BECAUSE	16	0.003							
Total	16	0.003							
DIMENSION	4	0.001							
DIMENSIONS	3	0.001							
Total	7	0.001							
FREEDOM	4	0.001							
Total	4	0.001							
								0.001	0.001
								0.001	0.001
								0.001	0.001
								0.001	0.001
GUIDE	1	0.000							
PATH	1	0.000							
Total	2	0.000							
								0.000	0.000
HEREDITARY	1	0.000							
HERITAGE	1	0.000							
Total	2	0.000							
HONEST	1	0.000							
IDEAL	1	0.000							
Total	2	0.000							
								0.000	

HOUSE	4	0.001					
Total	4	0.001					0.001
MAGNIFICENT	1	0.000					
MARVELOUS	2	0.000					
Total	3	0.001					
MONEY	2	0.000					
Total	2	0.000					
MOUNTAIN	1	0.000					
MOUNTAINS	1	0.000					
Total	2	0.000					
PEACE	1	0.000					
Total	1	0.000					
			0.000	0.000	0.000		0.000
POWER	4	0.001					
POWERS	2	0.000					
Total	6	0.001					
WANT	13	0.003					
WANTED	1	0.000					
Total	14	0.003					

WELFARE	3	0.001		
Total	3	0.001		
			0.001	
WHITE	1	0.000		
Total	1	0.000		
WIN	2	0.000		
Total	2	0.000		
			0.000	0.000
BATTLE	1	0.000		
BOMBED	1	0.000		
CONFLICTS	1	0.000		
FIGHT	3	0.001		
Total	6	0.001		
			0.001	0.001
LAW	4	0.001		
JAIL	1	0.000		
INCARCERATED	1	0.000		
THIEVES	1	0.000		
PRISON	4	0.001		
ROBBERY	1	0.000		
Total	12	0.002		

LONELY	3	0.001		
ALONE	4	0.001		
INDIVIDUAL	2	0.000		
EACH	2	0.000		
Total	11	0.002		
				0.002
UNDER	1	0.000		
DOWN	17	0.004		
DEEP	1	0.000		
BELOW	1	0.000		
Total	20	0.004		
KITCHEN	1	0.000		
BREAD	1	0.000		
BREAKFAST	2	0.000		
EATING	1	0.000		
FED	1	0.000		
Total	6	0.001		
			0.001	0.001
DRIVER	1	0.000		
DROVE	1	0.000		
RIDE	1	0.000		
STREET	2	0.000		
STREETS	5	0.001		
AUTOMOBILE	1	0.000		

BUS	1	0.000							
CADILLAC	3	0.001							
CADILLACS	1	0.000							
CAR	3	0.001							
FORD	3	0.001							
FORDS	1	0.000							
Total	23	0.005							
BABYLON	1	0.000							
JERICHO	8	0.002							
JERUSALEM	4	0.001							
Total	13	0.003	0.003	0.003		0.003			
MOVE	3	0.001							
MOVED	1	0.000							
MOVEMENT	1	0.000							
MOVER	1	0.000							
MOVES	1	0.000							
MOTION	1	0.000							
Total	8.000	0.002							
					0.002				
		TOTAL CUMULATIVE	0.142	0.102	0.194	0.022	0.087	0.028	0.041
		%							
		TOTAL SUM OF # OF	18	17	30	9	15	5	6
		CODES							

19670611_A Knock at Midnight

Word Groups (73)

Total Doc Words: 3102	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	17	0.005							
I'M	4	0.001							
I'VE	2	0.001							
ME	3	0.001							
MINE	1	0.000							
MY	4	0.001							
Total	31	0.010							
YOU	4	0.001							
YOUR	1	0.000							
YE	1	0.000							
THOU	1	0.000							
Total	7	0.002			0.002				
WE	20	0.006							
US	8	0.003							
OUR	15	0.005							
Total	43	0.014			0.014				
ARE	26	0.008							
BE	16	0.005							
BEING	2	0.001							
IS	55	0.018							

Total	99	0.032	0.032	
OWN	1	0.000		
ITS	11	0.004		
HAS	26	0.008		
HAVE	23	0.007		
MAN'S	2	0.001		
THEIR	17	0.005		
FRIEND'S	2	0.001		
PERSONAL	1	0.000		
Total	83	0.027	0.027	0.027
THEY	19	0.006		
THEM	16	0.005		
SOMEONE	2	0.001		
PERSONS	1	0.000		
PEOPLE	14	0.005		
OTHER	3	0.001		
OTHERS	1	0.000		
MEMBERS	5	0.002		
ITSELF	4	0.001		
HUMAN	2	0.001		
HIM	3	0.001		
HIMSELF	1	0.000		
HIS	6	0.002		
MEN	14	0.005		

MAN	13	0.004	
WOMEN	1	0.000	
HE	10	0.003	
HER	1	0.000	
FRIEND	4	0.001	
FELLOWSHIP	1	0.000	
EVERYBODY	1	0.000	
MEETING	1	0.000	
MEMBERSHIP	3	0.001	
COLLECTIVE	1	0.000	
ANOTHER	1	0.000	
ALTOGETHER	2	0.001	
ALLIES	1	0.000	
TOGETHER	2	0.001	
ENGAGED	1	0.000	
ENJOINED	1	0.000	
MANKIND	1	0.000	
SOCIAL	8	0.003	
POPULATION	1	0.000	
COMMUNITY	1	0.000	
BELONG	1	0.000	
ALLIED	1	0.000	
Total	148	0.048	0.048
CHILD	1	0.000	
CHILDREN	1	0.000	

FAMILIES	1	0.000	
FOREPARENTS	1	0.000	
SON	1	0.000	
RELATIVE	1	0.000	
HOUSE	2	0.001	
MOTHER	1	0.000	
Total	9	0.003	0.003
ASK	2	0.001	
ASKED	1	0.000	
ASKS	2	0.001	
Total	5	0.002	
RETORT	1	0.000	
ANSWER	2	0.001	
ANSWERS	1	0.000	
Total	4	0.001	0.001
WRITES	1	0.000	
WORD	1	0.000	
WORDS	1	0.000	
ARTICLE	1	0.000	
Total	4	0.001	0.001
HEARING	2	0.001	

Total	2	0.001	
			0.001
READ	3	0.001	
STATES	2	0.001	
STATE	4	0.001	
SPEAK	2	0.001	
SPEAKING	1	0.000	
SPOKEN	1	0.000	
SINGING	1	0.000	
SINGS	2	0.001	
SHOUTED	1	0.000	
SERMON	1	0.000	
SERMONS	1	0.000	
SAY	3	0.001	
SAYS	2	0.001	
SANG	2	0.001	
SAID	4	0.001	
PERSUADED	1	0.000	
COMMAND	1	0.000	
CLAIM	1	0.000	
CALLED	2	0.001	
PLEADING	1	0.000	
PREACHES	1	0.000	
PROCLAIM	1	0.000	
PROTEST	1	0.000	
REMIND	1	0.000	

REMINDED	1	0.000		
TELL	1	0.000		
TOLD	2	0.001		
Total	44	0.014		0.014
SEARCH	1	0.000		
SEARCHES	1	0.000		
SEE	1	0.000		
SEEK	3	0.001		
SEEKING	2	0.001		
SEEN	2	0.001		
FOUND	1	0.000		
Total	11	0.004		
IMBUE	1	0.000		
IMBUING	1	0.000		
INSPIRING	1	0.000		
Total	3	0.001		
			0.001	0.001
NO	10	0.003		
NOBODY	2	0.001		
NOR	2	0.001		
NOT	20	0.006		
NOTHING	2	0.001		
NEVER	3	0.001		
NEITHER	2	0.001		

Total	41	0.013					
FREE	2	0.001					
FREEDOM	1	0.000					
Total	3	0.001	0.001	0.001	0.001	0.001	0.001
ALMIGHTY	1	0.000					
CHRIST	4	0.001					
LORD	6	0.002					
JESUS	2	0.001					
JESUS'	1	0.000					
GOD	7	0.002					
GOD'S	1	0.000					
Total	22	0.007	0.007				
WOULD	4	0.001					
SHOULD	2	0.001					
COULD	3	0.001					
MIGHT	1	0.000					
WILLINGLY	1	0.000					
APPEARS	1	0.000					
SEEMS	1	0.000					
Total	13	0.004	0.004				
EITHER	3	0.001					

HOPE	11	0.004		
IF	9	0.003		
WHILE	1	0.000		
YET	2	0.001		
BUT	16	0.005		
RATHER	1	0.000		
HOWEVER	1	0.000		
ALTHOUGH	3	0.001		
Total	47	0.015	0.015	0.015
TODAY	5	0.002		
TONIGHT	1	0.000		
NOW	5	0.002		
EXPEDIENT	1	0.000		
Total	12	0.004		
MORE	9	0.003		
MUCH	2	0.001		
MOST	6	0.002		
SOME	8	0.003		
SEVERAL	1	0.000		
MANY	17	0.005		
LARGE	2	0.001		
LARGER	1	0.000		
MAJORITY	1	0.000		
INCREASE	4	0.001		

INCREASED	2	0.001	
GREAT	3	0.001	
GREATER	1	0.000	
Total	57	0.018	
INSTRUMENTS	1	0.000	
SOUND	2	0.001	
MUSIC	1	0.000	
MUSICIAN	1	0.000	
PSALMIST	1	0.000	
Total	6	0.002	
SERVANT	1	0.000	
SERVE	1	0.000	
SERVICE	2	0.001	
HELP	1	0.000	
GAVE	2	0.001	
GIVE	1	0.000	
GIVEN	1	0.000	
PROVIDE	4	0.001	
PROVIDED	1	0.000	
PROVIDES	2	0.001	
VOLUNTARY	2	0.001	
RESCUE	1	0.000	
Total	19	0.006	0.006

FLOWERS	1	0.000			
FOLLOW	1	0.000			
FOLLOWS	1	0.000			
Total	3	0.001			0.001
LEAD	1	0.000			
LEADERS	1	0.000			
LED	1	0.000			
Total	3	0.001			0.001
WILL	16	0.005			
SHALL	1	0.000			
SHALT	1	0.000			
MUST	10	0.003			
Total	28	0.009		0.009	0.009
IMAGINATION	1	0.000			
MEANING	1	0.000			
KNEW	1	0.000			
KNOW	3	0.001			
KNOWS	3	0.001			
MIND	2	0.001			
REFLECT	1	0.000			
REALIZE	1	0.000			
REALIZED	1	0.000			
WONDER	2	0.001			

THOUGHT	2	0.001					
RECOGNIZE	1	0.000					
DISCOVERY	1	0.000					
Total	20	0.006					
SCHOOLS	1	0.000					
INSTRUCTING	1	0.000					
PARABLE	5	0.002					
EDUCATION	1	0.000					
BOOKS	2	0.001					
Total	10	0.003				0.003	
RACE	2	0.001					
RACIAL	3	0.001					
SLAVE	1	0.000					
SLAVES	1	0.000					
NEGRO	8	0.003					
NEGROES	1	0.000					
MINORITY	1	0.000					
SEGREGATION	3	0.001					
LACKEYS	1	0.000					
Total	21	0.007					0.007
PEACE	7	0.002					
Total	7	0.002					
			0.002	0.002	0.002		0.002

BECAME	3	0.001	
BECOME	4	0.001	
BECOMES	2	0.001	
AWAKENING	1	0.000	
CHANGES	1	0.000	
DEVELOPED	2	0.001	
DEVELOPMENTS	1	0.000	
GROW	1	0.000	
GROWING	3	0.001	
GROWTH	2	0.001	
BUILDUPS	1	0.000	
PROGRESS	1	0.000	
SURVIVAL	2	0.001	
REVISE	1	0.000	
Total	25	0.008	0.008
FAITH	12	0.004	
FAITHFUL	2	0.001	
BELIEF	1	0.000	
BELIEVE	1	0.000	
BELIEVED	1	0.000	
BELIEVES	1	0.000	
BELIEVING	1	0.000	
Total	19	0.006	0.006

WEEKLY	1	0.000
EARLY	1	0.000
EVENING	2	0.001
HOUR	4	0.001
HOURS	1	0.000
MONTHS	3	0.001
YEARS	2	0.001
TUESDAY	1	0.000
TIME	2	0.001
TIMES	2	0.001
SECONDS	1	0.000
NOON	1	0.000
NIGHT	5	0.002
NOVEMBER	1	0.000
MORNING	4	0.001
MIDNIGHT	43	0.014
MIDNIGHTS	1	0.000
MOMENTS	1	0.000
JUNE	1	0.000
DAILY	1	0.000
DAY	3	0.001
DAYBREAK	1	0.000
DAYS	2	0.001
DAWN	6	0.002
CENTURY	1	0.000
Total	91	0.029

LAST	2	0.001
COUNT	1	0.000
TWELVE	1	0.000
TWO	3	0.001
THOUSAND	1	0.000
THREE	3	0.001
NUMBERS	3	0.001
NUMERICAL	2	0.001
MILLION	1	0.000
MILLIONS	6	0.002
FORTH	1	0.000
FORTY	1	0.000
FIRST	3	0.001
FEW	1	0.000
FIFTEEN	1	0.000
ELEVEN	1	0.000
ELEVENTH	1	0.000
HUNDRED	1	0.000

Total 33 0.011

NATION	1	0.000
NATIONAL	1	0.000
NATIONS	1	0.000
WORLD	14	0.005
PLACES	1	0.000

INTERNATIONAL	1	0.000			
EVERYWHERE	2	0.001			
CITIES	1	0.000			
CITY	3	0.001			
CITY'S	1	0.000			
RUSSIA	2	0.001			
SOVIET	1	0.000			
SALISBURY	1	0.000			
GREEK	1	0.000			
COUNTRY	1	0.000			
AFRICANS	1	0.000			
AMERICAN	1	0.000			
Total	34	0.011	0.011	0.011	0.011
DEEM	1	0.000			
DECIDE	1	0.000			
DECISION	1	0.000			
CONCLUDE	1	0.000			
CONCLUDED	1	0.000			
RESOLUTION	1	0.000			
RESULTING	1	0.000			
AGREED	1	0.000			
Total	8	0.003		0.003	0.003
LOVE	7	0.002			
LOVED	2	0.001			

LOVING	1	0.000			
Total	10	0.003			
			0.003	0.003	0.003
LIFE	11	0.004			
LIFE'S	1	0.000			
LIVE	1	0.000			
LIVES	3	0.001			
LIVING	1	0.000			
Total	17	0.005			
			0.005	0.005	
DARK	3	0.001			
DARKER	1	0.000			
DARKEST	1	0.000			
DARKNESS	3	0.001			
Total	8	0.003			
			0.003		
AGAIN	3	0.001			
PERSISTENT	1	0.000			
PERPETUATING	1	0.000			
PROLONGING	1	0.000			
CONTINUE	2	0.001			
CONTINUED	1	0.000			
CONTINUES	2	0.001			
ENDURE	1	0.000			
ETERNAL	1	0.000			

ENDLESS	1	0.000		
EVERLASTING	1	0.000		
DEDICATED	1	0.000		
Total	16	0.005		
			0.005	0.005
DISILLUSIONED	1	0.000		
DISILLUSIONMENT	1	0.000		
DESPAIR	2	0.001		
DESPERATELY	4	0.001		
DESPERATION	1	0.000		
DISAPPOINTED	3	0.001		
DISAPPOINTMENT	3	0.001		
DISAPPOINTMENTS	2	0.001		
DREAD	1	0.000		
DREARY	1	0.000		
FEAR	1	0.000		
FEARS	1	0.000		
FRUSTRATING	1	0.000		
FRIGHTENING	2	0.001		
GRIM	1	0.000		
HOPELESSNESS	1	0.000		
INDIGNITIES	1	0.000		
INESCAPABLE	1	0.000		
IDIOT	1	0.000		
IGNORANCE	1	0.000		
IGNORED	2	0.001		

IMPOSSIBLE	1	0.000		
UNCONSTITUTIONAL	1	0.000		
TRAGEDIES	1	0.000		
TRAGIC	3	0.001		
INEXTRICABLY	1	0.000		
INFLECTED	1	0.000		
LOST	3	0.001		
WEARILY	1	0.000		
WEARY	3	0.001		
TRAGICALLY	1	0.000		
TORMENTED	1	0.000		
TORN	1	0.000		
TORTURED	1	0.000		
STRUGGLE	3	0.001		
SUFFERED	1	0.000		
PATHETICALLY	1	0.000		
UNSETTLED	1	0.000		
HOPELESS	1	0.000		
Total	58	0.019		
			0.019	0.019
OFFICIAL	1	0.000		
OFFICIALS	1	0.000		
OFFICIATES	1	0.000		
POLICY	1	0.000		
POLITICAL	1	0.000		
MAYOR	2	0.001		

Total	7	0.002	0.002	
PRIVATE	1	0.000		
LONELY	1	0.000		
ONE	10	0.003		
ONENESS	1	0.000		
ONLY	3	0.001		
IMPERSONAL	1	0.000		
INDIVIDUAL	1	0.000		
Total	18	0.006	0.006	
BEEN	10	0.003		
BEFORE	5	0.002		
PAST	1	0.000		
HISTORIC	1	0.000		
HISTORY	4	0.001		
Total	21	0.007		
WORK	1	0.000		
JOBS	2	0.001		
CAREERS	1	0.000		
Total	4	0.001	0.001 0.001	
WALK	2	0.001		
WANDERING	1	0.000		

TRAVELLING	1	0.000		
STAGGERING	2	0.001		
ROAMED	1	0.000		
MOVE	1	0.000		
MOVED	2	0.001		
TRANSPORTATION	1	0.000		
GONE	3	0.001		
GO	2	0.001		
Total	16	0.005		
				0.005
FEED	1	0.000		
FEEDS	1	0.000		
BREAD	23	0.007		
LOAVES	3	0.001		
HUNGER	1	0.000		
HUNGERY	1	0.000		
Total	30	0.010		
			0.010	0.010
DICTUM	1	0.000		
DESPOTIC	1	0.000		
POWER	6	0.002		
MIGHTY	1	0.000		
MASTER	1	0.000		
HIERARCHY	1	0.000		
FORCED	1	0.000		

CZARIST	1	0.000
CLASS	4	0.001
CLASSES	1	0.000
CLASSISM	1	0.000
CAST	1	0.000
Total	20	0.006
WAIT	1	0.000
WAITING	1	0.000
PERPLEXED	1	0.000
PARALYZING	1	0.000
STILL	2	0.001
STOOD	1	0.000
STOP	1	0.000
STANDS	1	0.000
REMAINED	1	0.000
REMAINS	1	0.000
Total	11	0.004
SPIRITUAL	3	0.001
SPIRITUALITY	1	0.000
SOUL	2	0.001
SOULS	3	0.001
WORSHIP	3	0.001
WORSHIPPED	1	0.000
WORSHIPPERS	1	0.000

PRAISE	1	0.000	
PRAYER	1	0.000	
CHURCH	38	0.012	
CHURCHES	6	0.002	
ECCLESIASTICAL	1	0.000	
PASTOR	1	0.000	
PREACHER	1	0.000	
CLERGYMAN	1	0.000	
GOSPEL	1	0.000	
GLORY	2	0.001	
HOLY	1	0.000	
CHRISTIAN	1	0.000	
CHRISTIANS	1	0.000	
RELIGION	4	0.001	
RELIGIOUS	1	0.000	
SYNAGOGUE	1	0.000	
PULPIT	1	0.000	
Total	77	0.025	0.025
BRIGHT	2	0.001	
BRILLIANTLY	1	0.000	
FLICKER	1	0.000	
LIGHT	4	0.001	
LAMP	1	0.000	
GLOWING	1	0.000	
Total	10	0.003	

LOYALTY	1	0.000	
RIGHT	4	0.001	
PRINCIPLES	1	0.000	
TRUTH	3	0.001	
STANDARD	1	0.000	
STANDARDS	1	0.000	
VIRTUE	1	0.000	
JUST	1	0.000	
JUSTICE	5	0.002	
ETHIC	1	0.000	
ETHICAL	4	0.001	
COURAGE	1	0.000	
COURAGEOUS	1	0.000	
Total	25	0.008	
			0.008
HAPPENED	1	0.000	
WERE	6	0.002	
WENT	1	0.000	
WAS	7	0.002	
SINCE	1	0.000	
HAD	5	0.002	
DID	3	0.001	
AFTER	4	0.001	
Total	28	0.009	

TRAVELER	3	0.001		
TRAVELERS	1	0.000		
TRAVELLER	1	0.000		
Total	5	0.002		
			0.002	
GUIDE	1	0.000		
PLAN	1	0.000		
PATH	1	0.000		
QUEST	1	0.000		
JOURNEY	1	0.000		
Total	5	0.002		
			0.002	0.002
ALSO	5	0.002		
UNITED	1	0.000		
UNITY	1	0.000		
JOINING	1	0.000		
CONCOMITANT	1	0.000		
AMID	1	0.000		
ALIGNED	1	0.000		
TOO	1	0.000		
WITH	26	0.008		
UNANIMOUSLY	1	0.000		
Total	39	0.013		
			0.013	
EFFORTS	1	0.000		

DURING	2	0.001			
TRIED	1	0.000			
PARTICIPATE	1	0.000			
PARTICIPATES	1	0.000			
MADE	2	0.001			
MAKE	2	0.001			
MAKING	1	0.000			
DOES	6	0.002			
DOING	1	0.000			
DO	4	0.001			
GET	4	0.001			
ACT	1	0.000			
ACTIVELY	1	0.000			
Total	28	0.009		0.009	
WITHIN					
INNER					
INTERNAL					
INTO					
IN					
Total	97	0.031		0.031	0.031
BRING					
BRINGS					
BROUGHT					
Total	7	0.002			0.031

			0.002	0.002
COME	11	0.004		
COMES	2	0.001		
COMETH	1	0.000		
CAME	2	0.001		
Total	16	0.005		
AMMUNITION	1	0.000		
AFFRONT	1	0.000		
AGAINST	1	0.000		
ANNIHILATION	1	0.000		
ARMIES	1	0.000		
BATTLESHIPS	1	0.000		
WARS	2	0.001		
WAR	4	0.001		
SOLDIERS	1	0.000		
FOUGHT	1	0.000		
DESTROY	1	0.000		
WEAPONS	2	0.001		
WHIP	1	0.000		
CONFRONTED	1	0.000		
Total	19	0.006	0.006	
ARDENT	1	0.000		
FEEL	6	0.002		

FEELS	2	0.001		
EMOTIONALISM	1	0.000		
Total	11	0.004		0.004
FULFILLMENT	1	0.000		
FULL	1	0.000		
Total	2	0.001		0.001 0.001
ON	18	0.006		
OVER	4	0.001		
UP	3	0.001		
UPON	2	0.001		
HIGHER	1	0.000		
Total	28	0.009		
FINAL	1	0.000		
FINALLY	1	0.000		
END	1	0.000		
ALAS	1	0.000		
ABSOLUTE	2	0.001		
Total	6	0.002		0.002 0.002
KNOCK	9	0.003		
KNOCKED	3	0.001		
KNOCKING	2	0.001		

Total	14	0.005		
ORDER	5	0.002		
ORGANIZATION	1	0.000		
ORGANIZE	1	0.000		
SCHEDULED	1	0.000		
Total	8	0.003	0.003	0.003
BEGINNING	1	0.000		
INITIAL	1	0.000		
INTRODUCED	1	0.000		
Total	3	0.001	0.001	
IMPERIALISTIC	1	0.000		
COMMUNIST	2	0.001		
Total	3	0.001		
SOMETIMES	3	0.001		
MOMENTARILY	1	0.000		
OFTEN	5	0.002		
ALMOST	4	0.001		
	13	0.004		
ANY	2	0.001		
ALL	9	0.003		

EVERY	2	0.001							
Total	13	0.004							
EVEN	7	0.002							
Total	7	0.002	0.002	0.002	0.002		0.001		
CAN	3	0.001							
Total	3	0.001			0.001				
TOTAL CUMULATIVE %			0.151	0.091	0.164	0.002	0.106	0.030	0.042
TOTAL SUM OF # OF CODES			13	12	29	45	14	3	7

19670613_Telegram from King to Thurgood Marshall

Word Groups (13)

Total Doc Words:	Occurrence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
61									
I	1	0.016							
KING	1	0.016							
JR									
LUTHER									
MARTIN									
Total	2	0.033							
YOU	3	0.049							
YOUR	3	0.049							

Total	6	0.098	0.098		
ARE	1	0.016			
BE	1	0.016			
BEING	1	0.016			
Total	3	0.049	0.049		
OUR	2	0.033			
Total	2	0.033	0.033		
TO	3	0.049			
TOWARD	1	0.016			
Total	4	0.066	0.066	0.066	0.066
HAS	1	0.016			
HAVE	1	0.016			
Total	2	0.033	0.033	0.033	
SIGNIFICANT	1	0.016			
GIANT	1	0.016			
HIGHEST	1	0.016			
SUPERBLY	1	0.016			
MOMENTOUS	1	0.016			
EMINENTLY	1	0.016			
Total	6	0.098			

JUSTICE	1	0.016		
SUPREME	1	0.016		
COURT	2	0.033		
Total	4	0.066		0.066
TIME	1	0.016		
EPOCHS	1	0.016		
Total	2	0.033		
PROFESSION	1	0.016		
CAREER	1	0.016		
Total	2	0.033		0.033 0.033
APPOINTMENT	1	0.016		
APPOINTED	1	0.016		
Total	2	0.033		0.033 0.033
PROVED	1	0.016		
QUALIFIED	1	0.016		
EQUIPPED	1	0.016		
REPRESENTS	1	0.016		
Total	4	0.066		0.066

YOU		0.010	
YOUR	69	0.002	
	13		
Total	82	0.012	0.012
WE		0.015	
US	98	0.005	
OUR	31	0.008	
WEVE	54	0.001	
OURSELVES	4	0.000	
	1		
Total	188	0.028	0.028
AM		0.001	
ARE	5	0.007	
IT'S	44	0.000	
BE	1	0.009	
BEING	62	0.001	
IS	6	0.016	
	106		
Total	224	0.034	0.034

ITS		0.001		
HAVE	9	0.010		
HAS	67	0.005		
OWNERSHIP	32	0.000		
OWNS	1	0.000		
OWN	2	0.002		
THEIR	12	0.004		
	28			
Total	151	0.023	0.023	0.023
THEM		0.002		
THEMSELVES	12	0.000		
THEY	2	0.003		
PEOPLE	22	0.002		
PERSONS	15	0.000		
PERSON	2	0.001		
ITSELF	4	0.000		
ADULT	1	0.000		
	1			

ADULTS		0.000		
	1			
BOYS		0.000		
	1			
BOY		0.000		
	1			
CITIZENS		0.000		
	2			
BROTHERHOOD		0.000		
	2			
EVERYBODY		0.000		
	1			
FELLOW		0.000		
	1			
GIRLS		0.000		
	1			
INDIVIDUAL		0.000		
	3			
INDIVIDUALS		0.000		
	1			
HE		0.006		
	38			
HIM		0.001		
	8			
HIMSELF		0.001		
	5			
HIS		0.005		
	32			
HUMAN		0.000		
	3			
MEN		0.001		
	6			
MAN		0.002		
	11			

ANOTHER		0.000	
	3		
SOMEBODY		0.000	
	1		
MANKIND		0.000	
	1		
MANKINDS		0.000	
	1		
MANS		0.000	
	2		
OTHER		0.002	
	11		
WOMEN		0.000	
	1		
YOUNGSTERS		0.000	
	1		
ANYONE		0.000	
	1		
Total	198	0.030	0.030
BILLION		0.000	
	3		
BILLIONS		0.000	
	1		
EIGHT		0.000	
	1		
EIGHTEEN		0.000	
	2		
LEAST		0.000	
	2		
FEW		0.001	
	6		
FIFTY		0.000	
	1		

FIRST		0.001		
	5			
FIVE		0.000		
	3			
FORTH		0.000		
	1			
FORTY		0.001		
	4			
FOUR		0.000		
	1			
HUNDRED		0.001		
	7			
HALF		0.001		
	4			
MILLION		0.001		
	6			
MILLIONS		0.000		
	2			
NUMBER		0.001		
	4			
ONCE		0.000		
	1			
ONE		0.003		
	23			
SEVENTY		0.000		
	1			
SINGLE		0.000		
	1			
TWENTY		0.000		
	2			
DOUBLE		0.001		
	5			
TWICE		0.000		
	3			

TWO		0.001	
	4		
TWOFOLD		0.000	
	1		
TRIPLE		0.000	
	1		
THOUSAND		0.000	
	2		
THOUSANDS		0.000	
	3		
THREE		0.000	
	3		
TEN		0.001	
	8		
TENTH		0.000	
	1		
SIXTY		0.000	
	3		
Total	115	0.017	
BROTHERS		0.000	
	2		
FOREPARENTS		0.000	
	1		
HOME		0.000	
	2		
HOMES		0.000	
	1		
INFANT		0.000	
	1		
UNCLE		0.000	
	1		
HUSBAND		0.000	
	1		

WIFE		0.000	
SISTERS	1	0.000	
PARENTHOOD	1	0.000	
FATHERS	1	0.000	
FAMILY	1	0.000	
CHILD	2	0.000	
CHILDREN	2	0.000	
	3		
Total		0.003	
	20		0.003
CENTURIES		0.000	
CENTURY	1	0.000	
COUNT	1	0.000	
DECADE	1	0.000	
DAY	3	0.002	
DAYS	15	0.001	
MIDNIGHTS	4	0.000	
MOMENTS	1	0.000	
MORNING	1	0.000	

MORNINGS	2	0.000		
NIGHT	1	0.000		
NIGHTS	3	0.000		
DAILY	1	0.000		
TIME	3	0.001		
TIMES	7	0.000		
TOMORROW	1	0.000		
TOMORROWS	1	0.000		
TUESDAY	2	0.000		
WEEK	1	0.000		
WEEKS	1	0.000		
YEAR	1	0.002		
YEARS	11	0.002		
YESTERDAY	12	0.000		
YESTERDAYS	2	0.000		
SUMMER	2	0.000		
RECENT	1	0.000		

RECENTLY	1	0.000
Total	81	0.012
FREQUENT	1	0.000
MANY	10	0.002
ALMOST	4	0.001
SOMETIMES	3	0.000
OCCASIONALLY	1	0.000
VARIOUS	1	0.000
MUCH	3	0.000
OFTEN	3	0.000
SEVERAL	1	0.002
SOME	11	0.001
AGAIN	4	0.001
MORE	8	0.001
MOST	8	0.001
PREDOMINANTLY	1	0.000

PREVALENCE		0.000	
MAJORITY	1	0.001	
ADDED	4	0.000	
ADDITION	1	0.000	
ADDITIONAL	1	0.000	
INCREASED	2	0.000	
INCREASES	2	0.000	
INCREASING	1	0.000	
USUALLY	1	0.000	
SUBSTANTIAL	1	0.000	
SUBSTANTIALY	3	0.000	
PRIMARILY	1	0.000	
Total	78	0.012	
MUST	34	0.005	
SHALL	4	0.001	
WILL	58	0.009	
Total		0.014	0.014

96			0.014	0.014	0.014
MIGHT		0.000			
	1				
COULD		0.001			
	7				
SHOULD		0.000			
	1				
WOULD		0.001			
	8				
SEEM		0.000			
	1				
SEEMED		0.000			
	1				
SEEMS		0.000			
	1				
APPEAR		0.000			
	1				
Total		0.003			
	21			0.003	
ASK		0.001			
	7				
ASKED		0.000			
	1				
QUESTION		0.002			
	11				
QUESTIONING		0.000			
	1				
QUESTIONS		0.000			
	2				
REQUESTED		0.000			
	1				

REQUESTS	2	0.000
Total	25	0.004
TODAY	14	0.002
NOW	31	0.005
Total	45	0.007
OPPRESSES	1	0.000
OPPRESSOR	1	0.000
RACIAL	4	0.001
RACISM	1	0.000
RACIST	1	0.000
KLANSMEN	1	0.000
EXTREMISTS	1	0.000
Total	10	0.002
WHITE	12	0.002
WHITENESS	1	0.000

WHITES	9	0.001	
Total	22	0.003	
BLACK	12	0.002	
BLACKS	1	0.000	
MINORITY	1	0.000	
NEGRO	50	0.008	
NEGROES	23	0.003	
NEGROS	2	0.000	
Total	89	0.013	0.013
ENSLAVED	2	0.000	
SLAVE	2	0.000	
SLAVERY	3	0.000	
SLAVES	1	0.000	
Total	8	0.001	0.001
SEGREGATED	2	0.000	

SEGREGATION		0.001		
EXCLUDED	4	0.000		
EXTERNAL	1	0.000		
ELIMINATE	1	0.000		
ELIMINATED	1	0.000		
ELIMINATION	1	0.000		
DENIED	1	0.000		
REFUSED	2	0.000		
ISOLATED	2	0.000		
DISMISSED	1	0.000		
DISSOLVED	1	0.000		
DENY	1	0.000		
DIVIDED	1	0.000		
DISCRIMINATION	1	0.000		
IGNORE	3	0.000		
WITHOUT	1	0.001		
REJECT	5	0.000		
	3			

EXCEPT		0.000	
SEPARATE	1	0.000	
Total	34	0.005	0.005
WORLD	4	0.001	
WORLDLY	1	0.000	
NATION	10	0.002	
NATIONAL	3	0.000	
NATIONWIDE	1	0.000	
FOREIGN	1	0.000	
PLACE	1	0.000	
PLACES	1	0.000	
EGYPT	1	0.000	
COUNTIES	3	0.000	
COUNTRY	4	0.001	
AMERICA	7	0.001	
CUBAN	1	0.000	
CUBANS		0.000	

AMERICAN	1	0.001			
AMERICANS	5	0.000			
GERMAN	3	0.000			
VIETNAM	1	0.000			
INTERNATIONAL	2	0.000			
	1	0.000			
Total		0.008	0.008	0.008	0.008
	51				
WORK		0.002			
	12				
WORKED		0.000			
	3				
WORKER		0.000			
	1				
WORKING		0.000			
	2				
WORKMEN		0.000			
	1				
LABOR		0.000			
	2				
EMPLOYED		0.000			
	1				
EMPLOYEES		0.000			
	1				
EMPLOYMENT		0.001			
	4				
JOB		0.000			
	1				

JOBS		0.001			
STAFF	9	0.001			
STAFFS	5	0.000			
	1				
Total	43	0.006		0.006	0.006
WITHIN		0.000			
THROUGH	3	0.003			
THROUGHOUT	18	0.000			
INTO	2	0.002			
INNER	13	0.000			
IN	2	0.022			
ENTERED	147	0.000			
	2				
Total	187	0.028		0.028	0.028
ALSO		0.002			
ALONG	11	0.000			
TOO	3	0.002			
WITH	10	0.008			
	52				

Total	76	0.011	0.011
WRITE	1	0.000	
WRITTEN	1	0.000	
WROTE	1	0.000	
Total	3	0.000	0.000
SIGN	1	0.000	
SIGNED	1	0.000	
SIGNS	2	0.000	
Total	4	0.001	0.001
DYING	1	0.000	
MORTALITY	1	0.000	
MARTYR	1	0.000	
MARTYRDOM	1	0.000	
DIE	1	0.000	
DIED	1	0.000	

DEATH		0.000		
MURDER	1	0.001		
MURDERER	6	0.000		
KILL	1	0.000		
SUICIDAL	1	0.000		
Total	16	0.002	0.002	0.002
DEDICATED	1	0.000		
CONSTANT	1	0.000		
CONSTANTLY	1	0.000		
CONTINUE	2	0.000		
COMMIT	1	0.000		
COMMITMENT	1	0.000		
CONVINCED	2	0.000		
CONTINUED	1	0.000		
CONTINUES	2	0.000		
PERPETUATE	3	0.000		
PERSISTENT		0.000		

EXTENDS	1	0.000			
MAINTAIN	1	0.000			
PRESERVING	2	0.000			
KEEP	1	0.000			
	2				
Total		0.003		0.003	0.003
	22				
MAY		0.004			
LET	24	0.003			
ALLOW	23	0.000			
ALLOWED	1	0.000			
ALLOWING	2	0.000			
	1				
Total		0.008		0.008	0.008
	51				
CONFLICTS		0.000			
CONFRONTATION	1	0.000			
CONFRONTED	1	0.000			
CONFRONTS	3	0.000			
	1				

ASSAULT		0.000		
	2			
VIOLENCE		0.001		
	8			
VIOLENT		0.001		
	4			
VICIOUS		0.000		
	1			
SLAUGHTERED		0.000		
	1			
ENRAGED		0.000		
	1			
FIGHT		0.000		
	1			
FIGHTING		0.000		
	2			
DESTRUCTIVE		0.000		
	2			
BLOODTHIRSTY		0.000		
	1			
MOBS		0.000		
	3			
RIOT		0.000		
	2			
RIOTS		0.001		
	5			
Total		0.006		
	39		0.006	0.006
MILITARY		0.000		
	1			
ARMED		0.000		
	1			
ARMY		0.000		

FIGHTER	1	0.000	
WEAPON	1	0.000	
WAR	3	0.000	
WARFARE	2	0.000	
GUARD	2	0.000	
GUERRILLA	1	0.000	
GUNS	1	0.000	
Total	14	0.002	0.002
CONDUCTED		0.000	
DO	1	0.002	
DOING	13	0.000	
DOES	2	0.000	
TRIED	3	0.000	
TRIES	1	0.000	
TRYING	1	0.000	
TAKE	1	0.001	
	6		

TOOK		0.000	
	2		
MADE		0.001	
	9		
MAKE		0.001	
	6		
ACTION		0.001	
	5		
ACTIVITIES		0.000	
	3		
ACTS		0.000	
	2		
USE		0.000	
	3		
USED		0.000	
	3		
USING		0.000	
	2		
UTILIZE		0.000	
	1		
EFFORT		0.000	
	2		
EFFORTS		0.000	
	3		
IMPLEMENT		0.000	
	1		
IMPLEMENTING		0.000	
	1		
PARTICIPATE		0.000	
	1		
Total		0.011	
	72		0.011
FIND			0.001

SEE	4	0.001
SEEK	8	0.000
SEEKING	3	0.000
SEEN	1	0.001
SEES	4	0.000
SAW	1	0.000
LOOKED	1	0.000
FOUND	1	0.000
SOUGHT	3	0.000
DISCOVER	1	0.000
DISCOVERED	1	0.000
VIEW	1	0.000
Total	30	0.005
INCOMPETENT		0.000
INFERIOR	1	0.000
INFERIORITY	1	0.000
	1	

INJUSTICE		0.000		
	1			
INJUSTICES		0.000		
	1			
INVISIBLE		0.000		
	1			
HAUNTED		0.000		
	1			
GLOOMY		0.000		
	1			
GRIM		0.000		
	1			
EXPLOIT		0.000		
	2			
EXPLOITED		0.000		
	1			
DISSATISFIED		0.002		
	13			
DEPRIVATION		0.000		
	1			
DEPRIVED		0.000		
	1			
DESPAIR		0.000		
	3			
DESPERATE		0.000		
	1			
DETERIORATING		0.000		
	1			
DRAINED		0.000		
	1			
DREARY		0.000		
	1			
DIMINISH		0.000		
	1			

DISCONTENT		0.000		
	1			
DISCOURAGED		0.000		
	1			
DECAY		0.000		
	1			
DECEIVED		0.000		
	1			
FRIGHTENED		0.000		
	1			
FRUSTRATION		0.000		
	1			
DEFEATED		0.000		
	1			
CRUSHED		0.000		
	2			
FAIL		0.000		
	1			
FAILURE		0.000		
	1			
FATIGUE		0.000		
	2			
WEARY		0.000		
	1			
PAINFUL		0.000		
	2			
PAINFULLY		0.000		
	2			
PANGS		0.000		
	1			
PRESSURE		0.000		
	1			
FUTILITY		0.000		
	1			

HOPELESSLY		0.000		
	1			
IMPOSSIBLE		0.000		
	1			
LETHARGY		0.000		
	1			
MOCKED		0.000		
	1			
POWERLESS		0.000		
	1			
POWERLESSNESS		0.000		
	2			
MENIAL		0.000		
	1			
ABHORRED		0.000		
	1			
ASHAMED		0.000		
	3			
BURDENED		0.000		
	1			
AFRAID		0.000		
	1			
ANGUISH		0.000		
	1			
SHATTERED		0.000		
	1			
TIRED		0.000		
	1			
STRUGGLE		0.001		
	6			
CONFINE		0.000		
	1			
CONFINED		0.000		
	1			

STUMBLING		0.000		
	1			
SUBSTANDARD		0.000		
	1			
TRAGIC		0.000		
	1			
TRAGICALLY		0.000		
	1			
UGLY		0.000		
	1			
UNABLE		0.000		
	1			
Total		0.013		
	87		0.013	0.013
INDUSTRIOUS		0.000		
	1			
JUST		0.001		
	4			
FAVORABLE		0.000		
	1			
COURAGE		0.000		
	2			
COURAGEOUS		0.000		
	2			
PRIDE		0.000		
	3			
PROUD		0.000		
	2			
EFFECTIVE		0.000		
	3			
ELEVATES		0.000		
	1			
ENHANCE		0.000		

ENRICHES	1	0.000	
FLOURISH	1	0.000	
HONOR	1	0.000	
HUMBLE	2	0.000	
HUMBLY	1	0.000	
IMPORTANT	1	0.000	
LEGITIMATE	1	0.000	
MODESTY	2	0.000	
NOBLE	1	0.000	
NOBLY	1	0.000	
RESPECT	1	0.000	
RESPONSIBILITIES	2	0.000	
RESPONSIBILITY	1	0.000	
AFFLUENT	1	0.000	
DISTINGUISHED	1	0.000	
Total	38	0.006	0.006

DECLARED	1	0.000
CONSPIRED	1	0.000
COORDINATE	1	0.000
DEAL	3	0.000
DEALING	2	0.000
NEGOTIATED	2	0.000
ADVISE	2	0.000
DECLARE	1	0.000
DEMAND	2	0.000
DEMANDING	2	0.000
DEMANDS	3	0.000
DISCUSSING	1	0.000
DEBATES	1	0.000
CONVERSATION	1	0.000
TALK	7	0.001
TALKING	5	0.001
SPEAK	1	0.000

TELL		0.000		
	2			
SHOUT		0.000		
	2			
SAY		0.003		
	20			
SAYING		0.001		
	5			
SAYS		0.000		
	2			
SCREAMING		0.000		
	1			
SAID		0.002		
	13			
PROTEST		0.000		
	3			
PROCLAMATION		0.000		
	2			
SING		0.000		
	1			
TAKING		0.000		
	1			
EXPLAIN		0.000		
	1			
EXPLANATIONS		0.000		
	1			
EXPRESS		0.000		
	1			
EXPRESSED		0.000		
	1			
SPEECH		0.000		
	1			
TELLING		0.000		
	1			

SUGGESTED		0.000			
ARTICULATE	1	0.000			
DIALECTICS	1	0.000			
	1				
Total	97	0.015			0.015
			0.015	0.015	
ANALYZE		0.000			
CONCENTRATION	1	0.000			
DEVISED	1	0.000			
IDENTIFIED	1	0.000			
DETERMINE	1	0.000			
RECOGNIZE	1	0.000			
RECOGNIZING	2	0.000			
IDEA	1	0.000			
SOLVE	1	0.000			
SOLVED	1	0.000			
SOLUTIONS	1	0.000			
UNDERSTAND	1	0.000			
UNDERSTANDING	1	0.000			

UNDERSTOOD	1	0.000		
THINK	1	0.000		
THINKING	2	0.000		
REALIZATION	1	0.000		
REALIZE	1	0.000		
REALIZED	3	0.000		
REALIZING	1	0.000		
KNOW	2	0.001		
KNOWLEDGE	8	0.000		
KNOWS	3	0.000		
MIND	2	0.000		
CREATIVE	2	0.000		
THOUGHT	1	0.000		
SYNTHESIS	1	0.000		
AWARE	2	0.000		
	1			
Total	45	0.007		

FORM		0.000
	1	
ASSEMBLED		0.000
	1	
FORMED		0.000
	3	
FORMS		0.000
	1	
CREATE		0.000
	2	
CREATED		0.000
	1	
GREW		0.000
	1	
ESTABLISH		0.000
	1	
ESTABLISHED		0.000
	1	
ESTABLISHING		0.000
	1	
DEVELOP		0.000
	3	
DEVELOPING		0.000
	1	
DEVELOPMENT		0.001
	4	
DEVELOPS		0.000
	1	
BUILD		0.000
	3	
BUILT		0.000
	1	
RESULT		0.001
	5	

RESULTED		0.000	
RESULTS	2	0.000	
PRODUCED	1	0.000	
PRODUCES	1	0.000	
AHEAD	1	0.001	
	4		
Total		0.006	
	40		0.006
COLLEGE		0.000	
TEACHERS	1	0.000	
STUDENT	1	0.000	
SCHOOL	1	0.000	
SCHOOLS	2	0.000	
TAUGHT	4	0.001	
TRAINED	1	0.000	
TRAINING	1	0.000	
TUTORIALS	1	0.000	
LEARNED	1	0.000	
LEARNING	1	0.000	

GUIDANCE	1	0.000	
GUIDE	1	0.000	
EDUCATION	1	0.001	
ACADEMIC	7	0.000	
TEACH	1	0.000	
Total	26	0.004	0.004
INCLUDE	1	0.000	
UNITED	2	0.000	
INTEGRATED	4	0.001	
INTEGRATION	2	0.000	
CONSOLATION	1	0.000	
COOPERATIVES	1	0.000	
FRIENDS	3	0.000	
AFFILIATE	1	0.000	
AFFILIATES	1	0.000	
AMID	1	0.000	

AMONG		0.000			
ALLEGIANCE	1	0.000			
ALTOGETHER	1	0.000			
MIXED	1	0.000			
TOGETHER	1	0.001			
MEMBER	5	0.000			
	2				
Total		0.004			
	28		0.004	0.004	0.004
SAVED		0.000			
SHARE	1	0.000			
SERVE	1	0.000			
CONTRIBUTION	2	0.000			
SERVICE	1	0.000			
SERVICES	1	0.000			
SUPPORT	2	0.000			
HELP	2	0.000			
HELPING	1	0.000			
AID	1	0.000			

CHARITY	1	0.000	
GENEROSITY	2	0.000	
BENEVOLENCE	1	0.000	
GAVE	1	0.000	
GIFT	1	0.000	
GIFTS	2	0.000	
GIVE	1	0.001	
GIVEN	6	0.000	
GIVING	1	0.000	
BESTOW	2	0.000	
	1		
Total	31	0.005	0.005
MINISTERS		0.001	
PASTORS	6	0.000	
PREACHER	1	0.000	
PREACHERS	1	0.000	
REVEREND	1	0.001	
	6		

Total	15	0.002	0.002
DOMINATING	1	0.000	
SUPERIORITY	1	0.000	
AUTHORITARIAN	1	0.000	
FORCE	1	0.000	
FORCED	3	0.000	
FORCES	4	0.001	
POWER	39	0.006	
POWERFUL	5	0.001	
POWERFULLY	1	0.000	
POTENT	1	0.000	
OVERTHROWING	2	0.000	
OVERTHROWN	1	0.000	
Total	60	0.009	
BUT	38	0.006	
HOWEVER	3	0.000	

WHILE		0.000		
	3			
RATHER		0.000		
	1			
YET		0.001		
	6			
POTENTIAL		0.000		
	1			
POSSIBILITIES		0.000		
	1			
POSSIBLE		0.000		
	2			
PERHAPS		0.000		
	1			
MAYBE		0.000		
	2			
INSTEAD		0.000		
	2			
LARGELY		0.000		
	1			
LIKELY		0.000		
	1			
IF		0.003		
	18			
HOPE		0.001		
	7			
HOPES		0.000		
	1			
EITHER		0.000		
	1			
Total		0.013	0.013	0.013
	89			
VICTORIES		0.000		

VICTORY	1	0.000
WON	1	0.000
SUCCEDED	2	0.000
SUCCESS	1	0.000
SUCCESSFUL	1	0.000
FINALLY	2	0.001
ACCOMPLISHMENT	6	0.000
ACHIEVE	1	0.000
ACHIEVED	1	0.000
ACHIEVEMENT	2	0.000
ACHIEVEMENTS	1	0.000
OVERCOME	1	0.000
CONCLUDE	3	0.000
CONCLUSION	1	0.000
DONE	1	0.001
ULTIMATE	4	0.000
ULTIMATELY	1	0.000

	3			
Total		0.005		
	33		0.005	0.005
BANK		0.000		
	1			
BANKS		0.000		
	3			
INCOME		0.001		
	9			
INCOMES		0.000		
	1			
CASH		0.000		
	1			
DOLLAR		0.000		
	2			
DOLLARS		0.002		
	11			
MONEY		0.001		
	4			
MATERIALISM		0.000		
	2			
FINANCIAL		0.000		
	3			
ASSETS		0.000		
	2			
Total		0.006		
	39			
FUNDS		0.000		
	1			
CAPITALISM		0.000		
	2			

CAPITALISTIC		0.000		
POLITICAL	1	0.000		
PRESIDENT	3	0.000		
SENATOR	1	0.000		
GOVERNOR	1	0.000		
FEDERAL	1	0.000		
CONGRESS	1	0.000		
COMMUNISM	1	0.001		
COMMUNIST	4	0.000		
GOVERNMENT	1	0.001		
GOVERNMENTAL	4	0.000		
GOVERNMENTS	1	0.000		
TROOPERS	1	0.000		
OFFICIALS	1	0.000		
SHERIFFS	1	0.000		
LAWS	1	0.000		
LEGISLATIVE	1	0.000		
	2			

JUROR		0.000	
COURTS	1	0.000	
ATTORNEY	1	0.000	
ATTORNEYS	1	0.000	
Total	33	0.005	0.005
DON'T	1	0.000	
DONT	4	0.001	
NO	18	0.003	
NOT	38	0.006	
NOTHING	5	0.001	
NONE	1	0.000	
ONLY	15	0.002	
NOR	1	0.000	
NEITHER	2	0.000	
NEVER	4	0.001	
NULLIFICATION	1	0.000	
EMPTY		0.000	

DEVOID	1	0.000	
	2		
Total		0.014	
	93		
MARKET		0.000	
	1		
MARKETPLACE		0.000	
	1		
STORE		0.001	
	5		
STOREHOUSE		0.000	
	1		
STORES		0.002	
	10		
HOUSED		0.000	
	1		
Total		0.003	
	19		
TRANSFORM		0.000	
	1		
PROGRESS		0.000	
	3		
TRANSFORMED		0.000	
	3		
TRANSFORMING		0.000	
	1		
CHANGE		0.001	
	5		
CHANGED		0.000	
	1		

CHANGES		0.000	
	2		
ALTER		0.000	
	2		
IMPROVEMENT		0.000	
	1		
IMPROVES		0.000	
	1		
IMPROVING		0.000	
	1		
BECAME		0.000	
	2		
BECOME		0.000	
	2		
BECOMES		0.000	
	2		
BECOMING		0.000	
	1		
Total	28	0.004	0.004
POVERTY		0.001	
	6		
POOR		0.001	
	9		
IMPOVERISHED		0.000	
	2		
GHETTO		0.001	
	7		
GHETTOS		0.000	
	2		
SLUMS		0.000	
	1		
BEGGARS		0.000	

	2							
Total		0.004						
	29		0.004	0.004	0.004	0.004	0.004	
BELIEVE		0.000						
	1							
FAITH		0.000						
	2							
Total		0.000		0.000				
	3							
RESTRUCTURING		0.000						
	2							
RECONSTRUCTED		0.000						
	1							
RENOVATE		0.000						
	1							
REPLENISHED		0.000						
	1							
REHABILITATION		0.000						
	2							
Total		0.001		0.001				
	7							
INEVITABLE		0.000						
	1							
INEVITABLY		0.000						
	1							
DESTINY		0.000						
	1							
FUTURE		0.001						
	4							
TOWARD		0.001						

FORWARD	4	0.000			
PREDICTION	1	0.000			
PROPHECY	1	0.000			
INSIGHTS	1	0.000			
Total	15	0.002	0.002	0.002	0.002
ABSOLUTELY	1	0.000			
TOTAL	3	0.000			
TOTALLY	2	0.000			
ENTIRE	1	0.000			
ALWAYS	4	0.001			
EVERY	15	0.002			
ANY	6	0.001			
ALL	26	0.004			
WHOLE	6	0.001			
Total	64	0.010			

PRINTED		0.000	
READ	1	0.000	
LIBRARIES	1	0.000	
LITERACY	1	0.000	
LITERATURE	1	0.000	
MANIFESTO	1	0.000	
LEAFLETS	1	0.000	
BOOKS	1	0.000	
Total	8	0.001	0.001
SPIRIT		0.000	
SPIRITUAL	1	0.000	
SPIRITUALISM	1	0.000	
CHRISTIAN	1	0.001	
CHURCH	5	0.000	
CHURCHES	3	0.000	
PULPITS	1	0.000	
PIETY	1	0.000	

BAPTIST	1	0.000		
BIBLE	1	0.000		
	1			
Total		0.002		0.002
	16			
REVOLUTION		0.000		
	3			
REVOLUTIONS		0.000		
	1			
REBELLION		0.000		
	1			
MOVEMENT		0.001		
	5			
MOVEMENTS		0.000		
	1			
RESISTANCE		0.000		
	1			
BOYCOTT		0.000		
	2			
BOYCOTTED		0.000		
	1			
MARCHES		0.000		
	2			
DEMONSTRATIONS		0.000		
	1			
Total		0.003		
	18		0.003	0.003
BREADBASKET		0.002		
	14			

	14	0.002	0.002				
CONSIDERED	1	0.000					
CHOICE	1	0.000					
DECIDED	3	0.000					
DECISIONS	3	0.000					
Total	8	0.001	0.001		0.001		
FREE	2	0.000					
FREEDOM	8	0.001					
EMANCIPATION	2	0.000					
Total	12	0.002	0.002	0.002	0.002	0.002	0.002
FLOWER	1	0.000					
FOLLOW	1	0.000					
Total	2	0.000	0.000				
LEADERS	2	0.000					
LEADERSHIP		0.001					

LEADING	5	0.000		
LED	1	0.000		
Total	9	0.001		0.001
FEEL	2	0.000		
FEELING	1	0.000		
FELT	2	0.000		
EMOTIONAL	1	0.000		
SENSITIVE	1	0.000		
SENTIMENTAL	1	0.000		
Total	8	0.001		0.001
YOKE	1	0.000		
CHAIN	7	0.001		
BIND	2	0.000		
BURDEN	1	0.000		
Total	11	0.002	0.002	0.002

BRING		0.001		
	5			
BRINGS		0.000		
	1			
BROUGHT		0.000		
	3			
Total		0.001		
	9			
			0.001	0.001
CAME		0.000		
	3			
COME		0.002		
	10			
COMING		0.000		
	2			
Total		0.002		
	15			
CALL		0.000		
	2			
CALLED		0.001		
	4			
CALLING		0.000		
	1			
CALLS		0.000		
	1			
Total		0.001		
	8			
PHILOSOPHER		0.000		
	3			
PHILOSOPHERS		0.000		

PHILOSOPHICAL	1	0.000	
PHILOSOPHY	1	0.000	
CONCEPT	1	0.000	
CONCEPTS	1	0.000	
Total	8	0.001	0.001
ORGANIZATION	4	0.001	
ORGANIZATIONS	1	0.000	
INSTITUTIONS	4	0.001	
COMPANY	1	0.000	
CORPORATION	3	0.000	
Total	13	0.002	0.002
MONTGOMERY	1	0.000	
ATLANTA	3	0.000	
CITIES	5	0.001	
CHICAGO	12	0.002	

CLEVELAND		0.002			
	12				
Total		0.005	0.005	0.005	0.005
	33				
PROBLEM		0.002			
	10				
PROBLEMS		0.001			
	7				
PROGRAMMATIC		0.000			
	1				
CONCERNED		0.001			
	6				
CONCERNING		0.000			
	2				
CONCERNS		0.000			
	1				
Total		0.004	0.004	0.004	
	27				
IDLENESS		0.000			
	1				
WAITING		0.000			
	1				
STOOD		0.000			
	3				
STOP		0.000			
	3				
STILL		0.003			
	20				
STAY		0.000			
	1				
STANDS		0.000			
	1				

REMAIN		0.000				
	2					
Total	32	0.005				
WENT	7	0.001				
GOING	7	0.001				
GONE	1	0.000				
GO	10	0.002				
Total	25	0.004				
NONVIOLENCE	2	0.000				
NONVIOLENT	3	0.000				
Total	5	0.001	0.001	0.001	0.001	0.001
GOT	5	0.001				
GOTTEN	2	0.000				
RECEIVE	1	0.000				
RECEIVED	1	0.000				
RECEIVING	1	0.000				

GAIN		0.000		
	1			
GAINED		0.000		
	1			
GAINS		0.000		
	2			
GET		0.001		
	5			
GETTING		0.000		
	1			
Total		0.003	0.003	0.003
	20			
FORMULA		0.000		
	2			
METHOD		0.000		
	1			
METHODS		0.000		
	1			
STRUCTURED		0.000		
	1			
STRUCTURE		0.001		
	4			
STRATEGY		0.000		
	1			
PATHS		0.000		
	1			
ORDER		0.000		
	1			
PLANNED		0.000		
	1			
ORGANIZE		0.000		
	1			
ORGANIZED		0.000		

ORGANIZING	3	0.000		
SYSTEM	2	0.001		
SYSTEMS	4	0.000		
DIRECTION	1	0.000		
	1			
Total		0.004		
	25		0.004	0.004
RESIDENTS		0.000		
POPULATION	1	0.001		
HAMLET	4	0.000		
VILLAGE	2	0.000		
SOCIAL	1	0.001		
SOCIETY	4	0.002		
SOCIETY'S	11	0.000		
COLONY	1	0.000		
COMMUNITIES	1	0.000		
COMMUNITY	2	0.002		
	12			
Total		0.006		0.006
	39			

HERE		0.002	
	12		
Total		0.002	
	12		
FALSE		0.000	
	2		
WRONG		0.000	
	3		
Total		0.001	0.001
	5		
GOD		0.001	
	5		
GODS		0.000	
	2		
JESUS		0.001	
	5		
Total		0.002	0.002
	12		
COMPETENT		0.000	
	1		
ABILITIES		0.000	
	1		
ABILITY		0.000	
	3		
CAN		0.002	
	15		
ABLE		0.001	
	4		
ABLY		0.000	

	1			
Total		0.004		
	25		0.004	
HATE		0.001		
	6			
HATER		0.000		
	1			
HATES		0.000		
	1			
Total		0.001	0.001	
	8		0.001	0.001
MOTIVATION		0.000		
	1			
AWESOME		0.000		
	1			
INSPIRATION		0.001		
	5			
Total		0.001	0.001	0.001
	7			
DID		0.000		
	3			
WAS		0.003		
	23			
HAD		0.002		
	16			
Total		0.006		
	42			
REAFFIRM		0.000		
	1			

AFFIRMATION		0.000		
ADVOCATE	2	0.000		
ADVOCATES	2	0.000		
AGREED	1	0.001		
AGREEMENT	7	0.001		
AGREEMENTS	5	0.000		
	1			
Total	19	0.003	0.003	0.003
STABLE		0.000		
STEADY	1	0.000		
STRENGTH	1	0.001		
STRONG	4	0.000		
STURDY	1	0.000		
FIRM	1	0.000		
	2			
Total	10	0.002		
BUILDING		0.000		
BUILDINGS	1	0.000		
	1			

EDIFICE		0.000				
	2					
MANSIONS		0.000				
	1					
Total	5	0.001				
EVEN		0.001				
	8					
EQUALLY		0.000				
	2					
Total	10	0.002	0.002	0.002	0.002	0.000
ADS		0.000				
	2					
ADVERTISE		0.000				
	1					
ADVERTISED		0.000				
	1					
ADVERTISING		0.000				
	1					
Total	5	0.001				
RICH		0.000				
	1					
RICHEST		0.000				
	1					
WEALTH		0.000				
	2					
Total	4	0.001				

AGAINST		0.001		
	7			
OPPOSITION		0.000		
	1			
Total	8	0.001		
			0.001	
PRAISE		0.000		
	1			
COMMEND		0.000		
	1			
COMMENDED		0.000		
	1			
Total	3	0.000		
			0.000	0.000
ON		0.004		
	29			
UPON		0.000		
	3			
UP		0.002		
	10			
OVER		0.002		
	10			
RAISED		0.000		
	1			
RAISING		0.000		
	1			
HIGH		0.000		
	2			
HIGHER		0.000		
	3			

HIGHEST		0.000	
HEIGHTS	1	0.000	
LIFT	1	0.000	
Total	62	0.009	
INDICATED	1	0.000	
INDICATES	1	0.000	
INDICATIVE	1	0.000	
REPRESENTATION	1	0.000	
REPRESENTED	1	0.000	
REPRESENTING	1	0.000	
Total	6	0.001	
ASSERT	1	0.000	
ASSERTIVE	1	0.000	
INITIATIVE	1	0.000	
Total	3	0.000	0.000

MEET		0.000	
MEETING	1	0.000	
MEETINGS	1	0.000	
	1		
Total	3	0.000	0.000
TASK		0.000	
PROJECT	1	0.001	
PROJECTS	4	0.000	
	1		
Total	6	0.001	0.001
LIAR		0.000	
LIE	1	0.001	
LYING	4	0.000	
	1		
Total	6	0.001	0.001
CONSUMER		0.000	
CONSUMERS	1	0.000	
PURCHASE	2	0.000	
	1		

PURCHASERS	1	0.000			
Total	5	0.001			
SECURE	1	0.000			
SECURELY	1	0.000			
SECURITY	3	0.000			
Total	5	0.001	0.001	0.001	0.001
CAUSED	2	0.000			
CAUSES	1	0.000			
Total	3	0.000			
BECAUSE	5	0.001			
CONSEQUENCES	1	0.000			
CONSEQUENTLY	1	0.000			
Total	7	0.001			
MASSIVE	1	0.000			
MASSIVELY		0.000			

MAJESTIC	1	0.000		
OUTSTANDING	2	0.000		
OVERWHELMINGLY	1	0.000		
PRODIGIOUS	1	0.000		
MARVELOUS	1	0.000		
WONDERFUL	2	0.000		
DYNAMICALLY	1	0.000		
VAST	1	0.000		
MIGHTY	1	0.000		
GIGANTIC	1	0.000		
GREAT	2	0.002		
GREATER	10	0.000		
GREATEST	1	0.000		
LARGER	2	0.000		
LARGEST	1	0.000		
GRAND	1	0.000		
ENORMOUSLY	1	0.000		

SIGNIFICANT	1	0.000				
MONUMENTAL	3	0.000				
Total	1	0.000				
	36	0.005				
NECESSITIES		0.000				
NECESSITY	1	0.000				
NEED	1	0.002				
NEEDED	10	0.000				
NEEDS	2	0.000				
Total	2	0.002				
	16	0.002	0.002	0.002	0.002	0.002
PROGRAM		0.002				
PROGRAMS	10	0.000				
Total	2	0.002				
	12	0.002				
ECONOMIC		0.002				
ECONOMICALLY	10	0.000				
ECONOMY	2	0.000				
					0.002	0.002

	3			
Total		0.002		
	15			
MOVE		0.000		
	2			
MOVED		0.000		
	3			
MOVING		0.000		
	1			
MOBILITY		0.000		
	1			
Total		0.001		
	7			0.001
LIVE		0.000		
	3			
LIVES		0.000		
	2			
LIVING		0.000		
	2			
LIFE		0.002		
	14			
LIFES		0.000		
	1			
Total		0.003		
	22			0.003 0.003
LOVE		0.004		
	25			
LOVES		0.000		
	1			
Total		0.004		

	26		0.004	0.004	0.004
LAST	8	0.001			
AFTER	4	0.001			
HISTORY	7	0.001			
HISTORYS	1	0.000			
PAST	4	0.001			
AGO	7	0.001			
Total		0.005			
	31				
BEEN	24	0.004			
BEFORE	6	0.001			
BEHIND	4	0.001			
Total		0.005			
	34				
EARLIEST	1	0.000			
EARLY	1	0.000			
PIONEERED	1	0.000			
START	1	0.000			

STARTED	1	0.000	
BEGIN	1	0.001	
BEGUN	6	0.000	
FOREFRONT	3	0.000	
PRECEDE	1	0.000	
PRECEDING	1	0.000	
Total	17	0.003	0.003
WANT	7	0.001	
WANTED	1	0.000	
WANTS	1	0.000	
DESIRE	1	0.000	
Total	10	0.002	
HAPPEN	1	0.000	
HAPPENED	2	0.000	
Total	3	0.000	

ANSWER		0.000			
	3				
ANSWERS		0.000			
	2				
Total		0.001			0.001
	5				
MORALITY		0.000			
	2				
MORAL		0.001			
	4				
JUSTICE		0.001			
	8				
RIGHT		0.001			
	8				
RIGHTEOUSNESS		0.000			
	1				
RIGHTS		0.001			
	6				
JUDGED		0.000			
	1				
JUDGMENT		0.000			
	1				
TRUTH		0.000			
	3				
TRUTHS		0.000			
	1				
TRUE		0.000			
	1				
Total		0.005			
	36			0.005	0.005
					0.005

THING	4	0.001					
THINGIFY	1	0.000					
THINGS	6	0.001					
Total	11	0.002					
TOTAL CUMULATIVE %			0.139	0.110	0.256	0.072	0.094
TOTAL SUM OF # OF CODES			21	20	48	18	20
						0.059	0.041
						8	8

19670827_ Why Jesus Called A Man A Fool

Word Groups (114)

Total Doc Words:	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
5192									
'I	124	0.024							
I									
I'D	3	0.001							
I'LL	1	0.000							
I'M	27	0.005							
I'VE	3	0.001							
ME	29	0.006							
MY	55	0.011							
MYSELF	1	0.000							
KING	1	0.000							
LUTHER	1	0.000							
MARTIN	1	0.000							
Total	122	0.023							

YOU	100		0.019	
YOU'				
YOU'D	1	0.000		
YOU'RE	2	0.000		
YOU'VE	3	0.001		
YOUR	18	0.003		
YOURS	1	0.000		
YOURSELF	2	0.000		
THOU	5	0.001		
THEE	1	0.000		
THINE	1	0.000		
THY	2	0.000		
Total	36	0.007		0.007
WE	35	0.007		
WE'RE	1	0.000		
WE'VE	3	0.001		
US	5	0.001		
OUR	17	0.003		
OURSELVES	1	0.000		
Total	62	0.012		0.012
AM	8	0.002		
AM'	1	0.000		
ARE	20	0.004		

BE	25	0.005			
BEING	5	0.001			
IS	53	0.010			
IT'S	8	0.002			
Total	120	0.023			0.023
THEIR	11	0.002			
HAVING	1	0.000			
HAST	3	0.001			
HAS	5	0.001			
HAVE	32	0.006			
OWN	3	0.001			
ITS	3	0.001			
KEEP	3	0.001			
Total	61	0.012			0.012 0.012
COULD	16	0.003			
WOULD	9	0.002			
SEEMED	1	0.000			
SEEMS	1	0.000			
Total	27	0.005			0.005
WILL	14	0.003			
MUST	10	0.002			
Total	24	0.005			0.005 0.005 0.005

SON	2	0.000	
PARENTS	1	0.000	
GRANDFATHER	2	0.000	
DAUGHTER	3	0.001	
MOTHER	3	0.001	
‘MOTHER	2	0.000	
BROTHER	4	0.001	
BROTHERS	3	0.001	
CHILDREN	5	0.001	
DADDY	3	0.001	
DADDY’S	1	0.000	
FAMILIES	1	0.000	
FAMILY	1	0.000	
FATHER	4	0.001	
FATHERS	1	0.000	
FOREBEARERS	1	0.000	
FOREPARENTS	1	0.000	
MAMA	1	0.000	
SISTER	1	0.000	
SISTERS	2	0.000	
WIFE	5	0.001	
Total	47	0.009	
			0.009
THEM	7	0.001	
THEMSELVES	1	0.000	
THEY	25	0.005	

THEY'VE	3	0.001
FOLK	1	0.000
LADY	2	0.000
ANOTHER	2	0.000
FRIEND	1	0.000
FRIENDS	5	0.001
GIRL	2	0.000
HE	94	0.018
HE'S	11	0.002
HIM	22	0.004
HIMSELF	3	0.001
HIS	28	0.005
HER	8	0.002
HUMAN	1	0.000
MAN	46	0.009
MAN'S	1	0.000
MEN	4	0.001
OTHER	6	0.001
OTHERS	4	0.001
PEOPLE	17	0.003
PERSON	4	0.001
SHE	17	0.003
SOMEBODY	5	0.001
TOGETHER	4	0.001
WOMEN	1	0.000
BODIES	1	0.000

Total	326	0.063	0.063		
AFRICA	3	0.001			
AFRICAN	1	0.000			
AMERICA	5	0.001			
AMERICAN	1	0.000			
ASIA	1	0.000			
EUROPE	1	0.000			
FRENCHMAN	1	0.000			
ISLANDER	1	0.000			
PACIFIC	1	0.000			
CHINESE	1	0.000			
NATION	8	0.002			
COUNTRY	2	0.000			
WORLD	6	0.001			
TURK	1	0.000			
FINLAND	1	0.000			
Total	34	0.007	0.007	0.007	0.007
ALL	21	0.004			
ABSOLUTE	1	0.000			
ABSOLUTELY	2	0.000			
ANY	7	0.001			
EVERY	4	0.001			
ALWAYS	3	0.001			
Total	38	0.007			

FULL	1	0.000					
FULLNESS	1	0.000					
FILLED	1	0.000					
WHOLE	4	0.001					
Total	7	0.001					
AUTOMOBILE	4	0.001					
AUTOMOBILES	1	0.000					
CADILLAC	3	0.001					
BUS	1	0.000					
BUSES	2	0.000					
CAR	1	0.000					
DRIVE	1	0.000					
CONVERTIBLE	1	0.000					
STEERING	1	0.000					
Total	15	0.003					
FREE	2	0.000					
FREEDOM	1	0.000					
FREEING	1	0.000					
EMANCIPATION	1	0.000					
Total	5	0.001					
			0.001	0.001	0.001	0.001	0.001
GOD	26	0.005					
GOD'S	3	0.001					

HEAVEN	7	0.001	
HEAVENLY	1	0.000	
HEAVENS	2	0.000	
JESUS	14	0.003	
LORD	2	0.000	
LORD'S	1	0.000	
Total	56	0.011	0.011
LEAD	1	0.000	
LEADER	1	0.000	
Total	2	0.000	0.000
NEITHER	1	0.000	
NEVER	19	0.004	
NO	14	0.003	
NOR	1	0.000	
NOT	26	0.005	
NOTHING	5	0.001	
EMPTY	1	0.000	
NOBODY	2	0.000	
Total	69	0.013	
ONCE	1	0.000	
ONE	19	0.004	
ONLY	6	0.001	
ALONE	4	0.001	

LONELY	2	0.000	
SEPARATE	1	0.000	
INDEPENDENCE	1	0.000	
INDEPENDENT	1	0.000	
INDIVIDUAL	1	0.000	
EACH	2	0.000	
Total	38	0.007	0.007
CENTURIES	4	0.001	
CENTURY	1	0.000	
DAY	14	0.003	
DAYS	8	0.002	
HOUR	1	0.000	
HOURS	1	0.000	
MINUTE	1	0.000	
MOMENT	8	0.002	
MONTH	1	0.000	
MORNING	16	0.003	
NIGHT	7	0.001	
NIGHTS	1	0.000	
YEAR	2	0.000	
YEARS	13	0.003	
WEEK	1	0.000	
MIDNIGHT	2	0.000	
TONIGHT	2	0.000	
TOMORROW	4	0.001	

LATE	1	0.000	
LATER	9	0.002	
TIME	2	0.000	
TIMES	1	0.000	
MILES	2	0.000	
Total	102	0.020	
REMEMBER	4	0.001	
REMEMBERED	1	0.000	
Total	5	0.001	
SLAVE	1	0.000	
SLAVERY	1	0.000	
Total	2	0.000	0.000
FORGET	7	0.001	
FORGETTING	1	0.000	
FORGOTTEN	3	0.001	
Total	11	0.002	
HOUSE	2	0.000	
HOUSES	1	0.000	
HOUSING	1	0.000	
HOME	3	0.001	
SHELTER	1	0.000	
ROOF	1	0.000	

Total	9	0.002						0.002
HELL	6	0.001						
EVIL	2	0.000						
DARK	1	0.000						
DARKEST	1	0.000						
DARKNESS	1	0.000						
Total	11	0.002						0.002
			0.002	0.002				0.002
LOVE	4	0.001						
Total	4	0.001						
			0.001	0.001				0.001
POOR	1	0.000						
POVERTY	1	0.000						
PEASANT	1	0.000						
SLUMS	1	0.000						
Total	4	0.001						
			0.001	0.001	0.001	0.001	0.001	
RECEIVED	2	0.000						
GOT	9	0.002						
GOTTEN	1	0.000						
GET	14	0.003						
GETS	1	0.000						
GETTING	1	0.000						

Total	28	0.005	0.005	0.005
SUPREME	4	0.001		
POWER	3	0.001		
VIGOR	1	0.000		
OVERSEER	1	0.000		
KINGS	1	0.000		
QUEEN	1	0.000		
QUEENS	1	0.000		
FORCED	2	0.000		
EXECUTIVE	1	0.000		
Total	15	0.003		
TREMENDOUS	1	0.000		
MAGNIFICENT	2	0.000		
MARVELOUS	2	0.000		
MASSIVE	1	0.000		
MAJESTIC	1	0.000		
MATCHLESS	1	0.000		
INCREDIBLE	1	0.000		
IMPRESSIVE	1	0.000		
GIGANTIC	1	0.000		
EXCELLENCE	1	0.000		
EXTRAORDINARY	1	0.000		
ESTEEMED	1	0.000		
AMAZING	2	0.000		

ELOQUENT	1	0.000		
Total	17	0.003		
SLEEP	2	0.000		
REST	2	0.000		
TIRED	1	0.000		
ASLEEP	1	0.000		
Total	6	0.001		
WOUNDED	2	0.000		
WHIP	1	0.000		
THREAT	1	0.000		
LYNCHED	1	0.000		
INJUSTICES	1	0.000		
CONQUER	1	0.000		
ATTACK	1	0.000		
BEAT	1	0.000		
FIGHT	1	0.000		
Total	10	0.002	0.002	0.002
ADVISED	1	0.000		
CONFESS	1	0.000		
CONVERSATION	1	0.000		
DECLARATION	1	0.000		
DECLARED	1	0.000		
EXCLAMATION	1	0.000		

MENTION	1	0.000		
PRAYED	2	0.000		
PRAYER	2	0.000		
PREACH	1	0.000		
PREACHING	1	0.000		
PROCLAMATION	1	0.000		
PROFESSES	1	0.000		
PRONOUNCED	1	0.000		
SAD	1	0.000		
SAID	19	0.004		
SAY	17	0.003		
SAYING	4	0.001		
STATE	1	0.000		
STATEMENT	1	0.000		
STATES	1	0.000		
SPEECHES	1	0.000		
SING	2	0.000		
SINGING	4	0.001		
TELL	7	0.001		
TELLING	2	0.000		
TELLS	1	0.000		
TALK	9	0.002		
TALKED	4	0.001		
TALKING	5	0.001		
TESTAMENT	2	0.000		
TOLD	2	0.000		

VOICE	6	0.001		
UTTERS	1	0.000		
Total	106	0.020		0.020
IF	15	0.003		
BUT	48	0.009		
MAYBE	3	0.001		
PROBABLY	2	0.000		
POSSIBLE	1	0.000		
YET	3	0.001		
Total	72	0.014	0.014	0.014
HEAR	1	0.000		
HEARD	5	0.001		
LISTENED	1	0.000		
Total	7	0.001		
FIRST	8	0.002		
BEFORE	8	0.002		
BEGIN	5	0.001		
BEGINNING	1	0.000		
STARTED	10	0.002		
FOUNDED	1	0.000		
DEBUT	1	0.000		
EARLIER	1	0.000		
EARLY	2	0.000		
			0.001	

Total	37	0.007	0.007
BELIEVE	2	0.000	
BELIEVING	2	0.000	0.001
FAITH	2	0.000	
Total	6	0.001	
MAKE	12	0.002	0.001
MAKES	1	0.000	
MAKING	2	0.000	
TRY	2	0.000	
TRYING	3	0.001	
TRIED	1	0.000	
TAKE	4	0.001	
TAKEN	4	0.001	
TOOK	2	0.000	
PRODUCED	1	0.000	
USE	1	0.000	
USED	1	0.000	
PICK	1	0.000	
PICKED	1	0.000	
MADE	8	0.002	
YIELDED	1	0.000	
RESULT	1	0.000	
EFFORTS	2	0.000	
DOING	5	0.001	

DO	14	0.003		
DID	6	0.001		
CREATED	2	0.000		
BUILD	5	0.001		
BUILT	1	0.000		
Total	81	0.016		0.016
PROBLEM	4	0.001		
PROBLEMS	1	0.000		
CONCERNED	4	0.001		
BOTHERS	1	0.000		
Total	10	0.002		0.002
DEVOTED	1	0.000		
DEDICATED	1	0.000		
COMMITMENT	1	0.000		
PROMISED	2	0.000		
Total	5	0.001	0.001	0.001
REMAIN	1	0.000		
REMAINS	1	0.000		
STAYED	1	0.000		
Total	3	0.001		
DRINK	2	0.000		
PARCHED	1	0.000		

THIRSTY	1	0.000					
Total	4	0.001					0.001
EQUAL	1	0.000					
EVEN	8	0.002					
SAME	2	0.000					
Total	11	0.002	0.002	0.002	0.002		0.001
BEAUTIFUL	5	0.001					
BEAUTY	3	0.001					
PRETTY	1	0.000					
DARLING	1	0.000					
Total	10	0.002					
IMPROVEMENT	1	0.000					
INDUSTRIOUS	1	0.000					
BECOME	9	0.002					
BECAME	1	0.000					
Total	12	0.002				0.002	
MEETING	1	0.000					
MEMBER	1	0.000					
MEMBERS	1	0.000					
GROUPS	1	0.000					
COMMITTEE	1	0.000					

Total	5	0.001	0.001
REAL	4	0.001	
REALITY	1	0.000	
Total	5	0.001	0.001
SERVE	1	0.000	
PROVIDE	1	0.000	
PROVIDED	2	0.000	
SHARE	2	0.000	
SUPPORT	3	0.001	
HELPED	3	0.001	
CONTRIBUTIONS	1	0.000	
GIVE	8	0.002	
GIVEN	6	0.001	
GAVE	2	0.000	
Total	29	0.006	0.006
INFORMATION	2	0.000	
TIDINGS	1	0.000	
Total	3	0.001	0.001
TELEPHONE	3	0.001	
TELEVISIONS	1	0.000	
TECHNOLOGY	1	0.000	

MODERN	1	0.000	
TECHNICOLOR	1	0.000	
Total	7	0.001	
WORRIED	2	0.000	
WORRY	1	0.000	
TROUBLE	1	0.000	
Total	4	0.001	
WALK	2	0.000	
WALKED	1	0.000	
TRAVEL	1	0.000	
RUN	1	0.000	
RIDE	1	0.000	
RODE	1	0.000	
MOVE	1	0.000	
MOVED	1	0.000	
MOVER	1	0.000	
MOVES	1	0.000	
MOTION	1	0.000	
STROLLING	1	0.000	
MOVEMENT	1	0.000	
Total	14	0.003	
			0.003
ASK	1	0.000	
ASKED	4	0.001	

QUESTION	4	0.001			
QUESTIONS	2	0.000			
Total	11	0.002			
CHOICE	1	0.000			
DECIDE	1	0.000			
DECIDED	1	0.000			
DETERMINES	1	0.000			
CONSIDER	1	0.000			
CONSIDERED	2	0.000			
Total	7	0.001	0.001	0.001	
FEEL	10	0.002			
FEELING	1	0.000			
FELT	3	0.001			
SENSE	2	0.000			
EXPRESSED	1	0.000			
Total	17	0.003	0.003		
FORWARD	1	0.000			
FUTURE	1	0.000			
NEXT	4	0.001			
INSIGHTS	1	0.000			
Total	7	0.001	0.001	0.001	0.001
LITERATURE	1	0.000			

PARABLE	7	0.001	
BOOK	1	0.000	
BOOKS	1	0.000	
LIBRARY	1	0.000	
POETIC	1	0.000	
POETRY	1	0.000	
PAGES	1	0.000	
READ	5	0.001	
STANZA	1	0.000	
STORY	2	0.000	
Total	22	0.004	
			0.004
MANY	11	0.002	
MORE	8	0.002	
MUCH	5	0.001	
MAJORITY	1	0.000	
BIG	2	0.000	
BIGGER	2	0.000	
NUMEROUS	1	0.000	
OFTEN	1	0.000	
SOMETIMES	7	0.001	
SOON	1	0.000	
MOST	5	0.001	
SOME	17	0.003	
ALMOST	1	0.000	
LARGE	1	0.000	

LARGER	2	0.000	
GREAT	7	0.001	
GREATER	1	0.000	
GREATEST	1	0.000	
AGAIN	3	0.001	
ALSO	1	0.000	
ADDED	1	0.000	
Total	79	0.015	
DOLLARS	2	0.000	
MILLIONAIRE	2	0.000	
MONEY	6	0.001	
Total	10	0.002	
PROSPERING	1	0.000	
PROSPERITY	2	0.000	
RICH	10	0.002	
WEALTH	4	0.001	
WEALTHY	1	0.000	
Total	18	0.003	
STILL	11	0.002	
STOOD	2	0.000	
STOP	2	0.000	
STAND	4	0.001	
STANDING	1	0.000	

STURDY	1	0.000			
UNMOVED	1	0.000			
STAGNATE	1	0.000			
Total	23	0.004			
FAIL	2	0.000			
FAILED	4	0.001			
FALTERING	1	0.000			
LOSING	2	0.000			
LOST	1	0.000			
Total	10	0.002			0.002
CITIES	1	0.000			
CITY	4	0.001			
ATLANTA	3	0.001			
CHICAGO	4	0.001			
MONTGOMERY	4	0.001			
Total	16	0.003	0.003	0.003	0.003
TILL	2	0.000			
SOIL	2	0.000			
CROPS	3	0.001			
FARM	1	0.000			
FARMER	1	0.000			
Total	9	0.002			0.002

LIGHT	3	0.001		
LIGHTNING	1	0.000		
LIGHTS	1	0.000		
LANTERNS	1	0.000		
FLASH	1	0.000		
SHINING	1	0.000		
Total	8	0.002		
LOYAL	1	0.000		
HUMANITY	2	0.000		
HUMBLE	2	0.000		
COURAGE	3	0.001		
Total	8	0.002	0.002	0.002
PAST	1	0.000		
HISTORY	1	0.000		
BEEN	8	0.002		
AGO	3	0.001		
AFTER	6	0.001		
Total	19	0.004		
SUCCESSFUL	1	0.000		
ACHIEVE	1	0.000		
Total	2	0.000	0.000	0.000

CAME	8	0.002	
COME	8	0.002	
COMES	1	0.000	
Total	17	0.003	
SIGNIFICANT	1	0.000	
IMPORTANT	1	0.000	
Total	2	0.000	0.000
HEREDITARY	1	0.000	
INHERITED	1	0.000	
Total	2	0.000	
WANT	14	0.003	
WANTED	2	0.000	
Total	16	0.003	
SIGNED	1	0.000	
WRITTEN	1	0.000	
Total	2	0.000	0.000
MERELY	1	0.000	
MERRY'	1	0.000	
HAPPIEST	2	0.000	
HAPPY	1	0.000	

JOY	1	0.000			
GLAD	2	0.000			
Total	8	0.002			
ALLOWED	7	0.001			
LET	2	0.000			
MAY	12	0.002			
Total	21	0.004			
			0.004	0.004	0.004
BLACK	4	0.001			
BLACKNESS	1	0.000			
NEGRO	4	0.001			
NEGROES	6	0.001			
NIGGER	1	0.000			
Total	16	0.003			
				0.003	
FOOL	26	0.005			
FOOLISH	1	0.000			
FOOLISHNESS	1	0.000			
FOOLS	1	0.000			
Total	29	0.006			
				0.006	
IN	122	0.023			
INTO	3	0.001			
INNER	1	0.000			

TOO	4	0.001				
WITH	33	0.006				
WITHIN	2	0.000				
THROUGH	6	0.001				
Total	171	0.033				
			0.033	0.033	0.033	0.033
LEARN	2	0.000				
LEARNED	1	0.000				
EDUCATION	2	0.000				
SCHOOL	2	0.000				
STUDIED	1	0.000				
UNIVERSITIES	1	0.000				
Total	9	0.002				
NOW	21	0.004				
NOW'	1	0.000				
IMMEDIATELY	2	0.000				
TODAY	8	0.002				
Total	32	0.006			0.002	
ON	28	0.005				
OVER	12	0.002				
ABOVE	1	0.000				
RAISE	1	0.000				
RAISED	2	0.000				

RAISING	1	0.000	
REACH	4	0.001	
UP	24	0.005	
UPON	1	0.000	
Total	74	0.014	
EIGHT	1	0.000	
FIFTEEN	2	0.000	
FIFTY	2	0.000	
FIVE	1	0.000	
FORTH	1	0.000	
FORTY	1	0.000	
FOUR	7	0.001	
HALF	1	0.000	
HUNDRED	8	0.002	
MILLION	2	0.000	
MILLIONS	2	0.000	
NINE	1	0.000	
NUMBER	2	0.000	
SEVEN	1	0.000	
SEVERAL	1	0.000	
SIX	1	0.000	
SIXTY	2	0.000	
TWO	4	0.001	
THOUSAND	1	0.000	
THREE	1	0.000	

TEN	2	0.000		
FEW	2	0.000		
LITTLE	10	0.002		
LEAST	1	0.000		
Total	57	0.011		
CAN	12	0.002		
ABLE	8	0.002		
Total	8	0.002		
			0.002	
FINALLY	3	0.001		
FINISH	1	0.000		
FINISHING	1	0.000		
ULTIMATELY	1	0.000		
LAST	1	0.000		
SOLVED	1	0.000		
END	7	0.001		
ENDED	3	0.001		
ENDS	6	0.001		
CONCLUDE	1	0.000		
DONE	4	0.001		
Total	29	0.006		
			0.006	0.006
EVER	2	0.000		
ETERNAL	3	0.001		

ETERNITY	1	0.000				
IMMORTALITY	1	0.000				
Total	7	0.001				
GROWING	1	0.000				
GROWN	1	0.000				
GROWS	1	0.000				
GREW	1	0.000				
Total	4	0.001			0.001	
NECESSARY	1	0.000				
NECESSITIES	1	0.000				
NEED	9	0.002				
NEEDED	4	0.001				
Total	15	0.003			0.003	
			0.003	0.003		0.003
POLITICAL	1	0.000				
PRESIDENT	1	0.000				
GOVERNMENTS	1	0.000				
Total	3	0.001			0.001	
RULES	1	0.000				
STANDARDS	1	0.000				
REGULATED	1	0.000				
REQUIRED	1	0.000				

Total	4	0.001		
				0.001
STOUT	1	0.000		
STRONG	1	0.000		
Total	2	0.000		
WAS	65	0.013		
WERE	15	0.003		
OCCURRED	1	0.000		
HAD	28	0.005		
Total	109	0.021		
WOULDN'T	1	0.000		
WASN'T	9	0.002		
ISN'T	1	0.000		
HAVEN'T	4	0.001		
WITHOUT	5	0.001		
REFUSED	1	0.000		
EXCLUDED	1	0.000		
Total	22	0.004		
			0.004	0.004
WEARY	2	0.000		
WEAK	4	0.001		
UGLY	1	0.000		
TRAGIC	1	0.000		

SUFFERING	2	0.000		
VAIN	1	0.000		
STRUGGLE	4	0.001		
SCALDED	1	0.000		
OUTDISTANCE	4	0.001		
OUTRUN	1	0.000		
OVERWHELM	1	0.000		
IOTA	1	0.000		
IRRELEVANT	1	0.000		
FRUSTRATED	1	0.000		
MINIMIZED	1	0.000		
DIMINISH	1	0.000		
DISAPPOINTMENTS	1	0.000		
DISCOURAGED	7	0.001		
DREARY	1	0.000		
DEPENDENT	5	0.001		
Total	41	0.008		
			0.008	0.008
ANSWER	1	0.000		
ANSWERED	1	0.000		
Total	2	0.000		0.000
CALL	13	0.003		
CALLED	9	0.002		
CALLING	1	0.000		
CALLS	2	0.000		

Total	25	0.005	
KNEW	1	0.000	
KNOW	28	0.005	
KNOWING	1	0.000	
KNOWLEDGE	1	0.000	
KNOWS	1	0.000	
MENTALITY	1	0.000	
MIND	2	0.000	
MINDFUL	1	0.000	
BRAINS	1	0.000	
REALIZE	6	0.001	
REALIZED	1	0.000	
REASON	2	0.000	
REASONS	1	0.000	
RECOGNIZE	1	0.000	
THEORETICALLY	1	0.000	
THINK	8	0.002	
THINKING	5	0.001	
THOUGHT	4	0.001	
PHILOSOPHICAL	1	0.000	
PHILOSOPHY	3	0.001	
WONDERED	1	0.000	
DECIPHER	1	0.000	
CONCEPTIONS	1	0.000	
Total	73	0.014	

BAPTIST	2	0.000
CHRISTIAN	2	0.000
CREATOR	1	0.000
GOSPEL	3	0.001
MINISTERS	1	0.000
PASTOR	1	0.000
PREACHER	11	0.002
MINISTRY	2	0.000
MISSIONARY	1	0.000
PSALMIST	1	0.000
SCRIPTURE	1	0.000
SAINT	1	0.000
RELIGION	5	0.001
RELIGIOUS	1	0.000
SPIRIT	1	0.000
SPIRITUAL	1	0.000
THEOLOGICAL	1	0.000
THEOLOGY	2	0.000
WORSHIPED	1	0.000
HOLY	1	0.000
SOUL	8	0.002
SOULS	1	0.000
CHURCH	7	0.001
CONGREGATION	1	0.000
'SOUL	1	0.000

BLESS	1	0.000	
Total	59	0.011	0.011
LOOK	5	0.001	
LOOKED	6	0.001	
LOOKING	2	0.000	
LOOKS	1	0.000	
DISCOVER	3	0.001	
DISCOVERED	1	0.000	
SEE	9	0.002	
SEEK	1	0.000	
SEEN	5	0.001	
SELL	1	0.000	
SAW	2	0.000	
FIND	2	0.000	
REVEAL	1	0.000	
Total	39	0.008	
LABOR	1	0.000	
LABORED	1	0.000	
JOB	1	0.000	
JOBS	1	0.000	
WAGES	1	0.000	
WORK	3	0.001	
WORK'S	1	0.000	
WORKER	1	0.000	

WORKING	3	0.001		
Total	13	0.003		
			0.003	0.003
METHODS	1	0.000		
PATHS	1	0.000		
PLAN	2	0.000		
Total	4	0.001		
			0.001	0.001
DEATH	1	0.000		
DEAD	3	0.001		
DIE	1	0.000		
DIED	2	0.000		
FUNERAL	1	0.000		
MURDERED	1	0.000		
PERISHING	1	0.000		
CORONER	1	0.000		
Total	11	0.002		
			0.002	0.002
SENT	4	0.001		
WENT	5	0.001		
GO	9	0.002		
GOING	18	0.003		
LEAVE	5	0.001		
RID	1	0.000		
Total	42	0.008		

TRUE	1	0.000		
TRUTH	1	0.000		
Total	2	0.000		
			0.000	
REPRESENT	1	0.000		
INDICATE	2	0.000		
INDICATING	1	0.000		
Total	4	0.001		
SOCIAL	1	0.000		
COMMONWEALTH	1	0.000		
COMMUNITY	1	0.000		
Total	3	0.001		0.001
LIVE	7	0.001		
LIVED	8	0.002		
LIVES	3	0.001		
LIVING	3	0.001		
LIFE	22	0.004		
EXIST	1	0.000		
EXISTENCE	1	0.000		
ALIVE	4	0.001		
Total	49	0.009		
			0.009	0.009

PRAISE	1	0.000			
ENCOURAGEMENT	1	0.000			
ENCOURAGING	1	0.000			
Total	3	0.001		0.001	0.001
REALM	1	0.000			
REALMS	1	0.000			
PLACE	1	0.000			
PLACES	1	0.000			
Total	4	0.001			
RIGHT	10	0.002			
RIGHTEOUSNESS	1	0.000			
RIGHTS	5	0.001			
PRINCIPLE	2	0.000			
MORALITY	2	0.000			
JUST	5	0.001			
JUSTICE	2	0.000			
JUSTLY	1	0.000			
Total	28	0.005		0.005	0.005
INFLUENCE	1	0.000			
Total	1	0.000		0.000	0.000

THING	2	0.000		
THINGS	13	0.003		
MATERIAL	1	0.000		
Total	16	0.003		
STARVING	2	0.000		
STOMACHS	2	0.000		
HUNGRY	2	0.000		
FOOD	3	0.001		
FRUIT	1	0.000		
MILK	1	0.000		
BREAD	2	0.000		
BREAKFAST	1	0.000		
EAT	2	0.000		
EATING	1	0.000		
Total	17	0.003		
			0.003	0.003
PARTICULAR	1	0.000		
PREFER	1	0.000		
INVOLVED	7	0.001		
Total	9	0.002		
RELIEF	1	0.000		
RENEWED	1	0.000		
REVIVES	1	0.000		
Total	3	0.001		

	0.001	0.001					
TOTAL CUMULATIVE %	0.159	0.090	0.183	0.045	0.089	0.025	0.045
TOTAL SUM OF # OF CODES	20	17	43	17	16	7	7

19680204_The Drum Major Instinct

Word Groups (106)

Total Doc Words: 4357	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	89	0.020							
ID	2	0.000							
ILL	1	0.000							
IM	11	0.003							
ME	6	0.001							
MINE	2	0.000							
MY	14	0.003							
MYSELF	2	0.000							
IVE	2	0.000							
Total	129	0.030							
YOU		0.025							

YOU'	110		
YOUR		0.006	
YOU'RE	24		
		0.001	
YOURSELF	6		
		0.000	
YOU'VE	1		
		0.000	
THOU	2		
		0.000	
THY	1		
		0.001	
YE	3		0.001
'YE		6	
Total	43	0.010	0.010
'WE			0.011
WE	48		
WE'VE			0.000
WEVE	2		
US		0.004	
	17		
OUR		0.003	
	11		
OURSELVES		0.000	
	1		
Total	29	0.007	0.007

AM		0.001		
ARE	3	0.008		
IS	35	0.012		
BE	51	0.013		
BEING	56	0.001		
	4			
Total	149	0.034	0.034	
ITS		0.004		
KEEP	16	0.001		
OWN	3	0.001		
HAS	3	0.003		
HAVE	13	0.010		
HARNESS	42	0.001		
HARNESSED	3	0.001		
POSSESSION	4	0.000		
OWNED	1	0.000		
THEIR	1	0.001		
	6			
Total	92	0.021	0.021	0.021

COULD	1	0.000				
SHOULD	3	0.001				
WOULD	22	0.005				
OUGHT	9	0.002				
Total	35	0.008			0.008	
WILL	17	0.004				
SHALL	8	0.002				
MUST	9	0.002				
Total	34	0.008	0.008	0.008	0.008	0.008
WARDENS	1	0.000				
JAIL	2	0.000				
PRISON	1	0.000				
CRIME	1	0.000				
CRIMES	1	0.000				
CRIMINALS	1	0.000				

CULPRIT	1	0.000	
Total	8	0.002	
INJUNCTIONS	1	0.000	
LAWYER	2	0.000	
LAWYERS	2	0.000	
TRIAL	1	0.000	
Total	6	0.001	0.001
PARLIAMENTS	1	0.000	
POLITICAL	1	0.000	
Total	2	0.000	0.000
BEST	1	0.000	
BETTER	4	0.001	
BIG	3	0.001	
MAJOR	34	0.008	
MASSIVE	1	0.000	

GRAND		0.000			
GREAT	1	0.002			
GREATEST	8	0.000			
GREATNESS	1	0.002			
COLOSSAL	7	0.000			
	1				
Total	61	0.014			
AMERICA		0.001			
AMERICAN	5	0.000			
CHINA	1	0.000			
COUNTRY	1	0.000			
NATION	1	0.001			
NATIONS	4	0.001			
RUSSIA	4	0.000			
VIETNAM	2	0.000			
WORLD	1	0.003			
	14				
Total	33	0.008	0.008	0.008	0.008

BROTHERS		0.000	
	2		
FAMILY		0.001	
	4		
FATHER		0.000	
	1		
CHILD		0.000	
	1		
CHILDREN		0.001	
	3		
SONS		0.000	
	1		
BABY		0.000	
	1		
Total		0.003	
	13		0.003
COLLEGE		0.000	
	2		
SCHOOL		0.001	
	4		
TAUGHT		0.000	
	1		
TEACHER		0.000	
	1		
TEACHERS		0.000	
	1		
Total		0.002	
	9		0.002
DOLLARS		0.001	
	6		
INCOME		0.001	
	6		

MONEY	1	0.000	
Total	13	0.003	
FIVE	3	0.001	
HUNDRED	3	0.001	
HALF	1	0.000	
FOUR	1	0.000	
NINETEEN	1	0.000	
SIX	1	0.000	
TEN	3	0.001	
TENTH	1	0.000	
THIRD	1	0.000	
THIRTY	1	0.000	
THOUSAND	8	0.002	
THREE	3	0.001	
TWENTY	1	0.000	
TWICE	1	0.000	
TWO	1	0.001	

	3				
Total		0.007			
	32				
HEAR		0.001			
HEARD	3	0.000			
	1				
Total		0.001			
	4		0.001		
INFLUENCE		0.000			
INFLUENTIAL	1	0.000			
	1				
Total		0.000			
	2		0.000	0.000	
LET		0.002			
MAY	7	0.000			
	2				
Total		0.002			
	9		0.002	0.002	0.002
NEGROES		0.000			
	2				
Total		0.000			
	2		0.000		
PEACE		0.000			
	2				

FREE	1	0.000					
Total	3	0.001	0.001	0.001	0.001	0.001	0.001
POWER	1	0.000					
REIGN	1	0.000					
REIGNED	1	0.000					
RULE	2	0.000					
SUPERIOR	2	0.000					
SUPERORITY	1	0.000					
SUPREMACY	1	0.000					
SUPREME	3	0.001					
DOMINANT	2	0.000					
FORCED	1	0.000					
FORCES	2	0.000					
EMPIRE	1	0.000					
OUTDO	1	0.000					
Total	19	0.004					

WAR		0.001	
BOMB	5	0.000	
BOMBS	1	0.000	
	1	0.000	
Total		0.002	0.002
	7		
ADULT		0.000	
CITIZENS	1	0.000	
FELLOW	1	0.000	
FOLK	1	0.000	
HUMAN	1	0.001	
MAN	3	0.001	
MANS	5	0.000	
MEN	1	0.001	
ANOTHER	3	0.001	
HER	3	0.000	
HE	2	0.011	
HE'S	49	0.000	
HES	1	0.002	

HIM	10	0.004	
HIMSELF	16	0.000	
HIS	2	0.004	
OTHER	16	0.003	
OTHERS	14	0.001	
PEOPLE	4	0.004	
SHE	19	0.000	
SHES	2	0.000	
PERSON	1	0.001	
PUBLIC	3	0.000	
THEM	1	0.005	
THEMSELVES	22	0.000	
THEY	1	0.014	
WOMAN	59	0.000	
WOMEN	1	0.000	
GENTLEMEN	1	0.000	
Total	244	0.056	0.056

BECOME	5	0.001			
BECOMES	1	0.000			
Total	1	0.000			
				0.000	
BROTHERHOOD	1	0.000			
BRETHREN	1	0.000			
FELLOWSHIP	1	0.000			
FRATERNITY	4	0.001			
MEMBER	2	0.000			
MEMBERS	1	0.000			
SORORITIES	1	0.000			
Total	11	0.003			
			0.003	0.003	0.003
COMMITMENT	1	0.000			
COMMITTED	2	0.000			
CONTINUE	2	0.000			
Total	5	0.001			
				0.001	0.001

DON'T	2	0.000
DONT	22	0.005
DIDNT	4	0.001
DOESNT	4	0.001
ISN'T	2	0.000
ISNT	2	0.000
Total	36	0.008
EARN	2	0.000
EARNING	2	0.000
Total	4	0.001
FRIEND	1	0.000
FRIENDS	3	0.001
SOCIAL	3	0.001
SOCIETY	2	0.000
VILLAGE	2	0.000

GROUPS		0.000	
NEIGHBORS	1	0.000	
TOGETHER	2	0.000	
	1		
Total	15	0.003	0.003
HOUSE	9	0.002	
HOUSES	1	0.000	
HOME	1	0.000	
	1		
Total	11	0.003	0.003
IMPORTANCE	3	0.001	
IMPORTANT	6	0.001	
SIGNIFICANT	1	0.000	
	1		
Total	10	0.002	0.002
LEAD	4	0.001	
LEADS	3	0.001	
LED	1	0.000	
	1		

Total	8	0.002	0.002				
LOVE	8	0.002					
Total	8	0.002	0.002	0.002	0.002		
NEED	6	0.001					
NEEDS	1	0.000					
Total	7	0.002	0.002	0.002	0.002	0.002	
PARTICULAR	1	0.000					
SPECIFIC	1	0.000					
EXACTLY	1	0.000					
DISTINCTION	3	0.001					
Total	6	0.001					
PEASANT	1	0.000					
POOR	5	0.001					
Total	6	0.001	0.001	0.001	0.001	0.001	0.001

VICIOUS		0.000		
	2			
VICTIMIZED		0.000		
	1			
VIOLATES		0.000		
	1			
Total	4	0.001	0.001	0.001
BOAST		0.001		
	3			
BOASTING		0.000		
	1			
EGO		0.001		
	4			
ARROGANCE		0.000		
	1			
Total	9	0.002		
BECAUSE		0.005		
	22			
Total	22	0.005		
COST		0.001		
	4			
COSTS		0.000		
	1			
Total	5	0.001		
DREAMED		0.000		

	2				
Total	2	0.000		0.000	0.000
ON	22	0.005			
ONCE	1	0.000			
ONE	21	0.005			
ONES	2	0.000			
ONLY	7	0.002			
SOLITARY	1	0.000			
Total	54	0.012			
FULFILLING	1	0.000			
FULL	1	0.000			
WHOLE	2	0.000			
Total	4	0.001			
WHITE	7	0.002			
Total	7	0.002			

IMPULSE		0.001
	6	
Total		0.001
	6	
BEAUTIFULLY		0.000
	1	
LOVELY		0.000
	1	
Total		0.000
	2	
NEVER		0.002
	10	
NOBODY		0.000
	1	
NONE		0.000
	2	
NOR		0.000
	1	
NO		0.001
	3	
NOT		0.006
	24	
NOTHING		0.000
	2	
Total		0.010
	43	
PERVERT		0.000
	1	
PERVERTED		0.001
	4	

DIFFERENT		0.000		
	1			
DISTORTED		0.000		
	2			
DISTORT		0.000		
	1			
Total		0.002		
	9			
PRAISE		0.000		
	2			
PRAISED		0.001		
	5			
Total		0.002		
	7		0.002	0.002
WANT		0.007		
	31			
WANTED		0.000		
	2			
DESIRE		0.002		
	7			
DESIRE'		0.000		
	1			
DESIRES		0.000		
	1			
Total		0.010		
	42			
ANSWER		0.000		
	1			
GUESS		0.000		
	2			

OPINION		0.000
	1	
AGREE		0.000
	1	
PERSUASION		0.000
	1	
SAY		0.006
	26	
SAYING		0.003
	12	
SAYS		0.000
	2	
SAID		0.004
	18	
MENTION		0.001
	4	
EXPLAINED		0.000
	1	
EXPLAINS		0.000
	1	
PREACH		0.000
	1	
PREACHING		0.000
	1	
TALK		0.002
	7	
TALKING		0.001
	4	
TELL		0.001
	6	
TESTAMENT		0.000
	1	
VERBAL		0.000
	1	

Total	91	0.021	0.021
BEGIN	2	0.000	
BEGINNING	1	0.000	
FIRST	14	0.003	
STARTED	1	0.000	
Total	18	0.004	0.004
CAR	8	0.002	
CADILLACS	1	0.000	
AUTOMOBILE	1	0.000	
CARS	1	0.000	
CHRYSLERS	1	0.000	
DRIVE	3	0.001	
DRIVEN	1	0.000	
DRIVING	1	0.000	
FORD	1	0.000	
Total	18	0.004	

COME	4	0.001		
COMES	3	0.001		
COMING	3	0.001		
Total	10	0.002		
CLOTHE	1	0.000		
CLOTHING	1	0.000		
COAT	3	0.001		
Total	5	0.001	0.001	0.001
CALL	3	0.001		
CALLED	2	0.000		
Total	5	0.001		
GAVE	2	0.000		
GENEROSITY	1	0.000		
GIVE	7	0.002		
GIVEN		0.000		

GIVING	1	0.000	
HELP	2	0.000	
SERVANT	1	0.001	
SERVE	4	0.002	
SERVING	8	0.001	
SUPPORT	3	0.000	
SUPPORTING	1	0.000	
Total	31	0.007	0.007
DISCOVER	3	0.001	
IDENTIFY	1	0.000	
RECOGNITION	7	0.002	
RECOGNIZE	1	0.000	
Total	12	0.003	
IN	82	0.019	
INTO	4	0.001	

ENTERED		0.000			
THROUGH	1	0.002			
WITHIN	9	0.000			
	2				
Total	98	0.022	0.022	0.022	0.022
MARCH	1	0.000			
MARCHED	1	0.000			
MARCHING	2	0.000			
Total	4	0.001		0.001	0.001
MAYBE	1	0.000			
IF	31	0.007			
ALTHOUGH	1	0.000			
BUT	29	0.007			
Total	62	0.014	0.014		0.014
NOW	22	0.005			
Total	22	0.005			

SATISFACTION		0.000		
SATISFY	2	0.000		
Total	3	0.001	0.001	0.001
PREPARED		0.000		
PREPARED'	1	0.000		
Total	2	0.000	0.000	0.000
WAS		0.006		
WERE	25	0.003		
HAD	12	0.001		
Total	41	0.009		
ARMIES		0.000		
NAVIES	1	0.000		
Total	2	0.000	0.000	
BELIEVE		0.000		
	2			

Total	2	0.000	0.000
CHRISTIAN	1	0.000	
CHURCH	11	0.003	
CHURCHES	2	0.000	
BAPTISM	2	0.000	
BAPTIZED	4	0.001	
DISCIPLE	1	0.000	
DISCIPLES	1	0.000	
DIVINITY	1	0.000	
GLORY'	1	0.000	
GRACE	1	0.000	
ORDAINED	1	0.000	
RELIGIOSITY	1	0.000	
SAINT	1	0.000	
SALVATION	1	0.000	
PREACHER	2	0.000	
SOUL		0.000	

WORSHIP	1	0.000		
	1			
Total		0.008		0.008
	33			
DEAD		0.000		
	2			
DEATH		0.000		
	2			
DYING		0.000		
	1			
EULOGY		0.000		
	1			
FUNERAL		0.000		
	2			
KILLED		0.000		
	1			
PERNICIOUS		0.000		
	1			
SUICIDAL		0.000		
	1			
TOMB		0.000		
	1			
BURIED		0.000		
	1			
Total		0.003		0.003
	13		0.003	
ECONOMIC		0.000		
	1			
ECONOMICS		0.000		
	2			

ECONOMISTS		0.000		
ECONOMY	2	0.000		
	1			
Total	6	0.001		
GO		0.002		
GOES	7	0.001		
GOING	3	0.002		
GONE	10	0.000		
LEAVE	1	0.001		
LEFT	4	0.002		
WENT	7	0.002		
	7			
Total	39	0.009		
MET		0.000		
MEET	1	0.001		
	4			
Total	5	0.001	0.001	0.001
JUST		0.003		
	15			

JUSTICE	2	0.000			
Total	17	0.004			
			0.004	0.004	0.004
LIKE	7	0.002			
LIKES	2	0.000			
Total	9	0.002			
MASTER	3	0.001			
‘MASTER	1	0.000			
Total	4	0.001			
OPPRESSOR	1	0.000			
OPPRESSORS	1	0.000			
OPPRESS	2	0.000			
SEGREGATION	1	0.000			
EXCLUSIVE	2	0.000			
EXCLUSIVISM	4	0.001			
REPRESSED	1	0.000			

CLASSISM		0.000	
DENIED	1	0.000	
DECLINE	1	0.000	
Total	15	0.003	
RIGHT		0.003	
RIGHTEOUSNESS	11	0.000	
Total	13	0.003	0.003
STUFF		0.000	
THING	1	0.002	
THINGS	7	0.002	
Total	15	0.003	
ASK		0.001	
QUESTION	4	0.000	
REQUEST	2	0.000	
Total	8	0.002	

BOOK		0.000	
	1		
BOOKS		0.000	
	1		
MAGAZINE		0.000	
	1		
READ		0.001	
	4		
PRINT		0.000	
	1		
WROTE		0.000	
	1		
WRITTEN		0.000	
	1		
TEXT		0.000	
	1		
Total	11	0.003	0.003
CHRIST		0.000	
	2		
GOD		0.002	
	9		
JESUS		0.003	
	14		
LORD		0.000	
	1		
LORDS		0.000	
	1		
SAVIOR		0.000	
	1		
Total	28	0.006	0.006

DOES	4	0.001
DOING	3	0.001
DO	12	0.003
DID	7	0.002
TAKEN	3	0.001
TAKING	1	0.000
MAKE	13	0.003
MAKES	1	0.000
MAKING	3	0.001
USE	4	0.001
USED	5	0.001
USES	1	0.000
ACTIVITIES	2	0.000
BUILT	3	0.001
ATTEMPT	1	0.000
PRACTICED	1	0.000
TRY	1	0.001

TRYING	5	0.001		
ENGAGE	5	0.001		
ENGAGED	3	0.000		
Total	1	0.018		
	78		0.018	
END		0.001		
ENDS	4	0.001		
FINAL	5	0.000		
CONCLUSION	2	0.000		
ULTIMATELY	1	0.000		
Total	1	0.003		
	13		0.003	0.003
FAIL		0.000		
FAILS	1	0.000		
FALSE	1	0.000		
MISTAKE	1	0.000		
WRONG	1	0.001		
	4			

VAIN	2	0.000	
Total	10	0.002	0.002
GREW	1	0.000	
GROWS	2	0.000	
Total	3	0.001	0.001
CAN	24	0.006	
CAN'	1	0.000	
Total	25	0.006	0.006
INSTINCT	33	0.008	
INNATELY	1	0.000	
Total	34	0.008	
LOOK	2	0.000	
SEE	11	0.003	
SEEN	4	0.001	
SHOW		0.000	

SHOWING	1	0.001
	3	
Total	21	0.005
MANY	8	0.002
MORE	6	0.001
MOST	8	0.002
MUCH	6	0.001
OFTEN	4	0.001
SOME	12	0.003
SOON	1	0.000
AGAIN	3	0.001
ALMOST	1	0.000
Total	49	0.011
ABOVE	1	0.000
OVER	8	0.002
RAISE	1	0.000

RISE		0.000	
UP	1	0.003	
	14		
Total	25	0.006	
PROBLEM		0.001	
	6		
Total	6	0.001	0.001
TOO		0.002	
WITH	7	0.006	
WITH'	26	0.000	
ALSO	1	0.000	
ALONG	1	0.000	
	1		
Total	36	0.008	0.008
ALL		0.005	
ANY	22	0.001	
EVERY	5	0.002	
ALWAYS	10	0.000	
	1		

Total	38	0.009	
BEHIND	4	0.001	
Total	4	0.001	
CENTURIES	1	0.000	
DAY	15	0.003	
DAYS	1	0.000	
MORNING	6	0.001	
MONTH	1	0.000	
ANNUAL	1	0.000	
SECOND	2	0.000	
SECONDS	2	0.000	
MILES	1	0.000	
MINUTE	1	0.000	
YEAR	1	0.000	
YEARS	3	0.001	
WEEK	2	0.000	

TIME		0.001	
TODAY	3	0.001	
	4		
Total	44	0.010	
DOCTOR		0.000	
DOCTORS	2	0.000	
PSYCHOANALYST	2	0.000	
	1		
Total	5	0.001	
DRUM		0.008	
	33		
Total	33	0.008	
EXPRESSIONS		0.000	
FEEL	1	0.002	
FEELING	7	0.001	
	3		
Total	11	0.003	0.003
GET		0.003	
GETS	14	0.000	

GOT	1	0.001		
GETTING	6	0.000		
	2			
Total	23	0.005	0.005	0.005
HUNGRY		0.000		
FEED	1	0.000		
FEEDS	1	0.000		
	1			
Total	3	0.001	0.001	0.001
INTELLIGENT		0.000		
REASON	1	0.000		
THEORY	1	0.000		
THINK	2	0.002		
THINKING	8	0.001		
THOUGHT	3	0.001		
UNDERSTAND	3	0.000		
WONDER	2	0.000		
	2			

KNOW		0.008		
	35			
Total		0.013		
	57			
LIFE		0.004		
	17			
LIFES		0.000		
	1			
LIVE		0.001		
	5			
LIVED		0.000		
	1			
LIVES		0.000		
	1			
LIVING		0.001		
	5			
Total		0.007		
	30		0.007	0.007
AGO		0.000		
	1			
BEEN		0.000		
	2			
BEFORE		0.001		
	6			
HISTORY		0.000		
	2			
Total		0.003		
	11			
EVEN		0.001		
	4			

SAME	7	0.002							
Total	11	0.003	0.003	0.003	0.003	0.000			
STANDING	1	0.000							
STANDS	1	0.000							
STILL	3	0.001							
STOP	3	0.001							
Total	8	0.002							
DAMAGING	1	0.000							
DANGER	3	0.001							
DANGEROUS	1	0.000							
DESTROY	1	0.000							
DESTRUCTIVE	1	0.000							
TRAGEDY	1	0.000							
TRAGIC	2	0.000							
Total	10	0.002	0.002		0.002				
TOTAL CUMULATIVE			0.124	0.077	0.167	0.021	0.072	0.035	0.038
			%						

TOTAL SUM OF # OF CODES 19 16 36 12 15 6 6

19680303_Unfulfilled Dreams

Word Groups (79)

Total Doc Words: 2216	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	36	0.016							
I'M	4	0.002							
I'VE	4	0.002							
ID	1	0.000							
ME	13	0.006							
MY	8	0.004							
Total	66	0.030							
YOU	69	0.031							
YOU'RE	3	0.001							
YOU'VE	1	0.000							
YOUR	16	0.007							
THOU	1	0.000							
THINE	11	0.005							
Total	101	0.046			0.046				
US	9	0.004							
WE	25	0.011							
OUR	7	0.003							

OURSELVES	1	0.000			
Total	42	0.019			0.019
ARE	18	0.008			
BE	26	0.012			
BEING	9	0.004			
IS	47	0.021			
BECAME	1	0.000			
Total	101	0.046			0.046
MUST	2	0.001			
WILL	9	0.004			
Total	11	0.005			0.005
			0.005	0.005	0.005
OUGHT	1	0.000			
WOULD	5	0.002			
SEEMS	2	0.001			
Total	8	0.004			0.004
KEEPS	1	0.000			
HAS	2	0.001			
HAVE	12	0.005			
HAVING	8	0.004			
THEIR	2	0.001			
OWN	2	0.001			
Total	27	0.012			0.012
					0.012

AGONIES	2	0.001		
ANGUISES	1	0.000		
DISAPPOINTMENT	1	0.000		
DISCOURAGED	1	0.000		
DISCOURAGING	1	0.000		
DISENCHANTING	1	0.000		
DISMAL	1	0.000		
HUMILIATED	1	0.000		
EXPLOITED	1	0.000		
STRUGGLE	4	0.002		
STRUGGLED	2	0.001		
Total	16	0.007		
			0.007	0.007
ALL	7	0.003		
ALWAYS	2	0.001		
EVERY	4	0.002		
TOTAL	1	0.000		
Total	14	0.006		
ALSO	1	0.000		
MANY	5	0.002		
MOST	2	0.001		
MUCH	1	0.000		
SOME	5	0.002		
OFTEN	2	0.001		

Total	16	0.007	
APOSTLE	2	0.001	
ANGELES	4	0.002	
BLESS	4	0.002	
CHRISTIANITY	1	0.000	
GOSPEL	1	0.000	
GRACE	2	0.001	
HEAVENS	1	0.000	
JUDAISM	1	0.000	
PREACH	1	0.000	
RELIGION	1	0.000	
SAINT	2	0.001	
SALVATION	3	0.001	
SOUL	2	0.001	
TEMPLE	9	0.004	
TEMPLES	6	0.003	
TESTAMENT	1	0.000	
TESTIMONY	1	0.000	
Total	42	0.019	0.019
BETWEEN	11	0.005	
Total	11	0.005	
CONSTANTLY	1	0.000	
CONTINUAL	3	0.001	

Total	4	0.002	0.002	0.002
DESIRE	4	0.002		
WANT	7	0.003		
WANTED	1	0.000		
WANTING	2	0.001		
Total	14	0.006		
FIRST	5	0.002		
START	2	0.001		
STARTED	2	0.001		
Total	9	0.004	0.004	
GREAT	6	0.003		
GREATER	1	0.000		
GREATEST	1	0.000		
Total	8	0.004		
HINDUISM	1	0.000		
HINDUS	1	0.000		
MOSLEMS	1	0.000		
ZOROASTRIANISM	1	0.000		
Total	4	0.002		0.002
LIFE	15	0.007		
LIVE	1	0.000		

LIVES	2	0.001		
Total	18	0.008		
			0.008	0.008
QUESTION	3	0.001		
Total	3	0.001		
TENSION	9	0.004		
TRIBULATIONS	1	0.000		
TROUBLE	2	0.001		
Total	12	0.005		0.005
BECAUSE	12	0.005		
Total	12	0.005		
CALL	2	0.001		
CALLED	3	0.001		
Total	5	0.002		
DAY	4	0.002		
DAYS	1	0.000		
MORNING	14	0.006		
NIGHT	1	0.000		
TIME	4	0.002		
TIMES	2	0.001		
TOMORROW	1	0.000		
WEEKS	1	0.000		

YEARS	3	0.001		
Total	31	0.014		
DO	9	0.004		
DOES	2	0.001		
DOING	3	0.001		
Total	14	0.006	0.006	
FATHER	3	0.001		
FOREBEARERS	1	0.000		
CHILDREN	2	0.001		
Total	6	0.003	0.003	
GET	7	0.003		
GETS	2	0.001		
GOT	2	0.001		
GOTTEN	2	0.001		
RECIPIENT	1	0.000		
Total	14	0.006	0.006	0.006
HEAR	3	0.001		
HEARD	2	0.001		
Total	5	0.002	0.002	
ACTUAL	1	0.000		

FACT	3	0.001			
Total	4	0.002			
NOW	4	0.002			
TODAY	2	0.001			
Total	6	0.003			
UNITE	2	0.001			
UNITED	1	0.000			
Total	3	0.001	0.001	0.001	0.001
ABLE	7	0.003			
CAN	7	0.003			
Total	14	0.006			0.006
CAME	1	0.000			
COME	4	0.002			
COMES	1	0.000			
COMING	3	0.001			
Total	9	0.004			
DARK	1	0.000			
DARKNESS	1	0.000			
EVIL	7	0.003			
HELL	1	0.000			

SATAN	1	0.000			
Total	11	0.005			0.005
			0.005	0.005	
FEEL	1	0.000			
FELT	1	0.000			
CARE	2	0.001			
Total	4	0.002			0.002
HEART	25	0.011			
HEART'	1	0.000			
HEARTS	1	0.000			
Total	27	0.012			
JUST	3	0.001			
JUSTICE	1	0.000			
Total	4	0.002			
			0.002	0.002	0.002
ONE	8	0.004			
ONLY	1	0.000			
EACH	2	0.001			
ALONE	4	0.002			
LONESOME	1	0.000			
NOBODY	2	0.001			
Total	18	0.008			
					0.008

RIGHT	12	0.005			
Total	12	0.005			
			0.005		
LET	3	0.001			
MAY	7	0.003			
Total	10	0.005			
			0.005	0.005	0.005
PROMISE	1	0.000			
PROMISED	2	0.001			
Total	3	0.001			
			0.001	0.001	
THING	5	0.002			
THINGS	5	0.002			
STUFF	1	0.000			
Total	11	0.005			
APPROVE	1	0.000			
AGREE	1	0.000			
Total	2	0.001			
			0.001	0.001	
DREAM	9	0.004			
DREAMED	3	0.001			
DREAMS	7	0.003			
Total	19	0.009			
			0.009	0.009	

			0.009
GOD	17	0.008	
GOD'S	1	0.000	
JESUS	2	0.001	
LORD	3	0.001	
Total	23	0.010	0.010
GLAD	1	0.000	
HAPPY	1	0.000	
WONDERFUL	1	0.000	
Total	3	0.001	
KNOW	8	0.004	
KNOWS	3	0.001	
MIND	2	0.001	
CREATIVE	1	0.000	
REALIZED	1	0.000	
RECOGNIZE	1	0.000	
THOUGHT	1	0.000	
ANALYSIS	4	0.002	
CONSIDERED	1	0.000	
Total	22	0.010	
POWER	1	0.000	
POWERFUL	2	0.001	

POWERS	1	0.000	
FORCES	1	0.000	
DOMINATED	1	0.000	
Total	6	0.003	
SAID	3	0.001	
SAY	10	0.005	
SAYING	6	0.003	
SAYS	1	0.000	
SPEAK	1	0.000	
TALK	1	0.000	
TALKED	1	0.000	
TALKING	1	0.000	
TELLING	1	0.000	
URGE	1	0.000	
VOICE	4	0.002	
SING	3	0.001	
Total	33	0.015	0.015
HEIGHT	1	0.000	
HIGHER	1	0.000	
HIGHEST	1	0.000	
ASCEND	1	0.000	
ON	20	0.009	
OVER	1	0.000	
RAISE	1	0.000	

REACHED	2	0.001		
REACHING	1	0.000		
UP	10	0.005		
Total	39	0.018		
BRING	3	0.001		
BRINGS	1	0.000		
Total	4	0.002		0.002 0.002
EIGHTH	2	0.001		
FEW	1	0.000		
NUMBER	2	0.001		
TWO	2	0.001		
Total	7	0.003		
FOREMOST	1	0.000		
SIGNIFICANCE	1	0.000		
SIGNIFICANT	1	0.000		
UTTERMOST	1	0.000		
Total	4	0.002		0.002
HONEST	2	0.001		
MORALITY	1	0.000		
RESPECT	1	0.000		
Total	4	0.002		

			0.002
MAKE	4	0.002	
MAKES	1	0.000	
MAKING	1	0.000	
TAKE	2	0.001	
TAKEN	1	0.000	
TRIED	6	0.003	
TRY	2	0.001	
TRYING	8	0.004	
USED	6	0.003	
ARRIVED	1	0.000	
DELIVERED	1	0.000	
Total	33	0.015	0.015
PSYCHIATRISTS	1	0.000	
PSYCHOLOGISTS	2	0.001	
Total	3	0.001	
SEGREGATED	1	0.000	
SEPARATE	3	0.001	
DIVIDED	1	0.000	
Total	5	0.002	0.002
ASSASSINATED	1	0.000	
DIED	3	0.001	

Total	4	0.002	0.002	0.002
BUILD	11	0.005		
Total	11	0.005		0.005
CONFLICT	1	0.000		
FIGHT	1	0.000		
WAR	5	0.002		
Total	7	0.003	0.003	0.003
DIRECTIONS	1	0.000		
GUIDED	1	0.000		
Total	2	0.001		0.001
END	5	0.002		
ENDED	2	0.001		
FINAL	4	0.002		
FINALLY	1	0.000		
FINISH	4	0.002		
FULFILLED	4	0.002		
Total	20	0.009	0.009	0.009
FREEDOM	1	0.000		

Total	1	0.000	0.000	0.000	0.000	0.000	0.000
HAD	5	0.002					
WAS	31	0.014					
WERE	2	0.001					
BEEN	1	0.000					
BEFORE	2	0.001					
Total	41	0.019					
IN	45	0.020					
INTO	3	0.001					
THROUGH	3	0.001					
TOO	1	0.000					
WITH	13	0.006					
WITHIN	10	0.005					
Total	75	0.034	0.034	0.034	0.034	0.034	
NEVER	10	0.005					
NO	4	0.002					
NONE	1	0.000					
NOT	21	0.009					
NOTHING	3	0.001					
Total	39	0.018					
READS	1	0.000					

TEXT	2	0.001			
WORDS	1	0.000			
Total	4	0.002			
				0.002	
BUT	25	0.011			
HOPES	1	0.000			
IF	10	0.005			
MAYBE	2	0.001			
YET	1	0.000			
Total	39	0.018			
			0.018		0.018
COUNTRY	1	0.000			
FOREIGN	1	0.000			
INDIA	1	0.000			
INDIA'S	1	0.000			
INDIAN	1	0.000			
NATION	1	0.000			
NATIONS	1	0.000			
PAKISTAN	1	0.000			
ISRAEL	1	0.000			
PLACE	1	0.000			
SPAIN	3	0.001			
Total	13	0.006			
			0.006	0.006	0.006
GENTLEMAN	1	0.000			
HIM	3	0.001			

HIS	12	0.005				
HUMAN	2	0.001				
MAN	8	0.004				
PEOPLE	5	0.002				
PERSON	1	0.000				
ANOTHER	1	0.000				
THEM	2	0.001				
THEY	10	0.005				
HE	28	0.013				
HE'S	2	0.001				
WOMAN	1	0.000				
Total	76	0.034		0.034		
EVEN	6	0.003				
Total	6	0.003		0.003	0.003	0.001
NONVIOLENT	1	0.000				
PEACE	3	0.001				
Total	4	0.002		0.002	0.002	0.002
REFER	3	0.001				
REFERS	1	0.000				
Total	4	0.002				
UNFINISHABLE	1	0.000				
UNFINISHED	1	0.000				

UNFULFILLED	2	0.001			
Total	4	0.002			0.002
BELIEVE	1	0.000			
FAITH	3	0.001			
Total	4	0.002		0.002	
DESTINY	1	0.000			
TOWARD	1	0.000			
Total	2	0.001		0.001	0.001
DRIVING	1	0.000			
DROVE	1	0.000			
Total	2	0.001			
FIND	2	0.001			
SEE	2	0.001			
SEEN	2	0.001			
Total	6	0.003			
GOES	1	0.000			
GOING	10	0.005			
GO	4	0.002			
LEAVE	5	0.002			
LEFT	3	0.001			

Total	23	0.010							
	TOTAL CUMULATIVE		0.113	0.085	0.257	0.044	0.096	0.024	0.051
	%								
	TOTAL SUM OF # OF		14	12	31	11	15	4	7
	CODES								

19680318_Address at Mass meeting at the Bishop Charles Mason Temple

Word Groups (106)

Total Doc Words: 3632	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	33	0.009							
I'M	1	0.000							
I'VE	2	0.001							
IM	5	0.001							
ME	9	0.002							
MY	12	0.003							
Total	62	0.017							
YOU	56	0.015							
YOU'VE	3	0.001							
YOULL	1	0.000							
YOUR	1	0.000							
YOU'RE	6	0.002							
YOUVE	4	0.001							
YE	1	0.000							
Total	72	0.020			0.020				

US	6	0.002		
WE	91	0.025		
OUR	28	0.008		
OURS	1	0.000		
OURSELVES	1	0.000		
WE'RE	13	0.004		
WE'VE	1	0.000		
WEVE	2	0.001		
Total	143	0.039	0.039	
THEIR	6	0.002		
HAS	7	0.002		
HAVE	30	0.008		
HAVES	1	0.000		
HAVING	6	0.002		
OWN	2	0.001		
ITS	2	0.001		
KEEP	4	0.001		
Total	58	0.016	0.016	0.016
COULD	3	0.001		
OUGHT	3	0.001		
SEEMS	4	0.001		
Total	10	0.003	0.003	
WILL	35	0.010		

SHALL	3	0.001				
MUST	6	0.002				
Total	44	0.012			0.012	
			0.012	0.012		0.012
CAN	11	0.003				
ABLE	10	0.003				
ABILITY	3	0.001				
Total	24	0.007			0.007	
THEM	9	0.002				
THEY	36	0.010				
Total	45	0.012			0.012	
ANY	1	0.000				
ALL	30	0.008				
EVERY	10	0.003				
Total	41	0.011				
AM	1	0.000				
ARE	70	0.019				
IS	55	0.015				
BE	26	0.007				
BECOME	1	0.000				
BEING	4	0.001				
Total	157	0.043			0.043	

ABUSE	1	0.000		
DEPRESSION	3	0.001		
DESPAIR	1	0.000		
DISCOURAGED	5	0.001		
FRUSTRATED	1	0.000		
HUMILIATION	1	0.000		
INFERIOR	1	0.000		
INJUSTICE	1	0.000		
INJUSTICES	2	0.001		
EMASCULATED	1	0.000		
WHIP	1	0.000		
HURT	1	0.000		
Total	19	0.005	0.005	0.005
ADULTS	1	0.000		
ANOTHER	7	0.002		
HE	22	0.006		
HER	3	0.001		
HIM	4	0.001		
HIS	9	0.002		
HUMANITY	2	0.001		
INDIVIDUAL	1	0.000		
HUMAN	2	0.001		
LADIES	1	0.000		
MAN	11	0.003		

MEN	8	0.002		
OTHER	8	0.002		
OTHERS	2	0.001		
PEOPLE	11	0.003		
PERSON	5	0.001		
SHE	2	0.001		
WOMEN	2	0.001		
Total	101	0.028	0.028	
ANALYSIS	1	0.000		
FORMULATION	1	0.000		
KNEW	1	0.000		
KNOW	12	0.003		
KNOWN	1	0.000		
KNOWS	1	0.000		
MIND	1	0.000		
DECIDED	2	0.001		
SOLVE	1	0.000		
THOUGHT	1	0.000		
REALIZE	1	0.000		
Total	23	0.006	0.006	0.006
ASK	2	0.001		
QUESTION	4	0.001		
QUESTIONS	2	0.001		
Total	8	0.002		

CHILDREN	10	0.003		
DAUGHTERS	2	0.001		
FAMILIES	1	0.000		
FAMILY	1	0.000		
FATHERS	1	0.000		
FOREPARENTS	2	0.001		
BROTHER	1	0.000		
BROTHERS	3	0.001		
PATERNALISTICALLY	1	0.000		
SISTERS	1	0.000		
SONS	1	0.000		
WIFE	1	0.000		
WIVES	1	0.000		
Total	26	0.007		
			0.007	
COMPASSIONATE	1	0.000		
FEEL	6	0.002		
Total	7	0.002		
				0.002
DEATH	1	0.000		
DIE	1	0.000		
KILL	1	0.000		
PERISHING	1	0.000		
Total	4	0.001		
			0.001	0.001

GREAT	9	0.002			
GREATNESS	1	0.000			
Total	10	0.003			
ENDS	1	0.000			
END	6	0.002			
ENDED	1	0.000			
FINAL	1	0.000			
FINALLY	3	0.001			
ULTIMATELY	2	0.001			
Total	14	0.004			
			0.004	0.004	
HAPPINESS	1	0.000			
HAPPY	1	0.000			
Total	2	0.001			
JUDGE	1	0.000			
JUDGEMENT	1	0.000			
Total	2	0.001			
			0.001	0.001	0.001
STAY	3	0.001			
STAYED	2	0.001			
STAND	3	0.001			
STANDING	1	0.000			

STILL	2	0.001	
STOPPAGE	1	0.000	
Total	12	0.003	
OVERSEER	1	0.000	
POWER	9	0.002	
POWERFUL	3	0.001	
REGIMES	1	0.000	
TOTALITARIAN	1	0.000	
MIGHTY	1	0.000	
STRONG	1	0.000	
Total	17	0.005	
REMIND	1	0.000	
REMINDED	1	0.000	
REMINDING	2	0.001	
REMINDS	1	0.000	
REMEMBER	1	0.000	
Total	6	0.002	0.002
AMERICA	8	0.002	
AMERICAN	2	0.001	
COUNTRY	6	0.002	
NATION	8	0.002	
PLACE	2	0.001	
PLACES	3	0.001	

VIETCONG	1	0.000			
VIETNAM	1	0.000			
WORLD	1	0.000			
Total	32	0.009	0.009	0.009	0.009
AFTER	3	0.001			
BEYOND	3	0.001			
AHEAD	2	0.001			
DESTINY	1	0.000			
FORWARD	1	0.000			
DREAM	1	0.000			
LATER	1	0.000			
Total	12	0.003		0.003	0.003
ALLOWED	2	0.001			
LET	7	0.002			
LETS	1	0.000			
MAY	2	0.001			
Total	12	0.003		0.003	0.003
BEGIN	1	0.000			
BEGINNING	2	0.001			
BEGUN	1	0.000			
FOUNDATIONS	1	0.000			
FOUNDING	1	0.000			

START	1	0.000	0.003
STARTED	1	0.000	
STARTING	1	0.000	
BORN	1	0.000	
Total	10	0.003	
BUILD	4	0.001	0.001
BUILT	1	0.000	
Total	5	0.001	
CRIME	1	0.000	0.002
CRIMINAL	1	0.000	
INDICTMENT	2	0.001	
TRIALS	1	0.000	
SUBPOENAED	1	0.000	
Total	6	0.002	
GO	11	0.003	0.018
GOES	1	0.000	
GOING	43	0.012	
WENT	9	0.002	
Total	64	0.018	
HOUSE	2	0.001	
HOUSING	1	0.000	

BUILDING	1	0.000		
BUILDINGS	1	0.000		
HOTELS	2	0.001		
Total	7	0.002		0.002
JOB	5	0.001		
JOB...	1	0.000		
JOBS	4	0.001		
LABOR	3	0.001		
LABORING	1	0.000		
WORK	4	0.001		
WORKED	1	0.000		
WORKER	1	0.000		
WORKERS	1	0.000		
WORKING	3	0.001		
WORKS	1	0.000		
Total	25	0.007	0.007	0.007
LEADERSHIP	1	0.000		
Total	1	0.000		0.000
NOW	21	0.006		
PRESENT	1	0.000		
Total	22	0.006		
PUBLIC	1	0.000		

SOCIAL	1	0.000	
SOCIETY	3	0.001	
Total	5	0.001	0.001
STRAIGHT	1	0.000	
STRAIGHTEN	1	0.000	
STRAIGHTENED	1	0.000	
Total	3	0.001	
AGAIN	1	0.000	
ELSE	1	0.000	
FURTHER	1	0.000	
MAJORITY	1	0.000	
MANY	5	0.001	
MORE	4	0.001	
MOST	2	0.001	
MUCH	2	0.001	
OFTEN	4	0.001	
SOON	1	0.000	
SOME	8	0.002	
VARIOUS	1	0.000	
Total	31	0.009	
HONEST	1	0.000	
KIND	2	0.001	
MORAL	1	0.000	

RESPECT	2	0.001	
Total	6	0.002	0.002
BAPTISTS	1	0.000	
CHRISTIAN	1	0.000	
CHURCH	2	0.001	
DENOMINATIONS	1	0.000	
EPISCOPALIANS	1	0.000	
GLORY	1	0.000	
GOSPEL	1	0.000	
HEAVEN	5	0.001	
HOLY	1	0.000	
MINISTERS	1	0.000	
METHODISTS	1	0.000	
PRESBYTERIANS	1	0.000	
RELIGIOUS	2	0.001	
SOUL	2	0.001	
SOULS	1	0.000	
SPIRIT	1	0.000	
Total	23	0.006	0.006
BIG	1	0.000	
GARGANTUAN	1	0.000	
GIGANTIC	1	0.000	
HUGE	1	0.000	
LARGE	2	0.001	

VAST	5	0.001			
MAGNIFICENT	1	0.000			
TREMENDOUS	1	0.000			
Total	13	0.004			
CITIES	1	0.000			
BALTIMORE	1	0.000			
BIRMINGHAM	2	0.001			
BOSTON	1	0.000			
CITY	10	0.003			
CHICAGO	2	0.001			
DETROIT	1	0.000			
MEMPHIS	10	0.003			
MONTGOMERY	1	0.000			
PHILADELPHIA	1	0.000			
PITTSBURGH	1	0.000			
SELMA	2	0.001			
WASHINGTON	12	0.003			
TOWN	2	0.001			
Total	47	0.013	0.013	0.013	0.013
HELL	16	0.004			
Total	16	0.004		0.004	0.004
ORGANIZE	2	0.001			
ORGANIZED	1	0.000			

DIRECTION	2	0.001		
STRUCTURE	2	0.001		
Total	7	0.002		
			0.002	0.002
VOTE	1	0.000		
VOTE"	1	0.000		
VOTING	2	0.001		
Total	4	0.001		
THING	6	0.002		
THINGS	2	0.001		
Total	8	0.002		
JUST	4	0.001		
JUSTICE	2	0.001		
RIGHT	7	0.002		
RIGHTEOUSNESS	1	0.000		
RIGHTS	9	0.002		
Total	23	0.006		
			0.006	0.006
ACTION	1	0.000		
CREATED	1	0.000		
DO	15	0.004		
DOES	5	0.001		
DOING	2	0.001		

ENGAGED	1	0.000	
DEVELOP	1	0.000	
MADE	3	0.001	
MAKING	3	0.001	
MAKE	11	0.003	
PICK	5	0.001	
PICKING	1	0.000	
PICKS	2	0.001	
INSTITUTE	1	0.000	
TAKE	6	0.002	
USE	4	0.001	
Total	62	0.017	0.017
DIDN'T	1	0.000	
DIDNT	8	0.002	
DOESN'T	1	0.000	
DOESNT	3	0.001	
DON'T	3	0.001	
DONT	6	0.002	
HASNT	1	0.000	
SHOULDNT	1	0.000	
Total	24	0.007	
APART	2	0.001	
DISTANCE	2	0.001	
SPAN	1	0.000	

Total	5	0.001		
BILLION	2	0.001		
COUNT	1	0.000		
COUNTED	1	0.000		
EIGHTY	1	0.000		
FEW	1	0.000		
FIVE	1	0.000		
FORTH	1	0.000		
FOUR	1	0.000		
HUNDRED	2	0.001		
NUMBER	4	0.001		
NUMBERS	1	0.000		
SEVEN	1	0.000		
THOUSAND	2	0.001		
THOUSANDS	2	0.001		
TWENTY	1	0.000		
TWO	1	0.000		
THIRTY	1	0.000		
THREE	2	0.001		
Total	26	0.007		
BATTLE	1	0.000		
FIGHT	2	0.001		
FOUGHT	1	0.000		
Total	4	0.001	0.001	0.001

CONFERENCE	1	0.000	
GROUP	1	0.000	
MEMBERS	2	0.001	
Total	4	0.001	0.001
DISTINCT	1	0.000	
LITERAL	2	0.001	
LITERALLY	1	0.000	
Total	4	0.001	
FORCED	1	0.000	
FORCES	5	0.001	
Total	6	0.002	
HEAR	5	0.001	
Total	5	0.001	0.001
LONELY	1	0.000	
ONCE	1	0.000	
ONE	12	0.003	
ONLY	5	0.001	
SINGLE	2	0.001	
Total	21	0.006	

MOVE	2	0.001	
MOVES	1	0.000	
MOVING	3	0.001	
Total	6	0.002	0.002
ON	25	0.007	
OVER	5	0.001	
RAISED	1	0.000	
UP	21	0.006	
Total	52	0.014	
WANT	5	0.001	
WANTED	1	0.000	
WANTS	1	0.000	
Total	7	0.002	
WALL	5	0.001	
WALLS	3	0.001	
Total	8	0.002	
AGAINST	2	0.001	
OPPRESSOR	1	0.000	
REFUSING	1	0.000	
SEGREGATED	2	0.001	
SEGREGATION	3	0.001	
SEPARATED	1	0.000	

PREVENT	1	0.000	
OPPRESSED	1	0.000	
OPPRESSION	2	0.001	
Total	14	0.004	
ALIVE	1	0.000	
EXIST	1	0.000	
LIFE	8	0.002	
LIVE	3	0.001	
LIVED	3	0.001	
LIVES	1	0.000	
LIVING	2	0.001	
REVIVES	1	0.000	
SURVIVE	1	0.000	
Total	21	0.006	0.006 0.006
BEEN	10	0.003	
BEFORE	2	0.001	
BEHIND	1	0.000	
WERE	13	0.004	
WAS	14	0.004	
Total	40	0.011	
BLACK	9	0.002	
NEGRO	5	0.001	
NEGROES	1	0.000	

Total	15	0.004	0.004
CHRIST	2	0.001	
CREATOR	1	0.000	
GOD	4	0.001	
GODS	4	0.001	
JESUS	3	0.001	
LORD	1	0.000	
Total	15	0.004	0.004
CONGRESS	3	0.001	
CONGRESSMEN	2	0.001	
GOVERNMENT	3	0.001	
FEDERAL	1	0.000	
MAYOR	2	0.001	
Total	11	0.003	0.003
DEMAND	5	0.001	
DEMANDED	2	0.001	
DEMANDS	1	0.000	
DECLARATION	1	0.000	
DECREE	1	0.000	
COMMANDING	1	0.000	
Total	11	0.003	0.003
DID	4	0.001	

HAD	3	0.001	
HAPPENED	1	0.000	
Total	8	0.002	
ENDOWED	1	0.000	
FURNISHES	1	0.000	
GAVE	1	0.000	
GIVE	1	0.000	
GIVES	1	0.000	
IMPARTED	2	0.001	
PROVIDE	1	0.000	
HELP	1	0.000	
SERVES	1	0.000	
SERVICE	1	0.000	
SUPPORT	2	0.001	
SUPPORTIVE	1	0.000	
Total	14	0.004	0.004
IN	89	0.025	
INTO	4	0.001	
ENTER	1	0.000	
PENETRATE	1	0.000	
THROUGH	6	0.002	
Total	101	0.028	
LOOK	1	0.000	

LOOKED	2	0.001				
RECOGNIZE	2	0.001				
RECOGNIZED	1	0.000				
REVEALED	2	0.001				
APPEAR	1	0.000				
SAW	2	0.001				
SEE	6	0.002				
SEE”	1	0.000				
SEEN	1	0.000				
SEARCH	1	0.000				
DISCOVER	1	0.000				
FIND	1	0.000				
Total	22	0.006				
NECESSARY	1	0.000				
NECESSITIES	3	0.001				
NEED	8	0.002				
NEEDS	1	0.000				
Total	13	0.004	0.004	0.004	0.004	0.004
NEWSPAPERS	1	0.000				
DOCUMENTS	1	0.000				
READ	2	0.001				
SIGNED	1	0.000				
WORD	2	0.001				
WORDS	1	0.000				

WRITTEN	1	0.000		
STANZA	1	0.000		
Total	10	0.003		
			0.003	
ROUGH	1	0.000		
PLIGHT	1	0.000		
PLAGUE	1	0.000		
DIFFICULT	1	0.000		
TRIBULATION"	1	0.000		
PROBLEM	2	0.001		
PROBLEMS	1	0.000		
ADVERSITY	1	0.000		
STRUGGLE	7	0.002		
STRUGGLES	1	0.000		
STRUGGLING	2	0.001		
SUFFERS	1	0.000		
Total	20	0.006		
			0.006	0.006
SAID	10	0.003		
SAY	22	0.006		
SAYING	7	0.002		
SAYS	2	0.001		
STATE	1	0.000		
TALKING	4	0.001		
TELL	1	0.000		

TELLING	1	0.000	
UTTERED	1	0.000	
VOICE	2	0.001	
SOUGH	1	0.000	
ADVISED	1	0.000	
ANSWER	1	0.000	
MENTION	1	0.000	
MENTIONED	1	0.000	
EXALTED	1	0.000	
EXCLAMATION	1	0.000	
CONFERRED	1	0.000	
CONVERSATION	1	0.000	
Total	60	0.017	0.017
AIRPLANES	1	0.000	
BUS	1	0.000	
BUSES	1	0.000	
HIGHWAYS	4	0.001	
INTERSTATE	1	0.000	
TRAINS	1	0.000	
STREETS	3	0.001	
RIDE	3	0.001	
TRUCKS	2	0.001	
Total	17	0.005	
APPETITE	1	0.000	

EAT	2	0.001		
FED	1	0.000		
HAMBURGER	1	0.000		
HUNGRY	2	0.001		
KITCHEN	1	0.000		
KITCHENS	1	0.000		
LUNCH	3	0.001		
DINE	1	0.000		
RESTAURANT	1	0.000		
STARVATION	1	0.000		
Total	15	0.004		0.004
			0.004	
BECAUSE	9	0.002		
Total	9	0.002		
BRETHREN	1	0.000		
COMMUNITY	4	0.001		
FRIEND	1	0.000		
FRIENDS	2	0.001		
Total	8	0.002		
			0.002	0.002 0.002
CENTURIES	2	0.001		
DAILY	2	0.001		
DAY	20	0.006		
DAYS	4	0.001		

ERA	2	0.001					
WEEK	2	0.001					
YEAR	2	0.001					
YEARS	5	0.001					
TIME	15	0.004					
TIMES	1	0.000					
Total	55	0.015					
COME	8	0.002					
COMING	8	0.002					
COMING"	1	0.000					
CAME	10	0.003					
Total	27	0.007					
DEMOCRACY	3	0.001					
FREEDOM	3	0.001					
INDEPENDENCE	1	0.000					
Total	7	0.002	0.002	0.002	0.002	0.002	0.002
DISTINGUISHED	1	0.000					
DISTINGUISHES	1	0.000					
Total	2	0.001					
EQUAL	1	0.000					
EQUALITY	3	0.001					
EVEN	7	0.002					

Total	11	0.003	0.003	0.003	0.003	0.001
INTEGRATE	1	0.000				
INTEGRATED	3	0.001				
Total	4	0.001		0.001		0.001
LEAST	1	0.000				
LITTLE	1	0.000				
MINIMIZED	1	0.000				
MINIMUM	1	0.000				
MERELY	1	0.000				
Total	5	0.001				
NEITHER	1	0.000				
NEVER	3	0.001				
NO	9	0.002				
NOT	22	0.006				
NOTHING	5	0.001				
Total	40	0.011				
SCHOOL	3	0.001				
SCHOOLS	1	0.000				
TEACHERS	1	0.000				
STUDENTS	2	0.001				
Total	7	0.002		0.002		

WHITE	4	0.001	
Total	4	0.001	
AFFLUENT	1	0.000	
LAVISH	1	0.000	
PROSPERITY	1	0.000	
RICH	4	0.001	
WEALTH	4	0.001	
SWANKEST	1	0.000	
Total	12	0.003	
ALONG	2	0.001	
ALSO	4	0.001	
AMONG	1	0.000	
INCLUDES	1	0.000	
MIDST	2	0.001	
TOO	2	0.001	
WITH	18	0.005	
TOGETHER	10	0.003	
Total	40	0.011	0.011
ARMED	1	0.000	
MILITANTLY	1	0.000	
SOLDIER	1	0.000	
WAR	2	0.001	
Total	5	0.001	0.001

BEG	1	0.000						
GHETTOES	1	0.000						
DILAPIDATED	1	0.000						
POVERTY	4	0.001						
POOR	5	0.001						
SHACK	1	0.000						
SHACKS	1	0.000						
SHANTY	1	0.000						
Total	15	0.004						
			0.004	0.004	0.004	0.004	0.004	
BRING	1	0.000						
BROUGHT	1	0.000						
Total	2	0.001						
						0.001	0.001	
BUT	13	0.004						
HOPE	5	0.001						
HOPE”	1	0.000						
IF	22	0.006						
POSSIBILITIES	1	0.000						
POSSIBLE	1	0.000						
YET	1	0.000						
WHILE	2	0.001						
Total	46	0.013						
			0.013					0.013

CALL	4	0.001		
Total	4	0.001		
GARMENT	1	0.000		
CLOTHED	1	0.000		
CLOTHES	1	0.000		
Total	3	0.001	0.001	0.001
DEMONSTRATED	1	0.000		
DEMONSTRATING	3	0.001		
MOVEMENT	4	0.001		
MOVEMENTS	1	0.000		
ASSEMBLE	1	0.000		
ASSEMBLED	2	0.001		
UNITE	3	0.001		
Total	15	0.004	0.004	0.004
DOLLARS	4	0.001		
MONEY	4	0.001		
MULTIMILLIONAIRE	1	0.000		
MILLIONAIRE	2	0.001		
PROFIT	4	0.001		
WAGE	1	0.000		
WAGES	4	0.001		
INCOME	4	0.001		
TREASURY	1	0.000		

Total	25	0.007				
ETERNITY	1	0.000				
EVER	1	0.000				
ETERNAL	1	0.000				
Total	3	0.001				
GET	9	0.002				
GETTING	1	0.000				
GOT	4	0.001				
RECEIVE	1	0.000				
GAIN	1	0.000				
GAINED	2	0.001				
Total	18	0.005	0.005		0.005	
NONVIOLENTLY	1	0.000				
Total	1	0.000	0.000	0.000	0.000	0.000
PROMISES	2	0.001				
PROMISSORY	1	0.000				
Total	3	0.001	0.001		0.001	
WALK	2	0.001				
WALKED	2	0.001				
WALKING	1	0.000				
MARCH	2	0.001				

MARCHING	1	0.000						
Total	8	0.002						
					0.002			0.002
SIGNIFICANCE	1	0.000						
SIGNIFICANT	3	0.001						
Total	4	0.001						
					0.001			
TOTAL CUMULATIVE			0.121	0.087	0.248	0.040	0.072	0.034
								0.046
TOTAL SUM OF # OF			20	16	38	13	18	6
CODES								8

19680331_Remaining Awake Through a Great Revolution

Word Groups (121)

Total Doc Words: 4736	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	71	0.015							
I'M	4	0.001							
I'VE	5	0.001							
ME	14	0.003							
MY	5	0.001							
MYSELF	3	0.001							
PERSONAL	1	0.000							
PRIVATE	1	0.000							
Total	104	0.022							
YE	5	0.001							

YOU	28	0.006		
YOU'RE	2	0.000		
YOU'VE	1	0.000		
YOUR	2	0.000		
THEE	1	0.000		
Total	39	0.008		0.008
OUR	35	0.007		
OURSELVES	1	0.000		
US	12	0.003		
WE	98	0.021		
WE'RE	2	0.000		
WE'VE	1	0.000		
Total	149	0.031		0.031
THEIR	10	0.002		
OWN	9	0.002		
HAS	18	0.004		
HAVE	33	0.007		
HAVES	1	0.000		
MAINTAIN	1	0.000		
ITS	6	0.001		
KEEP	1	0.000		
KEEPING	2	0.000		
KEPT	1	0.000		
Total	82	0.017		0.017
			0.017	0.017

WOULD	10	0.002				
SHOULD	2	0.000				
SEEMS	1	0.000				
OUGHT	5	0.001				
COULD	5	0.001				
Total	23	0.005			0.005	
WILL	38	0.008				
SHALL	6	0.001				
MUST	26	0.005				
WILLING	2	0.000				
Total	72	0.015			0.015	
			0.015	0.015		0.015
CAN	21	0.004				
ABLE	4	0.001				
EXPERTISE	1	0.000				
Total	26	0.005			0.005	
THEM	10	0.002				
THEY	25	0.005				
THEMSELVES	2	0.000				
Total	37	0.008			0.008	
ANY	6	0.001				

ALL	27	0.006			
EVERY	11	0.002			
ALWAYS	3	0.001			
ENTIRE	1	0.000			
WHOLE	4	0.001			
Total	52	0.011			
AM	7	0.001			
BE	37	0.008			
BECOME	1	0.000			
BECOMES	2	0.000			
IS	99	0.021			
ARE	51	0.011			
BEING	8	0.002			
Total	205	0.043		0.043	
LET	1	0.000			
ALLOWED	1	0.000			
MAY	3	0.001			
Total	5	0.001		0.001	0.001
ABOVE	1	0.000			
ON	26	0.005			
OVER	8	0.002			
PENETRATE	1	0.000			
PERMEATES	1	0.000			

RISE	5	0.001
RAISED	1	0.000
RAISING	1	0.000
UNTO	2	0.000
THROUGH	13	0.003
UP	13	0.003
UPON	1	0.000
LIFT	4	0.001
Total	77	0.016
AFRICA	1	0.000
AMERICA	18	0.004
AMERICA'S	1	0.000
AMERICAN	1	0.000
AMERICANS	1	0.000
ASIA	1	0.000
BOMBAY	1	0.000
CALCUTTA	1	0.000
CHINA	1	0.000
CONTINENT	1	0.000
COUNTRY	5	0.001
ENGLAND	1	0.000
EUROPE	1	0.000
GEOGRAPHICAL	1	0.000
GEOGRAPHICALLY	1	0.000
HARLEM	1	0.000

INDIA	3	0.001			
INDIA'S	1	0.000			
GENEVA	1	0.000			
JERUSALEM	1	0.000			
LATIN	1	0.000			
KOREA	1	0.000			
NATION	21	0.004			
NATIONAL	1	0.000			
NATIONS	2	0.000			
MISSISSIPPI	1	0.000			
NEWARK	1	0.000			
PATMOS	1	0.000			
VIETNAM	4	0.001			
VIETNAMESE	2	0.000			
WASHINGTON	6	0.001			
TAIWAN	1	0.000			
THAILAND	1	0.000			
CITIES	1	0.000			
COUNTY	3	0.001			
Total	90	0.019	0.019	0.019	0.019
BEFORE	5	0.001			
EARLIER	1	0.000			
FORMER	3	0.001			
FIRST	3	0.001			
START	2	0.000			

STARTED	1	0.000	
ESTABLISHING	1	0.000	
Total	16	0.003	
			0.003
ASLEEP	1	0.000	
BED	3	0.001	
BEDS	1	0.000	
SLUM	1	0.000	
SNORING	1	0.000	
SLEEP	4	0.001	
SLEEPING	4	0.001	
SLEPT	4	0.001	
TIRED	1	0.000	
Total	20	0.004	
BLESS	1	0.000	
CATHEDRAL	1	0.000	
CHRISTIAN	1	0.000	
CHURCH	1	0.000	
CLERGY	1	0.000	
HEAVEN	6	0.001	
PRAY	2	0.000	
PREACH	1	0.000	
PULPIT	1	0.000	
REPENT	1	0.000	
SPIRITUAL	1	0.000	

SOUL	1	0.000		
SOULS	1	0.000		
WORSHIP	1	0.000		
Total	20	0.004		0.004
BUT	24	0.005		
EITHER	1	0.000		
HOPE	2	0.000		
IF	15	0.003		
HOWEVER	4	0.001		
MAYBE	1	0.000		
OPPORTUNITIES	1	0.000		
OPPORTUNITY	4	0.001		
POSSIBILITY	1	0.000		
RATHER	1	0.000		
WHILE	2	0.000		
YET	6	0.001		
Total	62	0.013	0.013	0.013
COLLEGES	1	0.000		
LEARN	1	0.000		
TESTS	1	0.000		
TEACH	2	0.000		
STUDY	1	0.000		
Total	6	0.001	0.001	

CONSTANTLY	2	0.000		
CONTINUE	1	0.000		
CONTINUED	1	0.000		
CONTINUES	1	0.000		
DEDICATED	1	0.000		
COMMITMENT	1	0.000		
PERSISTENT	1	0.000		
Total	8	0.002	0.002	0.002
DEPTHS	1	0.000		
DESCENDING	1	0.000		
DEEP	4	0.001		
DOWN	2	0.000		
Total	8	0.002		
DISSEMINATED	1	0.000		
GIVE	3	0.001		
GIVEN	1	0.000		
GIVING	1	0.000		
PROVIDED	3	0.001		
SERVICE	1	0.000		
SHARE	4	0.001		
BOOTSTRAP	1	0.000		
BOOTSTRAPS	4	0.001		
HELP	2	0.000		
ENDOWED	1	0.000		

Total	22	0.005	0.005	
UNITED	5	0.001		
SOLIDARITY	1	0.000		
REVOLUTION	14	0.003		
Total	20	0.004	0.004	0.004
LIE	1	0.000		
MYTH	3	0.001		
MYTHS	1	0.000		
Total	5	0.001	0.001	
CERTAIN	3	0.001		
Total	3	0.001		
RESPECT	1	0.000		
RESPECTED	1	0.000		
Total	2	0.000	0.000	
GHETTO	1	0.000		
GHETTOS	1	0.000		
PEASANTS	1	0.000		
POOR	12	0.003		
POOREST	1	0.000		
PENNILESS	1	0.000		

POVERTY	11	0.002						
WELFARE	3	0.001						
Total	31	0.007						
			0.007	0.007	0.007	0.007	0.007	
HELL	13	0.003						
Total	13	0.003						
			0.003		0.003			
CHANGE	3	0.001						
CHANGES	1	0.000						
TRANSFORM	1	0.000						
TRANSFORMED	1	0.000						
Total	6	0.001						
					0.001			
LOOK	1	0.000						
LOOKED	3	0.001						
LOOKING	2	0.000						
SAW	5	0.001						
SEE	10	0.002						
SEEN	9	0.002						
SEES	2	0.000						
SHOWED	1	0.000						
SOUGHT	1	0.000						
VISION	1	0.000						
VISIBLE	1	0.000						
WATCH	1	0.000						

APPEARING	1	0.000			
EMERGENCE	1	0.000			
Total	39	0.008			
FORCE	2	0.000			
FORCED	1	0.000			
FORCES	4	0.001			
POWER	1	0.000			
REGIME	1	0.000			
Total	9	0.002			
AFTER	1	0.000			
AHEAD	1	0.000			
FUTURE	1	0.000			
TOWARD	2	0.000			
BEYOND	1	0.000			
Total	6	0.001	0.001	0.001	0.001
AMID	1	0.000			
AMONG	1	0.000			
MIDST	1	0.000			
TOGETHER	5	0.001			
TOO	3	0.001			
WITH	32	0.007			
Total	43	0.009	0.009		

BRETHREN	1	0.000			
BROTHERHOOD	4	0.001			
FRIENDS	4	0.001			
GROUP	1	0.000			
COALITION	1	0.000			
INVOLVED	2	0.000			
INVOLVEMENT	1	0.000			
PARTICIPANTS	1	0.000			
ALLIES	1	0.000			
Total	16	0.003			
			0.003	0.003	0.003
FAITH	2	0.000			
BELIEVE	4	0.001			
Total	6	0.001			
				0.001	
CHALLENGE	4	0.001			
CHALLENGED	3	0.001			
CHALLENGES	2	0.000			
Total	9	0.002			
COMPASSIONATE	1	0.000			
FEEL	4	0.001			
FEELINGS	1	0.000			
FEELS	2	0.000			
FELT	1	0.000			
Total	9	0.002			
					0.002

CAME	7	0.001
COME	9	0.002
COMES	6	0.001
COMING	7	0.001
Total	29	0.006
LATE	1	0.000
LATER	1	0.000
MORNING	8	0.002
MONTHS	1	0.000
MILES	1	0.000
MINUTES	1	0.000
NIGHT	7	0.001
O'CLOCK	1	0.000
YEAR	2	0.000
YEARS	14	0.003
WEEK	1	0.000
WEEKS	2	0.000
TIME	16	0.003
ANNUAL	1	0.000
CENTURIES	2	0.000
DAY	16	0.003
DAYS	2	0.000
HOUR	2	0.000
LAST	1	0.000

Total	80	0.017			
MANKIND	6	0.001			
COLONY	1	0.000			
CIVILIZATION	1	0.000			
COMMUNITY	1	0.000			
HAMLETS	1	0.000			
MASSES	1	0.000			
NEIGHBORHOOD	2	0.000			
NEIGHBORS	1	0.000			
PUBLIC	1	0.000			
POPULATION	1	0.000			
TOWN	1	0.000			
VILLAGES	1	0.000			
SOCIAL	3	0.001			
URBAN	1	0.000			
Total	22	0.005			0.005
DESTINIES	1	0.000			
DESTINY	5	0.001			
INESCAPABLE	1	0.000			
INEVITABILITY	1	0.000			
INEVITABLY	1	0.000			
Total	9	0.002	0.002	0.002	0.002
DISTANCE	1	0.000			

DISTANCES	1	0.000		
FAR	1	0.000		
VAST	3	0.001		
SPAN	1	0.000		
SPREADS	1	0.000		
ABROAD	1	0.000		
ACROSS	1	0.000		
Total	10	0.002		
END	10	0.002		
ENDS	1	0.000		
ULTIMATELY	2	0.000		
RESULT	3	0.001		
Total	16	0.003		
			0.003	0.003
EXPERIENCE	5	0.001		
EXPERIENCES	1	0.000		
Total	6	0.001		
FURTHER	1	0.000		
LONG	5	0.001		
LONGER	1	0.000		
LENGTHEN	1	0.000		
EXTENDING	1	0.000		
Total	9	0.002		

GO	10	0.002			
GOES	1	0.000			
GOIN'	1	0.000			
GOING	9	0.002			
WENT	9	0.002			
EXIT	1	0.000			
LEFT	1	0.000			
Total	32	0.007			
IN	106	0.022			
INTO	11	0.002			
ENTER	1	0.000			
WITHIN	2	0.000			
Total	120	0.025	0.025	0.025	0.025
MANAGED	1	0.000			
ORDER	2	0.000			
ORGANIZATION	1	0.000			
PROCESS	1	0.000			
SORT	1	0.000			
STRUCTURED	1	0.000			
Total	7	0.001			
				0.001	0.001
REMEMBER	4	0.001			
REMIND	1	0.000			

REMINDED	1	0.000		
MEMORY	1	0.000		
Total	7	0.001		0.001
ABUSED	1	0.000		
BRUTAL	1	0.000		
CRUEL	1	0.000		
CRUELTIES	1	0.000		
HURT	2	0.000		
HUMILIATING	1	0.000		
NEGLECT	2	0.000		
Total	9	0.002	0.002	0.002
ANSWER	2	0.000		
RESPONSES	1	0.000		
RECOMMENDATIONS	2	0.000		
RECOMMENDED	1	0.000		
Total	6	0.001		0.001
BECAUSE	21	0.004		
CONSEQUENTLY	1	0.000		
Total	22	0.005		
ALIENATED	1	0.000		
DENIED	1	0.000		
ALONE	3	0.001		

DESOLATE	1	0.000	
DEVOID	1	0.000	
GAINSAYING	1	0.000	
ISOLATED	1	0.000	
Total	9	0.002	
			0.002
CRIME	1	0.000	
INDICTMENT	1	0.000	
JURISPRUDENCE	1	0.000	
PRISON	1	0.000	
COURT	1	0.000	
CONVICTED	1	0.000	
Total	6	0.001	
DOLLARS	8	0.002	
INCOME	2	0.000	
MILLIONAIRE	1	0.000	
MONEY	3	0.001	
MULTIMILLIONAIRE	1	0.000	
PENSION	1	0.000	
WAGES	1	0.000	
Total	17	0.004	
NOW	11	0.002	
URGENT	1	0.000	
TODAY	10	0.002	

TONIGHT	1	0.000		
Total	23	0.005		
FALL	1	0.000		
FALLING	1	0.000		
Total	2	0.000		
FARM	2	0.000		
FARMING	1	0.000		
FARMS	1	0.000		
Total	4	0.001	0.001	
CONVINCED	2	0.000		
DETERMINE	1	0.000		
DIAGNOSIS	1	0.000		
DETERMINATION	1	0.000		
CHOICE	1	0.000		
CONSENSUS	3	0.001		
MUTUALITY	1	0.000		
Total	10	0.002	0.002	0.002
DIM	1	0.000		
DIMINISHES	1	0.000		
DWARF	1	0.000		
LITTLE	9	0.002		
LEAST	1	0.000		

MERELY	3	0.001	
MINIMIZED	1	0.000	
MINIMUM	1	0.000	
Total	18	0.004	
DOCUMENTS	1	0.000	
PEN	1	0.000	
SIGN	3	0.001	
SIGNED	2	0.000	
SIGNS	1	0.000	
TEXT	1	0.000	
PAGES	1	0.000	
BOOK	2	0.000	
READ	2	0.000	
WRITTEN	1	0.000	
WORDS	4	0.001	
Total	19	0.004	0.004
DISCOVERING	1	0.000	
DISCOVERS	1	0.000	
FIND	2	0.000	
FOUND	2	0.000	
Total	6	0.001	
FAIL	2	0.000	
FAILED	1	0.000	

LOST	2	0.000	
WRONG	4	0.001	
Total	9	0.002	0.002
GARGANTUAN	1	0.000	
GIGANTIC	1	0.000	
HUGE	1	0.000	
MAGNIFICENT	1	0.000	
MAJESTIC	1	0.000	
MAJOR	1	0.000	
GREAT	12	0.003	
GREATER	1	0.000	
GREATNESS	1	0.000	
LARGE	1	0.000	
MASSIVE	2	0.000	
MASSIVELY	1	0.000	
MONSTROUS	1	0.000	
Total	25	0.005	
MORE	9	0.002	
MOST	9	0.002	
MAJORITY	3	0.001	
MANY	4	0.001	
MUCH	4	0.001	
OFTEN	3	0.001	
SOME	10	0.002	

AGAIN	2	0.000					
ANOTHER	4	0.001					
Total	48	0.010					
INALIENABLE	1	0.000					
HERITAGE	1	0.000					
Total	2	0.000					
NONVIOLENCE	2	0.000					
NONVIOLENT	1	0.000					
PEACE	2	0.000					
PEACEFULLY	1	0.000					
DISARMAMENT	1	0.000					
DISARMING	1	0.000					
Total	8	0.002	0.002	0.002	0.002	0.002	0.002
RICH	8	0.002					
RICHEST	2	0.000					
WEALTH	2	0.000					
Total	12	0.003					
ACKNOWLEDGED	1	0.000					
NOTICED	1	0.000					
Total	2	0.000	0.000	0.000	0.000	0.000	0.000

AGO	7	0.001	
BEEN	10	0.002	
HAD	6	0.001	
HISTORY	5	0.001	
WAS	39	0.008	
WERE	11	0.002	
Total	78	0.016	
APARTMENT	2	0.000	
BUILDINGS	1	0.000	
HOME	2	0.000	
HOMES	2	0.000	
HOUSE	3	0.001	
HOUSES	1	0.000	
SHELTER	1	0.000	
Total	12	0.003	0.003
LONELY	1	0.000	
ONCE	2	0.000	
ONE	19	0.004	
ONENESS	1	0.000	
ONLY	11	0.002	
INVISIBLE	3	0.001	
SINGLE	3	0.001	
Total	40	0.008	

REFUSING	1	0.000			
BLOODSHED	1	0.000			
ERADICATE	1	0.000			
VIOLENCE	1	0.000			
VIOLENT	2	0.000			
VICIOUS	1	0.000			
POISONS	1	0.000			
CRUSHED	1	0.000			
DESTRUCTIVELY	1	0.000			
ANNIHILATION	2	0.000			
Total	12	0.003			
			0.003		0.003
GOODWILL	4	0.001			
KIND	4	0.001			
Total	8	0.002			
			0.002	0.002	0.002
CONCERN	1	0.000			
CONCERNED	2	0.000			
PROBLEM	4	0.001			
PROBLEMS	2	0.000			
Total	9	0.002			
			0.002		0.002
DEATH	1	0.000			
KILL	3	0.001			
PERISH	1	0.000			

RACIAL	4	0.001	
SEGREGATED	1	0.000	
SEGREGATION	1	0.000	
SEPARATED	1	0.000	
Total	19	0.004	
SLAVE	1	0.000	
SLAVERY	2	0.000	
Total	3	0.001	0.001
ACT	2	0.000	
ACTION	2	0.000	
ACTIONS	1	0.000	
TAKE	2	0.000	
TAKEN	1	0.000	
TAKING	5	0.001	
TOOK	4	0.001	
TRYING	4	0.001	
USE	1	0.000	
USED	2	0.000	
DID	3	0.001	
DO	20	0.004	
DONE	10	0.002	
EFFORTS	1	0.000	
ENGAGE	2	0.000	
DEVELOP	3	0.001	

DEVELOPMENT	1	0.000		
MADE	8	0.002		
MAKE	10	0.002		
BUILT	4	0.001		
CREATED	1	0.000		
Total	87	0.018		0.018
ALMIGHTY	1	0.000		
CHRIST	1	0.000		
CREATOR	1	0.000		
GOD	13	0.003		
GOD'S	3	0.001		
JESUS	3	0.001		
Total	22	0.005		0.005
ALIVE	2	0.000		
EXISTS	1	0.000		
LIVE	11	0.002		
LIVES	1	0.000		
LIVING	2	0.000		
LIFE	6	0.001		
VITALITY	1	0.000		
Total	24	0.005		0.005 0.005
CALL	2	0.000		

CALLED	2	0.000			
Total	4	0.001			
BUS	1	0.000			
EXPRESS	1	0.000			
EXPRESSWAYS	1	0.000			
VAN	5	0.001			
Total	8	0.002			
BRING	5	0.001			
BRINGS	1	0.000			
BROUGHT	2	0.000			
Total	8	0.002			
				0.002	0.002
BROTHER	2	0.000			
BROTHERS	1	0.000			
FATHERS	3	0.001			
FOREBEARERS	1	0.000			
MOTHER	1	0.000			
MOTHERS	3	0.001			
SONS	1	0.000			
Total	12	0.003			
				0.003	
CLOTHED	1	0.000			
CLOTHES	1	0.000			

CLAD	1	0.000		
GARMENT	1	0.000		
Total	4	0.001		
			0.001	0.001
FORTH	1	0.000		
FORTY	2	0.000		
FOUR	1	0.000		
HUNDRED	9	0.002		
HUNDREDS	1	0.000		
MILLION	5	0.001		
MILLIONS	5	0.001		
NINETY	1	0.000		
NUMBER	1	0.000		
SIX	1	0.000		
SIXTEENTH	1	0.000		
EIGHTY	1	0.000		
ELEVEN	1	0.000		
FEW	5	0.001		
FIVE	3	0.001		
SIXTY	1	0.000		
SECONDLY	1	0.000		
TEN	1	0.000		
TWENTY	3	0.001		
TWO	5	0.001		
THIRD	1	0.000		
THOUSAND	4	0.001		

THOUSANDS	3	0.001		
TRIPLE	2	0.000		
Total	59	0.012		
ETERNAL	1	0.000		
EVER	1	0.000		
FOREVER	3	0.001		
Total	5	0.001		
FULFILLMENT	1	0.000		
GOAL	2	0.000		
OVERCOME	5	0.001		
Total	8	0.002		0.002
FED	1	0.000		
FEED	1	0.000		
FOOD	3	0.001		
HUNGRY	4	0.001		
STOMACHS	1	0.000		
Total	10	0.002	0.002	0.002
JUST	6	0.001		
JUSTICE	3	0.001		
JUDGMENT	1	0.000		
RIGHT	6	0.001		

RIGHTS	3	0.001				
Total	19	0.004				
			0.004	0.004		0.004
OBLIGATIONS	1	0.000				
RESPONSIBILITIES	1	0.000				
POLICY	1	0.000				
NEED	3	0.001				
PROMISE	1	0.000				
PROMISSORY	1	0.000				
Total	8	0.002			0.002	
			0.002	0.002		0.002
STAY	1	0.000				
REMAIN	2	0.000				
REMAINING	1	0.000				
STILL	7	0.001				
STOOD	1	0.000				
STAND	5	0.001				
STANDING	1	0.000				
STANDS	1	0.000				
WAIT	1	0.000				
STOP	6	0.001				
PAUSE	1	0.000				
Total	27	0.006				
ADULTS	1	0.000				

BODIES	1	0.000	
BODY	2	0.000	
BOYS	1	0.000	
CHILDREN	5	0.001	
GIRLS	1	0.000	
HE	41	0.009	
HIM	10	0.002	
HIMSELF	4	0.001	
HIS	20	0.004	
HUMAN	3	0.001	
INDIVIDUAL	2	0.000	
INDIVIDUALS	3	0.001	
ITSELF	4	0.001	
MAN	17	0.004	
MAN'S	5	0.001	
MEN	3	0.001	
OTHER	7	0.001	
OTHERS	1	0.000	
PEOPLE	25	0.005	
PEOPLE'S	2	0.000	
PERSON	3	0.001	
PERSONS	1	0.000	
SHE	5	0.001	
Total	167	0.035	0.035
ASK	2	0.000	

ASKS	4	0.001		
QUESTION	8	0.002		
QUESTIONS	1	0.000		
Total	15	0.003		
BLACK	8	0.002		
NEGRO	6	0.001		
NEGROES	1	0.000		
Total	15	0.003		0.003
DEPRESSED	3	0.001		
DEPRESSING	1	0.000		
Total	4	0.001		0.001
DIRECT	1	0.000		
DIRECTLY	1	0.000		
CONFRONT	1	0.000		
CONFRONTATION	1	0.000		
CONFRONTED	1	0.000		
CONFRONTING	1	0.000		
FIGHT	1	0.000		
FIGHTING	2	0.000		
FOUGHT	1	0.000		
SKIRMISH	1	0.000		
Total	11	0.002	0.001	0.002
			0.002	

EVIDENCES	1	0.000	
FACT	3	0.001	
LITERALLY	1	0.000	
GENUINE	3	0.001	
VESTIGES	1	0.000	
Total	9	0.002	
EFFECTIVELY	1	0.000	
EFFECTS	1	0.000	
AFFECTS	2	0.000	
IMPACT	1	0.000	
Total	5	0.001	0.001
ETHICAL	1	0.000	
MORAL	1	0.000	
MORALLY	1	0.000	
Total	3	0.001	0.001
HAPPINESS	2	0.000	
HAPPY	1	0.000	
JOY	1	0.000	
Total	4	0.001	
KNEW	2	0.000	

KNOW	3	0.001
KNOWING	1	0.000
KNOWN	2	0.000
MIND	1	0.000
UNDERSTAND	1	0.000
UNDERSTANDING	1	0.000
THINK	1	0.000
THINKING	1	0.000
THOUGHT	1	0.000
REALIZE	5	0.001
SOLVE	3	0.001
GENIUS	2	0.000
IMAGINE	1	0.000
INGENUITY	1	0.000
REVEALS	1	0.000
Total	27	0.006
PLANES	1	0.000
JET	1	0.000
Total	2	0.000
WHITE	6	0.001
Total	6	0.001
SUDDENLY	1	0.000
QUICKLY	1	0.000

Total	2	0.000	
ADVISED	1	0.000	
MENTION	1	0.000	
OPINION	1	0.000	
CONVERSATION	1	0.000	
DISCUSS	1	0.000	
SING	3	0.001	
SINGING	1	0.000	
SAID	13	0.003	
SAY	18	0.004	
SAYING	5	0.001	
SHOUT	1	0.000	
TOLD	2	0.000	
TALK	3	0.001	
TALKING	3	0.001	
TELL	4	0.001	
TELLS	2	0.000	
TESTAMENT	1	0.000	
SPOKEN	1	0.000	
SPEAK	1	0.000	
VOICE	3	0.001	
DEMAND	1	0.000	
DEMANDING	1	0.000	
DEMANDS	3	0.001	
Total	71	0.015	0.015

NONEXISTENCE	1	0.000						
NEVER	12	0.003						
NO	17	0.004						
NOR	4	0.001						
NOT	37	0.008						
NEITHER	2	0.000						
NOTHING	10	0.002						
NOTHING'S	1	0.000						
Total	84	0.018						
EMANCIPATION	1	0.000						
FREE	4	0.001						
FREEDOM	7	0.001						
Total	12	0.003	0.003	0.003	0.003	0.003	0.003	0.003
GET	12	0.003						
GETS	1	0.000						
GETTING	1	0.000						
GOT	2	0.000						
RECEIVING	1	0.000						
Total	17	0.004			0.004		0.004	
HEAR	3	0.001						
HEARD	1	0.000						
Total	4	0.001						

			0.001
LEAD	1	0.000	
LEADER	2	0.000	
LEADERS	1	0.000	
LEADERSHIP	1	0.000	
LEADING	1	0.000	
Total	6	0.001	0.001
TECHNOLOGICAL	3	0.001	
TECHNOLOGY	1	0.000	
CYBERNATION	1	0.000	
Total	5	0.001	
POLITIC	4	0.001	
POLITICALLY	1	0.000	
MAYORS	1	0.000	
PRESIDENT	2	0.000	
PRESIDENT'S	1	0.000	
RIGHTISTS	1	0.000	
FEDERAL	2	0.000	
GOVERNMENT	3	0.001	
CONGRESS	1	0.000	
Total	16	0.003	0.003
WALKED	1	0.000	

WALKING	1	0.000	
Total	2	0.000	
			0.000
WANT	2	0.000	
WANTING	1	0.000	
Total	3	0.001	
WAR	14	0.003	
WARFARE	1	0.000	
WARS	1	0.000	
WEAPONRY	1	0.000	
WEAPONS	1	0.000	
SOLDIER	1	0.000	
TROOP	1	0.000	
VIETCONG	1	0.000	
Total	21	0.004	0.004
THING	4	0.001	
THINGS	13	0.003	
Total	17	0.004	
TRUE	3	0.001	
TRULY	1	0.000	
TRUTH	3	0.001	
TRUTHS	1	0.000	
Total	8	0.002	

	0.002						
TOTAL CUMULATIVE %	0.147	0.111	0.219	0.038	0.099	0.031	0.043
TOTAL SUM OF # OF CODES	23	19	39	19	18	6	9

19680403_I've Been to the Mountaintop

Word Groups (110)

Total Doc Words: 4008	Occur- rence	Percent	VAL	VAM	VET	VHY	VSE	VTT	VVN
I	113	0.028							
IVE	6	0.001							
IM	16	0.004							
ME	20	0.005							
MINE	1	0.000							
MY	12	0.003							
MYSELF	1	0.000							
Total	169	0.042							
YOU	52	0.013							
YOUR	12	0.003							
YOU'RE		0.001							

THOU	3	0.000	
	1		
Total		0.017	0.017
	68		
OUR		0.004	
	15		
OURSELVES		0.000	
	2		
US		0.004	
	16		
WE		0.023	
	91		
WEVE		0.003	
	12		
Total	136	0.034	0.034
THEIR		0.002	
	7		
HAS		0.001	
	6		
HAVE		0.008	
	34		
HATH		0.000	
	1		
OWN		0.000	
	1		
MAINTAIN		0.000	
	2		
ITS		0.004	
	17		
KEEP		0.000	

KEPT	2	0.000			
	1				
Total	71	0.018		0.018	0.018
COULD	6	0.001			
WOULD	32	0.008			
SHOULD	1	0.000			
OUGHT	1	0.000			
Total	40	0.010		0.010	
SHALL	1	0.000			
WILL	13	0.003			
WILLING	1	0.000			
MUST	7	0.002			
Total	22	0.005	0.005	0.005	0.005
CAN	10	0.002			
CAPACITY	1	0.000			
Total		0.003			

	11		0.003
THEM		0.004	
THEMSELVES	17		
THEY	3	0.001	
	32	0.008	
Total		0.013	0.013
	52		
ANY		0.002	
ALL	9		
EVERY	22	0.005	
WHOLE	4	0.001	
	4	0.001	
Total		0.010	
	39		
AM		0.000	
ARE	2		
BE	40	0.010	
BEING	27	0.007	
IS	4	0.001	
	43	0.011	
Total	116	0.029	0.029

ALLOW	1	0.000			
ALLOWED	5	0.001			
ALLOWING	1	0.000			
LET	12	0.003			
MAY	2	0.000			
Total	21	0.005	0.005	0.005	0.005
ACCRA	1	0.000			
AFRICA	1	0.000			
ALABAMA	3	0.001			
ALBANY	1	0.000			
AMERICA	6	0.001			
AMERICAN	2	0.000			
ATLANTA	3	0.001			
BIRMINGHAM	3	0.001			
CANADA	1	0.000			
CHINA	1	0.000			

CITY		0.001		
	3			
COUNTRY		0.000		
	2			
EGYPT		0.001		
	3			
FRANCE		0.000		
	1			
GEORGIA		0.000		
	2			
GERMANY		0.000		
	1			
GHANA		0.000		
	1			
HARLEM		0.000		
	1			
GREECE		0.000		
	1			
JERICHO		0.001		
	6			
JERUSALEM		0.002		
	7			
JOHANNESBURG		0.000		
	1			
KENYA		0.000		
	1			
NATION		0.001		
	6			
NATIONAL		0.000		
	1			
NATIONS		0.000		
	2			
MEMPHIS		0.003		
	13			

MISSISSIPPI		0.000			
NAIROBI	1	0.000			
PHILADELPHIA	1	0.000			
ROMAN	1	0.000			
RUSSIA	1	0.000			
SELMA	2	0.000			
SOVIET	1	0.000			
TENNESSEE	1	0.000			
	2				
Total		0.021	0.021	0.021	0.021
	84				
BAPTIST		0.000			
CHRISTIAN	2	0.000			
CHURCH	1	0.001			
DENOMINATIONS	3	0.000			
ECCLESIASTICAL	1	0.000			
GLORY	1	0.000			
GOSPEL	1	0.000			
MINISTERS	1	0.000			

MINISTRY	1	0.000	
METHODIST	1	0.000	
PRIEST	1	0.001	
PASTOR	4	0.000	
PRAYERS	1	0.000	
PREACHER	1	0.001	
PREACHERS	5	0.000	
REVEREND	2	0.000	
RELIGIOUS	1	0.000	
THEOLOGICAL	2	0.000	
SPIRIT	1	0.000	
ANGELES	1	0.000	
Total	32	0.008	0.008
BLACK	4	0.001	
NEGRO	1	0.000	
NEGROES	2	0.000	

Total	7	0.002	0.002	
CALL	2	0.000		
CALLS	1	0.000		
Total	3	0.001		
COMMITTED	1	0.000		
PROMISED	3	0.001		
Total	4	0.001	0.001	0.001
DANGEROUS	4	0.001		
GRAPPLE	3	0.001		
GRAPPLING	1	0.000		
TRAGIC	1	0.000		
THREATS	2	0.000		
TROUBLE	1	0.000		
STRUGGLE	4	0.001		
STRUGGLING	2	0.000		

SUFFERING		0.001		
	3			
VIOLENCE		0.000		
	2			
AMBUSHING		0.000		
	1			
Total	24	0.006	0.006	0.006
AFRAID		0.000		
	1			
FEAR		0.000		
	2			
FEARING		0.000		
	1			
BEATING		0.000		
	1			
HURT		0.000		
	2			
HURTS		0.000		
	1			
BLOOD		0.000		
	1			
BLOODY		0.000		
	1			
Total	10	0.002	0.002	0.002
DOGS		0.001		
	4			
Total	4	0.001		

FORGET		0.001
FORGOTTEN	3	0.000
	2	
Total	5	0.001
ITEM		0.000
THING	1	0.001
THINGS	3	0.000
	1	
Total	5	0.001
LONG		0.001
LONGER	4	0.000
	2	
Total	6	0.001
NEVER		0.001
NO	3	0.001
NOBODY	4	0.000
NONEXISTENCE	1	0.000
NOT	1	0.006
	25	

NOTHING	3	0.001	
Total	37	0.009	
SNEEZE	3	0.001	
SNEEZED	10	0.002	
Total	13	0.003	
AGO	1	0.000	
BEEN	21	0.005	
BEFORE	7	0.002	
HAD	30	0.007	
HISTORY	4	0.001	
WAS	22	0.005	
Total	85	0.021	
CAME	9	0.002	
COME	8	0.002	
COMING	2	0.000	

Total	19	0.005			
COMPANIES	2	0.000			
COMPANY	1	0.000			
BUSINESS	1	0.000			
INDUSTRIES	1	0.000			
INSTITUTIONS	1	0.000			
Total	6	0.001			
DEAL	3	0.001	0.001		
DEALINGS	1	0.000			
DEALT	1	0.000			
Total	5	0.001	0.001	0.001	0.001
DOLLARS	1	0.000			
INCOME	1	0.000			
MONEY	3	0.001			
Total	5	0.001			

FORMULA		0.000		
ORDER	1	0.000		
ORGANIZE	2	0.000		
AGENDA	1	0.001		
PREPARED	3	0.000		
PROCESS	1	0.000		
SYSTEM	2	0.000		
	1			
Total	11	0.003		
			0.003	0.003
GREAT		0.002		
GREATER	8	0.001		
GREATNESS	3	0.000		
	1			
Total	12	0.003		
IMAGINATION		0.000		
KNEW	2	0.002		
KNOW	7	0.004		
	15			

KNOWN		0.000	
	2		
MIND		0.000	
	2		
MENTAL		0.000	
	1		
PHILOSOPHICAL		0.000	
	1		
SPECULATE		0.000	
	1		
THINK		0.000	
	1		
THOUGHT		0.000	
	1		
UNDERSTAND		0.000	
	2		
WONDER		0.000	
	1		
WONDERED		0.000	
	2		
WONDERING		0.000	
	1		
Total		0.010	
	39		
JOB		0.000	
	1		
WORK		0.000	
	1		
WORKERS		0.001	
	5		
WORKING		0.000	
	1		
Total		0.002	

8			0.002	0.002
LOOK		0.000		
LOOKED	2	0.001		
LOOKING	3	0.000		
REVEAL	2	0.000		
REVEALED	1	0.000		
SEE	1	0.004		
SEEN	17	0.001		
SHOW	3	0.000		
VIEW	1	0.000		
WATCH	1	0.001		
Total	4	0.009		
35				
NONVIOLENCE		0.000		
NONVIOLENT	2	0.000		
PEACE	1	0.000		
DISARMING	1	0.000		
	1			

Total	5	0.001	0.001	0.001	0.001	0.001
PLANE	3	0.001				
PILOT	1	0.000				
FLIGHT	1	0.000				
Total	5	0.001				
SCHOOL	3	0.001				
STUDENT	2	0.000				
STUDENTS	1	0.000				
UNIVERSITY	1	0.000				
Total	7	0.002		0.002		
ACTION	1	0.000				
ENGAGED	2	0.000				
MAKE	4	0.001				
TRY	2	0.000				
TRYING	1	0.000				

TAKE		0.001	
TAKEN	6	0.000	
TAKING	1	0.000	
DID	2	0.001	
DO	5	0.003	
DOES	12	0.000	
DONE	1	0.000	
DOING	2	0.000	
USE	2	0.000	
USED	1	0.000	
Total	43	0.011	0.011
ALMIGHTY		0.000	
GOD	2	0.001	
GODS	6	0.002	
JESUS	8	0.002	
LORD	8	0.000	
Total	2	0.006	

26			0.006	
ARTICULATE		0.000		
	1			
ELOQUENT		0.000		
	2			
Total		0.001	0.001	
	3			
BECAUSE				
	10	0.002		
Total		0.002		
	10			
BOOK		0.000		
	1			
BOOKS		0.000		
	1			
LETTER		0.001		
	4			
LETTERS		0.000		
	1			
PARABLE		0.000		
	1			
ARTICLES		0.000		
	1			
READ		0.002		
	9			
SIGN		0.000		
	1			
THESES		0.000		
	1			
WORDS		0.000		

WRITING	2	0.000		
WRITTEN	2	0.000		
	1			
Total	25	0.006		
			0.006	
CHOICE	1	0.000		
CHOOSING	2	0.000		
DECIDED	3	0.001		
DETERMINATION	1	0.000		
DETERMINE	1	0.000		
DETERMINED	4	0.001		
DISCUSSED	1	0.000		
DEBATE	1	0.000		
COMPARE	1	0.000		
ARGUE	1	0.000		
ARGUMENTS	1	0.000		
	1			
Total	17	0.004	0.004	0.004

COMPASSIONATE		0.000							
	1								
FEELING		0.000							
	1								
FELT		0.001							
	3								
Total	5	0.001							0.001
EMANCIPATION		0.000							
	1								
FREE		0.000							
	1								
FREEDOM		0.001							
	5								
DEMOCRACY		0.000							
	1								
Total	8	0.002							0.002 0.002 0.002 0.002 0.002
FACT		0.000							
	2								
Total	2	0.000							
FRIEND		0.000							
	2								
FRIENDS		0.000							
	1								
Total	3	0.001							0.001 0.001 0.001
GOVERNOR		0.000							

MAYOR	1	0.000			
PRESIDENT	2	0.001			
Total	3	0.001			
	6			0.001	
IMMEDIATELY		0.000			
NOW	1	0.007			
TONIGHT	30	0.002			
TODAY	8	0.000			
	2				
Total	41	0.010			
JUST		0.003			
JUSTICE	13	0.000			
	1				
Total	14	0.003		0.003	0.003
MAGNIFICENCE		0.000			
MAGNIFICENT	1	0.000			
MAJESTIC	1	0.000			
MARVELOUS	1	0.000			

MASSIVE	1	0.000	
MIGHTY	1	0.000	
Total	6	0.001	
ONCE	2	0.000	
ONE	6	0.001	
ONLY	5	0.001	
Total	13	0.003	
REFUSAL	1	0.000	
SEGREGATION	1	0.000	
Total	2	0.000	
STILL	2	0.000	
STOP	20	0.005	
STOPPING	1	0.000	
STAND	1	0.000	
STANDING	1	0.000	

	2		
Total		0.006	
	26		
ASK		0.000	
ASKED	2	0.000	
ASKING	2	0.000	
QUESTION	2	0.002	
QUESTIONS	10	0.000	
	1		
Total		0.004	
	17		
BEGAN		0.000	
BEGIN	1	0.001	
BEGINNING	3	0.000	
FIRST	2	0.002	
FOUNDING	7	0.000	
START	1	0.000	
STARTED	1	0.000	
	2		
Total		0.004	
	17		0.004

BRING		0.000		
BROUGHT	1	0.000		
Total	2	0.000		
			0.000	0.000
CHALLENGE		0.000		
DIFFICULT	1	0.000		
Total	2	0.000		
CONCERNED		0.001		
PROBLEM	6	0.000		
PROBLEMS	2	0.001		
Total	11	0.003		
			0.003	0.003
END		0.000		
ENDED	2	0.001		
FINALLY	4	0.000		
Total	8	0.002		
			0.002	0.002

GAIN		0.000			
	1				
GATHERING		0.000			
	1				
GET		0.003			
	11				
GETTING		0.000			
	1				
GOT		0.004			
	16				
RECEIVED		0.000			
	2				
Total	32	0.008		0.008	0.008
KIND		0.002			
	7				
KINDLY		0.000			
	1				
Total	8	0.002	0.002	0.002	0.002
MOUNT		0.000			
	1				
MOUNTAIN		0.000			
	1				
MOUNTAINTOP		0.000			
	1				
OLYMPUS		0.000			
	1				
Total	4	0.001			

ON		0.009	
OVER	35	0.002	
RAISE	10	0.000	
RISE	1	0.000	
RISING	1	0.000	
THROUGH	1	0.002	
UP	9	0.005	
UPON	19	0.001	
	3		
Total	79	0.020	
REMEMBER		0.001	
	5		
Total	5	0.001	0.001
WANT		0.003	
WANTED	12	0.001	
	3		
Total	15	0.004	
AFTER		0.001	
	4		

AHEAD		0.000			
NEXT	1	0.001			
TOWARD	3	0.000			
YONDER	1	0.000			
	1				
Total	10	0.002		0.002	0.002
					0.002
AMONG		0.000			
TOGETHER	2	0.002			
TOO	7	0.000			
WITH	1	0.007			
	29				
Total	39	0.010		0.010	
ASPIRATIONS		0.000			
DREAM	1	0.000			
	2				
Total	3	0.001		0.001	0.001
BELOW		0.000			
DEEP	1	0.000			
	1				

DOWN		0.004	
UNDER	15	0.000	
	1		
Total	18	0.004	
BROTHER	2	0.000	
BROTHERS	2	0.000	
CHILDREN	7	0.002	
FATHERS	1	0.000	
SISTERS	1	0.000	
WIFE	1	0.000	
	1		
Total	14	0.003	0.003
VACILLATING	1	0.000	
VARIOUS	1	0.000	
	1		
Total	2	0.000	
COMMUNITY	1	0.000	
NEIGHBORS	1	0.000	
	1		

COLLECTIVELY		0.001		
PUBLIC	3	0.000		
SOCIETY	2	0.000		
MASSES	1	0.000		
	1			
Total	9	0.002		0.002
DEVELOP		0.000		
DEVELOPMENTS	1	0.000		
IMPROVEMENT	1	0.000		
	1			
Total	3	0.001		0.001
FIGHT		0.000		
FIGHTING	1	0.000		
WAR	2	0.000		
	1			
Total	4	0.001	0.001	0.001
GENEROUS		0.000		
GIVE	1	0.000		
	1			

HELP		0.002	
	7		
HELPED		0.000	
	1		
REDISTRIBUTE		0.000	
	1		
SAMARITAN		0.000	
	1		
SERVANTS		0.000	
	1		
SUPPORT		0.000	
	2		
UNSELFISHNESS		0.000	
	1		
Total	16	0.004	0.004
HAPPEN		0.002	
	9		
HAPPENED		0.000	
	1		
HAPPENING		0.001	
	3		
HAPPENS		0.000	
	2		
Total	15	0.004	
LEADERS		0.000	
	1		
LEADERSHIP		0.000	
	2		
Total	3	0.001	0.001

MOVE		0.002	
	7		
MOVED		0.000	
	2		
MOVEMENT		0.001	
	3		
Total		0.003	
	12		0.003
OVERCOME		0.000	
	1		
ULTIMATELY		0.000	
	1		
VICTORY		0.000	
	1		
CONCLUSION		0.000	
	2		
Total		0.001	
	5		
WHITE		0.001	
	6		
Total		0.001	
	6		
AFTERNOON		0.000	
	1		
ANNUAL		0.000	
	1		
CENTURY		0.000	
	2		
DAY		0.002	

DAYS	9	0.001
EARLY	5	0.000
HOURS	1	0.000
LATE	2	0.000
LATER	1	0.001
MILES	3	0.000
MINUTE	1	0.000
MINUTES	1	0.000
MORNING	1	0.001
NIGHT	3	0.000
NIGHTS	2	0.000
TIME	1	0.001
TIMES	4	0.001
TOMORROW	3	0.000
WEEK	1	0.000
YEAR	1	0.000
YEARS	2	0.001

	6			
Total		0.013		
	51			
ASSEMBLED		0.000		
ASSEMBLY	2	0.000		
CONFERENCE	1	0.000		
RALLY	1	0.000		
UNITED	1	0.000		
UNITY	2	0.000		
	2			
Total		0.002	0.002	0.002
	9			
BEST		0.000		
BETTER	2	0.000		
	2			
Total		0.001		
	4			
BREAD		0.001		
EAT	3	0.000		
HUNGRY	1	0.000		
LUNCH	1	0.000		

MEALS	1	0.000		
MILK	1	0.000		
	2			
Total		0.002		0.002
	9		0.002	
COMMANDED		0.000		
	1			
DECLARATION		0.000		
	1			
DEMANDS		0.000		
	2			
MENTION		0.000		
	1			
MENTIONING		0.000		
	1			
PROCLAMATION		0.000		
	1			
PROTEST		0.000		
	2			
RESPONDING		0.000		
	1			
SAY		0.004		
	16			
SAYING		0.001		
	5			
SAID		0.003		
	13			
TALK		0.001		
	6			
TALKED		0.000		
	1			

TALKING		0.000					
TELL	2	0.002					
TELLING	10	0.000					
TELLS	2	0.000					
SONGS	1	0.000					
SINGING	1	0.001					
STATEMENT	3	0.000					
STATES	2	0.001					
SPEAKS	3	0.000					
SPEECH	1	0.000					
Total	77	0.019					0.019
EVEN	6	0.001					
SAME	2	0.000					
Total	8	0.002	0.002	0.002	0.002		0.001
FOLLOW	3	0.001					
Total	3	0.001					0.001

HAPPY	9	0.002				
Total	9	0.002				
IN	86	0.021				
INTO	6	0.001				
Total	92	0.023				
NEED	8	0.002				
NEEDS	1	0.000				
Total	9	0.002	0.002	0.002	0.002	0.002
PHARAOH	1	0.000				
PHARAOHS	1	0.000				
PARTHENON	2	0.000				
Total	4	0.001				
RIGHT	10	0.002				
RIGHTEOUSNESS	1	0.000				

RIGHTFUL		0.000			
RIGHTS	1	0.001			
	4				
Total	16	0.004			
			0.004	0.004	0.004
WINDOW		0.000			
	1				
WINDOWS		0.000			
	1				
Total	2	0.000			
AGAIN		0.001			
	3				
ALSO		0.000			
	1				
MANY		0.000			
	1				
MORE		0.002			
	7				
MOST		0.000			
	1				
OFTEN		0.001			
	3				
SOON		0.000			
	1				
SOME		0.003			
	12				
Total	29	0.007			

ANOTHER		0.001
GIRL	3	0.001
HUMAN	3	0.001
HIS	3	0.003
HIM	11	0.001
HES	5	0.001
HER	6	0.000
HE	1	0.005
ITSELF	19	0.000
MAN	1	0.004
MEN	16	0.002
OTHER	9	0.002
OTHERS	8	0.001
PEOPLE	3	0.002
PEOPLES	9	0.000
SHE	1	0.000
WOMAN	1	0.000
	2	

WOMEN	1	0.000	
Total	102	0.025	0.025
ASSOCIATE	1	0.000	
ASSOCIATION	3	0.001	
Total	4	0.001	
BILLION	1	0.000	
FEW	2	0.000	
FIFTEEN	1	0.000	
FOUR	1	0.000	
FORTH	1	0.000	
HALF	1	0.000	
HUNDRED	3	0.001	
HUNDREDS	1	0.000	
NINE	1	0.000	
SECOND	1	0.000	
SECONDLY	1	0.000	

SEVEN		0.000	
	1		
SEVERAL		0.000	
	1		
SIX		0.000	
	2		
SIXTEENTH		0.000	
	1		
THIRTEEN		0.000	
	1		
THIRTIES		0.000	
	1		
THIRTY		0.000	
	1		
THREE		0.000	
	1		
TWELVE		0.000	
	2		
TWENTIETH		0.000	
	2		
TWENTY		0.000	
	1		
Total		0.007	
	28		
BUT		0.009	
	36		
IF		0.007	
	28		
MAYBE		0.001	
	4		
POSSIBILITY		0.000	
	2		
POSSIBLE		0.001	

OPPORTUNITY	3	0.000		
RATHER	1	0.001		
WHILE	4	0.000		
	2			
Total		0.020	0.020	0.020
	80			
COURT		0.000		
	2			
ILLEGAL		0.000		
	2			
INJUNCTION		0.001		
	3			
INJUNCTIONS		0.000		
	2			
JAIL		0.000		
	2			
JAILERS		0.000		
	1			
LAW		0.000		
	1			
JUDGE		0.000		
	1			
ROBBED		0.000		
	1			
ROBBERS		0.000		
	1			
THIEVES		0.000		
	1			
Total		0.004		
	17			

DIED	2	0.000		
Total	2	0.000	0.000	0.000
ETERNAL	1	0.000		
EVER	1	0.000		
Total	2	0.000		
FORCE	2	0.000		
FORCED	2	0.000		
FORCES	1	0.000		
POWER	3	0.001		
POWERFUL	1	0.000		
TOTALITARIAN	1	0.000		
EMPERORS	1	0.000		
EMPIRE	1	0.000		
Total	12	0.003		
GO		0.004		

GOING	17	0.004	
GONE	17	0.000	
GONNA	1	0.000	
LEAVE	1	0.000	
LEAVING	1	0.000	
LEFT	2	0.000	
SEND	1	0.000	
SENT	1	0.000	
WENT	1	0.001	
Total	45	0.011	
HEARD	1	0.000	
LISTENED	1	0.000	
Total	2	0.000	0.000
INDEPENDENCE	1	0.000	
INDIVIDUAL	1	0.000	

INDIVIDUALLY	1	0.000							
Total	3	0.001							0.001
LIFE	2	0.000							
LIVE	7	0.002							
LIVED	1	0.000							
SURVIVAL	1	0.000							
Total	11	0.003			0.003	0.003			
SLAVERY	3	0.001							
SLAVES	4	0.001							
Total	7	0.002							0.002
POOR	4	0.001							
POVERTY	1	0.000							
SLUMS	1	0.000							
Total	6	0.001			0.001	0.001	0.001	0.001	0.001
QUICK		0.000							

RUSHED	2	0.000						
	1							
Total	3	0.001						
		TOTAL CUMULATIVE	0.095	0.074	0.205	0.029	0.068	0.039
		%						
		TOTAL SUM OF # OF	18	16	36	13	19	6
		CODES						10

Appendix S

Sipe and Frick's Quasiquantitative Pillars Model Coding

19670402_Letter from Jay H. Cerf to King and King's response to Cerf

Word Groups (62)

Total Doc Words: 693	Occurrence	Percent	PCC	PFT	PMA	PPC	PPF	PSC	PST
PERSONAL	1	0.001							
MYSELF	1	0.001							
I	15	0.022							
ME	5	0.007							
MY	5	0.007							
Total	27	0.039			0.039				
YOU	1	0.001							
YOURS	1	0.001							
YOUR	2	0.003							
Total	4	0.006					0.006		
HE	1	0.001							
MANKIND	2	0.003							
MEN	2	0.003							
MAN	1	0.001							
AN[O]THER	1	0.001							

ANYONE	1	0.001		
WHOEVER	1	0.001		
LIVES	1	0.001		
PEOPLE	5	0.007		
OTHER	2	0.003		
Total	17	0.025	0.025	0.025

US	5	0.007		
WE	4	0.006		
WITH	3	0.004		
ALSO	1	0.001		
OURSELVES	2	0.003		
TOO	1	0.001		
Total	16	0.023	0.023	

PROTESTED	1	0.001		
PROTEST	2	0.003		
UNITED	1	0.001		
MOVEMENT	2	0.003		
INDEPENDENCE	2	0.003		
PETITION	1	0.001		
PETITIONED	1	0.001		
REVOLUTIONARY	1	0.001		
Total	11	0.016		0.016

FEEL	3	0.004		
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Total **3** **0.004** 0.004

TRUE	2	0.003		
TRUTH	1	0.001		
VALID	1	0.001		
Total	4	0.006	0.006	

ALLIANCES	1	0.001		
SOCIAL	1	0.001		
FRIENDSHIP	1	0.001		
MEMBER	1	0.001		
Total	4	0.006	0.006	

MIGHT	1	0.001		
BUT	5	0.007		
WHILE	1	0.001		
HOWEVER	3	0.004		
RATHER	1	0.001		
IF	3	0.004		
HOPE	1	0.001		
POSSIBLE	1	0.001		
ALTHOUGH	1	0.001		
Total	17	0.025	0.025	0.025

ULTIMATE	1	0.001		
ULTIMATELY	1	0.001		

DESTINY	1	0.001		
FINALLY	1	0.001		
Total	4	0.006	0.006	0.006

LEADER	2	0.003		
LEADERSHIP	2	0.003		
COMMANDER	1	0.001		
Total	5	0.007	0.007	

BELIEF	1	0.001		
BELIEVE	1	0.001		
BELIEVERS	1	0.001		
Total	3	0.004	0.004	

INFLUENCED	1	0.001		
MOTIVATE	1	0.001		
MOTIVATED	1	0.001		
MOLDER	1	0.001		
Total	4	0.006	0.006	

ASKS	3	0.004		
QUESTION	3	0.004		
Total	6	0.009		0.009

PROCLAIMED	1	0.001		
QUOTING	1	0.001		

STATING	1	0.001		
REMARKS	1	0.001		
SPEAK	1	0.001		
SPEECHES	1	0.001		
CLAIMING	1	0.001		
SAY	2	0.003		
CONTRADICTIONARY	1	0.001		
STATES	1	0.001		
OPINION	1	0.001		
DECLARATION	1	0.001		
Total	13	0.019	0.019	0.019

CHOOSE	2	0.003		
CHOICE	1	0.001		
CONSENSUS	3	0.004		
CONSIDERED	1	0.001		
DETERMINING	1	0.001		
Total	8	0.012	0.012	0.012

SOLUTION	1	0.001		
SOLVE	1	0.001		
Total	2	0.003	0.003	0.003

SEARCH	1	0.001	
SEARCHER	1	0.001	
SEE	1	0.001	

SEEK	1	0.001		
FIND	2	0.003		
Total	6	0.009	0.009	

IDEALS	1	0.001		
MORAL	1	0.001		
GENUINE	1	0.001		
PRINCIPLES	2	0.003		
RESPONSIBILITY	2	0.003		
Total	7	0.010	0.010	0.010

OWN	5	0.007		
HAS	5	0.007		
ITS	2	0.003		
HAVE	7	0.010		
THEIR	12	0.017		
Total	31	0.045	0.045	

RISK	1	0.001		
TACTICS	1	0.001		
Total	2	0.003	0.003	0.003

LIKENED	1	0.001		
LINK	1	0.001		
LINKED	1	0.001		
Total	3	0.004		

PROGRAM	1	0.001		
POLICY	1	0.001		
SORT	1	0.001		
METHOD	1	0.001		
Total	4	0.006	0.006	0.006

WERE	1	0.001		
BEEN	4	0.006		
WAS	3	0.004		
AFTER	1	0.001		
DID	1	0.001		
HISTORIC	1	0.001		
RECENT	2	0.003		
Total	13	0.019		

IS	15	0.022		
ARE	3	0.004		
AM	4	0.006		
BE	3	0.004		
BEING	1	0.001		
Total	26	0.038	0.038	0.038

INTEND	1	0.001		
WOULD	2	0.003		
CAN	3	0.004		

Total **6** **0.009** 0.009

OPPRESSION	1	0.001
OPPRESSIVE	1	0.001
OPPRESSIVENESS	1	0.001
DENIED	1	0.001
AGAINST	8	0.012
ALIENATED	1	0.001
RACISM	1	0.001
SUPPRESSION	1	0.001
SEGREGATE	1	0.001
REFUSED	1	0.001
REJECTED	1	0.001
CONDEMN	1	0.001
RESTRICTIONS	1	0.001

Total **20** **0.029** 0.029

ONLY	2	0.003
NEITHER	1	0.001
NO	5	0.007
NOR	2	0.003
NOT	11	0.016
ONE	1	0.001

Total **22** **0.032**

ANY	2	0.003
-----	---	-------

MUCH	1	0.001
MAJORITY	1	0.001
MANY	2	0.003
ALL	1	0.001
SOME	2	0.003
Total	9	0.013

GOVERNMENT	1	0.001
MILITARISM	1	0.001
PATRIOTS	1	0.001
COLONIAL	1	0.001
COLONIALISM	1	0.001
COMMONWEALTH	1	0.001
COMMUNIST	1	0.001
POLITIC	2	0.003
Total	9	0.013

0.013

INTERNATIONAL	1	0.001
FOREIGN	1	0.001
FRANCE	1	0.001
FRENCH	2	0.003
WORLD	2	0.003
COUNTRY	1	0.001
AMERICAN	4	0.006
AMERICANS	1	0.001
VIETNAM	6	0.009

JAPANESE	3	0.004				
VIETNAMESE	3	0.004				
MOSCOW	1	0.001				
PEKING	1	0.001				
AMERICA	4	0.006				
Total	31	0.045	0.045	0.045	0.045	0.045

DESTRUCTION	2	0.003				
BRUTAL	1	0.001				
FIGHT	1	0.001				
FOUGHT	1	0.001				
FORCE	1	0.001				
FORCES	1	0.001				
INFLECTING	1	0.001				
WAR	8	0.012				
VIOLENCE	2	0.003				
WEAPONS	1	0.001				
Total	19	0.027			0.027	

BLACK	1	0.001				
NEGROES	1	0.001				
NEGRO	2	0.003				
Total	4	0.006			0.006	

MADE	1	0.001	
ATTEMPTED	1	0.001	

TAKE	2	0.003							
TAKEN	1	0.001							
PARTICIPATE	1	0.001							
PARTICIPATING	1	0.001							
USE	1	0.001							
TAKING	1	0.001							
DO	3	0.004							
Total	12	0.017	0.017						0.017
IN	12	0.017							
WITHIN	1	0.001							
Total	13	0.019						0.019	
ABOVE	1	0.001							
OVER	1	0.001							
ON	6	0.009							
ONTO	1	0.001							
Total	9	0.013							
WILL	2	0.003							
MUST	4	0.006							
Total	6	0.009	0.009						0.009
					0.009	0.009	0.009		
EVIL	1	0.001							
EVILS	3	0.004							

Total	4	0.006							
BECAUSE	3	0.004							
Total	3	0.004							0.004
CHRISTIAN	1	0.001							
Total	1	0.001					0.001		
COMES	1	0.001							
Total	1	0.001							
EVEN	1	0.001							
Total	1	0.001	0.001			0.001	0.001	0.001	0.001
LET	1	0.001							
Total	1	0.001				0.001	0.001		0.001
LETTER	1	0.001							
Total	1	0.001							
EVER	1	0.001							
Total	1	0.001							
THEY	5	0.007							
THEM	1	0.001							

Total	6	0.009	0.009	0.009		
STAND	3	0.004				
Total	3	0.004				
RIGHT	4	0.006				
RIGHTS	2	0.003				
Total	6	0.009				
PEACE	1	0.001				
Total	1	0.001	0.001	0.001	0.001	0.001
SUPPORT	2	0.003				
HELP	1	0.001				
SERVED	1	0.001				
Total	4	0.006		0.006		
TWO	2	0.003				
Total	2	0.003				
TIME	2	0.003				
YEARS	1	0.001				
Total	3	0.004				0.004
FOLLOW	1	0.001				

Total	1	0.001		0.001
UNDERSTAND	1	0.001		
UNDERSTANDING	1	0.001		
Total	2	0.003	0.003	0.003
CONSISTENT	1	0.001		
CONSTANTLY	1	0.001		
Total	2	0.003		0.003
EXPEDIENCY	3	0.004		
Total	3	0.004		0.004
TODAY	3	0.004		
Total	3	0.004		0.004
DEFEAT	1	0.001		
WRONG	2	0.003		
FAILED	1	0.001		
FALSE	1	0.001		
Total	5	0.007		0.007
PROBLEMS	3	0.004		
Total	3	0.004		0.004
BURDEN	1	0.001		

STRUGGLING	1	0.001					
FEAR	1	0.001					
COWARDICE	1	0.001					
Total	4	0.006			0.006		0.006

MINORITY	1	0.001					
Total	1	0.001					0.001

COSTLY	1	0.001					
COST	1	0.001					
WASTEFUL	1	0.001					
Total	3	0.004					0.004

TOTAL CUMULATIVE %	0.133	0.038	0.195	0.167	0.205	0.029	0.165
TOTAL SUM OF # OF CODES	11	4	16	13	13	3	22

19670404_Beyond Vietnam

Word Groups (125)

Total Doc Words: 6023

Occurrence Percent

PCC	PFT	PMA	PPC	PPF	PSC	PST
-----	-----	-----	-----	-----	-----	-----

I'M	1	0.000
ME	12	0.002
MINES	1	0.000
MY	25	0.004
MYSELF	3	0.000

Total	42	0.007	0.007
YOU	7	0.001	
YOUR	3	0.000	
Total	10	0.002	0.002
WE	134	0.022	
US	31	0.005	
US”	1	0.000	
OUR	80	0.013	
OURS	4	0.001	
OURSELVES	6	0.001	
Total	256	0.043	0.043
BEINGS	1	0.000	
THEM	33	0.005	
THEY	65	0.011	
PEOPLE	12	0.002	
PEOPLE”	1	0.000	
PEOPLES	1	0.000	
PERSONS	1	0.000	
OTHER	5	0.001	
OTHERS	2	0.000	
LAYMEN	2	0.000	
INDIVIDUALS	1	0.000	
HUMAN	4	0.001	

HUMANS	1	0.000	
NEIGHBORLY	1	0.000	
GENTRY	1	0.000	
CITIZEN	1	0.000	
ANOTHER	4	0.001	
Total	136	0.023	0.023

INSIST	1	0.000
URGE	2	0.000
CLAIM	2	0.000
CLAIMED	1	0.000
CLARIFY	1	0.000
TELL	2	0.000
TELLS	1	0.000
STATEMENTS	1	0.000
STATES	6	0.001
STATE	1	0.000
SPEAK	21	0.003
SPEAKING	6	0.001
SPEECH	1	0.000
STATED	1	0.000
QUOTE	1	0.000
QUOTED	1	0.000
PROTEST	4	0.001
PROCLAIMED	1	0.000
PREACHING	1	0.000

PLEA	2	0.000
DISCUSS	1	0.000
DISCUSSED	1	0.000
EXPLAIN	2	0.000
DECLARATION	1	0.000
DECLARE	1	0.000
DECLARING	1	0.000
CONVINCED	2	0.000
AFFIRMED	1	0.000
RECOMMEND	1	0.000
TESTIMONY	1	0.000
VOICE	2	0.000
VOICES	2	0.000
TOLD	1	0.000
SPOKEN	2	0.000
SHOUT	1	0.000
ROAR	1	0.000
ELOQUENT	1	0.000
ELOQUENTLY	1	0.000
SAY	12	0.002
SAYS	1	0.000
ANSWER	2	0.000
LOUD	1	0.000
SAID	3	0.000
DEMAND	1	0.000
DEMANDS	3	0.000

WRITTEN	2	0.000	
WORD"	1	0.000	
WORDS	6	0.001	
READ	3	0.000	
Total	17	0.003	0.003
RESPOND	1	0.000	
RESPONSE	2	0.000	
Total	3	0.000	
REAL	8	0.001	
REALISTICALLY	1	0.000	
REALITY	7	0.001	
CONSCIENCE	2	0.000	
CONSCIENTIOUS	2	0.000	
AWARE	1	0.000	
AWARENESS	1	0.000	
Total	22	0.004	0.004
HEAR	3	0.000	
HEARD	1	0.000	
HEARS	1	0.000	
Total	5	0.001	0.001
PURSUED	1	0.000	

PURSUIT	2	0.000		
CONSTANTLY	2	0.000		
CONTINUE	3	0.000		
CONTINUED	1	0.000		
CONTINUES	1	0.000		
CONTINUING	1	0.000		
CONTINUOUS	1	0.000		
ONGOING	2	0.000		
PERSISTS	1	0.000		
Total	15	0.002	0.002	0.002

CALL	5	0.001		
CALLED	5	0.001		
CALLING	8	0.001		
CALLS	1	0.000		
Total	19	0.003		

CAME	4	0.001		
COME	10	0.002		
COMES	4	0.001		
Total	18	0.003		

COMMITMENT	7	0.001		
COMMITMENTS	1	0.000		
PROMISE	1	0.000		
PROMISES	1	0.000		

Total	10	0.002		0.002	0.002
CONCERN	5	0.001			
CONCERNED	6	0.001			
CONCERNED”	1	0.000			
CONCERNING	3	0.000			
CONCERNS	1	0.000			
Total	16	0.003		0.003	0.003
GREAT	12	0.002			
GREATEST	3	0.000			
GREATLY	1	0.000			
IMMENSE	1	0.000			
HUGE	2	0.000			
LARGE	3	0.000			
MAGNIFICENT	1	0.000			
MAJOR	2	0.000			
BEST	3	0.000			
GIANT	1	0.000			
DEEPLY	3	0.000			
Total	32	0.005			
EXALTED	1	0.000			
FAITH	1	0.000			
BELIEF	1	0.000			
BELIEVE	4	0.001			

FAITHFUL	1	0.000	
FAITHFULLY	1	0.000	
Total	9	0.001	0.001

HELP	2	0.000	
HELPED	1	0.000	
OFFER	3	0.000	
OFFERED	1	0.000	
OFFERING	1	0.000	
GIVE	6	0.001	
GIVING	1	0.000	
HUMANE	2	0.000	
HUMANITARIAN	1	0.000	
PROVIDE	1	0.000	
PURVEYOR	1	0.000	
ENCOURAGE	1	0.000	
ENCOURAGED	1	0.000	
AID	1	0.000	
HELPS	1	0.000	
SERVICE	1	0.000	
Total	25	0.004	0.004

SAVE	3	0.000	
SAVED	2	0.000	
SAVING	1	0.000	
Total	6	0.001	0.001

MAINTAIN	1	0.000	
MAINTAINING	1	0.000	
KEEP	1	0.000	
KEEPING	1	0.000	
THEIR	50	0.008	
HAVING	2	0.000	
HAVE	48	0.008	
HAS	17	0.003	
OWN	16	0.003	
ONE'S	2	0.000	
ITS	13	0.002	
Total	152	0.025	0.025
LATE	2	0.000	
LATE"	1	0.000	
LATEST	1	0.000	
NIGHT	1	0.000	
Total	5	0.001	0.001
DID	2	0.000	
DONE	1	0.000	
AGO	2	0.000	
WAS	15	0.002	
HAD	11	0.002	
Total	31	0.005	

LIFE	13	0.002	
LIFE'S	2	0.000	
LIVE	3	0.000	
LIVES	3	0.000	
LIVING	3	0.000	
Total	24	0.004	0.004
PRAY	1	0.000	
PREACHER	1	0.000	
MINISTER	1	0.000	
EPISTLE	1	0.000	
MINISTERS	1	0.000	
MINISTRY	3	0.000	
PROPHECYING	1	0.000	
PULPIT	1	0.000	
RABBI	1	0.000	
SAINT	1	0.000	
SAMARITAN	1	0.000	
RELIGIONS	1	0.000	
RELIGIOUS	1	0.000	
REJOICE	1	0.000	
UPLIFT	1	0.000	
WORSHIP	2	0.000	
SPIRITUAL	1	0.000	
SPIRIT	7	0.001	

SOUL	2	0.000		
Total	29	0.005		0.005

ROLE	5	0.001		
OCCUPATION	1	0.000		
VOCATION	2	0.000		
WORK	2	0.000		
WORKED	1	0.000		
WORKING	1	0.000		
Total	12	0.002		0.002

LOYALTIES	2	0.000
MORAL	1	0.000
MORALITY	1	0.000
PRINCIPLE	1	0.000
LOYALTY	1	0.000
TRUE	6	0.001
TRUTH	5	0.001
TRUST	2	0.000
TRUSTFUL	1	0.000
HUMILITY	1	0.000
HONOR	1	0.000
HONORABLE	1	0.000
VALUE	1	0.000
VALUES	7	0.001
WISDOM	3	0.000

0.002 0.002

VIRTUE	1	0.000			
KIND	2	0.000			
INITIATIVE	3	0.000			
INTEGRITY	2	0.000			
WISE	1	0.000			
RESPONSIBILITY	1	0.000			
REMEMBERS	1	0.000			
Total	45	0.007		0.007	0.007

MESSIAH	1	0.000			
CHRIST	1	0.000			
DIEM'S	1	0.000			
DIEM	7	0.001			
GOD	12	0.002			
GOD'S	1	0.000			
JESUS	1	0.000			
Total	24	0.004		0.004	

LIBERATION	7	0.001			
LIBERTIES	1	0.000			
LIBERATORS	1	0.000			
FREE	2	0.000			
FREEDOM	2	0.000			
Total	13	0.002	0.002	0.002	0.002

LEADS	2	0.000	
LEAD	1	0.000	
LEADER”	1	0.000	
LEADERS	6	0.001	
LEADERSHIP	1	0.000	
LED	5	0.001	
Total	16	0.003	0.003

FOLLOW	1	0.000	
FOLLOWING	1	0.000	
Total	2	0.000	0.000

HOME	4	0.001
SOCIAL	5	0.001
SOCIETIES	1	0.000
SOCIETY	4	0.001
MANKIND	2	0.000
CIVILIZATIONS	1	0.000
POPULATION	1	0.000
HOMES	2	0.000
COLONY	1	0.000
HOUSE	1	0.000
TOWNS	1	0.000
HAMLETS”	1	0.000
CAMPS	3	0.000
TRIBE	1	0.000

VILLAGE	2	0.000	
FAMILY	1	0.000	
RELATIVE	1	0.000	
Total	32	0.005	0.005

ORPHANS	1	0.000	
POOR	10	0.002	
POVERTY	4	0.001	
OUTCAST	1	0.000	
PEASANTS	8	0.001	
HELPLESS	1	0.000	
HOMELESS	1	0.000	
CRIPPLED	1	0.000	
HANDICAPPED	1	0.000	
BEGGAR	1	0.000	
BEGGARS	1	0.000	
BAREFOOT	1	0.000	
SHIRTLESS	1	0.000	
BEG	1	0.000	
GHETTOS	2	0.000	
Total	35	0.006	0.006 0.006 0.006 0.006 0.006

REASON	1	0.000
REASONABLENESS	1	0.000
REASONS	2	0.000
REALIZE	4	0.001

REALIZED	1	0.000		
REALIZING	1	0.000		
RECOGNITION	1	0.000		
RECOGNIZE	1	0.000		
Total	12	0.002	0.002	0.002

CONCEPT	1	0.000		
PONDER	1	0.000		
THOUGHT	1	0.000		
THOUGHTS	2	0.000		
THINK	5	0.001		
THINKING	1	0.000		
CONSIDER	2	0.000		
CONSIDERED	3	0.000		
WONDER	2	0.000		
MIND	3	0.000		
CALCULATE	1	0.000		
ANALYSIS	1	0.000		
STRATEGY	1	0.000		
Total	24	0.004	0.004	0.004

QUERY	1	0.000		
QUESTION	3	0.000		
QUESTIONED	1	0.000		
QUESTIONS	6	0.001		

ASK	5	0.001		
ASKED	2	0.000		
Total	18	0.003		0.003

POSSIBILITIES	1	0.000		
POSSIBLE	1	0.000		
HOPE	7	0.001		
HOPES	4	0.001		
IF	26	0.004		
OPPORTUNITY	1	0.000		
HOWEVER	1	0.000		
MEANWHILE	2	0.000		
WHILE	7	0.001		
YET	7	0.001		
SOMEHOW	1	0.000		
RATHER	4	0.001		
BUT	25	0.004		
PERHAPS	4	0.001		
Total	91	0.015	0.015	0.015

SOLUTION	2	0.000		
SOLVE	2	0.000		
DETERMINED	2	0.000		
RESOLUTION	1	0.000		
RESOLVED	1	0.000		
Total	8	0.001	0.001	0.001

SEEM	1	0.000		
SEEMED	3	0.000		
SEEMS	1	0.000		
COULD	6	0.001		
WILLFULNESS	1	0.000		
INTENTIONS	2	0.000		
PRONENESS	1	0.000		
WOULD	10	0.002		
SHOULD	5	0.001		
Total	30	0.005	0.005	

SECURE	1	0.000		
STRENGTH	1	0.000		
STRONG	1	0.000		
SUPPORT	6	0.001		
SUPPORTED	5	0.001		
STABILITY	1	0.000		
Total	15	0.002	0.002	0.002

NECESSARY	3	0.000		
NECESSITY	1	0.000		
NEED	5	0.001		
NEEDED	1	0.000		
NEEDS	3	0.000		
Total	13	0.002	0.002	0.002

0.002 0.002 0.002

MUST	50	0.008				
SHALL	7	0.001				
WILL	38	0.006				
Total	95	0.016	0.016	0.016	0.016	0.016

AGREEING	1	0.000				
AGREEMENT	4	0.001				
DEEM	2	0.000				
DECIDE	2	0.000				
DECIDED	2	0.000				
DECISION	1	0.000				
CHOICE	10	0.002				
CHOICES	1	0.000				
CHOOSE	1	0.000				
CHOSE	1	0.000				
CHOSEN	3	0.000				
Total	28	0.005	0.005	0.005		

KNEW	2	0.000
KNOW	9	0.001
KNOWETH	2	0.000
KNOWN	1	0.000
KNOWS	1	0.000
INSTINCT	1	0.000

CONVICTION	3	0.000		
CONVICTIONS	2	0.000		
UNDERSTAND	4	0.001		
UNDERSTANDABLE	1	0.000		
Total	26	0.004		

0.004 0.004

INDEPENDENCE	6	0.001		
INDIVIDUAL	2	0.000		
INDEPENDENT	1	0.000		
ITSELF	3	0.000		
Total	12	0.002		

0.002

INITIAL	2	0.000		
BEGIN	5	0.001		
BEGINNING	1	0.000		
BEGINNINGS	1	0.000		
BEGUN	1	0.000		
BEGAN	2	0.000		
Total	12	0.002		

0.002 0.002

BRING	2	0.000		
BRINGING	2	0.000		
BROUGHT	2	0.000		
Total	6	0.001		

0.001 0.001

END	3	0.000		
FINAL	1	0.000		
FINALLY	1	0.000		
LAST	4	0.001		
Total	9	0.001	0.001	0.001
SUCCESSFUL	1	0.000		
VICTORY	1	0.000		
ACHIEVE	1	0.000		
Total	3	0.000	0.000	0.000
SENSE	1	0.000		
SENSITIVE	2	0.000		
SENTIMENTAL	1	0.000		
SENTIMENTS	1	0.000		
FEEL	1	0.000		
FEELING	1	0.000		
FEELINGS	1	0.000		
EMOTIONAL	1	0.000		
EXPRESS	1	0.000		
EXPRESSING	1	0.000		
COMPASSION	5	0.001		
Total	16	0.003	0.003	

BAPTIST	1	0.000	
BUDDHIST	2	0.000	
SYNAGOGUES	1	0.000	
CLERGY	2	0.000	
CHRISTIAN	1	0.000	
CHURCH	4	0.001	
CHURCHES	1	0.000	
Total	12	0.002	0.002

STUDENTS	1	0.000	
COLLEGE	1	0.000	
TEST	1	0.000	
ADVISORS	1	0.000	
TESTED	1	0.000	
TEACH	1	0.000	
SCHOOLS	1	0.000	
INSTITUTIONS	1	0.000	
Total	8	0.001	0.001

DEVELOP	1	0.000	
DEVELOPING	1	0.000	
DEVELOPS	1	0.000	
BUILD	3	0.000	
BUILDING	1	0.000	
BUILDUP	2	0.000	
BUILT	1	0.000	

HEART	3	0.000	
HEARTS	2	0.000	
BELOVED	1	0.000	
LOVE	11	0.002	
LOVED	1	0.000	
LOVES	1	0.000	
LOVETH	2	0.000	
Total	21	0.003	0.003 0.003

POWER	3	0.000	
POWERFUL	3	0.000	
CONTROL	1	0.000	
CONTROLLED	2	0.000	
OVERTHROWN	1	0.000	
REIGN	1	0.000	
PRESIDED	1	0.000	
DICTATORS	2	0.000	
DOMINATION	1	0.000	
MIGHT	3	0.000	
MIGHTY	1	0.000	
Total	19	0.003	0.003

MEANING	2	0.000	
MEANINGFUL	2	0.000	

MEANINGFULLY	1	0.000					
Total	5	0.001					0.001

NONVIOLENCE	1	0.000					
NONVIOLENT	2	0.000					
PEACE	12	0.002					
PEACEFUL	2	0.000					
Total	17	0.003			0.003	0.003	0.003

OBJECTORS	1	0.000
REBELS	1	0.000
RESISTANCE	1	0.000
RETALIATION	1	0.000
REVOLTING	1	0.000
REVOLUTION	14	0.002
REVOLUTIONARY	7	0.001
REVOLUTIONS	2	0.000
REFUSE	1	0.000
REFUSED	3	0.000
REFUSING	1	0.000
RECALCITRANT	1	0.000
RADICAL	2	0.000
COMMITTEE	1	0.000
COMMITTEES	1	0.000
INSURGENCY	1	0.000

GROUP	3	0.000		
RALLIES	1	0.000		
Total	43	0.007	0.007	0.007

PROGRAM	3	0.000		
PROGRAMS	1	0.000		
PATH	6	0.001		
PLAN	2	0.000		
PLANNING	1	0.000		
PLANS	2	0.000		
PREPARED	1	0.000		
PREPARING	1	0.000		
ORDER	4	0.001		
ORGANIZATION	1	0.000		
ORGANIZED	1	0.000		
ORGANIZING	1	0.000		
Total	24	0.004	0.004	0.004

ALL	20	0.003		
EVERY	10	0.002		
ANY	7	0.001		
TOTALLY	1	0.000		
WHOLE	2	0.000		
Total	40	0.007		

COOPERATED	1	0.000		
COLLECTIVE	1	0.000		
COMBINED	1	0.000		
ECUMENICAL	1	0.000		
ALLEGIANCES	2	0.000		
ALLIANCE	1	0.000		
UNIFIED	2	0.000		
UNIFY	1	0.000		
UNIFYING	1	0.000		
UNILATERAL	1	0.000		
UNITED	7	0.001		
REUNIFICATION	1	0.000		
Total	20	0.003	0.003	0.003

COEXISTENCE	1	0.000		
BROTHERHOOD	4	0.001		
FELLOW	2	0.000		
FELLOWSHIP	1	0.000		
FRIENDS	2	0.000		
MEMBERSHIP	2	0.000		
RELATION	1	0.000		
RELATIONSHIP	1	0.000		
JOIN	2	0.000		
JOINING	1	0.000		
INCLUDED	2	0.000		
Total	19	0.003		

0.003 0.003 0.003 0.003

LADIES	1	0.000	
SISTERS	1	0.000	
MOTHERS	1	0.000	
WOMEN	3	0.000	
HER	3	0.000	
CHILD	1	0.000	
CHILDREN	8	0.001	
MEN	16	0.003	
HUSBANDS	1	0.000	
SON	1	0.000	
SONS	3	0.000	
SONSHIP	1	0.000	
HIM	2	0.000	
HIS	10	0.002	
HE	6	0.001	
MAN	5	0.001	
FATHER	1	0.000	
FATHERS	1	0.000	
BROTHER	1	0.000	
BROTHERS	5	0.001	
BOYS	2	0.000	
GENTLEMEN	1	0.000	
Total	74	0.012	0.012

ADJUST	1	0.000			
LEARN	2	0.000			
CHANGE	4	0.001			
CHANGES	1	0.000			
SURVIVAL	1	0.000			
SURVIVE	1	0.000			
TRANSFORM	2	0.000			
TRANSFORMED	1	0.000			
GROW	1	0.000			
GROWS	2	0.000			
BECOME	5	0.001			
BECOMES	1	0.000			
BECOMING	1	0.000			
RESTRUCTURING	1	0.000			
REFORM	4	0.001			
NEW	15	0.002			
Total	43	0.007			
			0.007	0.007	0.007

CAN	12	0.002			
ABILITY	1	0.000			
ABLE	4	0.001			
SKILLS	1	0.000			
Total	18	0.003			
				0.003	0.003

USE	1	0.000			
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USED	1	0.000		
USING	1	0.000		
DO	15	0.002		
DOES	2	0.000		
DOING	2	0.000		
MAKE	13	0.002		
MAKES	1	0.000		
MAKING	2	0.000		
TAKEN	2	0.000		
TAKES	1	0.000		
TAKING	2	0.000		
MADE	5	0.001		
ATTEMPT	4	0.001		
ACT	2	0.000		
ACTION	8	0.001		
TOOK	1	0.000		
PRODUCES	1	0.000		
ACTIONS	2	0.000		
ACTIVE	1	0.000		
ACTS	1	0.000		
TRY	1	0.000		
UNDERGO	1	0.000		
TRIED	2	0.000		
PARTICIPATION	1	0.000		
INITIATED	2	0.000		
Total	75	0.012	0.012	0.012

BE	53	0.009		
BE"	1	0.000		
ARE	49	0.008		
BEING	10	0.002		
AM	11	0.002		
IS	79	0.013		
Total	203	0.034	0.034	0.034

MILITATE	1	0.000		
INFLUENCE	1	0.000		
PERSUADED	1	0.000		
RECONCILED	1	0.000		
SUGGEST	2	0.000		
NEGOTIATE	1	0.000		
NEGOTIATION	1	0.000		
NEGOTIATIONS	1	0.000		
CONSPIRE	1	0.000		
SOLICITING	1	0.000		
Total	11	0.002	0.002	0.002

MARCHING	1	0.000
MOVE	6	0.001
MOVED	2	0.000
MOVES	2	0.000
MOVING	1	0.000

STEPS	1	0.000		
WALKED	1	0.000		
WANDER	2	0.000		
RUNNING	1	0.000		
Total	17	0.003		
			0.003	0.003

STANDETH	1	0.000		
STANDING	1	0.000		
STANDS	1	0.000		
REMAIN	1	0.000		
REMAINING	1	0.000		
STILL	3	0.000		
STOP	3	0.000		
STOPPING	1	0.000		
Total	12	0.002		

SOLIDARITY	2	0.000		
OPPOSING	1	0.000		
OPPOSITION	2	0.000		
AGAINST	15	0.002		
CRUSADE	1	0.000		
MOVEMENT	2	0.000		
Total	23	0.004		
			0.004	0.004

NUMBER	3	0.000		
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NUMBERS	3	0.000
NUMEROUS	1	0.000
MILLION	2	0.000
PERCENT	2	0.000
SINGULARLY	1	0.000
SECOND	1	0.000
SEVEN	1	0.000
SEVENTEENTH	1	0.000
SEVENTY	1	0.000
TWENTY	1	0.000
TWO	3	0.000
TEN	1	0.000
TENS	1	0.000
THIRD	1	0.000
THIRTEENTH	1	0.000
THOUSAND	2	0.000
THOUSANDS	4	0.001
THREE	4	0.001
TOTAL	1	0.000
TRIPLETS	1	0.000
DOUBLE	1	0.000
DOZEN	1	0.000
EIGHT	4	0.001
EIGHTY	1	0.000
FIRST	4	0.001
FIVE	3	0.000

FOUR	1	0.000
HUNDRED	1	0.000
HUNDREDS	1	0.000
NINE	2	0.000
Total	55	0.009
WORLD	23	0.004
WORLDS	1	0.000
WORLDWIDE	1	0.000
NATION'S	5	0.001
NATIONS	3	0.000
NATION	22	0.004
NATIONAL	7	0.001
PERU	2	0.000
COUNTRIES	1	0.000
COUNTRY	1	0.000
GLOBE	1	0.000
MOZAMBIQUE	1	0.000
EUROPE	1	0.000
FOREIGN	2	0.000
ASIA	3	0.000
AFRICA	2	0.000
CAMBODIA	2	0.000
CHINA	2	0.000
FRANCE	1	0.000
FRENCH	8	0.001

GENEVA	4	0.001				
HANOI	6	0.001				
GUATEMALA	2	0.000				
GERMANS	1	0.000				
VIETNAM	36	0.006				
VIETNAM”	2	0.000				
VIETNAMESE	9	0.001				
RUSSIA	1	0.000				
SAIGON	3	0.000				
VENEZUELA	1	0.000				
THAILAND	2	0.000				
INTERNATIONAL	2	0.000				
JAPANESE	2	0.000				
PARIS	1	0.000				
Total	161	0.027	0.027	0.027	0.027	0.027

AMERICAN	14	0.002				
AMERICANS	4	0.001				
AMERICA	20	0.003				
AMERICA’S	1	0.000				
AMERICA”	1	0.000				
Total	40	0.007	0.007	0.007	0.007	0.007

EAST	1	0.000
NORTH	7	0.001
NORTH”	1	0.000

WEST	2	0.000				
WESTERN	4	0.001				
SOUTH	7	0.001				
SOUTHEAST	2	0.000				
SOUTHERN	1	0.000				
SOUTHWEST	1	0.000				
Total	26	0.004	0.004	0.004	0.004	0.004

INCREASED	2	0.000				
INCREASING	2	0.000				
INCREASINGLY	2	0.000				
SOME	10	0.002				
MORE	11	0.002				
MOST	9	0.001				
MOSTLY	1	0.000				
Total	37	0.006				

NOT	48	0.008				
NEITHER	1	0.000				
NONE	2	0.000				
NOR	3	0.000				
NOTHING	4	0.001				
NO	12	0.002				
NEVER	9	0.001				
Total	79	0.013				

NEGRO	1	0.000				
BLACK	5	0.001				
Total	6	0.001			0.001	
DELIGHTED	2	0.000				
HAPPY	1	0.000				
LIKE	6	0.001				
POSITIVE	3	0.000				
Total	12	0.002			0.002	
TASK	3	0.000				
GOALS	2	0.000				
Total	5	0.001			0.001	0.001
CLEAR	5	0.001				
CLEARLY	5	0.001				
Total	10	0.002				
GO	4	0.001				
GOES	4	0.001				
GOING	1	0.000				
LEAVES	2	0.000				
LEFT	2	0.000				
GONE	1	0.000				
SEND	2	0.000				

SENDING	4	0.001			
Total	20	0.003			0.003

PERMITTED	1	0.000			
LET	6	0.001			
MAY	9	0.001			
RELINQUISH	1	0.000			
ALLOW	1	0.000			
Total	18	0.003	0.003	0.003	0.003

NOW	23	0.004			
TODAY	5	0.001			
TONIGHT	7	0.001			
PRESENT	4	0.001			
IMMEDIATE	1	0.000			
IMMEDIATELY	1	0.000			
Total	41	0.007			0.007

MOMENT	4	0.001			
RECENT	1	0.000			
RECENTLY	1	0.000			
SOMETIMES	2	0.000			
SOON	4	0.001			
TIME	8	0.001			
TIMES	2	0.000			

YESTERDAY	1	0.000	
TOMORROW	1	0.000	
YEARS	8	0.001	
YEAR	3	0.000	
DECADES	1	0.000	
DATE	1	0.000	
DAY	5	0.001	
DAYS	1	0.000	
Total	43	0.007	0.007

CHAIRMAN	1	0.000
CIVIL	2	0.000
NATIONALISM	1	0.000
REGIME	2	0.000
OFFICIAL	1	0.000
OFFICIALS	1	0.000
POLICIES	1	0.000
POLICY	2	0.000
CONSERVATIVE	1	0.000
CONFORMIST	1	0.000
PRESIDENT	1	0.000
POLITICAL	6	0.001
PATRIOTISM	1	0.000
DEMOCRACY	4	0.001
GOVERNMENT	12	0.002
GOVERNMENT'S	1	0.000

GOVERNMENTS	1	0.000		
CAPITALIST	1	0.000		
CAPITALISTS	1	0.000		
COMMUNISM	6	0.001		
COMMUNIST	3	0.000		
COMMUNISTS	1	0.000		
COMMUNISTS"	1	0.000		
Total	52	0.009		0.009

SOLDIERS	3	0.000		
TROOP	1	0.000		
TROOPS	6	0.001		
JUNTA	2	0.000		
VC"	1	0.000		
VIETCONG	1	0.000		
ARMIES	2	0.000		
ARMS	1	0.000		
BATTLEFIELDS	1	0.000		
BATTLEFIELDS	1	0.000		
MILITARISM	3	0.000		
MILITARY	10	0.002		
GUERRILLAS	1	0.000		
Total	33	0.005	0.005	0.005

REPRESSION	1	0.000		
SUPPRESSION	1	0.000		

EXCEPT	1	0.000	
EXCLUDE	1	0.000	
EXCLUDED	1	0.000	
OPPRESSED	1	0.000	
OPPRESSION	1	0.000	
REJECTED	2	0.000	
RACISM	2	0.000	
Total	11	0.002	0.002

SUFFERING	2	0.000	
SUBMITTING	1	0.000	
STRUGGLE	7	0.001	
STRIFE	1	0.000	
UNABLE	1	0.000	
UNCERTAINTY	1	0.000	
VICTIM	1	0.000	
VICTIMS	1	0.000	
Total	15	0.002	0.002

COST	1	0.000
COSTS	3	0.000
FINANCIAL	1	0.000
FUNDS	1	0.000
PROFIT	2	0.000
PROFITS	2	0.000
WEALTH	1	0.000

WEALTHY	1	0.000
SPEND	1	0.000
PRICE	1	0.000
PROSPER	1	0.000
RICH	1	0.000
RICHEST	1	0.000
INVEST	1	0.000
INVESTING	1	0.000
INVESTMENTS	2	0.000
ACCOUNTS	1	0.000
COIN	1	0.000
MONEY	3	0.000
PAYING	2	0.000
Total	28	0.005

BETRAYAL	1	0.000
BETRAYAL'	1	0.000
BETRAYED	2	0.000
BREACH	1	0.000
BREAK	2	0.000
BROKEN	2	0.000
BRUISED	1	0.000
BRUTAL	1	0.000
BRUTALIZING	1	0.000
BEATEN	1	0.000
AGGRESSION	2	0.000

DETRIMENTAL	1	0.000
DEVASTATING	1	0.000
DESTROY	3	0.000
DESTROYED	3	0.000
DESTROYS	1	0.000
DESTRUCTION	2	0.000
DESTRUCTIVE	1	0.000
BLOODY	1	0.000
POISON	1	0.000
POISONED	2	0.000
POISONOUS	1	0.000
WOUNDS	1	0.000
WRECKAGE	1	0.000
SHACKLES	1	0.000
ROBBED	1	0.000
RUTHLESSLY	1	0.000
UNJUST	2	0.000
SUBVERTED	1	0.000
TORTURES	1	0.000
TRAGEDY	1	0.000
TRAGIC	6	0.001
TREMBLING	1	0.000
THREATEN	1	0.000
TURBULENT	1	0.000
CORRUPT	1	0.000
CORRUPTED	1	0.000

CORRUPTION	1	0.000		
FIERCE	1	0.000		
VICIOUS	1	0.000		
CRUEL	2	0.000		
CRUELTY	1	0.000		
HOSTILITY	1	0.000		
HOSTILE	1	0.000		
Total	61	0.010		
			0.010	
DESPERATE	1	0.000		
DESPERATELY	1	0.000		
DEGRADED	1	0.000		
DEJECTED	1	0.000		
DESPAIR	1	0.000		
DEFEAT	1	0.000		
DEFEATED	3	0.000		
DENIED	1	0.000		
DENY	1	0.000		
Total	11	0.002		
			0.002	0.002
HARD	1	0.000		
DIFFICULT	3	0.000		
DIFFICULTY	1	0.000		
Total	5	0.001		
			0.001	0.001

DISSENT	2	0.000						
DISSENT"	1	0.000						
DISGRACEFUL	1	0.000						
DISHONORABLE	1	0.000						
DISTRUST	1	0.000						
DISTURBING	1	0.000						
Total	7	0.001				0.001		0.001

SILENCE	2	0.000						
SILENCES	1	0.000						
SILENT	2	0.000						
VOICELESS	3	0.000						
INSECURITY	1	0.000						
INJUSTICE	2	0.000						
INTERFERENCE	1	0.000						
Total	12	0.002				0.002		0.002

EQUALITY	1	0.000						
SAME	2	0.000						
EVEN	11	0.002						
Total	14	0.002	0.002		0.002	0.002	0.002	0.002

THING	1	0.000						
MATERIALISM	1	0.000						
THINGS	3	0.000						

Total **5** **0.001**

MISGUIDED	1	0.000
MISINTERPRETED	1	0.000
MISUNDERSTANDING	1	0.000
MISUNDERSTOOD	1	0.000

Total **4** **0.001**

WEAK	4	0.001
WEAKNESS	1	0.000
WEAKNESSES	1	0.000

Total **6** **0.001**

ONE	17	0.003
ONES	2	0.000
EACH	4	0.001
ONCE	1	0.000
ONLY	10	0.002

Total **34** **0.006**

COMPELLED	1	0.000
FORCE	5	0.001
FORCES	6	0.001
FORCING	1	0.000

Total **13** **0.002**

0.002

0.002

UP	9	0.001	
ABOVE	1	0.000	
LIFTS	1	0.000	
UPON	4	0.001	
OVER	11	0.002	
ON	35	0.006	
ON"	1	0.000	
Total	62	0.010	
<hr/>			
BEAUTIFUL	2	0.000	
BEAUTIFULLY	1	0.000	
Total	3	0.000	
<hr/>			
BECAUSE	5	0.001	
Total	5	0.001	0.001
<hr/>			
COMPUTERIZED	1	0.000	
COMPUTERS	1	0.000	
Total	2	0.000	
<hr/>			
FEAR	1	0.000	
FEARS	1	0.000	
FRIGHTENINGLY	1	0.000	
HORRIBLE	1	0.000	
Total	4	0.001	0.001 0.001

IMPORTANCE	1	0.000		
IMPORTANT	2	0.000		
SIGNIFICANT	2	0.000		
Total	5	0.001		
			0.001	0.001

LONG	8	0.001		
LONGER	1	0.000		
Total	9	0.001		

CAUSE	5	0.001		
CONUNDRUM	1	0.000		
PROBLEM	1	0.000		
PROBLEMS	2	0.000		
Total	9	0.001		0.001

AGAIN	7	0.001		
OFTEN	5	0.001		
TOO	7	0.001		
BOTH	3	0.000		
WITH	39	0.006		
ALSO	3	0.000		
TOGETHER	3	0.000		
Total	67	0.011	0.011	

SAD	1	0.000		
SADDENED	1	0.000		

SADLY	1	0.000	
Total	3	0.000	

WRONG	3	0.000	
FALSE	1	0.000	
LIES	1	0.000	
Total	5	0.001	0.001

WANT	1	0.000	
WANTED	1	0.000	
Total	2	0.000	0.000 0.000

WHITE	3	0.000	
Total	3	0.000	0.000

DEEP	2	0.000	
DEEPER	3	0.000	
DEEPEST	3	0.000	
DOWN	3	0.000	
UNDER	4	0.001	
Total	15	0.002	

BEYOND	9	0.001	
AFTER	6	0.001	
FUTURE	2	0.000	

0.010

MURDEROUS	1	0.000
DEATH	7	0.001
DIE	2	0.000
DIED	1	0.000
DEADLY	2	0.000
KILL	2	0.000
KILLED	2	0.000
CASUALTIES	1	0.000

Total 18 0.003

0.003

ENEMIES	4	0.001
ENEMY	2	0.000
ENEMY'S	1	0.000
ENEMY"	2	0.000
EVIL	3	0.000
HATE	4	0.001
HATRED	1	0.000
DARK	2	0.000
DARKNESS	3	0.000

Total 22 0.004

0.004 0.004 0.004

MONTGOMERY	2	0.000
GEORGIA	1	0.000

ALABAMA	1	0.000					
CHICAGO	1	0.000					
Total	5	0.001		0.001	0.001	0.001	0.001

EVER	1	0.000					
FOREVER	1	0.000					
Total	2	0.000					

MANDATES	1	0.000					
RIGHTS	4	0.001					
Total	5	0.001					

TOTAL CUMULATIVE	0.150	0.051	0.177	0.175	0.226	0.031	0.175
%							
TOTAL SUM OF # OF CODES	19	11	33	27	44	7	47

19670404_ Question and Answer Period Following Beyond Vietnam Speech

Word Groups (43)

Total Doc Words:	Occurrence	Percent	PCC	PFT	PMA	PPC	PPF	PSC	PST
703									
I	29	0.041							
ME	1	0.001							
MY	3	0.004							
Total	33	0.047				0.047			
YOU	1	0.001							

Total	1	0.001		0.001
US	3	0.004		
WE	14	0.020		
OUR	4	0.006		
Total	21	0.030	0.030	
OTHER	2	0.003		
THEM	2	0.003		
THEY	5	0.007		
PEOPLE	1	0.001		
EVERYBODY	1	0.001		
ANYBODY	2	0.003		
HIS	1	0.001		
MEN	3	0.004		
Total	17	0.024		0.024
WHOLE	2	0.003		
ALL	4	0.006		
Total	6	0.009		
COMMITTED	1	0.001		
PROMISE	1	0.001		
Total	2	0.003	0.003	0.003
CONTINUALLY	2	0.003		

CONTINUE	1	0.001		
CONTINUES	1	0.001		
Total	4	0.006		0.006

COME	2	0.003		
COMING	1	0.001		
CAME	2	0.003		
Total	5	0.007		

IS	11	0.016		
BEING	2	0.003		
ARE	9	0.013		
BE	6	0.009		
AM	4	0.006		
Total	32	0.046		0.046

NOT	5	0.007		
NO	1	0.001		
Total	6	0.008		

IN	19	0.027		
INTO	4	0.006		
Total	23	0.033		0.033

MANY	7	0.010		
MORE	1	0.001		

SOME	3	0.004				
ALONG	1	0.001				
ALSO	1	0.001				
WITH	6	0.009				
Total	19	0.027		0.027		

PACIFIST	2	0.003				
PEACE	1	0.001				
Total	3	0.004			0.004	0.004
					0.004	0.004

PLACE	2	0.003				
PLACES	1	0.001				
SOMEWHERE	1	0.001				
Total	4	0.006				

AMERICAN	1	0.001				
ASIA	1	0.001				
AFRICA	1	0.001				
FRENCH	1	0.001				
VIETMINH	1	0.001				
VIET	7		0.010			
NAM	1					
NAM'S	1					
CONG	5					
Total	19	0.017		0.017	0.017	0.017

WAR	8	0.011
WARFARE	1	0.001
WARS	1	0.001
WEAPONS	1	0.001
VIOLENCE	1	0.001
CONFLICT	1	0.001
CONFRONT	1	0.001
OVERTHROW	1	0.001
ESCALATED	1	0.001
FOUGHT	1	0.001
FIGHT	1	0.001
ARMED	1	0.001
BOMBINGS	1	0.001
DESTROYING	1	0.001
DESTRUCTIVENESS	1	0.001
TRAGIC	1	0.001
TRAGICALLY	1	0.001
RUTHLESS	1	0.001
SABOTAGE	1	0.001

Total **26** **0.037**

0.037

UNJUST	3	0.004
FORCE	1	0.001
FORCES	4	0.006
SUPPRESSIVE	1	0.001
OPPRESSION	1	0.001

OPPRESSIVE	1	0.001				
TOOK	1	0.001				
Total	12	0.017				0.017

LATIN	1	0.001				
WORLD	1	0.001				
NATION	1	0.001				
NATIONAL	1	0.001				
Total	4	0.006		0.006	0.006	0.006

WOULD	3	0.004				
SHOULD	1	0.001				
OUGHT	2	0.003				
Total	6	0.009		0.009		

OPPOSITION	1	0.001				
OPPOSED	1	0.001				
OBJECTOR	1	0.001				
OBJECTORS	1	0.001				
Total	4	0.006		0.006		0.006

END	2	0.003				
ENDS	1	0.001				
Total	3	0.004		0.004		0.004

FEEL	2	0.003	
Total	2	0.003	0.003

GOT	1	0.001	
HAS	2	0.003	
HAVE	14	0.020	
Total	17	0.024	0.024

DID	1	0.001	
HAD	3	0.004	
DONE	1	0.001	
WAS	4	0.006	
WERE	1	0.001	
BEEN	1	0.001	
AFTER	1	0.001	
Total	12	0.017	

IF	5	0.007	
POTENTIAL	2	0.003	
BUT	6	0.009	
MIGHT	1	0.001	
Total	14	0.020	0.020 0.020

LISTEN	1	0.001	
Total	1	0.001	0.001

MUST	2	0.003			
WILL	6	0.009			
NECESSARY	2	0.003			
Total	10	0.014		0.014	0.014

GIVE	1	0.001			
SUPPORT	1	0.001			
SERVE	2	0.003			
SERVED	1	0.001			
SERVES	1	0.001			
SERVICE	1	0.001			
SERVING	1	0.001			
Total	8	0.011		0.011	

FIND	1	0.001			
SEEK	1	0.001			
SEEKING	2	0.003			
Total	4	0.006	0.006		

MENTION	1	0.001			
ADVISE	2	0.003			
ADVISED	2	0.003			
DECLARED	1	0.001			
TALK	1	0.001			
TALKED	1	0.001			
SAID	3	0.004			

SAY	8	0.011		
SAYING	1	0.001		
SPEECH	2	0.003		
EXPLAIN	1	0.001		
QUOTED	1	0.001		
Total	24	0.034	0.034	0.034

CONSCIENCE	1	0.001		
CONSCIENTIOUS	2	0.003		
CONVICTION	1	0.001		
THINK	10	0.014		
UNDERSTAND	1	0.001		
KNOW	2	0.003		
Total	17	0.024	0.024	0.024

ACTING	2	0.003		
TRIED	2	0.003		
TRYING	1	0.001		
STARTED	1	0.001		
INITIATED	1	0.001		
DO	5	0.007		
BEGINNING	1	0.001		
ATTEMPT	1	0.001		
RESPONDING	1	0.001		
Total	15	0.021	0.021	0.021

STOP	2	0.003		
Total	2	0.003		
THINGS	3	0.004		
Total	3	0.004		
STUDENTS	1	0.001		
COLLEGE	1	0.001		
Total	2	0.003		0.003
WANT	1	0.001		
Total	1	0.001		0.001 0.001
UNITED	1	0.001		
Total	1	0.001		
YEARS	1	0.001		
TIME	2	0.003		
Total	3	0.004		0.004
WENT	1	0.001		
GO	3	0.004		
GOING	3	0.004		
Total	7	0.010		

								0.010	
TWELVE	1	0.001							
SEVERAL	1	0.001							
Total	2	0.003							
CAN	3	0.004							
Total	3	0.004							
								0.004	
								0.004	
MAY	1	0.001							
Total	1	0.001							
			0.001	0.001				0.001	
BEFORE	2	0.003							
Total	2	0.003							
		TOTAL CUMULATIVE	0.112	0.060	0.189	0.139	0.176	0.037	0.067
		%							
		TOTAL SUM OF # OF	6	5	10	9	12	3	12
		CODES							

19670409_The Three Dimensions of a Complete Life

Word Groups (91)

Total Doc Words: 4841
Occurrence **Percent**

PCC	PFT	PMA	PPC	PPF	PSC	PST
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'I	2	0.027
I	128	

I'D	2	0.000	
I'LL	2	0.000	
I'M	11	0.002	
I'VE	14	0.003	
ME	28	0.006	
MINE	1	0.000	
PERSONAL	1	0.000	
MY	38	0.008	
MYSELF	4	0.001	
Total	231	0.048	0.048

YOU	139	0.029	
YOU'D	1	0.000	
YOU'RE	1	0.000	
YOU'VE	10	0.002	
YOUR	14	0.003	
YOURSELF	6	0.001	
YE	3	0.001	
THY	5	0.001	
THYSELF	1	0.000	
Total	180	0.037	0.037

OUR	6	0.001
OURSSELVES	3	0.001
US	13	0.003
WE	39	0.008

WE'LL	1	0.000	
WE'RE	1	0.000	
WE'VE	4	0.001	
LET'S	1	0.000	
Total	68	0.014	0.014

AM	12	0.002	
IS	63	0.013	
BE	52	0.011	
BEING	4	0.001	
AM'	2	0.000	
ARE	27	0.006	
SELF	1	0.000	
Total	161	0.033	0.033 0.033

ONE'S	1	0.000	
OWN	4	0.001	
HAVE	26	0.005	
HAS	11	0.002	
KEPT	4	0.001	
THEIR	9	0.002	
MAN'S	1	0.000	
ITS	4	0.001	
PERSON'S	1	0.000	
Total	61	0.013	0.013

WIFE	1	0.000
SISTER	7	0.001
FATHER	1	0.000
FATHER'S	1	0.000
MOTHER	1	0.000
SON	1	0.000
SONS	1	0.000
PARENTS	1	0.000
BROTHER	2	0.000
BROTHERS	1	0.000
HOME	2	0.000
Total	19	0.004

0.004

ANYBODY	1	0.000
ANOTHER	7	0.001
MAN	19	0.004
SOMEBODY	5	0.001
THEM	7	0.001
THEMSELVES	4	0.001
THEY	51	0.011
THEY'RE	2	0.000
PEOPLE	15	0.003
MEN	5	0.001
ITSELF	2	0.000
HUMAN	1	0.000
HUMANITY	5	0.001

HE	30	0.006	
WOMAN	2	0.000	
WOMEN	1	0.000	
HE'LL	1	0.000	
HE'S	11	0.002	
HIM	18	0.004	
LADY	3	0.001	
HIMSELF	2	0.000	
HIS	11	0.002	
FELLOW	5	0.001	
EVERYBODY	2	0.000	
SHE	13	0.003	
OTHER	13	0.003	
OTHERS	15	0.003	
FOLKS	1	0.000	
COLLECTIVELY	1	0.000	
FRIEND	1	0.000	
FRIENDS	1	0.000	
TOGETHER	10	0.002	
NEIGHBOR	2	0.000	
MEMBER	1	0.000	
SELVES	1	0.000	
MEETING	2	0.000	
SOCIAL	1	0.000	
Total	272	0.056	0.056

SERVANT	3	0.001					
SERVICE	1	0.000					
SAMARITAN	2	0.000					
HELP	10	0.002					
HELPED	1	0.000					
GAVE	1	0.000					
GIVE	1	0.000					
GIVEN	2	0.000					
SHARE	1	0.000					
Total	22	0.005				0.005	

STILL	4	0.001					
STOP	8	0.002					
SIT	1	0.000					
SITS	1	0.000					
SITTING	1	0.000					
STOPPED	3	0.001					
STAND	3	0.001					
STANDING	1	0.000					
STAY	2	0.000					
Total	24	0.005					

MUST	9	0.002					
SHALL	5	0.001					
WILL	43	0.009					
Total	57	0.012	0.012			0.012	0.012

DO	31	0.006		
DOES	2	0.000		
DOING	4	0.001		
Total	37	0.008	0.008	0.008

COULD	6	0.001		
WOULD	6	0.001		
WILLING	5	0.001		
SHOULD	5	0.001		
OUGHT	2	0.000		
SEEMS	2	0.000		
Total	26	0.005	0.005	

LET	4	0.001		
LETTING	1	0.000		
MAY	10	0.002		
Total	15	0.003	0.003	0.003

FAITH	2	0.000		
FAITHFUL	3	0.001		
BELIEVE	1	0.000		
BELIEVING	1	0.000		
Total	7	0.001	0.001	

KNEW	1	0.000		
------	---	-------	--	--

KNOW	37	0.008	
KNOWING	1	0.000	
KNOWLEDGE	2	0.000	
KNOWN	3	0.001	
Total	44	0.009	0.009 0.009

CALL	1	0.000	
CALLED	9	0.002	
CALLS	1	0.000	
Total	11	0.002	

CAME	7	0.001	
COME	9	0.002	
COMES	1	0.000	
COMING	1	0.000	
Total	18	0.004	

GO	13	0.003	
GOES	3	0.001	
GOING	17	0.004	
GONE	2	0.000	
SENT	1	0.000	
LEAVE	4	0.001	
WENT	6	0.001	
Total	46	0.010	0.010

DECIDE	1	0.000		
DECIDED	1	0.000		
CONCLUDED	1	0.000		
CONCLUSION	3	0.001		
Total	6	0.001	0.001	0.001

FOLLOW	1	0.000		
Total	1	0.000		0.000

DISCOVER	4	0.001		
DISCOVERED	2	0.000		
FIND	3	0.001		
FOUND	1	0.000		
LOOK	3	0.001		
LOOKED	1	0.000		
LOOKING	2	0.000		
VISION	1	0.000		
APPEAR	1	0.000		
SEARCH	1	0.000		
SAW	4	0.001		
SEE	5	0.001		
SEEK	1	0.000		
SEEN	4	0.001		
Total	33	0.007	0.007	

MENTION	1	0.000		
VOICE	2	0.000		
TESTAMENT	1	0.000		
TALK	4	0.001		
TALKED	1	0.000		
TELL	10	0.002		
TELLING	1	0.000		
SPEAKING	1	0.000		
SHOUTING	1	0.000		
PRONOUNCED	1	0.000		
SINGING	1	0.000		
SAY	20	0.004		
SAYING	11	0.002		
SAYS	3	0.001		
SERMON	1	0.000		
READ	1	0.000		
PREACH	1	0.000		
PRAY	3	0.001		
EXALTED	1	0.000		
DEBATE	2	0.000		
COMMANDED	2	0.000		
SAID	21	0.004		
DEFINE	1	0.000		
TOLD	2	0.000		
Total	93	0.019	0.019	0.019

HEARD	2	0.000	
HEAR	6	0.001	
Total	8	0.002	0.002

WORDS	5	0.001	
PARABLE	5	0.001	
WROTE	2	0.000	
TEXT	2	0.000	
Total	14	0.003	0.003

UNIVERSE	6	0.001
WORLD	7	0.001
TURK	1	0.000
GEORGIA	1	0.000
CHICAGO	1	0.000
ALABAMA	5	0.001
ATLANTA	2	0.000
ISLANDER	1	0.000
CHINESE	1	0.000
FRENCHMAN	1	0.000
AFRICAN	1	0.000
AMERICAN	1	0.000
SOMEWHERE	4	0.001
PLACES	2	0.000
EARTH	5	0.001

Total	39	0.008	<hr/>			
			0.008	0.008	0.008	0.008

REQUEST	1	0.000
ASK	3	0.001
ASKED	3	0.001
ASKING	2	0.000
QUESTION	15	0.003

Total	24	0.005	<hr/>			
						0.005

DONE	2	0.000
COMPLETE	9	0.002
COMPLETENESS	1	0.000
END	4	0.001
ENDED	1	0.000
ENDS	1	0.000
FINAL	2	0.000
FINALLY	3	0.001

Total	23	0.005	<hr/>			
			0.005			0.005

MEDITATE	1	0.000
REFLECT	1	0.000
REMEMBER	5	0.001
HISTORY	2	0.000

Total	9	0.002	<hr/>			
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HEAVEN	6	0.001
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HEAVENS	1	0.000	
GOD	42	0.009	
GOD'S	2	0.000	
JESUS	6	0.001	
LORD	10	0.002	
LORD'S	2	0.000	
Total	69	0.014	0.014

CONCERN	4	0.001	
CONCERNED	10	0.002	
CONCERNS	3	0.001	
Total	17	0.004	0.004 0.004

BURIED	1	0.000	
DIED	2	0.000	
EULOGY	1	0.000	
CORONER	1	0.000	
DEATH	3	0.001	
DEAD	3	0.001	
FUNERAL	2	0.000	
Total	13	0.003	0.003

CONTINUE	1	0.000	
FORWARD	1	0.000	
BEYOND	3	0.001	

ONWARD	1	0.000			
FURTHER	1	0.000			
FUTURE	3	0.001			
AFTER	4	0.001			
Total	14	0.003		0.003	0.003
			0.003		

DENY	2	0.000			
NEVER	15	0.003			
NO	9	0.002			
NOT	31	0.006			
NOTHING	2	0.000			
ONLY	4	0.001			
NOBODY	2	0.000			
Total	65	0.013			

FEW	3	0.001
FIRST	6	0.001
FOUR	1	0.000
ONCE	1	0.000
HALF	2	0.000
ONE	13	0.003
TWELVE	1	0.000
TWO	4	0.001
THREE	13	0.003
THIRD	1	0.000
SIXTEEN	3	0.001

SIXTEENTH	1	0.000
EIGHTEEN	1	0.000
LAST	1	0.000
HUNDRED	2	0.000
Total	53	0.011

OCCASION	1	0.000
OFTEN	2	0.000
SOMETIMES	1	0.000
AWHILE	1	0.000
LATER	1	0.000
Total	6	0.001

TRIED	2	0.000
TRY	1	0.000
TRYING	7	0.001
TAKE	6	0.001
TOOK	1	0.000
TAKES	1	0.000
MAKE	6	0.001
MAKING	1	0.000
MADE	5	0.001
PARTICIPATE	1	0.000
USE	7	0.001
USED	3	0.001
Total	41	0.008

0.008

0.008

LIVE	6	0.001			
LIVED	1	0.000			
LIVES	4	0.001			
LIVING	2	0.000			
LIFE	41	0.008			
LIFE'S	1	0.000			
EXISTENCE	3	0.001			
Total	58	0.012			0.012
JUDGEMENT	1	0.000			
JUST	18	0.004			
RIGHT	8	0.002			
RIGHTEOUSNESS	1	0.000			
RIGHTS	1	0.000			
JUDGES	1	0.000			
Total	30	0.006			0.006 0.006 0.006
ACCEPT	8	0.002			
ACCEPTING	1	0.000			
AFFIRM	1	0.000			
ACKNOWLEDGE	1	0.000			
Total	11	0.002			0.002
ALL	37	0.008			

EVERY	8	0.002	
Total	45	0.009	

EMOTIONAL	1	0.000	
FEEL	1	0.000	
FELT	3	0.001	
Total	5	0.001	0.001

NECESSARY	1	0.000	
NEED	5	0.001	
NEEDED	2	0.000	
NEEDS	1	0.000	
Total	9	0.002	0.002

0.002 0.002 0.002 0.002

NEGRO	2	0.000	
NEGROES	1	0.000	
BLACK	3	0.001	
Total	6	0.001	0.001

HOUR	5	0.001
HOURS	2	0.000
MONDAY	1	0.000
MORNING	15	0.003
YEARS	2	0.000
TIME	10	0.002
TIMES	1	0.000

MINUTES	1	0.000	
MOMENT	2	0.000	
MILES	4	0.001	
NIGHT	6	0.001	
NIGHTS	1	0.000	
DATE	1	0.000	
DAY	19	0.004	
DAYS	5	0.001	
CENTURIES	1	0.000	
LATE	3	0.001	
WEEK	2	0.000	
WHEN	23	0.005	
Total	104	0.021	0.021

OVER	11	0.002
UP	21	0.004
RISE	6	0.001
LIFTED	1	0.000
THROUGH	6	0.001
UNTO	2	0.000
ON	31	0.006
UPON	2	0.000
UPWARD	1	0.000
OUT	26	0.005
OUTWARD	2	0.000
ABOVE	2	0.000

Total **111** **0.023**

IMMEDIATELY	1	0.000
TONIGHT	1	0.000
TODAY	3	0.001
NOW	21	0.004

Total **26** **0.005**

0.005

GREATER	2	0.000
GREATEST	2	0.000
GIGANTIC	1	0.000
GREAT	7	0.001
BEST	3	0.001
BETTER	3	0.001
BIG	2	0.000

Total **20** **0.004**

AGAIN	1	0.000
MOST	1	0.000
SOME	7	0.001
MUCH	3	0.001
MORE	8	0.002
MANY	11	0.002
LOT	12	0.002

Total **43** **0.009**

GET	30	0.006	
GETS	1	0.000	
GOT	15	0.003	
GETTING	3	0.001	
Total	49	0.010	0.010

HERE	12	0.002	
Total	12	0.002	

FACTORIES	1	0.000	
WORKED	1	0.000	
WORKING	3	0.001	
WORK	7	0.001	
LABOR	1	0.000	
JOB	3	0.001	
JOBS	1	0.000	
Total	17	0.004	0.004

0.004

WONDERING	1	0.000	
THINK	14	0.003	
THINKING	4	0.001	
THOUGHT	1	0.000	
RECOGNIZE	1	0.000	
RECOGNIZED	1	0.000	
THEORETICAL	1	0.000	
THEORY	1	0.000	

MIND	3	0.001	
PHILOSOPHICAL	2	0.000	
IMAGINATION	1	0.000	
IDEAS	2	0.000	
GENIUS	1	0.000	
Total	33	0.007	0.007 0.007

WITHIN	1	0.000	
INWARD	2	0.000	
INNER	2	0.000	
IN	93	0.019	
Total	98	0.020	0.020

ALONG	1	0.000	
AMONG	2	0.000	
TOO	1	0.000	
ALSO	1	0.000	
WITH	28	0.006	
Total	33	0.007	0.007

WAS	45	0.009	
THEN	11	0.002	
SINCE	8	0.002	
HAD	13	0.003	
WERE	14	0.003	

AGO	3	0.001	
FROM	10	0.002	
DID	10	0.002	
BEEN	11	0.002	
PASSED	3	0.001	
Total	128	0.026	

IF	23	0.005	
‘IF	1		
POSSIBILITY	4	0.001	
POSSIBLE	2	0.000	
MAYBE	3	0.001	
BUT	30	0.006	
RATHER	1	0.000	
WHILE	1	0.000	
YET	6	0.001	
HOPE	2	0.000	
Total	73	0.015	0.015 0.015

LOVE	13	0.003	
LOVING	1	0.000	
JOY	1	0.000	
LIKE	11	0.002	
KIND	7	0.001	
GOOD	6	0.001	
Total	39	0.008	0.008 0.008

LANTERNS	1	0.000
LIGHT	2	0.000
LIGHTNING	1	0.000
LIGHTS	1	0.000
BRIGHT	1	0.000
SHINE	1	0.000
SHINING	2	0.000
SHINY	1	0.000
FLASH	1	0.000

Total 11 0.002

WALK	2	0.000
SHOE	3	0.001
SHOES	2	0.000
RUNNING	1	0.000

Total 8 0.002

START	1	0.000
STARTED	1	0.000
STARTS	1	0.000
BEGINNING	1	0.000
BEGUN	1	0.000

Total 5 0.001

0.001 0.001

AFRAID	3	0.001
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DEPENDENT	3	0.001	
DISCOURAGED	1	0.000	
WEAK	1	0.000	
WEARY	1	0.000	
TIRED	2	0.000	
STRUGGLE	1	0.000	
SICK	3	0.001	
RESTLESS	1	0.000	
PRESSURE	1	0.000	
PERILOUSLY	1	0.000	
OBSCURE	1	0.000	
NEGLECT	1	0.000	
NEGLECTED	1	0.000	
NEGLECTING	1	0.000	
LIMITATIONS	1	0.000	
HUNGRY	1	0.000	
FRIENDLESS	1	0.000	
FRUSTRATING	1	0.000	
EXPLOITED	1	0.000	
Total	27	0.006	0.006
			0.006

STUDIED	1	0.000
SUBJECT	2	0.000
SCHOOL	1	0.000
MOREHOUSE	1	0.000
COLLEGE	1	0.000

LEARN	1	0.000		
CLASSMATE	1	0.000		
HOMEWORK	1	0.000		
PHD	2	0.000		
Total	11	0.002		0.002
CHURCH	3	0.001		
SYNAGOGUE	1	0.000		
SACRAMENT	1	0.000		
THEOLOGIANS	1	0.000		
THEOLOGICAL	1	0.000		
PREACHER	1	0.000		
GLORIES	1	0.000		
GLORY	1	0.000		
HOLY	2	0.000		
PRIESTHOOD	1	0.000		
PRIESTLY	1	0.000		
RABBI	1	0.000		
PRIEST	3	0.001		
JEWISH	1	0.000		
Total	19	0.004		0.004
DEVELOP	1	0.000		
DEVELOPING	1	0.000		
BECOME	8	0.002		
Total	10	0.002	0.002	0.002

EVEN	10	0.002						
SAME	2	0.000						
EQUAL	1	0.000						
Total	13	0.003	0.003	0.003	0.003	0.003	0.003	0.003
THING	3	0.001						
THINGS	8	0.002						
Total	11	0.002						
CAN	26	0.005						
ABLE	6	0.001						
Total	32	0.007				0.007		0.007
BECAUSE	16	0.003						
Total	16	0.003						0.003
DIMENSION	4	0.001						
DIMENSIONS	3	0.001						
Total	7	0.001						0.001
FREEDOM	4	0.001						
Total	4	0.001	0.001	0.001	0.001	0.001		

GUIDE	1	0.000		
PATH	1	0.000		
Total	2	0.000	0.000	0.000

HEREDITARY	1	0.000		
HERITAGE	1	0.000		
Total	2	0.000		

HONEST	1	0.000		
IDEAL	1	0.000		
Total	2	0.000	0.000	0.000

HOUSE	4	0.001		
Total	4	0.001	0.001	

MAGNIFICENT	1	0.000		
MARVELOUS	2	0.000		
Total	3	0.001		

MONEY	2	0.000		
Total	2	0.000		

MOUNTAIN	1	0.000		
MOUNTAINS	1	0.000		
Total	2	0.000		

PEACE	1	0.000					
Total	1	0.000					
				0.000	0.000	0.000	0.000
POWER	4	0.001					
POWERS	2	0.000					
Total	6	0.001					0.001
WANT	13	0.003					
WANTED	1	0.000					
Total	14	0.003				0.003	0.003
WELFARE	3	0.001					
Total	3	0.001				0.001	
WHITE	1	0.000					
Total	1	0.000					0.000
WIN	2	0.000					
Total	2	0.000		0.000			0.000
BATTLE	1	0.000					
BOMBED	1	0.000					

CONFLICTS	1	0.000	
FIGHT	3	0.001	
Total	6	0.001	0.001

LAW	4	0.001	
JAIL	1	0.000	
INCARCERATED	1	0.000	
THIEVES	1	0.000	
PRISON	4	0.001	
ROBBERY	1	0.000	
Total	12	0.002	

LONELY	3	0.001	
ALONE	4	0.001	
INDIVIDUAL	2	0.000	
EACH	2	0.000	
Total	11	0.002	0.002

UNDER	1	0.000	
DOWN	17	0.004	
DEEP	1	0.000	
BELOW	1	0.000	
Total	20	0.004	

KITCHEN	1	0.000	
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BREAD	1	0.000	
BREAKFAST	2	0.000	
EATING	1	0.000	
FED	1	0.000	
Total	6	0.001	0.001

DRIVER	1	0.000	
DROVE	1	0.000	
RIDE	1	0.000	
STREET	2	0.000	
STREETS	5	0.001	
AUTOMOBILE	1	0.000	
BUS	1	0.000	
CADILLAC	3	0.001	
CADILLACS	1	0.000	
CAR	3	0.001	
FORD	3	0.001	
FORDS	1	0.000	
Total	23	0.005	0.005

BABYLON	1	0.000	
JERICHO	8	0.002	
JERUSALEM	4	0.001	
Total	13	0.003	0.003 0.003 0.003 0.003

MOVE	3	0.001
MOVED	1	0.000
MOVEMENT	1	0.000
MOVER	1	0.000
MOVES	1	0.000
MOTION	1	0.000

Total 8.000 0.002

			0.002			0.002	
TOTAL CUMULATIVE	0.094	0.043	0.138	0.122	0.222	0.036	0.123
%							
TOTAL SUM OF # OF CODES	17	7	18	17	28	6	27

19670611_A Knock at Midnight

Word Groups (73)

Total Doc Words: 3102 Occurrence Percent

PCC	PFT	PMA	PPC	PPF	PSC	PST
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I	17	0.005
I'M	4	0.001
I'VE	2	0.001
ME	3	0.001
MINE	1	0.000
MY	4	0.001

Total 31 0.010

0.010

YOU	4	0.001
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YOUR	1	0.000	
YE	1	0.000	
THOU	1	0.000	
Total	7	0.002	0.002

WE	20	0.006	
US	8	0.003	
OUR	15	0.005	
Total	43	0.014	0.014

ARE	26	0.008	
BE	16	0.005	
BEING	2	0.001	
IS	55	0.018	
Total	99	0.032	0.032 0.032

OWN	1	0.000	
ITS	11	0.004	
HAS	26	0.008	
HAVE	23	0.007	
MAN'S	2	0.001	
THEIR	17	0.005	
FRIEND'S	2	0.001	
PERSONAL	1	0.000	
Total	83	0.027	0.027

THEY	19	0.006
THEM	16	0.005
SOMEONE	2	0.001
PERSONS	1	0.000
PEOPLE	14	0.005
OTHER	3	0.001
OTHERS	1	0.000
MEMBERS	5	0.002
ITSELF	4	0.001
HUMAN	2	0.001
HIM	3	0.001
HIMSELF	1	0.000
HIS	6	0.002
MEN	14	0.005
MAN	13	0.004
WOMEN	1	0.000
HE	10	0.003
HER	1	0.000
FRIEND	4	0.001
FELLOWSHIP	1	0.000
EVERYBODY	1	0.000
MEETING	1	0.000
MEMBERSHIP	3	0.001
COLLECTIVE	1	0.000
ANOTHER	1	0.000
ALTOGETHER	2	0.001

ALLIES	1	0.000	
TOGETHER	2	0.001	
ENGAGED	1	0.000	
ENJOINED	1	0.000	
MANKIND	1	0.000	
SOCIAL	8	0.003	
POPULATION	1	0.000	
COMMUNITY	1	0.000	
BELONG	1	0.000	
ALLIED	1	0.000	
Total	148	0.048	0.048

CHILD	1	0.000	
CHILDREN	1	0.000	
FAMILIES	1	0.000	
FOREPARENTS	1	0.000	
SON	1	0.000	
RELATIVE	1	0.000	
HOUSE	2	0.001	
MOTHER	1	0.000	
Total	9	0.003	0.003

ASK	2	0.001	
ASKED	1	0.000	
ASKS	2	0.001	
Total	5	0.002	0.002

RETORT	1	0.000		
ANSWER	2	0.001		
ANSWERS	1	0.000		
Total	4	0.001	0.001	0.001

WRITES	1	0.000		
WORD	1	0.000		
WORDS	1	0.000		
ARTICLE	1	0.000		
Total	4	0.001		0.001

HEARING	2	0.001		
Total	2	0.001		0.001

READ	3	0.001
STATES	2	0.001
STATE	4	0.001
SPEAK	2	0.001
SPEAKING	1	0.000
SPOKEN	1	0.000
SINGING	1	0.000
SINGS	2	0.001
SHOUTED	1	0.000
SERMON	1	0.000

SERMONS	1	0.000		
SAY	3	0.001		
SAYS	2	0.001		
SANG	2	0.001		
SAID	4	0.001		
PERSUADED	1	0.000		
COMMAND	1	0.000		
CLAIM	1	0.000		
CALLED	2	0.001		
PLEADING	1	0.000		
PREACHES	1	0.000		
PROCLAIM	1	0.000		
PROTEST	1	0.000		
REMIND	1	0.000		
REMINDED	1	0.000		
TELL	1	0.000		
TOLD	2	0.001		
Total	44	0.014	0.014	0.014

SEARCH	1	0.000
SEARCHES	1	0.000
SEE	1	0.000
SEEK	3	0.001
SEEKING	2	0.001
SEEN	2	0.001
FOUND	1	0.000

Total	11	0.004	<hr/>			
IMBUE	1	0.000				
IMBUING	1	0.000				
INSPIRING	1	0.000				
Total	3	0.001	<hr/>			
			0.001	0.001		
NO	10	0.003				
NOBODY	2	0.001				
NOR	2	0.001				
NOT	20	0.006				
NOTHING	2	0.001				
NEVER	3	0.001				
NEITHER	2	0.001				
Total	41	0.013	<hr/>			
FREE	2	0.001				
FREEDOM	1	0.000				
Total	3	0.001	<hr/>			
			0.001	0.001	0.001	0.001
ALMIGHTY	1	0.000				
CHRIST	4	0.001				
LORD	6	0.002				
JESUS	2	0.001				
JESUS'	1	0.000				

GOD	7	0.002	
GOD'S	1	0.000	
Total	22	0.007	0.007

WOULD	4	0.001	
SHOULD	2	0.001	
COULD	3	0.001	
MIGHT	1	0.000	
WILLINGLY	1	0.000	
APPEARS	1	0.000	
SEEMS	1	0.000	
Total	13	0.004	0.004

EITHER	3	0.001	
HOPE	11	0.004	
IF	9	0.003	
WHILE	1	0.000	
YET	2	0.001	
BUT	16	0.005	
RATHER	1	0.000	
HOWEVER	1	0.000	
ALTHOUGH	3	0.001	
Total	47	0.015	0.015 0.015

TODAY	5	0.002	
TONIGHT	1	0.000	

NOW	5	0.002	
EXPEDIENT	1	0.000	
Total	12	0.004	0.004

MORE	9	0.003	
MUCH	2	0.001	
MOST	6	0.002	
SOME	8	0.003	
SEVERAL	1	0.000	
MANY	17	0.005	
LARGE	2	0.001	
LARGER	1	0.000	
MAJORITY	1	0.000	
INCREASE	4	0.001	
INCREASED	2	0.001	
GREAT	3	0.001	
GREATER	1	0.000	
Total	57	0.018	

INSTRUMENTS	1	0.000	
SOUND	2	0.001	
MUSIC	1	0.000	
MUSICIAN	1	0.000	
PSALMIST	1	0.000	
Total	6	0.002	

SERVANT	1	0.000	
SERVE	1	0.000	
SERVICE	2	0.001	
HELP	1	0.000	
GAVE	2	0.001	
GIVE	1	0.000	
GIVEN	1	0.000	
PROVIDE	4	0.001	
PROVIDED	1	0.000	
PROVIDES	2	0.001	
VOLUNTARY	2	0.001	
RESCUE	1	0.000	
Total	19	0.006	0.006

FLOWERS	1	0.000	
FOLLOW	1	0.000	
FOLLOWS	1	0.000	
Total	3	0.001	0.001

LEAD	1	0.000	
LEADERS	1	0.000	
LED	1	0.000	
Total	3	0.001	0.001

WILL	16	0.005	
SHALL	1	0.000	

SHALT	1	0.000						
MUST	10	0.003						
Total	28	0.009	0.009					0.009

0.009 0.009 0.009

IMAGINATION	1	0.000						
MEANING	1	0.000						
KNEW	1	0.000						
KNOW	3	0.001						
KNOWS	3	0.001						
MIND	2	0.001						
REFLECT	1	0.000						
REALIZE	1	0.000						
REALIZED	1	0.000						
WONDER	2	0.001						
THOUGHT	2	0.001						
RECOGNIZE	1	0.000						
DISCOVERY	1	0.000						
Total	20	0.006	0.006					0.006

0.006 0.006

SCHOOLS	1	0.000						
INSTRUCTING	1	0.000						
PARABLE	5	0.002						
EDUCATION	1	0.000						
BOOKS	2	0.001						
Total	10	0.003						0.003

0.003

RACE	2	0.001					
RACIAL	3	0.001					
SLAVE	1	0.000					
SLAVES	1	0.000					
NEGRO	8	0.003					
NEGROES	1	0.000					
MINORITY	1	0.000					
SEGREGATION	3	0.001					
LACKEYS	1	0.000					
Total	21	0.007				0.007	

PEACE	7	0.002					
Total	7	0.002				0.002	0.002

BECAME	3	0.001
BECOME	4	0.001
BECOMES	2	0.001
AWAKENING	1	0.000
CHANGES	1	0.000
DEVELOPED	2	0.001
DEVELOPMENTS	1	0.000
GROW	1	0.000
GROWING	3	0.001
GROWTH	2	0.001
BUILDUPS	1	0.000

PROGRESS	1	0.000			
SURVIVAL	2	0.001			
REVISE	1	0.000			
Total	25	0.008		0.008	0.008

FAITH	12	0.004			
FAITHFUL	2	0.001			
BELIEF	1	0.000			
BELIEVE	1	0.000			
BELIEVED	1	0.000			
BELIEVES	1	0.000			
BELIEVING	1	0.000			
Total	19	0.006		0.006	

WEEKLY	1	0.000
EARLY	1	0.000
EVENING	2	0.001
HOUR	4	0.001
HOURS	1	0.000
MONTHS	3	0.001
YEARS	2	0.001
TUESDAY	1	0.000
TIME	2	0.001
TIMES	2	0.001
SECONDS	1	0.000
NOON	1	0.000

NIGHT	5	0.002	
NOVEMBER	1	0.000	
MORNING	4	0.001	
MIDNIGHT	43	0.014	
MIDNIGHTS	1	0.000	
MOMENTS	1	0.000	
JUNE	1	0.000	
DAILY	1	0.000	
DAY	3	0.001	
DAYBREAK	1	0.000	
DAYS	2	0.001	
DAWN	6	0.002	
CENTURY	1	0.000	
Total	91	0.029	0.029

LAST	2	0.001
COUNT	1	0.000
TWELVE	1	0.000
TWO	3	0.001
THOUSAND	1	0.000
THREE	3	0.001
NUMBERS	3	0.001
NUMERICAL	2	0.001
MILLION	1	0.000
MILLIONS	6	0.002
FORTH	1	0.000

FORTY	1	0.000
FIRST	3	0.001
FEW	1	0.000
FIFTEEN	1	0.000
ELEVEN	1	0.000
ELEVENTH	1	0.000
HUNDRED	1	0.000
Total	33	0.011

NATION	1	0.000
NATIONAL	1	0.000
NATIONS	1	0.000
WORLD	14	0.005
PLACES	1	0.000
INTERNATIONAL	1	0.000
EVERYWHERE	2	0.001
CITIES	1	0.000
CITY	3	0.001
CITY'S	1	0.000
RUSSIA	2	0.001
SOVIET	1	0.000
SALISBURY	1	0.000
GREEK	1	0.000
COUNTRY	1	0.000
AFRICANS	1	0.000
AMERICAN	1	0.000

DARKER	1	0.000			
DARKEST	1	0.000			
DARKNESS	3	0.001			
Total	8	0.003		0.003	0.003 0.003

AGAIN	3	0.001			
PERSISTENT	1	0.000			
PERPETUATING	1	0.000			
PROLONGING	1	0.000			
CONTINUE	2	0.001			
CONTINUED	1	0.000			
CONTINUES	2	0.001			
ENDURE	1	0.000			
ETERNAL	1	0.000			
ENDLESS	1	0.000			
EVERLASTING	1	0.000			
DEDICATED	1	0.000			
Total	16	0.005		0.005	0.005

DISILLUSIONED	1	0.000
DISILLUSIONMENT	1	0.000
DESPAIR	2	0.001
DESPERATELY	4	0.001
DESPERATION	1	0.000
DISAPPOINTED	3	0.001
DISAPPOINTMENT	3	0.001

DISAPPOINTMENTS	2	0.001
DREAD	1	0.000
DREARY	1	0.000
FEAR	1	0.000
FEARS	1	0.000
FRUSTRATING	1	0.000
FRIGHTENING	2	0.001
GRIM	1	0.000
HOPELESSNESS	1	0.000
INDIGNITIES	1	0.000
INESCAPABLE	1	0.000
IDIOT	1	0.000
IGNORANCE	1	0.000
IGNORED	2	0.001
IMPOSSIBLE	1	0.000
UNCONSTITUTIONAL	1	0.000
TRAGEDIES	1	0.000
TRAGIC	3	0.001
INEXTRICABLY	1	0.000
INFLECTED	1	0.000
LOST	3	0.001
WEARILY	1	0.000
WEARY	3	0.001
TRAGICALLY	1	0.000
TORMENTED	1	0.000
TORN	1	0.000

TORTURED	1	0.000	
STRUGGLE	3	0.001	
SUFFERED	1	0.000	
PATHETICALLY	1	0.000	
UNSETTLED	1	0.000	
HOPELESS	1	0.000	
Total	58	0.019	0.019

OFFICIAL	1	0.000	
OFFICIALS	1	0.000	
OFFICIATES	1	0.000	
POLICY	1	0.000	
POLITICAL	1	0.000	
MAYOR	2	0.001	
Total	7	0.002	0.002

PRIVATE	1	0.000	
LONELY	1	0.000	
ONE	10	0.003	
ONENESS	1	0.000	
ONLY	3	0.001	
IMPERSONAL	1	0.000	
INDIVIDUAL	1	0.000	
Total	18	0.006	0.006

BEEN	10	0.003
BEFORE	5	0.002
PAST	1	0.000
HISTORIC	1	0.000
HISTORY	4	0.001
Total	21	0.007

WORK	1	0.000
JOBS	2	0.001
CAREERS	1	0.000
Total	4	0.001

0.001 0.001

WALK	2	0.001
WANDERING	1	0.000
TRAVELLING	1	0.000
STAGGERING	2	0.001
ROAMED	1	0.000
MOVE	1	0.000
MOVED	2	0.001
TRANSPORTATION	1	0.000
GONE	3	0.001
GO	2	0.001
Total	16	0.005

0.005 0.005

FEED	1	0.000
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FEEDS	1	0.000	
BREAD	23	0.007	
LOAVES	3	0.001	
HUNGER	1	0.000	
HUNGERY	1	0.000	
Total	30	0.010	0.010

DICTUM	1	0.000	
DESPOTIC	1	0.000	
POWER	6	0.002	
MIGHTY	1	0.000	
MASTER	1	0.000	
HIERARCHY	1	0.000	
FORCED	1	0.000	
CZARIST	1	0.000	
CLASS	4	0.001	
CLASSES	1	0.000	
CLASSISM	1	0.000	
CAST	1	0.000	
Total	20	0.006	0.006

WAIT	1	0.000
WAITING	1	0.000
PERPLEXED	1	0.000
PARALYZING	1	0.000

STILL	2	0.001
STOOD	1	0.000
STOP	1	0.000
STANDS	1	0.000
REMAINED	1	0.000
REMAINS	1	0.000
Total	11	0.004
SPIRITUAL	3	0.001
SPIRITUALITY	1	0.000
SOUL	2	0.001
SOULS	3	0.001
WORSHIP	3	0.001
WORSHIPPED	1	0.000
WORSHIPPERS	1	0.000
PRAISE	1	0.000
PRAYER	1	0.000
CHURCH	38	0.012
CHURCHES	6	0.002
ECCLESIASTICAL	1	0.000
PASTOR	1	0.000
PREACHER	1	0.000
CLERGYMAN	1	0.000
GOSPEL	1	0.000
GLORY	2	0.001
HOLY	1	0.000

CHRISTIAN	1	0.000	
CHRISTIANS	1	0.000	
RELIGION	4	0.001	
RELIGIOUS	1	0.000	
SYNAGOGUE	1	0.000	
PULPIT	1	0.000	
Total	77	0.025	0.025

BRIGHT	2	0.001	
BRILLIANTLY	1	0.000	
FLICKER	1	0.000	
LIGHT	4	0.001	
LAMP	1	0.000	
GLOWING	1	0.000	
Total	10	0.003	

LOYALTY	1	0.000	
RIGHT	4	0.001	
PRINCIPLES	1	0.000	
TRUTH	3	0.001	
STANDARD	1	0.000	
STANDARDS	1	0.000	
VIRTUE	1	0.000	
JUST	1	0.000	
JUSTICE	5	0.002	
ETHIC	1	0.000	

ETHICAL	4	0.001		
COURAGE	1	0.000		
COURAGEOUS	1	0.000		
Total	25	0.008		
			0.008	0.008

HAPPENED	1	0.000		
WERE	6	0.002		
WENT	1	0.000		
WAS	7	0.002		
SINCE	1	0.000		
HAD	5	0.002		
DID	3	0.001		
AFTER	4	0.001		
Total	28	0.009		

TRAVELER	3	0.001		
TRAVELERS	1	0.000		
TRAVELLER	1	0.000		
Total	5	0.002		
			0.002	0.002

GUIDE	1	0.000		
PLAN	1	0.000		
PATH	1	0.000		
QUEST	1	0.000		
JOURNEY	1	0.000		

Total	5	0.002		
			0.002	0.002
ALSO	5	0.002		
UNITED	1	0.000		
UNITY	1	0.000		
JOINING	1	0.000		
CONCOMITANT	1	0.000		
AMID	1	0.000		
ALIGNED	1	0.000		
TOO	1	0.000		
WITH	26	0.008		
UNANIMOUSLY	1	0.000		
Total	39	0.013	0.013	
EFFORTS	1	0.000		
DURING	2	0.001		
TRIED	1	0.000		
PARTICIPATE	1	0.000		
PARTICIPATES	1	0.000		
MADE	2	0.001		
MAKE	2	0.001		
MAKING	1	0.000		
DOES	6	0.002		
DOING	1	0.000		
DO	4	0.001		
GET	4	0.001		

ACT	1	0.000		
ACTIVELY	1	0.000		
Total	28	0.009	0.009	0.009

WITHIN	7	0.002		
INNER	1	0.000		
INTERNAL	1	0.000		
INTO	2	0.001		
IN	86	0.028		
Total	97	0.031		0.031

BRING	4	0.001		
BRINGS	1	0.000		
BROUGHT	2	0.001		
Total	7	0.002	0.002	0.002

COME	11	0.004		
COMES	2	0.001		
COMETH	1	0.000		
CAME	2	0.001		
Total	16	0.005		

AMMUNITION	1	0.000		
AFFRONT	1	0.000		
AGAINST	1	0.000		

ANNIHILATION	1	0.000		
ARMIES	1	0.000		
BATTLESHIPS	1	0.000		
WARS	2	0.001		
WAR	4	0.001		
SOLDIERS	1	0.000		
FOUGHT	1	0.000		
DESTROY	1	0.000		
WEAPONS	2	0.001		
WHIP	1	0.000		
CONFRONTED	1	0.000		
Total	19	0.006	0.006	0.006

ARDENT	1	0.000		
FEEL	6	0.002		
FEELS	2	0.001		
EMOTIONALISM	1	0.000		
Total	11	0.004		0.004

FULFILLMENT	1	0.000		
FULL	1	0.000		
Total	2	0.001	0.001	0.001

ON	18	0.006		
OVER	4	0.001		
UP	3	0.001		

UPON	2	0.001	
HIGHER	1	0.000	
Total	28	0.009	

FINAL	1	0.000	
FINALLY	1	0.000	
END	1	0.000	
ALAS	1	0.000	
ABSOLUTE	2	0.001	
Total	6	0.002	

0.002 0.002

KNOCK	9	0.003	
KNOCKED	3	0.001	
KNOCKING	2	0.001	
Total	14	0.005	

ORDER	5	0.002	
ORGANIZATION	1	0.000	
ORGANIZE	1	0.000	
SCHEDULED	1	0.000	
Total	8	0.003	

0.003 0.003

BEGINNING	1	0.000	
INITIAL	1	0.000	
INTRODUCED	1	0.000	

Total	3	0.001							
			0.001	0.001					
IMPERIALISTIC	1	0.000							
COMMUNIST	2	0.001							
Total	3	0.001							0.001
SOMETIMES	3	0.001							
MOMENTARILY	1	0.000							
OFTEN	5	0.002							
ALMOST	4	0.001							
	13	0.004							
ANY	2	0.001							
ALL	9	0.003							
EVERY	2	0.001							
Total	13	0.004							
EVEN	7	0.002							
Total	7	0.002	0.002		0.002	0.002	0.002	0.002	0.002
CAN	3	0.001							
Total	3	0.001							
						0.001		0.001	
TOTAL CUMULATIVE			0.084	0.030	0.113	0.149	0.076	0.020	0.134
%									
TOTAL SUM OF # OF			12	5	20	16	45	5	22

CODES

19670613_Telegram from King to Thurgood Marshall

Word Groups (13)

Total Doc Words:	Occurrence	Percent	PCC	PFT	PMA	PPC	PPF	PSC	PST
61									
I	1	0.016							
KING	1	0.016							
JR									
LUTHER									
MARTIN									
Total	2	0.033			0.033				
YOU	3	0.049							
YOUR	3	0.049							
Total	6	0.098					0.098		
ARE	1	0.016							
BE	1	0.016							
BEING	1	0.016							
Total	3	0.049				0.049	0.049		
OUR	2	0.033							
Total	2	0.033	0.033						

TO	3	0.049			
TOWARD	1	0.016			
Total	4	0.066		0.066	0.066

0.066

HAS	1	0.016			
HAVE	1	0.016			
Total	2	0.033	0.033		

SIGNIFICANT	1	0.016			
GIANT	1	0.016			
HIGHEST	1	0.016			
SUPERBLY	1	0.016			
MOMENTOUS	1	0.016			
EMINENTLY	1	0.016			
Total	6	0.098			

JUSTICE	1	0.016			
SUPREME	1	0.016			
COURT	2	0.033			
Total	4	0.066			0.066

TIME	1	0.016			
EPOCHS	1	0.016			
Total	2	0.033			0.033

PROFESSION	1	0.016							
CAREER	1	0.016							
Total	2	0.033					0.033	0.033	
APPOINTMENT	1	0.016							
APPOINTED	1	0.016							
Total	2	0.033					0.033	0.033	
PROVED	1	0.016							
QUALIFIED	1	0.016							
EQUIPPED	1	0.016							
REPRESENTS	1	0.016							
Total	4	0.066					0.066	0.066	
LAND	1	0.016							
SOCIETY	1	0.016							
STATES	1	0.016							
UNITED									
Total	3	0.049							
TOTAL CUMULATIVE			0.066	0.066	0.033	0.115	0.279	0.000	0.295
%									
TOTAL SUM OF # OF			2	1	1	2	5	0	6
CODES									

19670816_Where Do We Go From Here

Word Groups (117)

**Total Doc Words:
6632**

**Occur-
rence Percent**

PCC	PFT	PMA	PPC	PPF	PSC	PST
-----	-----	-----	-----	-----	-----	-----

I	47	0.007				
I'M	1	0.000				
IM	17	0.003				
ME	5	0.001				
MY	15	0.002				
IVE	2	0.000				
MYSELF	2	0.000				
Total	89	0.013			0.013	

YOU	69	0.010				
YOUR	13	0.002				
Total	82	0.012			0.012	

WE	98	0.015				
US		0.005				

OUR	31	0.008	
WEVE	54	0.001	
OURSELVES	4	0.000	
	1		
Total	188	0.028	0.028

AM		0.001	
ARE	5	0.007	
IT'S	44	0.000	
BE	1	0.009	
BEING	62	0.001	
IS	6	0.016	
	106		
Total	224	0.034	0.034 0.034

ITS		0.001
HAVE	9	0.010
HAS	67	0.005
OWNERSHIP	32	0.000
OWNS	1	0.000
	2	

OWN		0.002	
THEIR	12	0.004	
	28		
Total	151	0.023	0.023

THEM		0.002
THEMSELVES	12	0.000
THEY	2	0.003
PEOPLE	22	0.002
PERSONS	15	0.000
PERSON	2	0.001
ITSELF	4	0.000
ADULT	1	0.000
ADULTS	1	0.000
BOYS	1	0.000
BOY	1	0.000
CITIZENS	1	0.000
BROTHERHOOD	2	0.000
EVERYBODY	2	0.000
	1	

FELLOW		0.000
	1	
GIRLS		0.000
	1	
INDIVIDUAL		0.000
	3	
INDIVIDUALS		0.000
	1	
HE		0.006
	38	
HIM		0.001
	8	
HIMSELF		0.001
	5	
HIS		0.005
	32	
HUMAN		0.000
	3	
MEN		0.001
	6	
MAN		0.002
	11	
ANOTHER		0.000
	3	
SOMEBODY		0.000
	1	
MANKIND		0.000
	1	
MANKINDS		0.000
	1	
MANS		0.000
	2	
OTHER		0.002
	11	

WOMEN		0.000	
YOUNGSTERS	1	0.000	
ANYONE	1	0.000	
	1		
Total	198	0.030	0.030

BILLION		0.000
BILLIONS	3	0.000
EIGHT	1	0.000
EIGHTEEN	1	0.000
LEAST	2	0.000
FEW	2	0.001
FIFTY	6	0.000
FIRST	1	0.001
FIVE	5	0.000
FORTH	3	0.000
FORTY	1	0.001
FOUR	4	0.000
HUNDRED	1	0.001
	7	

HALF		0.001
	4	
MILLION		0.001
	6	
MILLIONS		0.000
	2	
NUMBER		0.001
	4	
ONCE		0.000
	1	
ONE		0.003
	23	
SEVENTY		0.000
	1	
SINGLE		0.000
	1	
TWENTY		0.000
	2	
DOUBLE		0.001
	5	
TWICE		0.000
	3	
TWO		0.001
	4	
TWOFOLD		0.000
	1	
TRIPLE		0.000
	1	
THOUSAND		0.000
	2	
THOUSANDS		0.000
	3	
THREE		0.000
	3	

TEN		0.001
TENTH	8	0.000
SIXTY	1	0.000
	3	
Total	115	0.017

BROTHERS		0.000
FOREPARENTS	2	0.000
HOME	1	0.000
HOMES	2	0.000
INFANT	1	0.000
UNCLE	1	0.000
HUSBAND	1	0.000
WIFE	1	0.000
SISTERS	1	0.000
PARENTHOOD	1	0.000
FATHERS	1	0.000
FAMILY	2	0.000
CHILD	2	0.000

CHILDREN	3	0.000	
Total	20	0.003	0.003

CENTURIES	1	0.000
CENTURY	1	0.000
COUNT	1	0.000
DECADE	3	0.000
DAY	15	0.002
DAYS	4	0.001
MIDNIGHTS	1	0.000
MOMENTS	1	0.000
MORNING	2	0.000
MORNINGS	1	0.000
NIGHT	3	0.000
NIGHTS	1	0.000
DAILY	3	0.000
TIME	7	0.001
TIMES		0.000

TOMORROW	1	0.000	
TOMORROWS	1	0.000	
TUESDAY	2	0.000	
WEEK	1	0.000	
WEEKS	1	0.000	
YEAR	1	0.002	
YEARS	11	0.002	
YESTERDAY	12	0.000	
YESTERDAYS	2	0.000	
SUMMER	2	0.000	
RECENT	1	0.000	
RECENTLY	1	0.000	
Total	81	0.012	0.012

FREQUENT		0.000
MANY	1	0.002
ALMOST	10	0.001
	4	

SOMETIMES		0.000
	3	
OCCASIONALLY		0.000
	1	
VARIOUS		0.000
	1	
MUCH		0.000
	3	
OFTEN		0.000
	3	
SEVERAL		0.000
	1	
SOME		0.002
	11	
AGAIN		0.001
	4	
MORE		0.001
	8	
MOST		0.001
	8	
PREDOMINANTLY		0.000
	1	
PREVALENCE		0.000
	1	
MAJORITY		0.001
	4	
ADDED		0.000
	1	
ADDITION		0.000
	1	
ADDITIONAL		0.000
	2	
INCREASED		0.000
	2	

INCREASES		0.000	
INCREASING	1	0.000	
USUALLY	1	0.000	
SUBSTANTIAL	1	0.000	
SUBSTANTIALLY	3	0.000	
PRIMARILY	1	0.000	
	1		
Total	78	0.012	

MUST		0.005	
SHALL	34	0.001	
WILL	4	0.009	
	58		
Total	96	0.014	0.014

0.014 0.014 0.014 0.014

MIGHT		0.000
COULD	1	0.001
SHOULD	7	0.000
WOULD	1	0.001
SEEM	8	0.000
	1	

SEEMED		0.000	
	1		
SEEMS		0.000	
	1		
APPEAR		0.000	
	1		
Total	21	0.003	0.003

ASK		0.001	
	7		
ASKED		0.000	
	1		
QUESTION		0.002	
	11		
QUESTIONING		0.000	
	1		
QUESTIONS		0.000	
	2		
REQUESTED		0.000	
	1		
REQUESTS		0.000	
	2		
Total	25	0.004	0.004

TODAY		0.002	
	14		
NOW		0.005	
	31		
Total	45	0.007	0.007

OPPRESSES		0.000	
	1		
OPPRESSOR		0.000	
	1		
RACIAL		0.001	
	4		
RACISM		0.000	
	1		
RACIST		0.000	
	1		
KLANSMEN		0.000	
	1		
EXTREMISTS		0.000	
	1		
Total	10	0.002	0.002

WHITE		0.002	
	12		
WHITENESS		0.000	
	1		
WHITES		0.001	
	9		
Total	22	0.003	0.003

BLACK		0.002
	12	
BLACKS		0.000
	1	
MINORITY		0.000
	1	
NEGRO		0.008
	50	

NEGROES		0.003	
	23		
NEGROS		0.000	
	2		
Total	89	0.013	0.013

ENSLAVED		0.000	
	2		
SLAVE		0.000	
	2		
SLAVERY		0.000	
	3		
SLAVES		0.000	
	1		
Total	8	0.001	0.001

SEGREGATED		0.000
	2	
SEGREGATION		0.001
	4	
EXCLUDED		0.000
	1	
EXTERNAL		0.000
	1	
ELIMINATE		0.000
	1	
ELIMINATED		0.000
	1	
ELIMINATION		0.000
	1	
DENIED		0.000
	2	

REFUSED		0.000	
	2		
ISOLATED		0.000	
	1		
DISMISSED		0.000	
	1		
DISSOLVED		0.000	
	1		
DENY		0.000	
	1		
DIVIDED		0.000	
	1		
DISCRIMINATION		0.000	
	3		
IGNORE		0.000	
	1		
WITHOUT		0.001	
	5		
REJECT		0.000	
	3		
EXCEPT		0.000	
	1		
SEPARATE		0.000	
	1		
Total		0.005	0.005
	34		

WORLD		0.001
	4	
WORLDLY		0.000
	1	
NATION		0.002
	10	
NATIONAL		0.000

NATIONWIDE	3	0.000				
FOREIGN	1	0.000				
PLACE	1	0.000				
PLACES	1	0.000				
EGYPT	1	0.000				
COUNTIES	1	0.000				
COUNTRY	3	0.001				
AMERICA	4	0.001				
CUBAN	7	0.000				
CUBANS	1	0.000				
AMERICAN	1	0.001				
AMERICANS	5	0.000				
GERMAN	3	0.000				
VIETNAM	1	0.000				
INTERNATIONAL	2	0.000				
	1					
Total	51	0.008	0.008	0.008	0.008	0.008

WORK		0.002		
	12			
WORKED		0.000		
	3			
WORKER		0.000		
	1			
WORKING		0.000		
	2			
WORKMEN		0.000		
	1			
LABOR		0.000		
	2			
EMPLOYED		0.000		
	1			
EMPLOYEES		0.000		
	1			
EMPLOYMENT		0.001		
	4			
JOB		0.000		
	1			
JOBS		0.001		
	9			
STAFF		0.001		
	5			
STAFFS		0.000		
	1			
Total		0.006		
	43		0.006	0.006

WITHIN		0.000
	3	
THROUGH		0.003
	18	
THROUGHOUT		0.000

INTO	2	0.002	
INNER	13	0.000	
IN	2	0.022	
ENTERED	147	0.000	
Total	187	0.028	0.028

ALSO		0.002	
ALONG	11	0.000	
TOO	3	0.002	
WITH	10	0.008	
Total	76	0.011	0.011

WRITE		0.000	
WRITTEN	1	0.000	
WROTE	1	0.000	
Total	3	0.000	0.000

SIGN		0.000	
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SIGNED	1	0.000	
SIGNS	1	0.000	
	2		
Total	4	0.001	0.001

DYING	1	0.000	
MORTALITY	1	0.000	
MARTYR	1	0.000	
MARTYRDOM	1	0.000	
DIE	1	0.000	
DIED	1	0.000	
DEATH	1	0.000	
MURDER	1	0.001	
MURDERER	6	0.000	
KILL	1	0.000	
SUICIDAL	1	0.000	
	1		
Total	16	0.002	0.002

DEDICATED		0.000		
	1			
CONSTANT		0.000		
	1			
CONSTANTLY		0.000		
	1			
CONTINUE		0.000		
	2			
COMMIT		0.000		
	1			
COMMITMENT		0.000		
	1			
CONVINCED		0.000		
	2			
CONTINUED		0.000		
	1			
CONTINUES		0.000		
	2			
PERPETUATE		0.000		
	3			
PERSISTENT		0.000		
	1			
EXTENDS		0.000		
	1			
MAINTAIN		0.000		
	2			
PRESERVING		0.000		
	1			
KEEP		0.000		
	2			
Total	22	0.003	0.003	0.003
MAY		0.004		

LET	24	0.003			
ALLOW	23	0.000			
ALLOWED	1	0.000			
ALLOWING	2	0.000			
	1				
Total	51	0.008	0.008	0.008	0.008

CONFLICTS		0.000
	1	
CONFRONTATION		0.000
	1	
CONFRONTED		0.000
	3	
CONFRONTS		0.000
	1	
ASSAULT		0.000
	2	
VIOLENCE		0.001
	8	
VIOLENT		0.001
	4	
VICIOUS		0.000
	1	
SLAUGHTERED		0.000
	1	
ENRAGED		0.000
	1	
FIGHT		0.000
	1	

FIGHTING		0.000	
	2		
DESTRUCTIVE		0.000	
	2		
BLOODTHIRSTY		0.000	
	1		
MOBS		0.000	
	3		
RIOT		0.000	
	2		
RIOTS		0.001	
	5		
Total		0.006	
	39		0.006

MILITARY		0.000
	1	
ARMED		0.000
	1	
ARMY		0.000
	1	
FIGHTER		0.000
	1	
WEAPON		0.000
	3	
WAR		0.000
	2	
WARFARE		0.000
	2	
GUARD		0.000
	1	
GUERRILLA		0.000
	1	
GUNS		0.000

	1			
Total		0.002	0.002	0.002
	14			

CONDUCTED		0.000
	1	
DO		0.002
	13	
DOING		0.000
	2	
DOES		0.000
	3	
TRIED		0.000
	1	
TRIES		0.000
	1	
TRYING		0.000
	1	
TAKE		0.001
	6	
TOOK		0.000
	2	
MADE		0.001
	9	
MAKE		0.001
	6	
ACTION		0.001
	5	
ACTIVITIES		0.000
	3	
ACTS		0.000
	2	
USE		0.000
	3	

USED		0.000		
	3			
USING		0.000		
	2			
UTILIZE		0.000		
	1			
EFFORT		0.000		
	2			
EFFORTS		0.000		
	3			
IMPLEMENT		0.000		
	1			
IMPLEMENTING		0.000		
	1			
PARTICIPATE		0.000		
	1			
Total	72	0.011	0.011	0.011

FIND		0.001
	4	
SEE		0.001
	8	
SEEK		0.000
	3	
SEEKING		0.000
	1	
SEEN		0.001
	4	
SEES		0.000
	1	
SAW		0.000
	1	
LOOKED		0.000

FOUND	1	0.000	
SOUGHT	3	0.000	
DISCOVER	1	0.000	
DISCOVERED	1	0.000	
VIEW	1	0.000	
Total	30	0.005	0.005

INCOMPETENT		0.000
INFERIOR	1	0.000
INFERIORITY	1	0.000
INJUSTICE	1	0.000
INJUSTICES	1	0.000
INVISIBLE	1	0.000
HAUNTED	1	0.000
GLOOMY	1	0.000
GRIM	1	0.000
EXPLOIT	1	0.000
	2	

EXPLOITED		0.000
	1	
DISSATISFIED		0.002
	13	
DEPRIVATION		0.000
	1	
DEPRIVED		0.000
	1	
DESPAIR		0.000
	3	
DESPERATE		0.000
	1	
DETERIORATING		0.000
	1	
DRAINED		0.000
	1	
DREARY		0.000
	1	
DIMINISH		0.000
	1	
DISCONTENT		0.000
	1	
DISCOURAGED		0.000
	1	
DECAY		0.000
	1	
DECEIVED		0.000
	1	
FRIGHTENED		0.000
	1	
FRUSTRATION		0.000
	1	
DEFEATED		0.000
	1	

CRUSHED		0.000
FAIL	2	0.000
FAILURE	1	0.000
FATIGUE	1	0.000
WEARY	2	0.000
PAINFUL	1	0.000
PAINFULLY	2	0.000
PANGS	2	0.000
PRESSURE	1	0.000
FUTILITY	1	0.000
HOPELESSLY	1	0.000
IMPOSSIBLE	1	0.000
LETHARGY	1	0.000
MOCKED	1	0.000
POWERLESS	1	0.000
POWERLESSNESS	1	0.000
MENIAL	2	0.000
	1	

ABHORRED		0.000	
ASHAMED	1	0.000	
BURDENED	3	0.000	
AFRAID	1	0.000	
ANGUISH	1	0.000	
SHATTERED	1	0.000	
TIRED	1	0.000	
STRUGGLE	1	0.001	
CONFINE	6	0.000	
CONFINED	1	0.000	
STUMBLING	1	0.000	
SUBSTANDARD	1	0.000	
TRAGIC	1	0.000	
TRAGICALLY	1	0.000	
UGLY	1	0.000	
UNABLE	1	0.000	
Total	87	0.013	0.013
			0.013

INDUSTRIOUS		0.000
	1	
JUST		0.001
	4	
FAVORABLE		0.000
	1	
COURAGE		0.000
	2	
COURAGEOUS		0.000
	2	
PRIDE		0.000
	3	
PROUD		0.000
	2	
EFFECTIVE		0.000
	3	
ELEVATES		0.000
	1	
ENHANCE		0.000
	1	
ENRICHES		0.000
	1	
FLOURISH		0.000
	1	
HONOR		0.000
	2	
HUMBLE		0.000
	1	
HUMBLY		0.000
	1	
IMPORTANT		0.000
	1	
LEGITIMATE		0.000

MODESTY	2	0.000	
NOBLE	1	0.000	
NOBLY	1	0.000	
RESPECT	1	0.000	
RESPONSIBILITIES	2	0.000	
RESPONSIBILITY	1	0.000	
AFFLUENT	1	0.000	
DISTINGUISHED	1	0.000	
Total	38	0.006	0.006 0.006

DECLARED		0.000
CONSPIRED	1	0.000
COORDINATE	1	0.000
DEAL	1	0.000
DEALING	3	0.000
NEGOTIATED	2	0.000
ADVISE	2	0.000

DECLARE		0.000
DEMAND	1	0.000
DEMANDING	2	0.000
DEMANDS	2	0.000
DISCUSSING	3	0.000
DEBATES	1	0.000
CONVERSATION	1	0.000
TALK	1	0.001
TALKING	7	0.001
SPEAK	5	0.001
TELL	1	0.000
SHOUT	2	0.000
SAY	2	0.003
SAYING	20	0.001
SAYS	5	0.000
SCREAMING	2	0.000
SAID	1	0.002
	13	

PROTEST		0.000			
	3				
PROCLAMATION		0.000			
	2				
SING		0.000			
	1				
TAKING		0.000			
	1				
EXPLAIN		0.000			
	1				
EXPLANATIONS		0.000			
	1				
EXPRESS		0.000			
	1				
EXPRESSED		0.000			
	1				
SPEECH		0.000			
	1				
TELLING		0.000			
	1				
SUGGESTED		0.000			
	1				
ARTICULATE		0.000			
	1				
DIALECTICS		0.000			
	1				
Total	97	0.015	0.015	0.015	0.015

ANALYZE		0.000
	1	
CONCENTRATION		0.000
	1	
DEVISED		0.000

IDENTIFIED	1	0.000
DETERMINE	1	0.000
RECOGNIZE	1	0.000
RECOGNIZING	2	0.000
IDEA	1	0.000
SOLVE	1	0.000
SOLVED	1	0.000
SOLUTIONS	1	0.000
UNDERSTAND	1	0.000
UNDERSTANDING	1	0.000
UNDERSTOOD	1	0.000
THINK	1	0.000
THINKING	2	0.000
REALIZATION	1	0.000
REALIZE	1	0.000
REALIZED	3	0.000
REALIZING	1	0.000

KNOW	2	0.001	
KNOWLEDGE	8	0.000	
KNOWS	3	0.000	
MIND	2	0.000	
CREATIVE	2	0.000	
THOUGHT	1	0.000	
SYNTHESIS	1	0.000	
AWARE	2	0.000	
	1		
Total	45	0.007	0.007 0.007

FORM		0.000
ASSEMBLED	1	0.000
FORMED	1	0.000
FORMS	3	0.000
CREATE	1	0.000
CREATED	2	0.000
GREW	1	0.000
	1	

ESTABLISH		0.000			
	1				
ESTABLISHED		0.000			
	1				
ESTABLISHING		0.000			
	1				
DEVELOP		0.000			
	3				
DEVELOPING		0.000			
	1				
DEVELOPMENT		0.001			
	4				
DEVELOPS		0.000			
	1				
BUILD		0.000			
	3				
BUILT		0.000			
	1				
RESULT		0.001			
	5				
RESULTED		0.000			
	2				
RESULTS		0.000			
	1				
PRODUCED		0.000			
	1				
PRODUCES		0.000			
	1				
AHEAD		0.001			
	4				
Total	40	0.006		0.006	0.006
				0.006	0.006
COLLEGE		0.000			

	1		
TEACHERS		0.000	
	1		
STUDENT		0.000	
	1		
SCHOOL		0.000	
	2		
SCHOOLS		0.001	
	4		
TAUGHT		0.000	
	1		
TRAINED		0.000	
	1		
TRAINING		0.000	
	1		
TUTORIALS		0.000	
	1		
LEARNED		0.000	
	1		
LEARNING		0.000	
	1		
GUIDANCE		0.000	
	1		
GUIDE		0.000	
	1		
EDUCATION		0.001	
	7		
ACADEMIC		0.000	
	1		
TEACH		0.000	
	1		
Total		0.004	
	26		0.004

INCLUDE	1	0.000				
UNITED	2	0.000				
INTEGRATED	4	0.001				
INTEGRATION	2	0.000				
CONSOLATION	1	0.000				
COOPERATIVES	1	0.000				
FRIENDS	3	0.000				
AFFILIATE	1	0.000				
AFFILIATES	1	0.000				
AMID	1	0.000				
AMONG	1	0.000				
ALLEGIANCE	1	0.000				
ALTOGETHER	1	0.000				
MIXED	1	0.000				
TOGETHER	5	0.001				
MEMBER	2	0.000				
Total	28	0.004	0.004	0.004	0.004	0.004

SAVED		0.000
	1	
SHARE		0.000
	1	
SERVE		0.000
	2	
CONTRIBUTION		0.000
	1	
SERVICE		0.000
	1	
SERVICES		0.000
	2	
SUPPORT		0.000
	2	
HELP		0.000
	1	
HELPING		0.000
	1	
AID		0.000
	1	
CHARITY		0.000
	2	
GENEROSITY		0.000
	1	
BENEVOLENCE		0.000
	1	
GAVE		0.000
	1	
GIFT		0.000
	2	
GIFTS		0.000
	1	
GIVE		0.001

GIVEN	6	0.000	
GIVING	1	0.000	
BESTOW	2	0.000	
	1	0.000	
Total		0.005	0.005
	31		

MINISTERS		0.001	
PASTORS	6	0.000	
PREACHER	1	0.000	
PREACHERS	1	0.000	
REVEREND	1	0.001	
	6		
Total		0.002	0.002
	15		

DOMINATING		0.000
SUPERIORITY	1	0.000
AUTHORITARIAN	1	0.000
FORCE	1	0.000
FORCED	1	0.000
	3	

FORCES		0.001	
POWER	4	0.006	
POWERFUL	39	0.001	
POWERFULLY	5	0.000	
POTENT	1	0.000	
OVERTHROWING	1	0.000	
OVERTHROWN	2	0.000	
	1	0.000	
Total	60	0.009	0.009

BUT		0.006
HOWEVER	38	0.000
WHILE	3	0.000
RATHER	3	0.000
YET	1	0.001
POTENTIAL	6	0.000
POSSIBILITIES	1	0.000
POSSIBLE	1	0.000
PERHAPS	2	0.000

MAYBE	1	0.000		
INSTEAD	2	0.000		
LARGELY	2	0.000		
LIKELY	1	0.000		
IF	1	0.003		
HOPE	18	0.001		
HOPES	7	0.000		
EITHER	1	0.000		
Total	89	0.013	0.013	0.013

VICTORIES		0.000
VICTORY	1	0.000
WON	1	0.000
SUCCEDED	2	0.000
SUCCESS	1	0.000
SUCCESSFUL	1	0.000
FINALLY	2	0.001
	6	

ACCOMPLISHMENT		0.000		
ACHIEVE	1	0.000		
ACHIEVED	1	0.000		
ACHIEVEMENT	2	0.000		
ACHIEVEMENTS	1	0.000		
OVERCOME	1	0.000		
CONCLUDE	3	0.000		
CONCLUSION	1	0.000		
DONE	1	0.001		
ULTIMATE	4	0.000		
ULTIMATELY	1	0.000		
	3			
Total		0.005		
	33		0.005	0.005

BANK		0.000
BANKS	1	0.000
INCOME	3	0.001
INCOMES	9	0.000
CASH	1	0.000

DOLLAR	1	0.000
DOLLARS	2	0.002
MONEY	11	0.001
MATERIALISM	4	0.000
FINANCIAL	2	0.000
ASSETS	3	0.000
	2	
Total	39	0.006

FUNDS		0.000
CAPITALISM	1	0.000
CAPITALISTIC	2	0.000
POLITICAL	1	0.000
PRESIDENT	3	0.000
SENATOR	1	0.000
GOVERNOR	1	0.000
FEDERAL	1	0.000
CONGRESS	1	0.000

COMMUNISM		0.001	
COMMUNIST	4	0.000	
GOVERNMENT	1	0.001	
GOVERNMENTAL	4	0.000	
GOVERNMENTS	1	0.000	
TROOPERS	1	0.000	
OFFICIALS	1	0.000	
SHERIFFS	1	0.000	
LAWS	1	0.000	
LEGISLATIVE	1	0.000	
JUROR	2	0.000	
COURTS	1	0.000	
ATTORNEY	1	0.000	
ATTORNEYS	1	0.000	
Total	33	0.005	0.005

DON'T		0.000	
DONT	1	0.001	

NO	4	0.003
NOT	18	0.006
NOTHING	38	0.001
NONE	5	0.000
ONLY	1	0.002
NOR	15	0.000
NEITHER	1	0.000
NEVER	2	0.001
NULLIFICATION	4	0.000
EMPTY	1	0.000
DEVOID	1	0.000
	2	
Total	93	0.014

MARKET		0.000
MARKETPLACE	1	0.000
STORE	1	0.001
STOREHOUSE	5	0.000
	1	

STORES		0.002
HOUSED	10	0.000
	1	
Total	19	0.003

TRANSFORM	1	0.000
PROGRESS	3	0.000
TRANSFORMED	3	0.000
TRANSFORMING	1	0.001
CHANGE	5	0.000
CHANGED	1	0.000
CHANGES	2	0.000
ALTER	2	0.000
IMPROVEMENT	1	0.000
IMPROVES	1	0.000
IMPROVING	1	0.000
BECAME	2	0.000
BECOME	2	0.000
BECOMES		0.000

BECOMING	2	0.000			
	1				
Total	28	0.004	0.004	0.004	0.004

POVERTY		0.001			
POOR	6	0.001			
IMPOVERISHED	9	0.000			
GHETTO	2	0.001			
GHETTOS	7	0.000			
SLUMS	2	0.000			
BEGGARS	1	0.000			
	2				
Total	29	0.004	0.004	0.004	0.004

BELIEVE		0.000			
FAITH	1	0.000			
	2				
Total	3	0.000	0.000		

RESTRUCTURING		0.000
RECONSTRUCTED	2	0.000

RENOVATE	1	0.000			
REPLENISHED	1	0.000			
REHABILITATION	1	0.000			
Total	2	0.000			
	7		0.001	0.001	0.001

INEVITABLE	1	0.000			
INEVITABLY	1	0.000			
DESTINY	1	0.000			
FUTURE	1	0.001			
TOWARD	4	0.001			
FORWARD	4	0.000			
PREDICTION	1	0.000			
PROPHECY	1	0.000			
INSIGHTS	1	0.000			
Total	15	0.002			
			0.002	0.002	0.002

ABSOLUTELY	1	0.000			
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TOTAL		0.000
TOTALLY	3	0.000
ENTIRE	2	0.000
ALWAYS	1	0.001
EVERY	4	0.002
ANY	15	0.001
ALL	6	0.004
WHOLE	26	0.001
	6	
Total	64	0.010

PRINTED		0.000
READ	1	0.000
LIBRARIES	1	0.000
LITERACY	1	0.000
LITERATURE	1	0.000
MANIFESTO	1	0.000
LEAFLETS	1	0.000
BOOKS	1	0.000

	1		
Total		0.001	
	8		0.001

SPIRIT		0.000	
	1		
SPIRITUAL		0.000	
	1		
SPIRITUALISM		0.000	
	1		
CHRISTIAN		0.001	
	5		
CHURCH		0.000	
	3		
CHURCHES		0.000	
	1		
PULPITS		0.000	
	1		
PIETY		0.000	
	1		
BAPTIST		0.000	
	1		
BIBLE		0.000	
	1		
Total		0.002	0.002
	16		

REVOLUTION		0.000
	3	
REVOLUTIONS		0.000
	1	
REBELLION		0.000
	1	

MOVEMENT		0.001			
	5				
MOVEMENTS		0.000			
	1				
RESISTANCE		0.000			
	1				
BOYCOTT		0.000			
	2				
BOYCOTTED		0.000			
	1				
MARCHES		0.000			
	2				
DEMONSTRATIONS		0.000			
	1				
Total	18	0.003		0.003	0.003
BREADBASKET		0.002			
	14				
	14	0.002		0.002	0.002
CONSIDERED		0.000			
	1				
CHOICE		0.000			
	1				
DECIDED		0.000			
	3				
DECISIONS		0.000			
	3				
Total	8	0.001	0.001	0.001	

FREE		0.000				
	2					
FREEDOM		0.001				
	8					
EMANCIPATION		0.000				
	2					
Total	12	0.002	0.002	0.002	0.002	0.002

FLOWER		0.000				
	1					
FOLLOW		0.000				
	1					
Total	2	0.000			0.000	

LEADERS		0.000				
	2					
LEADERSHIP		0.001				
	5					
LEADING		0.000				
	1					
LED		0.000				
	1					
Total	9	0.001			0.001	

FEEL		0.000
	2	
FEELING		0.000
	1	
FELT		0.000
	2	

EMOTIONAL		0.000		
	1			
SENSITIVE		0.000		
	1			
SENTIMENTAL		0.000		
	1			
Total	8	0.001		0.001

YOKE		0.000		
	1			
CHAIN		0.001		
	7			
BIND		0.000		
	2			
BURDEN		0.000		
	1			
Total	11	0.002		0.002 0.002

BRING		0.001		
	5			
BRINGS		0.000		
	1			
BROUGHT		0.000		
	3			
Total	9	0.001		0.001 0.001

CAME		0.000
	3	
COME		0.002
	10	

COMING	2	0.000		
Total	15	0.002		

CALL	2	0.000		
CALLED	4	0.001		
CALLING	1	0.000		
CALLS	1	0.000		
Total	8	0.001		

PHILOSOPHER	3	0.000		
PHILOSOPHERS	1	0.000		
PHILOSOPHICAL	1	0.000		
PHILOSOPHY	1	0.000		
CONCEPT	1	0.000		
CONCEPTS	1	0.000		
Total	8	0.001	0.001	0.001

ORGANIZATION	4	0.001		
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ORGANIZATIONS		0.000		
	1			
INSTITUTIONS		0.001		
	4			
COMPANY		0.000		
	1			
CORPORATION		0.000		
	3			
Total	13	0.002	0.002	0.002

MONTGOMERY		0.000		
	1			
ATLANTA		0.000		
	3			
CITIES		0.001		
	5			
CHICAGO		0.002		
	12			
CLEVELAND		0.002		
	12			
Total	33	0.005	0.005	0.005

PROBLEM		0.002
	10	
PROBLEMS		0.001
	7	
PROGRAMMATIC		0.000
	1	
CONCERNED		0.001
	6	
CONCERNING		0.000
	2	

CONCERNS	1	0.000		
Total	27	0.004		
			0.004	0.004

IDLENESS	1	0.000		
WAITING	1	0.000		
STOOD	3	0.000		
STOP	3	0.000		
STILL	20	0.003		
STAY	1	0.000		
STANDS	1	0.000		
REMAIN	2	0.000		
Total	32	0.005		

WENT	7	0.001		
GOING	7	0.001		
GONE	1	0.000		
GO	10	0.002		
Total	25	0.004		
			0.004	0.004

NONVIOLENCE	2	0.000				
NONVIOLENT	3	0.000				
Total	5	0.001		0.001	0.001	0.001

GOT	5	0.001				
GOTTEN	2	0.000				
RECEIVE	1	0.000				
RECEIVED	1	0.000				
RECEIVING	1	0.000				
GAIN	1	0.000				
GAINED	1	0.000				
GAINS	2	0.000				
GET	5	0.001				
GETTING	1	0.000				
Total	20	0.003	0.003			

FORMULA	2	0.000				
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METHOD		0.000		
	1			
METHODS		0.000		
	1			
STRUCTURED		0.000		
	1			
STRUCTURE		0.001		
	4			
STRATEGY		0.000		
	1			
PATHS		0.000		
	1			
ORDER		0.000		
	1			
PLANNED		0.000		
	1			
ORGANIZE		0.000		
	1			
ORGANIZED		0.000		
	3			
ORGANIZING		0.000		
	2			
SYSTEM		0.001		
	4			
SYSTEMS		0.000		
	1			
DIRECTION		0.000		
	1			
Total		0.004		
	25		0.004	0.004
RESIDENTS		0.000		
	1			
POPULATION		0.001		

HAMLET	4	0.000	
VILLAGE	2	0.000	
SOCIAL	1	0.001	
SOCIETY	4	0.002	
SOCIETY'S	11	0.000	
COLONY	1	0.000	
COMMUNITIES	1	0.000	
COMMUNITY	2	0.002	
Total	39	0.006	0.006

HERE	12	0.002	
Total	12	0.002	

FALSE	2	0.000	
WRONG	3	0.000	
Total	5	0.001	0.001

GOD		0.001	
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GODS	5	0.000		
JESUS	2	0.001		
Total	12	0.002		0.002

COMPETENT		0.000		
ABILITIES	1	0.000		
ABILITY	1	0.000		
CAN	3	0.002		
ABLE	15	0.001		
ABLY	4	0.000		
	1			
Total	25	0.004		0.004

HATE		0.001		
HATER	6	0.000		
HATES	1	0.000		
	1			
Total	8	0.001	0.001	0.001

MOTIVATION		0.000		
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AWESOME	1	0.000		
INSPIRATION	1	0.001		
	5			
Total	7	0.001	0.001	0.001

DID		0.000		
WAS	3	0.003		
HAD	23	0.002		
	16			
Total	42	0.006		

REAFFIRM		0.000		
AFFIRMATION	1	0.000		
ADVOCATE	2	0.000		
ADVOCATES	2	0.000		
AGREED	1	0.001		
AGREEMENT	7	0.001		
AGREEMENTS	5	0.000		
	1			
Total	19	0.003	0.003	0.003

STABLE	1	0.000				
STEADY	1	0.000				
STRENGTH	4	0.001				
STRONG	1	0.000				
STURDY	1	0.000				
FIRM	2	0.000				
Total	10	0.002		0.002	0.002	

BUILDING	1	0.000				
BUILDINGS	1	0.000				
EDIFICE	2	0.000				
MANSIONS	1	0.000				
Total	5	0.001				

EVEN	8	0.001				
EQUALLY	2	0.000				
Total	10	0.002	0.002	0.002	0.002	0.002

ADS		0.000
	2	
ADVERTISE		0.000
	1	
ADVERTISED		0.000
	1	
ADVERTISING		0.000
	1	
Total		0.001
	5	

RICH		0.000
	1	
RICHEST		0.000
	1	
WEALTH		0.000
	2	
Total		0.001
	4	

AGAINST		0.001
	7	
OPPOSITION		0.000
	1	
Total		0.001
	8	

0.001

0.001

PRAISE		0.000
	1	
COMMEND		0.000
	1	
COMMENDED		0.000

	1			
Total	3	0.000		
			0.000	0.000

ON	29	0.004		
UPON	3	0.000		
UP	10	0.002		
OVER	10	0.002		
RAISED	1	0.000		
RAISING	1	0.000		
HIGH	2	0.000		
HIGHER	3	0.000		
HIGHEST	1	0.000		
HEIGHTS	1	0.000		
LIFT	1	0.000		
Total	62	0.009		

INDICATED	1	0.000		
INDICATES	1	0.000		

INDICATIVE		0.000	
	1		
REPRESENTATION		0.000	
	1		
REPRESENTED		0.000	
	1		
REPRESENTING		0.000	
	1		
Total	6	0.001	0.001

ASSERT		0.000	
	1		
ASSERTIVE		0.000	
	1		
INITIATIVE		0.000	
	1		
Total	3	0.000	0.000 0.000

MEET		0.000	
	1		
MEETING		0.000	
	1		
MEETINGS		0.000	
	1		
Total	3	0.000	0.000 0.000

TASK		0.000
	1	
PROJECT		0.001
	4	

PROJECTS	1	0.000			
Total	6	0.001		0.001	0.001

LIAR	1	0.000			
LIE	4	0.001			
LYING	1	0.000			
Total	6	0.001			0.001

CONSUMER	1	0.000			
CONSUMERS	2	0.000			
PURCHASE	1	0.000			
PURCHASERS	1	0.000			
Total	5	0.001			

SECURE	1	0.000			
SECURELY	1	0.000			
SECURITY	3	0.000			
Total	5	0.001		0.001	

CAUSED	2	0.000	
CAUSES	1	0.000	
Total	3	0.000	0.000

BECAUSE	5	0.001	
CONSEQUENCES	1	0.000	
CONSEQUENTLY	1	0.000	
Total	7	0.001	0.001

MASSIVE	1	0.000
MASSIVELY	1	0.000
MAJESTIC	2	0.000
OUTSTANDING	1	0.000
OVERWHELMINGLY	1	0.000
PRODIGIOUS	1	0.000
MARVELOUS	2	0.000
WONDERFUL	1	0.000

DYNAMICALLY		0.000
VAST	1	0.000
MIGHTY	1	0.000
GIGANTIC	1	0.000
GREAT	2	0.002
GREATER	10	0.000
GREATEST	1	0.000
LARGER	2	0.000
LARGEST	1	0.000
GRAND	1	0.000
ENORMOUSLY	1	0.000
SIGNIFICANT	1	0.000
MONUMENTAL	3	0.000
	1	0.000
Total	36	0.005

NECESSITIES		0.000
NECESSITY	1	0.000
NEED	1	0.002

NEEDED	10	0.000					
NEEDS	2	0.000					
Total	16	0.002	0.002	0.002	0.002	0.002	0.002

PROGRAM	10	0.002					
PROGRAMS	2	0.000					
Total	12	0.002	0.002				0.002

ECONOMIC	10	0.002					
ECONOMICALLY	2	0.000					
ECONOMY	3	0.000					
Total	15	0.002					

MOVE	2	0.000					
MOVED	3	0.000					
MOVING	1	0.000					
MOBILITY	1	0.000					
Total		0.001					

7 0.001 0.001

LIVE		0.000	
LIVES	3	0.000	
LIVING	2	0.000	
LIFE	2	0.002	
LIFES	14	0.000	
	1		
Total	22	0.003	0.003

LOVE		0.004	
LOVES	25	0.000	
	1		
Total	26	0.004	0.004 0.004

LAST		0.001
AFTER	8	0.001
HISTORY	4	0.001
HISTORYS	7	0.000
PAST	1	0.001
AGO	4	0.001

	7	
Total		0.005
	31	

BEEN		0.004
BEFORE	24	0.001
BEHIND	6	0.001
	4	
Total		0.005
	34	

EARLIEST		0.000
EARLY	1	0.000
PIONEERED	1	0.000
START	1	0.000
STARTED	1	0.000
BEGIN	1	0.001
BEGUN	6	0.000
FOREFRONT	3	0.000
PRECEDE	1	0.000
PRECEDING	1	0.000
	1	

Total	17	0.003	0.003	0.003
WANT	7	0.001		
WANTED	1	0.000		
WANTS	1	0.000		
DESIRE	1	0.000		
Total	10	0.002	0.002	0.002
HAPPEN	1	0.000		
HAPPENED	2	0.000		
Total	3	0.000		
ANSWER	3	0.000		
ANSWERS	2	0.000		
Total	5	0.001	0.001	0.001
MORALITY	2	0.000		
MORAL	4	0.001		
JUSTICE		0.001		

RIGHT	8	0.001					
RIGHTEOUSNESS	8	0.000					
RIGHTS	1	0.001					
JUDGED	6	0.000					
JUDGMENT	1	0.000					
TRUTH	1	0.000					
TRUTHS	3	0.000					
TRUE	1	0.000					
Total	36	0.005					
			0.005	0.005	0.005		

THING	4	0.001
THINGIFY	1	0.000
THINGS	6	0.001
Total	11	0.002

TOTAL CUMULATIVE %	0.144	0.043	0.137	0.139	0.224	0.027	0.164
TOTAL SUM OF # OF CODES	20	9	32	24	46	6	40

19670827_ Why Jesus Called A Man A Fool

Word Groups (114)

**Total Doc Words:
5192**

**Occur-
rence** **Percent**

PCC	PFT	PMA	PPC	PPF	PSC	PST
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'I	124	0.024
I		
I'D	3	0.001
I'LL	1	0.000
I'M	27	0.005
I'VE	3	0.001
ME	29	0.006
MY	55	0.011
MYSELF	1	0.000
KING	1	0.000
LUTHER	1	0.000
MARTIN	1	0.000

Total **122** **0.023** 0.023

YOU	100	0.019
YOU'		
YOU'D	1	0.000
YOU'RE	2	0.000
YOU'VE	3	0.001
YOUR	18	0.003
YOURS	1	0.000
YOURSELF	2	0.000
THOU	5	0.001

THEE	1	0.000	
THINE	1	0.000	
THY	2	0.000	
Total	36	0.007	0.007

WE	35	0.007	
WE'RE	1	0.000	
WE'VE	3	0.001	
US	5	0.001	
OUR	17	0.003	
OURSELVES	1	0.000	
Total	62	0.012	0.012

AM	8	0.002	
AM'	1	0.000	
ARE	20	0.004	
BE	25	0.005	
BEING	5	0.001	
IS	53	0.010	
IT'S	8	0.002	
Total	120	0.023	0.023 0.023

THEIR	11	0.002
HAVING	1	0.000
HAST	3	0.001
HAS	5	0.001

HAVE	32	0.006	
OWN	3	0.001	
ITS	3	0.001	
KEEP	3	0.001	
Total	61	0.012	0.012

COULD	16	0.003	
WOULD	9	0.002	
SEEMED	1	0.000	
SEEMS	1	0.000	
Total	27	0.005	0.005

WILL	14	0.003	
MUST	10	0.002	
Total	24	0.005	0.005

0.005 0.005 0.005

SON	2	0.000
PARENTS	1	0.000
GRANDFATHER	2	0.000
DAUGHTER	3	0.001
MOTHER	3	0.001
‘MOTHER	2	0.000
BROTHER	4	0.001
BROTHERS	3	0.001
CHILDREN	5	0.001
DADDY	3	0.001

DADDY'S	1	0.000	
FAMILIES	1	0.000	
FAMILY	1	0.000	
FATHER	4	0.001	
FATHERS	1	0.000	
FOREBEARERS	1	0.000	
FOREPARENTS	1	0.000	
MAMA	1	0.000	
SISTER	1	0.000	
SISTERS	2	0.000	
WIFE	5	0.001	
Total	47	0.009	0.009

THEM	7	0.001
THEMSELVES	1	0.000
THEY	25	0.005
THEY'VE	3	0.001
FOLK	1	0.000
LADY	2	0.000
ANOTHER	2	0.000
FRIEND	1	0.000
FRIENDS	5	0.001
GIRL	2	0.000
HE	94	0.018
HE'S	11	0.002
HIM	22	0.004

HIMSELF	3	0.001	
HIS	28	0.005	
HER	8	0.002	
HUMAN	1	0.000	
MAN	46	0.009	
MAN'S	1	0.000	
MEN	4	0.001	
OTHER	6	0.001	
OTHERS	4	0.001	
PEOPLE	17	0.003	
PERSON	4	0.001	
SHE	17	0.003	
SOMEBODY	5	0.001	
TOGETHER	4	0.001	
WOMEN	1	0.000	
BODIES	1	0.000	
Total	326	0.063	0.063

AFRICA	3	0.001
AFRICAN	1	0.000
AMERICA	5	0.001
AMERICAN	1	0.000
ASIA	1	0.000
EUROPE	1	0.000
FRENCHMAN	1	0.000
ISLANDER	1	0.000

PACIFIC	1	0.000				
CHINESE	1	0.000				
NATION	8	0.002				
COUNTRY	2	0.000				
WORLD	6	0.001				
TURK	1	0.000				
FINLAND	1	0.000				
Total	34	0.007		0.007	0.007	0.007

ALL	21	0.004				
ABSOLUTE	1	0.000				
ABSOLUTELY	2	0.000				
ANY	7	0.001				
EVERY	4	0.001				
ALWAYS	3	0.001				
Total	38	0.007				

FULL	1	0.000				
FULLNESS	1	0.000				
FILLED	1	0.000				
WHOLE	4	0.001				
Total	7	0.001				

AUTOMOBILE	4	0.001				
AUTOMOBILES	1	0.000				
CADILLAC	3	0.001				

BUS	1	0.000	
BUSES	2	0.000	
CAR	1	0.000	
DRIVE	1	0.000	
CONVERTIBLE	1	0.000	
STEERING	1	0.000	
Total	15	0.003	0.003

FREE	2	0.000	
FREEDOM	1	0.000	
FREEING	1	0.000	
EMANCIPATION	1	0.000	
Total	5	0.001	0.001 0.001 0.001 0.001

GOD	26	0.005	
GOD'S	3	0.001	
HEAVEN	7	0.001	
HEAVENLY	1	0.000	
HEAVENS	2	0.000	
JESUS	14	0.003	
LORD	2	0.000	
LORD'S	1	0.000	
Total	56	0.011	0.011

LEAD	1	0.000	
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LEADER	1	0.000	
Total	2	0.000	0.000

NEITHER	1	0.000	
NEVER	19	0.004	
NO	14	0.003	
NOR	1	0.000	
NOT	26	0.005	
NOTHING	5	0.001	
EMPTY	1	0.000	
NOBODY	2	0.000	
Total	69	0.013	

ONCE	1	0.000	
ONE	19	0.004	
ONLY	6	0.001	
ALONE	4	0.001	
LONELY	2	0.000	
SEPARATE	1	0.000	
INDEPENDENCE	1	0.000	
INDEPENDENT	1	0.000	
INDIVIDUAL	1	0.000	
EACH	2	0.000	
Total	38	0.007	

0.007

CENTURIES	4	0.001	
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CENTURY	1	0.000	
DAY	14	0.003	
DAYS	8	0.002	
HOUR	1	0.000	
HOURS	1	0.000	
MINUTE	1	0.000	
MOMENT	8	0.002	
MONTH	1	0.000	
MORNING	16	0.003	
NIGHT	7	0.001	
NIGHTS	1	0.000	
YEAR	2	0.000	
YEARS	13	0.003	
WEEK	1	0.000	
MIDNIGHT	2	0.000	
TONIGHT	2	0.000	
TOMORROW	4	0.001	
LATE	1	0.000	
LATER	9	0.002	
TIME	2	0.000	
TIMES	1	0.000	
MILES	2	0.000	
Total	102	0.020	0.020

REMEMBER	4	0.001
REMEMBERED	1	0.000

LOVE	4	0.001						
Total	4	0.001				0.001	0.001	

POOR	1	0.000						
POVERTY	1	0.000						
PEASANT	1	0.000						
SLUMS	1	0.000						
Total	4	0.001	0.001	0.001	0.001	0.001	0.001	0.001

RECEIVED	2	0.000						
GOT	9	0.002						
GOTTEN	1	0.000						
GET	14	0.003						
GETS	1	0.000						
GETTING	1	0.000						
Total	28	0.005	0.005					

SUPREME	4	0.001
POWER	3	0.001
VIGOR	1	0.000
OVERSEER	1	0.000
KINGS	1	0.000
QUEEN	1	0.000
QUEENS	1	0.000
FORCED	2	0.000

EXECUTIVE	1	0.000	
Total	15	0.003	0.003

TREMENDOUS	1	0.000	
MAGNIFICENT	2	0.000	
MARVELOUS	2	0.000	
MASSIVE	1	0.000	
MAJESTIC	1	0.000	
MATCHLESS	1	0.000	
INCREDIBLE	1	0.000	
IMPRESSIVE	1	0.000	
GIGANTIC	1	0.000	
EXCELLENCE	1	0.000	
EXTRAORDINARY	1	0.000	
ESTEEMED	1	0.000	
AMAZING	2	0.000	
ELOQUENT	1	0.000	
Total	17	0.003	

SLEEP	2	0.000	
REST	2	0.000	
TIRED	1	0.000	
ASLEEP	1	0.000	
Total	6	0.001	

WOUNDED	2	0.000	
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WHIP	1	0.000	
THREAT	1	0.000	
LYNCHEd	1	0.000	
INJUSTICES	1	0.000	
CONQUER	1	0.000	
ATTACK	1	0.000	
BEAT	1	0.000	
FIGHT	1	0.000	
Total	10	0.002	0.002

ADVISED	1	0.000
CONFESS	1	0.000
CONVERSATION	1	0.000
DECLARATION	1	0.000
DECLARED	1	0.000
EXCLAMATION	1	0.000
MENTION	1	0.000
PRAYED	2	0.000
PRAYER	2	0.000
PREACH	1	0.000
PREACHING	1	0.000
PROCLAMATION	1	0.000
PROFESSES	1	0.000
PRONOUNCED	1	0.000
SAD	1	0.000
SAID	19	0.004

SAY	17	0.003		
SAYING	4	0.001		
STATE	1	0.000		
STATEMENT	1	0.000		
STATES	1	0.000		
SPEECHES	1	0.000		
SING	2	0.000		
SINGING	4	0.001		
TELL	7	0.001		
TELLING	2	0.000		
TELLS	1	0.000		
TALK	9	0.002		
TALKED	4	0.001		
TALKING	5	0.001		
TESTAMENT	2	0.000		
TOLD	2	0.000		
VOICE	6	0.001		
UTTERS	1	0.000		
Total	106	0.020	0.020	0.020

IF	15	0.003
BUT	48	0.009
MAYBE	3	0.001
PROBABLY	2	0.000
POSSIBLE	1	0.000
YET	3	0.001

Total	72	0.014	0.014	0.014
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HEAR	1	0.000
HEARD	5	0.001
LISTENED	1	0.000
Total	7	0.001

0.001

FIRST	8	0.002
BEFORE	8	0.002
BEGIN	5	0.001
BEGINNING	1	0.000
STARTED	10	0.002
FOUNDED	1	0.000
DEBUT	1	0.000
EARLIER	1	0.000
EARLY	2	0.000
Total	37	0.007

0.007	0.007
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BELIEVE	2	0.000
BELIEVING	2	0.000
FAITH	2	0.000
Total	6	0.001

0.001

MAKE	12	0.002
MAKES	1	0.000

MAKING	2	0.000		
TRY	2	0.000		
TRYING	3	0.001		
TRIED	1	0.000		
TAKE	4	0.001		
TAKEN	4	0.001		
TOOK	2	0.000		
PRODUCED	1	0.000		
USE	1	0.000		
USED	1	0.000		
PICK	1	0.000		
PICKED	1	0.000		
MADE	8	0.002		
YIELDED	1	0.000		
RESULT	1	0.000		
EFFORTS	2	0.000		
DOING	5	0.001		
DO	14	0.003		
DID	6	0.001		
CREATED	2	0.000		
BUILD	5	0.001		
BUILT	1	0.000		
Total	81	0.016	0.016	0.016

PROBLEM	4	0.001
PROBLEMS	1	0.000

CONCERNED	4	0.001						
BOTHERS	1	0.000						
Total	10	0.002						0.002

DEVOTED	1	0.000						
DEDICATED	1	0.000						
COMMITMENT	1	0.000						
PROMISED	2	0.000						
Total	5	0.001			0.001			0.001

REMAIN	1	0.000						
REMAINS	1	0.000						
STAYED	1	0.000						
Total	3	0.001						

DRINK	2	0.000						
PARCHED	1	0.000						
THIRSTY	1	0.000						
Total	4	0.001						0.001

EQUAL	1	0.000						
EVEN	8	0.002						
SAME	2	0.000						
Total	11	0.002	0.002		0.002	0.002	0.002	0.002

BEAUTIFUL	5	0.001						
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BEAUTY	3	0.001	
PRETTY	1	0.000	
DARLING	1	0.000	
Total	10	0.002	

IMPROVEMENT	1	0.000	
INDUSTRIOUS	1	0.000	
BECOME	9	0.002	
BECAME	1	0.000	
Total	12	0.002	

0.002 0.002 0.002

MEETING	1	0.000	
MEMBER	1	0.000	
MEMBERS	1	0.000	
GROUPS	1	0.000	
COMMITTEE	1	0.000	
Total	5	0.001	

0.001 0.001

REAL	4	0.001	
REALITY	1	0.000	
Total	5	0.001	

0.001

SERVE	1	0.000	
PROVIDE	1	0.000	
PROVIDED	2	0.000	

SHARE	2	0.000	
SUPPORT	3	0.001	
HELPED	3	0.001	
CONTRIBUTIONS	1	0.000	
GIVE	8	0.002	
GIVEN	6	0.001	
GAVE	2	0.000	
Total	29	0.006	0.006

INFORMATION	2	0.000	
TIDINGS	1	0.000	
Total	3	0.001	0.001

TELEPHONE	3	0.001	
TELEVISIONS	1	0.000	
TECHNOLOGY	1	0.000	
MODERN	1	0.000	
TECHNICOLOR	1	0.000	
Total	7	0.001	

WORRIED	2	0.000	
WORRY	1	0.000	
TROUBLE	1	0.000	
Total	4	0.001	

WALK	2	0.000	
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WALKED	1	0.000		
TRAVEL	1	0.000		
RUN	1	0.000		
RIDE	1	0.000		
RODE	1	0.000		
MOVE	1	0.000		
MOVED	1	0.000		
MOVER	1	0.000		
MOVES	1	0.000		
MOTION	1	0.000		
STROLLING	1	0.000		
MOVEMENT	1	0.000		
Total	14	0.003		
			0.003	0.003

ASK	1	0.000		
ASKED	4	0.001		
QUESTION	4	0.001		
QUESTIONS	2	0.000		
Total	11	0.002		
				0.002

CHOICE	1	0.000
DECIDE	1	0.000
DECIDED	1	0.000
DETERMINES	1	0.000
CONSIDER	1	0.000
CONSIDERED	2	0.000

Total	7	0.001	0.001	0.001
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FEEL	10	0.002
FEELING	1	0.000
FELT	3	0.001
SENSE	2	0.000
EXPRESSED	1	0.000

Total	17	0.003	0.003
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FORWARD	1	0.000
FUTURE	1	0.000
NEXT	4	0.001
INSIGHTS	1	0.000

Total	7	0.001	0.001	0.001
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0.001

LITERATURE	1	0.000
PARABLE	7	0.001
BOOK	1	0.000
BOOKS	1	0.000
LIBRARY	1	0.000
POETIC	1	0.000
POETRY	1	0.000
PAGES	1	0.000
READ	5	0.001
STANZA	1	0.000
STORY	2	0.000

Total 22 0.004

0.004

MANY	11	0.002
MORE	8	0.002
MUCH	5	0.001
MAJORITY	1	0.000
BIG	2	0.000
BIGGER	2	0.000
NUMEROUS	1	0.000
OFTEN	1	0.000
SOMETIMES	7	0.001
SOON	1	0.000
MOST	5	0.001
SOME	17	0.003
ALMOST	1	0.000
LARGE	1	0.000
LARGER	2	0.000
GREAT	7	0.001
GREATER	1	0.000
GREATEST	1	0.000
AGAIN	3	0.001
ALSO	1	0.000
ADDED	1	0.000

Total 79 0.015

DOLLARS	2	0.000
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MILLIONAIRE	2	0.000
MONEY	6	0.001
Total	10	0.002

PROSPERING	1	0.000
PROSPERITY	2	0.000
RICH	10	0.002
WEALTH	4	0.001
WEALTHY	1	0.000
Total	18	0.003

STILL	11	0.002
STOOD	2	0.000
STOP	2	0.000
STAND	4	0.001
STANDING	1	0.000
STURDY	1	0.000
UNMOVED	1	0.000
STAGNATE	1	0.000
Total	23	0.004

FAIL	2	0.000
FAILED	4	0.001
FALTERING	1	0.000
LOSING	2	0.000
LOST	1	0.000

Total	10	0.002					0.002
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CITIES	1	0.000
CITY	4	0.001
ATLANTA	3	0.001
CHICAGO	4	0.001
MONTGOMERY	4	0.001

Total	16	0.003	0.003	0.003	0.003	0.003
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TILL	2	0.000
SOIL	2	0.000
CROPS	3	0.001
FARM	1	0.000
FARMER	1	0.000

Total	9	0.002			0.002	0.002
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LIGHT	3	0.001
LIGHTNING	1	0.000
LIGHTS	1	0.000
LANTERNS	1	0.000
FLASH	1	0.000
SHINING	1	0.000

Total	8	0.002				
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LOYAL	1	0.000
HUMANITY	2	0.000

HUMBLE	2	0.000		
COURAGE	3	0.001		
Total	8	0.002		

0.002 0.002

PAST	1	0.000		
HISTORY	1	0.000		
BEEN	8	0.002		
AGO	3	0.001		
AFTER	6	0.001		
Total	19	0.004		

SUCCESSFUL	1	0.000		
ACHIEVE	1	0.000		
Total	2	0.000	0.000	0.000

CAME	8	0.002		
COME	8	0.002		
COMES	1	0.000		
Total	17	0.003		

SIGNIFICANT	1	0.000		
IMPORTANT	1	0.000		
Total	2	0.000	0.000	0.000

HEREDITARY	1	0.000
INHERITED	1	0.000
Total	2	0.000

WANT	14	0.003
WANTED	2	0.000
Total	16	0.003

0.003 0.003

SIGNED	1	0.000
WRITTEN	1	0.000
Total	2	0.000

0.000

MERELY	1	0.000
MERRY'	1	0.000
HAPPIEST	2	0.000
HAPPY	1	0.000
JOY	1	0.000
GLAD	2	0.000
Total	8	0.002

0.002

ALLOWED	7	0.001
LET	2	0.000
MAY	12	0.002
Total	21	0.004

0.004 0.004

0.004

BLACK	4	0.001		
BLACKNESS	1	0.000		
NEGRO	4	0.001		
NEGROES	6	0.001		
NIGGER	1	0.000		
Total	16	0.003		0.003

FOOL	26	0.005		
FOOLISH	1	0.000		
FOOLISHNESS	1	0.000		
FOOLS	1	0.000		
Total	29	0.006		0.006 0.006

IN	122	0.023		
INTO	3	0.001		
INNER	1	0.000		
TOO	4	0.001		
WITH	33	0.006		
WITHIN	2	0.000		
THROUGH	6	0.001		
Total	171	0.033	0.033	0.033

LEARN	2	0.000		
LEARNED	1	0.000		

EDUCATION	2	0.000
SCHOOL	2	0.000
STUDIED	1	0.000
UNIVERSITIES	1	0.000
Total	9	0.002

NOW	21	0.004
NOW'	1	0.000
IMMEDIATELY	2	0.000
TODAY	8	0.002
Total	32	0.006

0.002

0.006

ON	28	0.005
OVER	12	0.002
ABOVE	1	0.000
RAISE	1	0.000
RAISED	2	0.000
RAISING	1	0.000
REACH	4	0.001
UP	24	0.005
UPON	1	0.000
Total	74	0.014

EIGHT	1	0.000
FIFTEEN	2	0.000

FIFTY	2	0.000
FIVE	1	0.000
FORTH	1	0.000
FORTY	1	0.000
FOUR	7	0.001
HALF	1	0.000
HUNDRED	8	0.002
MILLION	2	0.000
MILLIONS	2	0.000
NINE	1	0.000
NUMBER	2	0.000
SEVEN	1	0.000
SEVERAL	1	0.000
SIX	1	0.000
SIXTY	2	0.000
TWO	4	0.001
THOUSAND	1	0.000
THREE	1	0.000
TEN	2	0.000
FEW	2	0.000
LITTLE	10	0.002
LEAST	1	0.000
Total	57	0.011
CAN	12	0.002
ABLE	8	0.002

Total	8	0.002		
			0.002	0.002
FINALLY	3	0.001		
FINISH	1	0.000		
FINISHING	1	0.000		
ULTIMATELY	1	0.000		
LAST	1	0.000		
SOLVED	1	0.000		
END	7	0.001		
ENDED	3	0.001		
ENDS	6	0.001		
CONCLUDE	1	0.000		
DONE	4	0.001		
Total	29	0.006	0.006	0.006
EVER	2	0.000		
ETERNAL	3	0.001		
ETERNITY	1	0.000		
IMMORTALITY	1	0.000		
Total	7	0.001		
GROWING	1	0.000		
GROWN	1	0.000		
GROWS	1	0.000		
GREW	1	0.000		

Total	4	0.001						
				0.001	0.001	0.001		
NECESSARY	1	0.000						
NECESSITIES	1	0.000						
NEED	9	0.002						
NEEDED	4	0.001						
Total	15	0.003	0.003	0.003	0.003	0.003		0.003
POLITICAL	1	0.000						
PRESIDENT	1	0.000						
GOVERNMENTS	1	0.000						
Total	3	0.001						0.001
RULES	1	0.000						
STANDARDS	1	0.000						
REGULATED	1	0.000						
REQUIRED	1	0.000						
Total	4	0.001		0.001	0.001			
STOUT	1	0.000						
STRONG	1	0.000						
Total	2	0.000		0.000	0.000			
WAS	65	0.013						

WERE	15	0.003	
OCCURRED	1	0.000	
HAD	28	0.005	
Total	109	0.021	

WOULDN'T	1	0.000	
WASN'T	9	0.002	
ISN'T	1	0.000	
HAVEN'T	4	0.001	
WITHOUT	5	0.001	
REFUSED	1	0.000	
EXCLUDED	1	0.000	
Total	22	0.004	0.004

0.004

WEARY	2	0.000
WEAK	4	0.001
UGLY	1	0.000
TRAGIC	1	0.000
SUFFERING	2	0.000
VAIN	1	0.000
STRUGGLE	4	0.001
SCALDED	1	0.000
OUTDISTANCE	4	0.001
OUTRUN	1	0.000
OVERWHELM	1	0.000
IOTA	1	0.000

IRRELEVANT	1	0.000		
FRUSTRATED	1	0.000		
MINIMIZED	1	0.000		
DIMINISH	1	0.000		
DISAPPOINTMENTS	1	0.000		
DISCOURAGED	7	0.001		
DREARY	1	0.000		
DEPENDENT	5	0.001		
Total	41	0.008		0.008
			0.008	

ANSWER	1	0.000		
ANSWERED	1	0.000		
Total	2	0.000	0.000	0.000

CALL	13	0.003		
CALLED	9	0.002		
CALLING	1	0.000		
CALLS	2	0.000		
Total	25	0.005		

KNEW	1	0.000		
KNOW	28	0.005		
KNOWING	1	0.000		
KNOWLEDGE	1	0.000		
KNOWS	1	0.000		
MENTALITY	1	0.000		

MIND	2	0.000	
MINDFUL	1	0.000	
BRAINS	1	0.000	
REALIZE	6	0.001	
REALIZED	1	0.000	
REASON	2	0.000	
REASONS	1	0.000	
RECOGNIZE	1	0.000	
THEORETICALLY	1	0.000	
THINK	8	0.002	
THINKING	5	0.001	
THOUGHT	4	0.001	
PHILOSOPHICAL	1	0.000	
PHILOSOPHY	3	0.001	
WONDERED	1	0.000	
DECIPHER	1	0.000	
CONCEPTIONS	1	0.000	
Total	73	0.014	

0.014 0.014

BAPTIST	2	0.000
CHRISTIAN	2	0.000
CREATOR	1	0.000
GOSPEL	3	0.001
MINISTERS	1	0.000
PASTOR	1	0.000
PREACHER	11	0.002

MINISTRY	2	0.000	
MISSIONARY	1	0.000	
PSALMIST	1	0.000	
SCRIPTURE	1	0.000	
SAINT	1	0.000	
RELIGION	5	0.001	
RELIGIOUS	1	0.000	
SPIRIT	1	0.000	
SPIRITUAL	1	0.000	
THEOLOGICAL	1	0.000	
THEOLOGY	2	0.000	
WORSHIPED	1	0.000	
HOLY	1	0.000	
SOUL	8	0.002	
SOULS	1	0.000	
CHURCH	7	0.001	
CONGREGATION	1	0.000	
'SOUL	1	0.000	
BLESS	1	0.000	
Total	59	0.011	0.011

LOOK	5	0.001
LOOKED	6	0.001
LOOKING	2	0.000
LOOKS	1	0.000
DISCOVER	3	0.001

DISCOVERED	1	0.000	
SEE	9	0.002	
SEEK	1	0.000	
SEEN	5	0.001	
SELL	1	0.000	
SAW	2	0.000	
FIND	2	0.000	
REVEAL	1	0.000	
Total	39	0.008	0.008

LABOR	1	0.000	
LABORED	1	0.000	
JOB	1	0.000	
JOBS	1	0.000	
WAGES	1	0.000	
WORK	3	0.001	
WORK'S	1	0.000	
WORKER	1	0.000	
WORKING	3	0.001	
Total	13	0.003	0.003

METHODS	1	0.000	
PATHS	1	0.000	
PLAN	2	0.000	
Total	4	0.001	0.001

DEATH	1	0.000	
DEAD	3	0.001	
DIE	1	0.000	
DIED	2	0.000	
FUNERAL	1	0.000	
MURDERED	1	0.000	
PERISHING	1	0.000	
CORONER	1	0.000	
Total	11	0.002	0.002

SENT	4	0.001	
WENT	5	0.001	
GO	9	0.002	
GOING	18	0.003	
LEAVE	5	0.001	
RID	1	0.000	
Total	42	0.008	0.008

TRUE	1	0.000	
TRUTH	1	0.000	
Total	2	0.000	0.000 0.000

REPRESENT	1	0.000	
INDICATE	2	0.000	

INDICATING	1	0.000	
Total	4	0.001	0.001

SOCIAL	1	0.000	
COMMONWEALTH	1	0.000	
COMMUNITY	1	0.000	
Total	3	0.001	0.001

LIVE	7	0.001	
LIVED	8	0.002	
LIVES	3	0.001	
LIVING	3	0.001	
LIFE	22	0.004	
EXIST	1	0.000	
EXISTENCE	1	0.000	
ALIVE	4	0.001	
Total	49	0.009	0.009

PRAISE	1	0.000	
ENCOURAGEMENT	1	0.000	
ENCOURAGING	1	0.000	
Total	3	0.001	0.001

REALM	1	0.000	
REALMS	1	0.000	

PLACE	1	0.000
PLACES	1	0.000
Total	4	0.001

RIGHT	10	0.002
RIGHTEOUSNESS	1	0.000
RIGHTS	5	0.001
PRINCIPLE	2	0.000
MORALITY	2	0.000
JUST	5	0.001
JUSTICE	2	0.000
JUSTLY	1	0.000
Total	28	0.005

0.005 0.005 0.005

INFLUENCE	1	0.000
Total	1	0.000

0.000

0.000

THING	2	0.000
THINGS	13	0.003
MATERIAL	1	0.000
Total	16	0.003

STARVING	2	0.000
STOMACHS	2	0.000
HUNGRY	2	0.000

FOOD	3	0.001					
FRUIT	1	0.000					
MILK	1	0.000					
BREAD	2	0.000					
BREAKFAST	1	0.000					
EAT	2	0.000					
EATING	1	0.000					
Total	17	0.003				0.003	0.003

PARTICULAR	1	0.000					
PREFER	1	0.000					
INVOLVED	7	0.001					
Total	9	0.002					0.002

RELIEF	1	0.000
RENEWED	1	0.000
REVIVES	1	0.000
Total	3	0.001

				0.001			
TOTAL CUMULATIVE	0.115	0.039	0.125	0.118	0.197	0.041	0.122
%							
TOTAL SUM OF # OF	20	6	28	20	38	11	33
CODES							

19680204_The Drum Major Instinct

Word Groups (106)

Total Doc Words:
4357

**Occur-
rence** **Percent**

PCC	PFT	PMA	PPC	PPF	PSC	PST
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I		0.020
ID	89	0.000
ILL	2	0.000
IM	1	0.003
ME	11	0.001
MINE	6	0.000
MY	2	0.003
MYSELF	14	0.000
IVE	2	0.000
	2	

Total **129** **0.030** 0.030

YOU		0.025
YOU'	110	
YOUR		0.006
YOU'RE	24	0.001
YOURSELF	6	0.000
	1	

YOUVE		0.000	
THOU	2	0.000	
THY	1	0.001	
YE	3		0.001
'YE		6	
Total	43	0.010	0.010

'WE			0.011
WE	48		
WE'VE			0.000
WEVE	2		
US		0.004	
OUR	17	0.003	
OURSELVES	11	0.000	
	1		
Total	29	0.007	0.007

AM		0.001
ARE	3	0.008
IS	35	0.012
BE	51	0.013
	56	

BEING	4	0.001		
Total	149	0.034		0.034 0.034

ITS	16	0.004		
KEEP	3	0.001		
OWN	3	0.001		
HAS	13	0.003		
HAVE	42	0.010		
HARNESS	3	0.001		
HARNESSED	4	0.001		
POSSESSION	1	0.000		
OWNED	1	0.000		
THEIR	6	0.001		
Total	92	0.021	0.021	

COULD	1	0.000	
SHOULD	3	0.001	
WOULD	22	0.005	

OUGHT	9	0.002	
Total	35	0.008	0.008

WILL	17	0.004	
SHALL	8	0.002	
MUST	9	0.002	
Total	34	0.008	0.008 0.008 0.008 0.008

WARDENS	1	0.000	
JAIL	2	0.000	
PRISON	1	0.000	
CRIME	1	0.000	
CRIMES	1	0.000	
CRIMINALS	1	0.000	
CULPRIT	1	0.000	
Total	8	0.002	

INJUNCTIONS	1	0.000	
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LAWYER		0.000	
	2		
LAWYERS		0.000	
	2		
TRIAL		0.000	
	1		
Total		0.001	0.001
	6		

PARLIAMENTS		0.000	
	1		
POLITICAL		0.000	
	1		
Total		0.000	0.000
	2		

BEST		0.000
	1	
BETTER		0.001
	4	
BIG		0.001
	3	
MAJOR		0.008
	34	
MASSIVE		0.000
	1	
GRAND		0.000
	1	
GREAT		0.002
	8	
GREATEST		0.000
	1	
GREATNESS		0.002
	7	

COLOSSAL	1	0.000	
Total	61	0.014	

AMERICA	5	0.001	
AMERICAN	1	0.000	
CHINA	1	0.000	
COUNTRY	1	0.000	
NATION	4	0.001	
NATIONS	4	0.001	
RUSSIA	2	0.000	
VIETNAM	1	0.000	
WORLD	14	0.003	
Total	33	0.008	0.008 0.008 0.008 0.008

BROTHERS	2	0.000
FAMILY	4	0.001
FATHER	1	0.000
CHILD	1	0.000

CHILDREN		0.001	
SONS	3	0.000	
BABY	1	0.000	
	1		
Total	13	0.003	0.003

COLLEGE		0.000	
SCHOOL	2	0.001	
TAUGHT	4	0.000	
TEACHER	1	0.000	
TEACHERS	1	0.000	
	1		
Total	9	0.002	0.002

DOLLARS		0.001	
INCOME	6	0.001	
MONEY	6	0.000	
	1		
Total	13	0.003	

FIVE		0.001	
	3		

HUNDRED		0.001
HALF	3	0.000
FOUR	1	0.000
NINETEEN	1	0.000
SIX	1	0.000
TEN	1	0.001
TENTH	3	0.000
THIRD	1	0.000
THIRTY	1	0.000
THOUSAND	1	0.002
THREE	8	0.001
TWENTY	3	0.000
TWICE	1	0.000
TWO	1	0.001
	3	
Total	32	0.007

HEAR		0.001
HEARD	3	0.000

	1							
Total		0.001						
	4							0.001
INFLUENCE		0.000						
INFLUENTIAL	1	0.000						
	1							
Total		0.000						
	2		0.000					0.000
LET		0.002						
MAY	7	0.000						
	2							
Total		0.002						
	9		0.002	0.002				0.002
NEGROES		0.000						
	2							
Total		0.000						0.000
	2							
PEACE		0.000						
FREE	2	0.000						
	1							
Total		0.001						
	3		0.001	0.001	0.001	0.001	0.001	0.001
POWER		0.000						
	1							

REIGN		0.000	
	1		
REIGNED		0.000	
	1		
RULE		0.000	
	2		
SUPERIOR		0.000	
	2		
SUPERIORITY		0.000	
	1		
SUPREMACY		0.000	
	1		
SUPREME		0.001	
	3		
DOMINANT		0.000	
	2		
FORCED		0.000	
	1		
FORCES		0.000	
	2		
EMPIRE		0.000	
	1		
OUTDO		0.000	
	1		
Total		0.004	
	19		0.004

WAR		0.001	
	5		
BOMB		0.000	
	1		
BOMBS		0.000	
	1		
Total		0.002	
			0.002
			0.002

7

ADULT		0.000
	1	
CITIZENS		0.000
	1	
FELLOW		0.000
	1	
FOLK		0.000
	1	
HUMAN		0.001
	3	
MAN		0.001
	5	
MANS		0.000
	1	
MEN		0.001
	3	
ANOTHER		0.001
	3	
HER		0.000
	2	
HE		0.011
	49	
HE'S		0.000
	1	
HES		0.002
	10	
HIM		0.004
	16	
HIMSELF		0.000
	2	
HIS		0.004
	16	

OTHER		0.003			
	14				
OTHERS		0.001			
	4				
PEOPLE		0.004			
	19				
SHE		0.000			
	2				
SHES		0.000			
	1				
PERSON		0.001			
	3				
PUBLIC		0.000			
	1				
THEM		0.005			
	22				
THEMSELVES		0.000			
	1				
THEY		0.014			
	59				
WOMAN		0.000			
	1				
WOMEN		0.000			
	1				
GENTLEMEN		0.000			
	1				
Total	244	0.056		0.056	
BECOME		0.001			
	5				
BECOMES		0.000			
	1				
Total	1	0.000	0.000	0.000	0.000

BROTHERHOOD		0.000				
	1					
BRETHREN		0.000				
	1					
FELLOWSHIP		0.000				
	1					
FRATERNITY		0.001				
	4					
MEMBER		0.000				
	2					
MEMBERS		0.000				
	1					
SORORITIES		0.000				
	1					
Total	11	0.003	0.003	0.003	0.003	0.003

COMMITMENT		0.000			
	1				
COMMITTED		0.000			
	2				
CONTINUE		0.000			
	2				
Total	5	0.001		0.001	0.001

DON'T		0.000
	2	
DONT		0.005
	22	
DIDNT		0.001
	4	

DOESNT		0.001	
	4		
ISN'T		0.000	
	2		
ISNT		0.000	
	2		
Total	36	0.008	

EARN		0.000	
	2		
EARNING		0.000	
	2		
Total	4	0.001	

FRIEND		0.000	
	1		
FRIENDS		0.001	
	3		
SOCIAL		0.001	
	3		
SOCIETY		0.000	
	2		
VILLAGE		0.000	
	2		
GROUPS		0.000	
	1		
NEIGHBORS		0.000	
	2		
TOGETHER		0.000	
	1		
Total	15	0.003	0.003

HOUSE	9	0.002	
HOUSES	1	0.000	
HOME	1	0.000	
Total	11	0.003	0.003

IMPORTANCE	3	0.001	
IMPORTANT	6	0.001	
SIGNIFICANT	1	0.000	
Total	10	0.002	0.002 0.002

LEAD	4	0.001	
LEADS	3	0.001	
LED	1	0.000	
Total	8	0.002	0.002

LOVE	8	0.002	
Total	8	0.002	0.002 0.002

NEED		0.001						
	6							
NEEDS		0.000						
	1							
Total		0.002	0.002					0.002
	7			0.002	0.002	0.002		

PARTICULAR		0.000						
	1							
SPECIFIC		0.000						
	1							
EXACTLY		0.000						
	1							
DISTINCTION		0.001						
	3							
Total		0.001						0.001
	6							

PEASANT		0.000						
	1							
POOR		0.001						
	5							
Total		0.001	0.001		0.001	0.001	0.001	0.001
	6							

VICIOUS		0.000						
	2							
VICTIMIZED		0.000						
	1							
VIOLATES		0.000						
	1							
Total		0.001					0.001	0.001
	4							

BOAST	3	0.001			
BOASTING	1	0.000			
EGO	4	0.001			
ARROGANCE	1	0.000			
Total	9	0.002			

BECAUSE	22	0.005			
Total	22	0.005			0.005

COST	4	0.001			
COSTS	1	0.000			
Total	5	0.001			

DREAMED	2	0.000			
Total	2	0.000	0.000	0.000	0.000

ON	22	0.005			
ONCE	1	0.000			

ONE		0.005	
ONES	21	0.000	
ONLY	2	0.002	
SOLITARY	7	0.000	
	1		
Total	54	0.012	

FULFILLING		0.000	
FULL	1	0.000	
WHOLE	1	0.000	
	2		
Total	4	0.001	

WHITE		0.002	
	7		
Total	7	0.002	0.002

IMPULSE		0.001	
	6		
Total	6	0.001	

BEAUTIFULLY		0.000	
LOVELY	1	0.000	

	1	
Total		0.000
	2	

NEVER		0.002
NOBODY	10	0.000
NONE	1	0.000
NOR	2	0.000
NO	1	0.001
NOT	3	0.006
NOTHING	24	0.000
	2	
Total		0.010
	43	

PERVERT		0.000
PERVERTED	1	0.001
DIFFERENT	4	0.000
DISTORTED	1	0.000
DISTORT	2	0.000
	1	
Total		0.002
	9	

PRAISE	2	0.000		
PRAISED	5	0.001		
Total	7	0.002	0.002	0.002

WANT	31	0.007		
WANTED	2	0.000		
DESIRE	7	0.002		
DESIRE'	1	0.000		
DESIRES	1	0.000		
Total	42	0.010	0.010	0.010

ANSWER	1	0.000
GUESS	2	0.000
OPINION	1	0.000
AGREE	1	0.000
PERSUASION	1	0.000
SAY	26	0.006

SAYING		0.003		
SAYS	12	0.000		
SAID	2	0.004		
MENTION	18	0.001		
EXPLAINED	4	0.000		
EXPLAINS	1	0.000		
PREACH	1	0.000		
PREACHING	1	0.000		
TALK	1	0.002		
TALKING	7	0.001		
TELL	4	0.001		
TESTAMENT	6	0.000		
VERBAL	1	0.000		
Total	91	0.021	0.021	0.021

BEGIN		0.000
BEGINNING	2	0.000
FIRST	1	0.003

STARTED	14	0.000		
	1			
Total	18	0.004	0.004	0.004

CAR		0.002		
	8			
CADILLACS		0.000		
	1			
AUTOMOBILE		0.000		
	1			
CARS		0.000		
	1			
CHRYSLERS		0.000		
	1			
DRIVE		0.001		
	3			
DRIVEN		0.000		
	1			
DRIVING		0.000		
	1			
FORD		0.000		
	1			
Total	18	0.004		0.004

COME		0.001
	4	
COMES		0.001
	3	
COMING		0.001
	3	

Total **10** **0.002**

CLOTHE	1	0.000
CLOTHING	1	0.000
COAT	3	0.001
Total	5	0.001

0.001 0.001

CALL	3	0.001
CALLED	2	0.000
Total	5	0.001

GAVE	2	0.000
GENEROSITY	1	0.000
GIVE	7	0.002
GIVEN	1	0.000
GIVING	2	0.000
HELP	1	0.000
SERVANT	4	0.001

SERVE		0.002	
SERVING	8	0.001	
SUPPORT	3	0.000	
SUPPORTING	1	0.000	
	1		
Total	31	0.007	0.007

DISCOVER		0.001	
IDENTIFY	3	0.000	
RECOGNITION	1	0.002	
RECOGNIZE	7	0.000	
	1		
Total	12	0.003	0.003 0.003

IN		0.019	
INTO	82	0.001	
ENTERED	4	0.000	
THROUGH	1	0.002	
WITHIN	9	0.000	
	2		
Total	98	0.022	0.022

MARCH	1	0.000		
MARCHED	1	0.000		
MARCHING	2	0.000		
Total	4	0.001	0.001	0.001

MAYBE	1	0.000		
IF	31	0.007		
ALTHOUGH	1	0.000		
BUT	29	0.007		
Total	62	0.014	0.014	0.014

NOW	22	0.005		
Total	22	0.005		0.005

SATISFACTION	2	0.000		
SATISFY	1	0.000		
Total	3	0.001	0.001	0.001

PREPARED	1	0.000		
PREPARED'	1	0.000		
Total	2	0.000	0.000	0.000

WAS	25	0.006		
WERE	12	0.003		
HAD	4	0.001		
Total	41	0.009		

ARMIES	1	0.000		
NAVIES	1	0.000		
Total	2	0.000	0.000	0.000

BELIEVE	2	0.000		
Total	2	0.000	0.000	

CHRISTIAN	1	0.000		
CHURCH	11	0.003		
CHURCHES		0.000		

BAPTISM	2	0.000	
BAPTIZED	2	0.001	
DISCIPLE	4	0.000	
DISCIPLES	1	0.000	
DIVINITY	1	0.000	
GLORY'	1	0.000	
GRACE	1	0.000	
ORDAINED	1	0.000	
RELIGIOSITY	1	0.000	
SAINT	1	0.000	
SALVATION	1	0.000	
PREACHER	1	0.000	
SOUL	2	0.000	
WORSHIP	1	0.000	
Total		0.008	0.008
	33		
DEAD	2	0.000	

DEATH		0.000	
	2		
DYING		0.000	
	1		
EULOGY		0.000	
	1		
FUNERAL		0.000	
	2		
KILLED		0.000	
	1		
PERNICIOUS		0.000	
	1		
SUICIDAL		0.000	
	1		
TOMB		0.000	
	1		
BURIED		0.000	
	1		
Total		0.003	
	13		0.003

ECONOMIC		0.000	
	1		
ECONOMICS		0.000	
	2		
ECONOMISTS		0.000	
	2		
ECONOMY		0.000	
	1		
Total		0.001	
	6		

GO		0.002	
	7		

GOES		0.001			
	3				
GOING		0.002			
	10				
GONE		0.000			
	1				
LEAVE		0.001			
	4				
LEFT		0.002			
	7				
WENT		0.002			
	7				
Total	39	0.009			0.009

MET		0.000			
	1				
MEET		0.001			
	4				
Total	5	0.001	0.001	0.001	0.001

JUST		0.003			
	15				
JUSTICE		0.000			
	2				
Total	17	0.004	0.004	0.004	0.004

LIKE		0.002			
	7				
LIKES		0.000			
	2				

Total	9	0.002	0.002
MASTER	3	0.001	
'MASTER	1	0.000	
Total	4	0.001	
OPPRESSOR	1	0.000	
OPPRESSORS	1	0.000	
OPPRESS	2	0.000	
SEGREGATION	1	0.000	
EXCLUSIVE	2	0.000	
EXCLUSIVISM	4	0.001	
REPRESSED	1	0.000	
CLASSISM	1	0.000	
DENIED	1	0.000	
DECLINE	1	0.000	
Total	15	0.003	0.003

RIGHT		0.003		
	11			
RIGHTEOUSNESS		0.000		
	2			
Total	13	0.003	0.003	0.003

STUFF		0.000		
	1			
THING		0.002		
	7			
THINGS		0.002		
	7			
Total	15	0.003		

ASK		0.001		
	4			
QUESTION		0.000		
	2			
REQUEST		0.000		
	2			
Total	8	0.002	0.002	

BOOK		0.000		
	1			
BOOKS		0.000		
	1			
MAGAZINE		0.000		
	1			
READ		0.001		
	4			

PRINT		0.000	
WROTE	1	0.000	
WRITTEN	1	0.000	
TEXT	1	0.000	
Total	11	0.003	0.003

CHRIST		0.000	
GOD	2	0.002	
JESUS	9	0.003	
LORD	14	0.000	
LORDS	1	0.000	
SAVIOR	1	0.000	
Total	28	0.006	0.006

DOES		0.001	
DOING	4	0.001	
DO	3	0.003	
DID	12	0.002	
	7		

TAKEN		0.001		
	3			
TAKING		0.000		
	1			
MAKE		0.003		
	13			
MAKES		0.000		
	1			
MAKING		0.001		
	3			
USE		0.001		
	4			
USED		0.001		
	5			
USES		0.000		
	1			
ACTIVITIES		0.000		
	2			
BUILT		0.001		
	3			
ATTEMPT		0.000		
	1			
PRACTICED		0.000		
	1			
TRY		0.001		
	5			
TRYING		0.001		
	5			
ENGAGE		0.001		
	3			
ENGAGED		0.000		
	1			
Total	78	0.018	0.018	0.018

END	4	0.001		
ENDS	5	0.001		
FINAL	2	0.000		
CONCLUSION	1	0.000		
ULTIMATELY	1	0.000		
Total	13	0.003	0.003	0.003

FAIL	1	0.000		
FAILS	1	0.000		
FALSE	1	0.000		
MISTAKE	1	0.000		
WRONG	4	0.001		
VAIN	2	0.000		
Total	10	0.002	0.002	0.002

GREW	1	0.000		
GROWS	2	0.000		

Total	3	0.001			
			0.001	0.001	0.001
CAN	24	0.006			
CAN'	1	0.000			
Total	25	0.006		0.006	0.006
INSTINCT	33	0.008			
INNATELY	1	0.000			
Total	34	0.008	0.008		
LOOK	2	0.000			
SEE	11	0.003			
SEEN	4	0.001			
SHOW	1	0.000			
SHOWING	3	0.001			
Total	21	0.005	0.005		
MANY	8	0.002			
MORE		0.001			

MOST	6	0.002
MUCH	8	0.001
OFTEN	6	0.001
SOME	4	0.003
SOON	12	0.000
AGAIN	1	0.001
ALMOST	3	0.000
	1	
Total	49	0.011

ABOVE	1	0.000
OVER	8	0.002
RAISE	1	0.000
RISE	1	0.000
UP	14	0.003
Total	25	0.006

PROBLEM	6	0.001
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Total	6	0.001	0.001
TOO	7	0.002	
WITH	26	0.006	
WITH'	1	0.000	
ALSO	1	0.000	
ALONG	1	0.000	
Total	36	0.008	0.008
ALL	22	0.005	
ANY	5	0.001	
EVERY	10	0.002	
ALWAYS	1	0.000	
Total	38	0.009	
BEHIND	4	0.001	
Total	4	0.001	
CENTURIES		0.000	

	1		
DAY		0.003	
	15		
DAYS		0.000	
	1		
MORNING		0.001	
	6		
MONTH		0.000	
	1		
ANNUAL		0.000	
	1		
SECOND		0.000	
	2		
SECONDS		0.000	
	2		
MILES		0.000	
	1		
MINUTE		0.000	
	1		
YEAR		0.000	
	1		
YEARS		0.001	
	3		
WEEK		0.000	
	2		
TIME		0.001	
	3		
TODAY		0.001	
	4		
Total		0.010	0.010
	44		
<hr/>			
DOCTOR		0.000	
	2		

DOCTORS		0.000	
PSYCHOANALYST	2		
	1	0.000	
Total	5	0.001	

DRUM		0.008	
	33		
Total	33	0.008	0.008

EXPRESSIONS		0.000	
FEEL	1		
	7	0.002	
FEELING		0.001	
	3		
Total	11	0.003	0.003

GET		0.003	
	14		
GETS		0.000	
	1		
GOT		0.001	
	6		
GETTING		0.000	
	2		
Total	23	0.005	0.005

HUNGRY		0.000	
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FEED	1	0.000		
FEEDS	1	0.000		
Total	3	0.001	0.001	0.001

INTELLIGENT		0.000		
REASON	1	0.000		
THEORY	1	0.000		
THINK	2	0.002		
THINKING	8	0.001		
THOUGHT	3	0.001		
UNDERSTAND	3	0.000		
WONDER	2	0.000		
KNOW	2	0.008		
Total	57	0.013	0.013	0.013

LIFE		0.004		
LIFES	17	0.000		
	1			

LIVE		0.001							
LIVED	5	0.000							
LIVES	1	0.000							
LIVING	1	0.001							
	5								
Total		0.007							
	30							0.007	

AGO		0.000							
BEEN	1	0.000							
BEFORE	2	0.001							
HISTORY	6	0.000							
	2								
Total		0.003							
	11								

EVEN		0.001							
SAME	4	0.002							
	7								
Total		0.003				0.003	0.003	0.003	0.003
	11								

STANDING		0.000							
STANDS	1	0.000							
	1								

STILL		0.001
STOP	3	0.001
	3	
Total	8	0.002

DAMAGING		0.000
DANGER	1	0.001
DANGEROUS	3	0.000
DESTROY	1	0.000
DESTRUCTIVE	1	0.000
TRAGEDY	1	0.000
TRAGIC	1	0.000
	2	
Total	10	0.002

				0.002		
TOTAL CUMULATIVE	0.103	0.042	0.124	0.113	0.173	0.110
%						
TOTAL SUM OF # OF	19	8	23	18	33	32
CODES						

19680303_Unfulfilled Dreams

Word Groups (79)

Total Doc Words: 2216	Occur- rence	Percent	PCC	PFT	PMA	PPC	PPF	PSC	PST
I	36	0.016							
I'M	4	0.002							
I'VE	4	0.002							
ID	1	0.000							
ME	13	0.006							
MY	8	0.004							
Total	66	0.030				0.030			
YOU	69	0.031							
YOU'RE	3	0.001							
YOU'VE	1	0.000							
YOUR	16	0.007							
THOU	1	0.000							
THINE	11	0.005							
Total	101	0.046					0.046		
US	9	0.004							
WE	25	0.011							
OUR	7	0.003							
OURSELVES	1	0.000							
Total	42	0.019				0.019			
ARE	18	0.008							

BE	26	0.012				
BEING	9	0.004				
IS	47	0.021				
BECAME	1	0.000				
Total	101	0.046			0.046	0.046

MUST	2	0.001				
WILL	9	0.004				
Total	11	0.005	0.005			0.005
					0.005	0.005

OUGHT	1	0.000				
WOULD	5	0.002				
SEEMS	2	0.001				
Total	8	0.004			0.004	

KEEPS	1	0.000				
HAS	2	0.001				
HAVE	12	0.005				
HAVING	8	0.004				
THEIR	2	0.001				
OWN	2	0.001				
Total	27	0.012			0.012	

AGONIES	2	0.001	
ANGUISHES	1	0.000	
DISAPPOINTMENT	1	0.000	

DISCOURAGED	1	0.000	
DISCOURAGING	1	0.000	
DISENCHANTING	1	0.000	
DISMAL	1	0.000	
HUMILIATED	1	0.000	
EXPLOITED	1	0.000	
STRUGGLE	4	0.002	
STRUGGLED	2	0.001	
Total	16	0.007	0.007

0.007

ALL	7	0.003
ALWAYS	2	0.001
EVERY	4	0.002
TOTAL	1	0.000
Total	14	0.006

ALSO	1	0.000
MANY	5	0.002
MOST	2	0.001
MUCH	1	0.000
SOME	5	0.002
OFTEN	2	0.001
Total	16	0.007

APOSTLE	2	0.001
ANGELES	4	0.002

BLESS	4	0.002		
CHRISTIANITY	1	0.000		
GOSPEL	1	0.000		
GRACE	2	0.001		
HEAVENS	1	0.000		
JUDAISM	1	0.000		
PREACH	1	0.000		
RELIGION	1	0.000		
SAINT	2	0.001		
SALVATION	3	0.001		
SOUL	2	0.001		
TEMPLE	9	0.004		
TEMPLES	6	0.003		
TESTAMENT	1	0.000		
TESTIMONY	1	0.000		
Total	42	0.019		0.019

BETWEEN	11	0.005		
Total	11	0.005		

CONSTANTLY	1	0.000		
CONTINUAL	3	0.001		
Total	4	0.002	0.002	0.002

DESIRE	4	0.002		
WANT	7	0.003		

WANTED	1	0.000		
WANTING	2	0.001		
Total	14	0.006		0.006 0.006

FIRST	5	0.002		
START	2	0.001		
STARTED	2	0.001		
Total	9	0.004	0.004	0.004

GREAT	6	0.003		
GREATER	1	0.000		
GREATEST	1	0.000		
Total	8	0.004		

HINDUISM	1	0.000		
HINDUS	1	0.000		
MOSLEMS	1	0.000		
ZOROASTRIANISM	1	0.000		
Total	4	0.002		0.002

LIFE	15	0.007		
LIVE	1	0.000		
LIVES	2	0.001		
Total	18	0.008		0.008

QUESTION	3	0.001	
Total	3	0.001	0.001
TENSION	9	0.004	
TRIBULATIONS	1	0.000	
TROUBLE	2	0.001	
Total	12	0.005	0.005
BECAUSE	12	0.005	
Total	12	0.005	0.005
CALL	2	0.001	
CALLED	3	0.001	
Total	5	0.002	
DAY	4	0.002	
DAYS	1	0.000	
MORNING	14	0.006	
NIGHT	1	0.000	
TIME	4	0.002	
TIMES	2	0.001	
TOMORROW	1	0.000	
WEEKS	1	0.000	
YEARS	3	0.001	
Total	31	0.014	0.014

DO	9	0.004		
DOES	2	0.001		
DOING	3	0.001		
Total	14	0.006	0.006	0.006

FATHER	3	0.001		
FOREBEARERS	1	0.000		
CHILDREN	2	0.001		
Total	6	0.003		0.003

GET	7	0.003		
GETS	2	0.001		
GOT	2	0.001		
GOTTEN	2	0.001		
RECIPIENT	1	0.000		
Total	14	0.006	0.006	

HEAR	3	0.001		
HEARD	2	0.001		
Total	5	0.002		0.002

ACTUAL	1	0.000		
FACT	3	0.001		
Total	4	0.002		

0.002

NOW	4	0.002
TODAY	2	0.001
Total	6	0.003

0.003

UNITE	2	0.001
UNITED	1	0.000
Total	3	0.001

0.001 0.001 0.001 0.001

ABLE	7	0.003
CAN	7	0.003
Total	14	0.006

0.006 0.006

CAME	1	0.000
COME	4	0.002
COMES	1	0.000
COMING	3	0.001
Total	9	0.004

DARK	1	0.000
DARKNESS	1	0.000
EVIL	7	0.003
HELL	1	0.000

SATAN	1	0.000			
Total	11	0.005		0.005	0.005

FEEL	1	0.000			
FELT	1	0.000			
CARE	2	0.001			
Total	4	0.002			0.002

HEART	25	0.011			
HEART'	1	0.000			
HEARTS	1	0.000			
Total	27	0.012			0.012

JUST	3	0.001			
JUSTICE	1	0.000			
Total	4	0.002		0.002	0.002

ONE	8	0.004			
ONLY	1	0.000			
EACH	2	0.001			
ALONE	4	0.002			
LONESOME	1	0.000			
NOBODY	2	0.001			
Total	18	0.008			0.008

RIGHT	12	0.005			
Total	12	0.005		0.005	0.005
LET	3	0.001			
MAY	7	0.003			
Total	10	0.005		0.005	0.005
PROMISE	1	0.000			
PROMISED	2	0.001			
Total	3	0.001		0.001	0.001
THING	5	0.002			
THINGS	5	0.002			
STUFF	1	0.000			
Total	11	0.005			
APPROVE	1	0.000			
AGREE	1	0.000			
Total	2	0.001		0.001	0.001
DREAM	9	0.004			
DREAMED	3	0.001			
DREAMS	7	0.003			
Total	19	0.009		0.009	0.009

0.009

GOD	17	0.008
GOD'S	1	0.000
JESUS	2	0.001
LORD	3	0.001

Total 23 0.010

0.010

GLAD	1	0.000
HAPPY	1	0.000
WONDERFUL	1	0.000

Total 3 0.001

0.001

KNOW	8	0.004
KNOWS	3	0.001
MIND	2	0.001
CREATIVE	1	0.000
REALIZED	1	0.000
RECOGNIZE	1	0.000
THOUGHT	1	0.000
ANALYSIS	4	0.002
CONSIDERED	1	0.000

Total 22 0.010

0.010 0.010

POWER	1	0.000
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POWERFUL	2	0.001	
POWERS	1	0.000	
FORCES	1	0.000	
DOMINATED	1	0.000	
Total	6	0.003	0.003

SAID	3	0.001	
SAY	10	0.005	
SAYING	6	0.003	
SAYS	1	0.000	
SPEAK	1	0.000	
TALK	1	0.000	
TALKED	1	0.000	
TALKING	1	0.000	
TELLING	1	0.000	
URGE	1	0.000	
VOICE	4	0.002	
SING	3	0.001	
Total	33	0.015	0.015

HEIGHT	1	0.000
HIGHER	1	0.000
HIGHEST	1	0.000
ASCEND	1	0.000
ON	20	0.009
OVER	1	0.000

RAISE	1	0.000	
REACHED	2	0.001	
REACHING	1	0.000	
UP	10	0.005	
Total	39	0.018	

BRING	3	0.001	
BRINGS	1	0.000	
Total	4	0.002	0.002 0.002

EIGHTH	2	0.001	
FEW	1	0.000	
NUMBER	2	0.001	
TWO	2	0.001	
Total	7	0.003	

FOREMOST	1	0.000	
SIGNIFICANCE	1	0.000	
SIGNIFICANT	1	0.000	
UTTERMOST	1	0.000	
Total	4	0.002	0.002 0.002

HONEST	2	0.001	
MORALITY	1	0.000	
RESPECT	1	0.000	

Total	4	0.002		
			0.002	0.002

MAKE	4	0.002		
MAKES	1	0.000		
MAKING	1	0.000		
TAKE	2	0.001		
TAKEN	1	0.000		
TRIED	6	0.003		
TRY	2	0.001		
TRYING	8	0.004		
USED	6	0.003		
ARRIVED	1	0.000		
DELIVERED	1	0.000		
Total	33	0.015	0.015	0.015

PSYCHIATRISTS	1	0.000		
PSYCHOLOGISTS	2	0.001		
Total	3	0.001		

SEGREGATED	1	0.000		
SEPARATE	3	0.001		
DIVIDED	1	0.000		
Total	5	0.002		0.002

ASSASSINATED	1	0.000		
DIED	3	0.001		

Total	4	0.002				
						0.002
BUILD	11	0.005				
Total	11	0.005				
					0.005	0.005
						0.005
CONFLICT	1	0.000				
FIGHT	1	0.000				
WAR	5	0.002				
Total	7	0.003				
						0.003
DIRECTIONS	1	0.000				
GUIDED	1	0.000				
Total	2	0.001				
					0.001	0.001
						0.001
END	5	0.002				
ENDED	2	0.001				
FINAL	4	0.002				
FINALLY	1	0.000				
FINISH	4	0.002				
FULFILLED	4	0.002				
Total	20	0.009				
					0.009	0.009
						0.009
FREEDOM	1	0.000				

Total	1	0.000				
			0.000	0.000	0.000	0.000
HAD	5	0.002				
WAS	31	0.014				
WERE	2	0.001				
BEEN	1	0.000				
BEFORE	2	0.001				
Total	41	0.019				
IN	45	0.020				
INTO	3	0.001				
THROUGH	3	0.001				
TOO	1	0.000				
WITH	13	0.006				
WITHIN	10	0.005				
Total	75	0.034	0.034	0.034		
NEVER	10	0.005				
NO	4	0.002				
NONE	1	0.000				
NOT	21	0.009				
NOTHING	3	0.001				
Total	39	0.018				
READS	1	0.000				

TEXT	2	0.001	
WORDS	1	0.000	
Total	4	0.002	0.002

BUT	25	0.011	
HOPES	1	0.000	
IF	10	0.005	
MAYBE	2	0.001	
YET	1	0.000	
Total	39	0.018	0.018 0.018

COUNTRY	1	0.000	
FOREIGN	1	0.000	
INDIA	1	0.000	
INDIA'S	1	0.000	
INDIAN	1	0.000	
NATION	1	0.000	
NATIONS	1	0.000	
PAKISTAN	1	0.000	
ISRAEL	1	0.000	
PLACE	1	0.000	
SPAIN	3	0.001	
Total	13	0.006	0.006 0.006 0.006 0.006

GENTLEMAN	1	0.000
HIM	3	0.001

HIS	12	0.005							
HUMAN	2	0.001							
MAN	8	0.004							
PEOPLE	5	0.002							
PERSON	1	0.000							
ANOTHER	1	0.000							
THEM	2	0.001							
THEY	10	0.005							
HE	28	0.013							
HE'S	2	0.001							
WOMAN	1	0.000							
Total	76	0.034						0.034	

EVEN	6	0.003							
Total	6	0.003	0.003		0.003	0.003	0.003	0.003	0.003

NONVIOLENT	1	0.000							
PEACE	3	0.001							
Total	4	0.002				0.002	0.002	0.002	0.002

REFER	3	0.001							
REFERS	1	0.000							
Total	4	0.002						0.002	0.002

UNFINISHABLE	1	0.000							
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UNFINISHED	1	0.000	
UNFULFILLED	2	0.001	
Total	4	0.002	0.002

BELIEVE	1	0.000	
FAITH	3	0.001	
Total	4	0.002	0.002

DESTINY	1	0.000	
TOWARD	1	0.000	
Total	2	0.001	0.001

DRIVING	1	0.000	
DROVE	1	0.000	
Total	2	0.001	0.001

FIND	2	0.001	
SEE	2	0.001	
SEEN	2	0.001	
Total	6	0.003	0.003

GOES	1	0.000	
GOING	10	0.005	
GO	4	0.002	
LEAVE	5	0.002	

LEFT	3	0.001							
Total	23	0.010						0.010	
TOTAL CUMULATIVE %			0.119	0.046	0.118	0.156	0.201	0.042	0.136
TOTAL SUM OF # OF CODES			14	7	19	20	24	7	27

19680318_Address at Mass meeting at the Bishop Charles Mason Temple

Word Groups (106)

Total Doc Words: 3632

Occurrence Percent

PCC	PFT	PMA	PPC	PPF	PSC	PST
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I	33	0.009				
I'M	1	0.000				
I'VE	2	0.001				
IM	5	0.001				
ME	9	0.002				
MY	12	0.003				
Total	62	0.017		0.017		

YOU	56	0.015
YOU'VE	3	0.001
YOULL	1	0.000
YOUR	1	0.000
YOU'RE	6	0.002
YOUVE	4	0.001

YE	1	0.000	
Total	72	0.020	0.020

US	6	0.002	
WE	91	0.025	
OUR	28	0.008	
OURS	1	0.000	
OURSELVES	1	0.000	
WE'RE	13	0.004	
WE'VE	1	0.000	
WEVE	2	0.001	
Total	143	0.039	0.039

THEIR	6	0.002	
HAS	7	0.002	
HAVE	30	0.008	
HAVES	1	0.000	
HAVING	6	0.002	
OWN	2	0.001	
ITS	2	0.001	
KEEP	4	0.001	
Total	58	0.016	0.016

COULD	3	0.001	
OUGHT	3	0.001	
SEEMS	4	0.001	

Total	10	0.003	<hr/>				0.003
WILL	35	0.010					
SHALL	3	0.001					
MUST	6	0.002					
Total	44	0.012	0.012				0.012
				0.012	0.012	0.012	
CAN	11	0.003					
ABLE	10	0.003					
ABILITY	3	0.001					
Total	24	0.007					0.007
							0.007
THEM	9	0.002					
THEY	36	0.010					
Total	45	0.012					0.012
ANY	1	0.000					
ALL	30	0.008					
EVERY	10	0.003					
Total	41	0.011					
AM	1	0.000					
ARE	70	0.019					
IS	55	0.015					
BE	26	0.007					

BECOME	1	0.000		
BEING	4	0.001		
Total	157	0.043	0.043	0.043

ABUSE	1	0.000		
DEPRESSION	3	0.001		
DESPAIR	1	0.000		
DISCOURAGED	5	0.001		
FRUSTRATED	1	0.000		
HUMILIATION	1	0.000		
INFERIOR	1	0.000		
INJUSTICE	1	0.000		
INJUSTICES	2	0.001		
EMASCULATED	1	0.000		
WHIP	1	0.000		
HURT	1	0.000		
Total	19	0.005	0.005	0.005

ADULTS	1	0.000		
ANOTHER	7	0.002		
HE	22	0.006		
HER	3	0.001		
HIM	4	0.001		
HIS	9	0.002		
HUMANITY	2	0.001		
INDIVIDUAL	1	0.000		

HUMAN	2	0.001				
LADIES	1	0.000				
MAN	11	0.003				
MEN	8	0.002				
OTHER	8	0.002				
OTHERS	2	0.001				
PEOPLE	11	0.003				
PERSON	5	0.001				
SHE	2	0.001				
WOMEN	2	0.001				
Total	101	0.028				0.028

ANALYSIS	1	0.000				
FORMULATION	1	0.000				
KNEW	1	0.000				
KNOW	12	0.003				
KNOWN	1	0.000				
KNOWS	1	0.000				
MIND	1	0.000				
DECIDED	2	0.001				
SOLVE	1	0.000				
THOUGHT	1	0.000				
REALIZE	1	0.000				
Total	23	0.006	0.006	0.006	0.006	

ASK	2	0.001				
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QUESTION	4	0.001	
QUESTIONS	2	0.001	
Total	8	0.002	0.002

CHILDREN	10	0.003	
DAUGHTERS	2	0.001	
FAMILIES	1	0.000	
FAMILY	1	0.000	
FATHERS	1	0.000	
FOREPARENTS	2	0.001	
BROTHER	1	0.000	
BROTHERS	3	0.001	
PATERNALISTICALLY	1	0.000	
SISTERS	1	0.000	
SONS	1	0.000	
WIFE	1	0.000	
WIVES	1	0.000	
Total	26	0.007	0.007

COMPASSIONATE	1	0.000	
FEEL	6	0.002	
Total	7	0.002	0.002

DEATH	1	0.000	
DIE	1	0.000	
KILL	1	0.000	

PERISHING	1	0.000		
Total	4	0.001		0.001

GREAT	9	0.002		
GREATNESS	1	0.000		
Total	10	0.003		

ENDS	1	0.000		
END	6	0.002		
ENDED	1	0.000		
FINAL	1	0.000		
FINALLY	3	0.001		
ULTIMATELY	2	0.001		
Total	14	0.004	0.004	0.004

HAPPINESS	1	0.000		
HAPPY	1	0.000		
Total	2	0.001		0.001

JUDGE	1	0.000		
JUDGEMENT	1	0.000		
Total	2	0.001	0.001	0.001 0.001

STAY	3	0.001		
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STAYED	2	0.001
STAND	3	0.001
STANDING	1	0.000
STILL	2	0.001
STOPPAGE	1	0.000
Total	12	0.003

OVERSEER	1	0.000
POWER	9	0.002
POWERFUL	3	0.001
REGIMES	1	0.000
TOTALITARIAN	1	0.000
MIGHTY	1	0.000
STRONG	1	0.000
Total	17	0.005

0.005

REMIND	1	0.000
REMINDED	1	0.000
REMINDING	2	0.001
REMINDS	1	0.000
REMEMBER	1	0.000
Total	6	0.002

0.002 0.002

AMERICA	8	0.002
AMERICAN	2	0.001
COUNTRY	6	0.002

NATION	8	0.002				
PLACE	2	0.001				
PLACES	3	0.001				
VIETCONG	1	0.000				
VIETNAM	1	0.000				
WORLD	1	0.000				
Total	32	0.009	0.009	0.009	0.009	0.009

AFTER	3	0.001				
BEYOND	3	0.001				
AHEAD	2	0.001				
DESTINY	1	0.000				
FORWARD	1	0.000				
DREAM	1	0.000				
LATER	1	0.000				
Total	12	0.003	0.003	0.003	0.003	0.003

ALLOWED	2	0.001				
LET	7	0.002				
LETS	1	0.000				
MAY	2	0.001				
Total	12	0.003	0.003	0.003	0.003	0.003

BEGIN	1	0.000				
BEGINNING	2	0.001				

BEGUN	1	0.000			
FOUNDATIONS	1	0.000			
FOUNDING	1	0.000			
START	1	0.000			
STARTED	1	0.000			
STARTING	1	0.000			
BORN	1	0.000			
Total	10	0.003	0.003	0.003	
BUILD	4	0.001			
BUILT	1	0.000			
Total	5	0.001		0.001	0.001
CRIME	1	0.000			
CRIMINAL	1	0.000			
INDICTMENT	2	0.001			
TRIALS	1	0.000			
SUBPOENAED	1	0.000			
Total	6	0.002			
GO	11	0.003			
GOES	1	0.000			
GOING	43	0.012			
WENT	9	0.002			
Total	64	0.018			0.018

HOUSE	2	0.001	
HOUSING	1	0.000	
BUILDING	1	0.000	
BUILDINGS	1	0.000	
HOTELS	2	0.001	
Total	7	0.002	0.002

JOB	5	0.001	
JOB...	1	0.000	
JOBS	4	0.001	
LABOR	3	0.001	
LABORING	1	0.000	
WORK	4	0.001	
WORKED	1	0.000	
WORKER	1	0.000	
WORKERS	1	0.000	
WORKING	3	0.001	
WORKS	1	0.000	
Total	25	0.007	0.007
			0.007

LEADERSHIP	1	0.000	
Total	1	0.000	0.000

NOW	21	0.006	
PRESENT	1	0.000	

Total	22	0.006	
			0.006

PUBLIC	1	0.000	
SOCIAL	1	0.000	
SOCIETY	3	0.001	
Total	5	0.001	0.001

STRAIGHT	1	0.000	
STRAIGHTEN	1	0.000	
STRAIGHTENED	1	0.000	
Total	3	0.001	

AGAIN	1	0.000	
ELSE	1	0.000	
FURTHER	1	0.000	
MAJORITY	1	0.000	
MANY	5	0.001	
MORE	4	0.001	
MOST	2	0.001	
MUCH	2	0.001	
OFTEN	4	0.001	
SOON	1	0.000	
SOME	8	0.002	
VARIOUS	1	0.000	
Total	31	0.009	

HONEST	1	0.000		
KIND	2	0.001		
MORAL	1	0.000		
RESPECT	2	0.001		
Total	6	0.002	0.002	0.002

BAPTISTS	1	0.000		
CHRISTIAN	1	0.000		
CHURCH	2	0.001		
DENOMINATIONS	1	0.000		
EPISCOPALIANS	1	0.000		
GLORY	1	0.000		
GOSPEL	1	0.000		
HEAVEN	5	0.001		
HOLY	1	0.000		
MINISTERS	1	0.000		
METHODISTS	1	0.000		
PRESBYTERIANS	1	0.000		
RELIGIOUS	2	0.001		
SOUL	2	0.001		
SOULS	1	0.000		
SPIRIT	1	0.000		
Total	23	0.006	0.006	

BIG	1	0.000		
GARGANTUAN	1	0.000		

GIGANTIC	1	0.000
HUGE	1	0.000
LARGE	2	0.001
VAST	5	0.001
MAGNIFICENT	1	0.000
TREMENDOUS	1	0.000
Total	13	0.004

CITIES	1	0.000				
BALTIMORE	1	0.000				
BIRMINGHAM	2	0.001				
BOSTON	1	0.000				
CITY	10	0.003				
CHICAGO	2	0.001				
DETROIT	1	0.000				
MEMPHIS	10	0.003				
MONTGOMERY	1	0.000				
PHILADELPHIA	1	0.000				
PITTSBURGH	1	0.000				
SELMA	2	0.001				
WASHINGTON	12	0.003				
TOWN	2	0.001				
Total	47	0.013	0.013	0.013	0.013	0.013

HELL	16	0.004		
Total	16	0.004	0.004	0.004

ORGANIZE	2	0.001		
ORGANIZED	1	0.000		
DIRECTION	2	0.001		
STRUCTURE	2	0.001		
Total	7	0.002	0.002	0.002

VOTE	1	0.000		
VOTE”	1	0.000		
VOTING	2	0.001		
Total	4	0.001		

THING	6	0.002		
THINGS	2	0.001		
Total	8	0.002		

JUST	4	0.001		
JUSTICE	2	0.001		
RIGHT	7	0.002		
RIGHTEOUSNESS	1	0.000		
RIGHTS	9	0.002		
Total	23	0.006	0.006	0.006 0.006

ACTION	1	0.000		
CREATED	1	0.000		

DO	15	0.004		
DOES	5	0.001		
DOING	2	0.001		
ENGAGED	1	0.000		
DEVELOP	1	0.000		
MADE	3	0.001		
MAKING	3	0.001		
MAKE	11	0.003		
PICK	5	0.001		
PICKING	1	0.000		
PICKS	2	0.001		
INSTITUTE	1	0.000		
TAKE	6	0.002		
USE	4	0.001		
Total	62	0.017	0.017	0.017

DIDN'T	1	0.000		
DIDNT	8	0.002		
DOESN'T	1	0.000		
DOESNT	3	0.001		
DON'T	3	0.001		
DONT	6	0.002		
HASNT	1	0.000		
SHOULDNT	1	0.000		
Total	24	0.007		

APART	2	0.001
DISTANCE	2	0.001
SPAN	1	0.000
Total	5	0.001

BILLION	2	0.001
COUNT	1	0.000
COUNTED	1	0.000
EIGHTY	1	0.000
FEW	1	0.000
FIVE	1	0.000
FORTH	1	0.000
FOUR	1	0.000
HUNDRED	2	0.001
NUMBER	4	0.001
NUMBERS	1	0.000
SEVEN	1	0.000
THOUSAND	2	0.001
THOUSANDS	2	0.001
TWENTY	1	0.000
TWO	1	0.000
THIRTY	1	0.000
THREE	2	0.001
Total	26	0.007

BATTLE	1	0.000
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FIGHT	2	0.001	
FOUGHT	1	0.000	
Total	4	0.001	0.001
CONFERENCE	1	0.000	
GROUP	1	0.000	
MEMBERS	2	0.001	
Total	4	0.001	0.001
DISTINCT	1	0.000	
LITERAL	2	0.001	
LITERALLY	1	0.000	
Total	4	0.001	0.001
FORCED	1	0.000	
FORCES	5	0.001	
Total	6	0.002	0.002
HEAR	5	0.001	
Total	5	0.001	0.001
LONELY	1	0.000	
ONCE	1	0.000	

ONE	12	0.003		
ONLY	5	0.001		
SINGLE	2	0.001		
Total	21	0.006		
MOVE	2	0.001		
MOVES	1	0.000		
MOVING	3	0.001		
Total	6	0.002	0.002	0.002
ON	25	0.007		
OVER	5	0.001		
RAISED	1	0.000		
UP	21	0.006		
Total	52	0.014		
WANT	5	0.001		
WANTED	1	0.000		
WANTS	1	0.000		
Total	7	0.002		0.002 0.002
WALL	5	0.001		
WALLS	3	0.001		
Total	8	0.002		

AGAINST	2	0.001	
OPPRESSOR	1	0.000	
REFUSING	1	0.000	
SEGREGATED	2	0.001	
SEGREGATION	3	0.001	
SEPARATED	1	0.000	
PREVENT	1	0.000	
OPPRESSED	1	0.000	
OPPRESSION	2	0.001	
Total	14	0.004	0.004

ALIVE	1	0.000	
EXIST	1	0.000	
LIFE	8	0.002	
LIVE	3	0.001	
LIVED	3	0.001	
LIVES	1	0.000	
LIVING	2	0.001	
REVIVES	1	0.000	
SURVIVE	1	0.000	
Total	21	0.006	0.006

BEEN	10	0.003	
BEFORE	2	0.001	
BEHIND	1	0.000	
WERE	13	0.004	

WAS	14	0.004	
Total	40	0.011	

BLACK	9	0.002	
NEGRO	5	0.001	
NEGROES	1	0.000	
Total	15	0.004	0.004

CHRIST	2	0.001	
CREATOR	1	0.000	
GOD	4	0.001	
GODS	4	0.001	
JESUS	3	0.001	
LORD	1	0.000	
Total	15	0.004	0.004

CONGRESS	3	0.001	
CONGRESSMEN	2	0.001	
GOVERNMENT	3	0.001	
FEDERAL	1	0.000	
MAYOR	2	0.001	
Total	11	0.003	0.003

DEMAND	5	0.001	
DEMANDED	2	0.001	
DEMANDS	1	0.000	

DECLARATION	1	0.000		
DECREE	1	0.000		
COMMANDING	1	0.000		
Total	11	0.003	0.003	0.003

DID	4	0.001		
HAD	3	0.001		
HAPPENED	1	0.000		
Total	8	0.002		

ENDOWED	1	0.000		
FURNISHES	1	0.000		
GAVE	1	0.000		
GIVE	1	0.000		
GIVES	1	0.000		
IMPARTED	2	0.001		
PROVIDE	1	0.000		
HELP	1	0.000		
SERVES	1	0.000		
SERVICE	1	0.000		
SUPPORT	2	0.001		
SUPPORTIVE	1	0.000		
Total	14	0.004	0.004	

IN	89	0.025		
INTO	4	0.001		

ENTER	1	0.000
PENETRATE	1	0.000
THROUGH	6	0.002
Total	101	0.028

LOOK	1	0.000	
LOOKED	2	0.001	
RECOGNIZE	2	0.001	
RECOGNIZED	1	0.000	
REVEALED	2	0.001	
APPEAR	1	0.000	
SAW	2	0.001	
SEE	6	0.002	
SEE”	1	0.000	
SEEN	1	0.000	
SEARCH	1	0.000	
DISCOVER	1	0.000	
FIND	1	0.000	
Total	22	0.006	0.006

NECESSARY	1	0.000				
NECESSITIES	3	0.001				
NEED	8	0.002				
NEEDS	1	0.000				
Total	13	0.004	0.004	0.004	0.004	0.004

0.004 0.004 0.004

NEWSPAPERS	1	0.000	
DOCUMENTS	1	0.000	
READ	2	0.001	
SIGNED	1	0.000	
WORD	2	0.001	
WORDS	1	0.000	
WRITTEN	1	0.000	
STANZA	1	0.000	
Total	10	0.003	0.003

ROUGH	1	0.000	
PLIGHT	1	0.000	
PLAGUE	1	0.000	
DIFFICULT	1	0.000	
TRIBULATION"	1	0.000	
PROBLEM	2	0.001	
PROBLEMS	1	0.000	
ADVERSITY	1	0.000	
STRUGGLE	7	0.002	
STRUGGLES	1	0.000	
STRUGGLING	2	0.001	
SUFFERS	1	0.000	
Total	20	0.006	0.006

SAID	10	0.003	
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SAY	22	0.006		
SAYING	7	0.002		
SAYS	2	0.001		
STATE	1	0.000		
TALKING	4	0.001		
TELL	1	0.000		
TELLING	1	0.000		
UTTERED	1	0.000		
VOICE	2	0.001		
SOUGH	1	0.000		
ADVISED	1	0.000		
ANSWER	1	0.000		
MENTION	1	0.000		
MENTIONED	1	0.000		
EXALTED	1	0.000		
EXCLAMATION	1	0.000		
CONFERRED	1	0.000		
CONVERSATION	1	0.000		
Total	60	0.017	0.017	0.017

AIRPLANES	1	0.000
BUS	1	0.000
BUSES	1	0.000
HIGHWAYS	4	0.001
INTERSTATE	1	0.000
TRAINS	1	0.000

STREETS	3	0.001	
RIDE	3	0.001	
TRUCKS	2	0.001	
Total	17	0.005	0.005

APPETITE	1	0.000	
EAT	2	0.001	
FED	1	0.000	
HAMBURGER	1	0.000	
HUNGRY	2	0.001	
KITCHEN	1	0.000	
KITCHENS	1	0.000	
LUNCH	3	0.001	
DINE	1	0.000	
RESTAURANT	1	0.000	
STARVATION	1	0.000	
Total	15	0.004	0.004
			0.004

BECAUSE	9	0.002	
Total	9	0.002	0.002

BRETHREN	1	0.000	
COMMUNITY	4	0.001	
FRIEND	1	0.000	
FRIENDS	2	0.001	

Total	8	0.002				
			0.002	0.002	0.002	0.002
CENTURIES	2	0.001				
DAILY	2	0.001				
DAY	20	0.006				
DAYS	4	0.001				
ERA	2	0.001				
WEEK	2	0.001				
YEAR	2	0.001				
YEARS	5	0.001				
TIME	15	0.004				
TIMES	1	0.000				
Total	55	0.015	0.015			
COME	8	0.002				
COMING	8	0.002				
COMING"	1	0.000				
CAME	10	0.003				
Total	27	0.007				
DEMOCRACY	3	0.001				
FREEDOM	3	0.001				
INDEPENDENCE	1	0.000				
Total	7	0.002	0.002	0.002	0.002	0.002

DISTINGUISHED	1	0.000						
DISTINGUISHES	1	0.000						
Total	2	0.001						0.001
EQUAL	1	0.000						
EQUALITY	3	0.001						
EVEN	7	0.002						
Total	11	0.003	0.003		0.003	0.003	0.003	0.003
INTEGRATE	1	0.000						
INTEGRATED	3	0.001						
Total	4	0.001	0.001		0.001	0.001		0.001
LEAST	1	0.000						
LITTLE	1	0.000						
MINIMIZED	1	0.000						
MINIMUM	1	0.000						
MERELY	1	0.000						
Total	5	0.001						
NEITHER	1	0.000						
NEVER	3	0.001						
NO	9	0.002						
NOT	22	0.006						
NOTHING	5	0.001						
Total	40	0.011						

SCHOOL	3	0.001	
SCHOOLS	1	0.000	
TEACHERS	1	0.000	
STUDENTS	2	0.001	
Total	7	0.002	0.002
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WHITE	4	0.001	
Total	4	0.001	0.001
<hr/>			
AFFLUENT	1	0.000	
LAVISH	1	0.000	
PROSPERITY	1	0.000	
RICH	4	0.001	
WEALTH	4	0.001	
SWANKEST	1	0.000	
Total	12	0.003	
<hr/>			
ALONG	2	0.001	
ALSO	4	0.001	
AMONG	1	0.000	
INCLUDES	1	0.000	
MIDST	2	0.001	
TOO	2	0.001	
WITH	18	0.005	

TOGETHER	10	0.003						
Total	40	0.011	0.011					

ARMED	1	0.000						
MILITANTLY	1	0.000						
SOLDIER	1	0.000						
WAR	2	0.001						
Total	5	0.001	0.001	0.001				

BEG	1	0.000						
GHETTOES	1	0.000						
DILAPIDATED	1	0.000						
POVERTY	4	0.001						
POOR	5	0.001						
SHACK	1	0.000						
SHACKS	1	0.000						
SHANTY	1	0.000						
Total	15	0.004	0.004	0.004	0.004	0.004	0.004	0.004

BRING	1	0.000						
BROUGHT	1	0.000						
Total	2	0.001				0.001	0.001	

BUT	13	0.004						
HOPE	5	0.001						

HOPE"	1	0.000		
IF	22	0.006		
POSSIBILITIES	1	0.000		
POSSIBLE	1	0.000		
YET	1	0.000		
WHILE	2	0.001		
Total	46	0.013	0.013	0.013

CALL	4	0.001		
Total	4	0.001		

GARMENT	1	0.000		
CLOTHED	1	0.000		
CLOTHES	1	0.000		
Total	3	0.001		0.001

0.001

DEMONSTRATED	1	0.000		
DEMONSTRATING	3	0.001		
MOVEMENT	4	0.001		
MOVEMENTS	1	0.000		
ASSEMBLE	1	0.000		
ASSEMBLED	2	0.001		
UNITE	3	0.001		
Total	15	0.004		

DOLLARS	4	0.001		
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MONEY	4	0.001
MULTIMILLIONAIRE	1	0.000
MILLIONAIRE	2	0.001
PROFIT	4	0.001
WAGE	1	0.000
WAGES	4	0.001
INCOME	4	0.001
TREASURY	1	0.000
Total	25	0.007

ETERNITY	1	0.000
EVER	1	0.000
ETERNAL	1	0.000
Total	3	0.001

GET	9	0.002
GETTING	1	0.000
GOT	4	0.001
RECEIVE	1	0.000
GAIN	1	0.000
GAINED	2	0.001
Total	18	0.005

0.005

NONVIOLENTLY	1	0.000
Total	1	0.000

0.000 0.000 0.000 0.000

PROMISES	2	0.001					
PROMISSORY	1	0.000					
Total	3	0.001			0.001		0.001

WALK	2	0.001					
WALKED	2	0.001					
WALKING	1	0.000					
MARCH	2	0.001					
MARCHING	1	0.000					
Total	8	0.002			0.002		0.002

SIGNIFICANCE	1	0.000							
SIGNIFICANT	3	0.001							
Total	4	0.001				0.001	0.001		
TOTAL CUMULATIVE %			0.140	0.032	0.127	0.127	0.225	0.037	0.163
TOTAL SUM OF # OF CODES			19	7	25	22	36	8	34

19680331_Remaining Awake Through a Great Revolution

Word Groups (121)

Total Doc Words: 4736

Occurrence Percent

PCC	PFT	PMA	PPC	PPF	PSC	PST
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I	71	0.015
I'M	4	0.001

I'VE	5	0.001	
ME	14	0.003	
MY	5	0.001	
MYSELF	3	0.001	
PERSONAL	1	0.000	
PRIVATE	1	0.000	
Total	104	0.022	0.022

YE	5	0.001	
YOU	28	0.006	
YOU'RE	2	0.000	
YOU'VE	1	0.000	
YOUR	2	0.000	
THEE	1	0.000	
Total	39	0.008	0.008

OUR	35	0.007	
OURSELVES	1	0.000	
US	12	0.003	
WE	98	0.021	
WE'RE	2	0.000	
WE'VE	1	0.000	
Total	149	0.031	0.031

THEIR	10	0.002	
OWN	9	0.002	

HAS	18	0.004	
HAVE	33	0.007	
HAVES	1	0.000	
MAINTAIN	1	0.000	
ITS	6	0.001	
KEEP	1	0.000	
KEEPING	2	0.000	
KEPT	1	0.000	
Total	82	0.017	0.017

WOULD	10	0.002	
SHOULD	2	0.000	
SEEMS	1	0.000	
OUGHT	5	0.001	
COULD	5	0.001	
Total	23	0.005	0.005

WILL	38	0.008	
SHALL	6	0.001	
MUST	26	0.005	
WILLING	2	0.000	
Total	72	0.015	0.015

0.015 0.015 0.015

CAN	21	0.004	
ABLE	4	0.001	
EXPERTISE	1	0.000	

Total	26	0.005		
			0.005	0.005
THEM	10	0.002		
THEY	25	0.005		
THEMSELVES	2	0.000		
Total	37	0.008	0.008	
ANY	6	0.001		
ALL	27	0.006		
EVERY	11	0.002		
ALWAYS	3	0.001		
ENTIRE	1	0.000		
WHOLE	4	0.001		
Total	52	0.011		
AM	7	0.001		
BE	37	0.008		
BECOME	1	0.000		
BECOMES	2	0.000		
IS	99	0.021		
ARE	51	0.011		
BEING	8	0.002		
Total	205	0.043	0.043	0.043
LET	1	0.000		
ALLOWED	1	0.000		

MAY	3	0.001			
Total	5	0.001			
			0.001	0.001	0.001

ABOVE	1	0.000			
ON	26	0.005			
OVER	8	0.002			
PENETRATE	1	0.000			
PERMEATES	1	0.000			
RISE	5	0.001			
RAISED	1	0.000			
RAISING	1	0.000			
UNTO	2	0.000			
THROUGH	13	0.003			
UP	13	0.003			
UPON	1	0.000			
LIFT	4	0.001			
Total	77	0.016			

AFRICA	1	0.000			
AMERICA	18	0.004			
AMERICA'S	1	0.000			
AMERICAN	1	0.000			
AMERICANS	1	0.000			
ASIA	1	0.000			
BOMBAY	1	0.000			
CALCUTTA	1	0.000			

CHINA	1	0.000
CONTINENT	1	0.000
COUNTRY	5	0.001
ENGLAND	1	0.000
EUROPE	1	0.000
GEOGRAPHICAL	1	0.000
GEOGRAPHICALLY	1	0.000
HARLEM	1	0.000
INDIA	3	0.001
INDIA'S	1	0.000
GENEVA	1	0.000
JERUSALEM	1	0.000
LATIN	1	0.000
KOREA	1	0.000
NATION	21	0.004
NATIONAL	1	0.000
NATIONS	2	0.000
MISSISSIPPI	1	0.000
NEWARK	1	0.000
PATMOS	1	0.000
VIETNAM	4	0.001
VIETNAMESE	2	0.000
WASHINGTON	6	0.001
TAIWAN	1	0.000
THAILAND	1	0.000
CITIES	1	0.000

COUNTY	3	0.001					
Total	90	0.019		0.019	0.019	0.019	0.019

BEFORE	5	0.001				
EARLIER	1	0.000				
FORMER	3	0.001				
FIRST	3	0.001				
START	2	0.000				
STARTED	1	0.000				
ESTABLISHING	1	0.000				
Total	16	0.003		0.003	0.003	

ASLEEP	1	0.000				
BED	3	0.001				
BEDS	1	0.000				
SLUM	1	0.000				
SNORING	1	0.000				
SLEEP	4	0.001				
SLEEPING	4	0.001				
SLEPT	4	0.001				
TIRED	1	0.000				
Total	20	0.004				0.004

BLESS	1	0.000	
CATHEDRAL	1	0.000	

CHRISTIAN	1	0.000	
CHURCH	1	0.000	
CLERGY	1	0.000	
HEAVEN	6	0.001	
PRAY	2	0.000	
PREACH	1	0.000	
PULPIT	1	0.000	
REPENT	1	0.000	
SPIRITUAL	1	0.000	
SOUL	1	0.000	
SOULS	1	0.000	
WORSHIP	1	0.000	
Total	20	0.004	0.004

BUT	24	0.005
EITHER	1	0.000
HOPE	2	0.000
IF	15	0.003
HOWEVER	4	0.001
MAYBE	1	0.000
OPPORTUNITIES	1	0.000
OPPORTUNITY	4	0.001
POSSIBILITY	1	0.000
RATHER	1	0.000
WHILE	2	0.000
YET	6	0.001

Total	62	0.013	<hr/>	
			0.013	0.013
COLLEGES	1	0.000		
LEARN	1	0.000		
TESTS	1	0.000		
TEACH	2	0.000		
STUDY	1	0.000		
Total	6	0.001		0.001
CONSTANTLY	2	0.000		
CONTINUE	1	0.000		
CONTINUED	1	0.000		
CONTINUES	1	0.000		
DEDICATED	1	0.000		
COMMITMENT	1	0.000		
PERSISTENT	1	0.000		
Total	8	0.002	0.002	0.002
DEPTHS	1	0.000		
DESCENDING	1	0.000		
DEEP	4	0.001		
DOWN	2	0.000		
Total	8	0.002		
DISSEMINATED	1	0.000		
GIVE	3	0.001		

GIVEN	1	0.000	
GIVING	1	0.000	
PROVIDED	3	0.001	
SERVICE	1	0.000	
SHARE	4	0.001	
BOOTSTRAP	1	0.000	
BOOTSTRAPS	4	0.001	
HELP	2	0.000	
ENDOWED	1	0.000	
Total	22	0.005	0.005

UNITED	5	0.001	
SOLIDARITY	1	0.000	
REVOLUTION	14	0.003	
Total	20	0.004	0.004

LIE	1	0.000	
MYTH	3	0.001	
MYTHS	1	0.000	
Total	5	0.001	0.001

CERTAIN	3	0.001	
Total	3	0.001	0.001

RESPECT	1	0.000	
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RESPECTED	1	0.000						
Total	2	0.000			0.000	0.000		

GHETTO	1	0.000						
GHETTOS	1	0.000						
PEASANTS	1	0.000						
POOR	12	0.003						
POOREST	1	0.000						
PENNILESS	1	0.000						
POVERTY	11	0.002						
WELFARE	3	0.001						
Total	31	0.007	0.007	0.007	0.007	0.007	0.007	0.007

HELL	13	0.003						
Total	13	0.003			0.003	0.003		

CHANGE	3	0.001						
CHANGES	1	0.000						
TRANSFORM	1	0.000						
TRANSFORMED	1	0.000						
Total	6	0.001			0.001	0.001	0.001	

LOOK	1	0.000						
LOOKED	3	0.001						

LOOKING	2	0.000	
SAW	5	0.001	
SEE	10	0.002	
SEEN	9	0.002	
SEES	2	0.000	
SHOWED	1	0.000	
SOUGHT	1	0.000	
VISION	1	0.000	
VISIBLE	1	0.000	
WATCH	1	0.000	
APPEARING	1	0.000	
EMERGENCE	1	0.000	
Total	39	0.008	0.008

FORCE	2	0.000	
FORCED	1	0.000	
FORCES	4	0.001	
POWER	1	0.000	
REGIME	1	0.000	
Total	9	0.002	0.002

AFTER	1	0.000	
AHEAD	1	0.000	
FUTURE	1	0.000	
TOWARD	2	0.000	
BEYOND	1	0.000	

Total	6	0.001							
			0.001	0.001	0.001				
AMID	1	0.000							
AMONG	1	0.000							
MIDST	1	0.000							
TOGETHER	5	0.001							
TOO	3	0.001							
WITH	32	0.007							
Total	43	0.009	0.009						
BRETHREN	1	0.000							
BROTHERHOOD	4	0.001							
FRIENDS	4	0.001							
GROUP	1	0.000							
COALITION	1	0.000							
INVOLVED	2	0.000							
INVOLVEMENT	1	0.000							
PARTICIPANTS	1	0.000							
ALLIES	1	0.000							
Total	16	0.003	0.003	0.003	0.003	0.003			
FAITH	2	0.000							
BELIEVE	4	0.001							
Total	6	0.001				0.001			

CHALLENGE	4	0.001
CHALLENGED	3	0.001
CHALLENGES	2	0.000
Total	9	0.002

COMPASSIONATE	1	0.000
FEEL	4	0.001
FEELINGS	1	0.000
FEELS	2	0.000
FELT	1	0.000
Total	9	0.002

0.002

CAME	7	0.001
COME	9	0.002
COMES	6	0.001
COMING	7	0.001
Total	29	0.006

LATE	1	0.000
LATER	1	0.000
MORNING	8	0.002
MONTHS	1	0.000
MILES	1	0.000
MINUTES	1	0.000
NIGHT	7	0.001
O'CLOCK	1	0.000

YEAR	2	0.000	
YEARS	14	0.003	
WEEK	1	0.000	
WEEKS	2	0.000	
TIME	16	0.003	
ANNUAL	1	0.000	
CENTURIES	2	0.000	
DAY	16	0.003	
DAYS	2	0.000	
HOUR	2	0.000	
LAST	1	0.000	
Total	80	0.017	0.017

MANKIND	6	0.001
COLONY	1	0.000
CIVILIZATION	1	0.000
COMMUNITY	1	0.000
HAMLETS	1	0.000
MASSES	1	0.000
NEIGHBORHOOD	2	0.000
NEIGHBORS	1	0.000
PUBLIC	1	0.000
POPULATION	1	0.000
TOWN	1	0.000
VILLAGES	1	0.000
SOCIAL	3	0.001

URBAN	1	0.000	
Total	22	0.005	0.005

DESTINIES	1	0.000	
DESTINY	5	0.001	
INESCAPABLE	1	0.000	
INEVITABILITY	1	0.000	
INEVITABLY	1	0.000	
Total	9	0.002	0.002 0.002 0.002

DISTANCE	1	0.000	
DISTANCES	1	0.000	
FAR	1	0.000	
VAST	3	0.001	
SPAN	1	0.000	
SPREADS	1	0.000	
ABROAD	1	0.000	
ACROSS	1	0.000	
Total	10	0.002	0.002

END	10	0.002	
ENDS	1	0.000	
ULTIMATELY	2	0.000	
RESULT	3	0.001	
Total	16	0.003	0.003 0.003

EXPERIENCE	5	0.001	
EXPERIENCES	1	0.000	
Total	6	0.001	0.001

FURTHER	1	0.000	
LONG	5	0.001	
LONGER	1	0.000	
LENGTHEN	1	0.000	
EXTENDING	1	0.000	
Total	9	0.002	

GO	10	0.002	
GOES	1	0.000	
GOIN'	1	0.000	
GOING	9	0.002	
WENT	9	0.002	
EXIT	1	0.000	
LEFT	1	0.000	
Total	32	0.007	0.007

IN	106	0.022	
INTO	11	0.002	
ENTER	1	0.000	
WITHIN	2	0.000	

Total	120	0.025	0.025	
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MANAGED	1	0.000
ORDER	2	0.000
ORGANIZATION	1	0.000
PROCESS	1	0.000
SORT	1	0.000
STRUCTURED	1	0.000

Total	7	0.001	0.001	0.001
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REMEMBER	4	0.001
REMIND	1	0.000
REMINDED	1	0.000
MEMORY	1	0.000

Total	7	0.001	0.001	0.001
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ABUSED	1	0.000
BRUTAL	1	0.000
CRUEL	1	0.000
CRUELTIES	1	0.000
HURT	2	0.000
HUMILIATING	1	0.000
NEGLECT	2	0.000

Total	9	0.002	0.002	0.002
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ANSWER	2	0.000		
RESPONSES	1	0.000		
RECOMMENDATIONS	2	0.000		
RECOMMENDED	1	0.000		
Total	6	0.001	0.001	0.001

BECAUSE	21	0.004		
CONSEQUENTLY	1	0.000		
Total	22	0.005		0.005

ALIENATED	1	0.000		
DENIED	1	0.000		
ALONE	3	0.001		
DESOLATE	1	0.000		
DEVOID	1	0.000		
GAINSAYING	1	0.000		
ISOLATED	1	0.000		
Total	9	0.002	0.002	

CRIME	1	0.000		
INDICTMENT	1	0.000		
JURISPRUDENCE	1	0.000		
PRISON	1	0.000		
COURT	1	0.000		
CONVICTED	1	0.000		

CONVINCED	2	0.000		
DETERMINE	1	0.000		
DIAGNOSIS	1	0.000		
DETERMINATION	1	0.000		
CHOICE	1	0.000		
CONSENSUS	3	0.001		
MUTUALITY	1	0.000		
Total	10	0.002	0.002	0.002
DIM	1	0.000		
DIMINISHES	1	0.000		
DWARF	1	0.000		
LITTLE	9	0.002		
LEAST	1	0.000		
MERELY	3	0.001		
MINIMIZED	1	0.000		
MINIMUM	1	0.000		
Total	18	0.004		
DOCUMENTS	1	0.000		
PEN	1	0.000		
SIGN	3	0.001		
SIGNED	2	0.000		
SIGNS	1	0.000		
TEXT	1	0.000		

PAGES	1	0.000	
BOOK	2	0.000	
READ	2	0.000	
WRITTEN	1	0.000	
WORDS	4	0.001	
Total	19	0.004	0.004

DISCOVERING	1	0.000	
DISCOVERS	1	0.000	
FIND	2	0.000	
FOUND	2	0.000	
Total	6	0.001	0.001

FAIL	2	0.000	
FAILED	1	0.000	
LOST	2	0.000	
WRONG	4	0.001	
Total	9	0.002	0.002

GARGANTUAN	1	0.000	
GIGANTIC	1	0.000	
HUGE	1	0.000	
MAGNIFICENT	1	0.000	
MAJESTIC	1	0.000	
MAJOR	1	0.000	
GREAT	12	0.003	

GREATER	1	0.000
GREATNESS	1	0.000
LARGE	1	0.000
MASSIVE	2	0.000
MASSIVELY	1	0.000
MONSTROUS	1	0.000
Total	25	0.005
MORE	9	0.002
MOST	9	0.002
MAJORITY	3	0.001
MANY	4	0.001
MUCH	4	0.001
OFTEN	3	0.001
SOME	10	0.002
AGAIN	2	0.000
ANOTHER	4	0.001
Total	48	0.010
INALIENABLE	1	0.000
HERITAGE	1	0.000
Total	2	0.000
NONVIOLENCE	2	0.000
NONVIOLENT	1	0.000
PEACE	2	0.000

PEACEFULLY	1	0.000				
DISARMAMENT	1	0.000				
DISARMING	1	0.000				
Total	8	0.002		0.002	0.002	0.002

RICH	8	0.002				
RICHEST	2	0.000				
WEALTH	2	0.000				
Total	12	0.003				

ACKNOWLEDGED	1	0.000				
NOTICED	1	0.000				
Total	2	0.000			0.000	

AGO	7	0.001				
BEEN	10	0.002				
HAD	6	0.001				
HISTORY	5	0.001				
WAS	39	0.008				
WERE	11	0.002				
Total	78	0.016				

APARTMENT	2	0.000				
BUILDINGS	1	0.000				
HOME	2	0.000				
HOMES	2	0.000				

HOUSE	3	0.001	
HOUSES	1	0.000	
SHELTER	1	0.000	
Total	12	0.003	0.003

LONELY	1	0.000	
ONCE	2	0.000	
ONE	19	0.004	
ONENESS	1	0.000	
ONLY	11	0.002	
INVISIBLE	3	0.001	
SINGLE	3	0.001	
Total	40	0.008	

REFUSING	1	0.000	
BLOODSHED	1	0.000	
ERADICATE	1	0.000	
VIOLENCE	1	0.000	
VIOLENT	2	0.000	
VICIOUS	1	0.000	
POISONS	1	0.000	
CRUSHED	1	0.000	
DESTRUCTIVELY	1	0.000	
ANNIHILATION	2	0.000	
Total	12	0.003	

0.003

GOODWILL	4	0.001						
KIND	4	0.001						
Total	8	0.002			0.002	0.002	0.002	
CONCERN	1	0.000						
CONCERNED	2	0.000						
PROBLEM	4	0.001						
PROBLEMS	2	0.000						
Total	9	0.002					0.002	0.002
DEATH	1	0.000						
KILL	3	0.001						
PERISH	1	0.000						
Total	5	0.001					0.001	
EQUAL	1	0.000						
EQUALITY	1	0.000						
EVEN	6	0.001						
NEUTRAL	1	0.000						
SAME	3	0.001						
Total	12	0.003	0.003			0.003	0.003	0.003
GUILT	4	0.001						
GUILTY	1	0.000						

ACTIONS	1	0.000		
TAKE	2	0.000		
TAKEN	1	0.000		
TAKING	5	0.001		
TOOK	4	0.001		
TRYING	4	0.001		
USE	1	0.000		
USED	2	0.000		
DID	3	0.001		
DO	20	0.004		
DONE	10	0.002		
EFFORTS	1	0.000		
ENGAGE	2	0.000		
DEVELOP	3	0.001		
DEVELOPMENT	1	0.000		
MADE	8	0.002		
MAKE	10	0.002		
BUILT	4	0.001		
CREATED	1	0.000		
Total	87	0.018	0.018	0.018

ALMIGHTY	1	0.000
CHRIST	1	0.000
CREATOR	1	0.000
GOD	13	0.003
GOD'S	3	0.001

JESUS	3	0.001	
Total	22	0.005	0.005

ALIVE	2	0.000	
EXISTS	1	0.000	
LIVE	11	0.002	
LIVES	1	0.000	
LIVING	2	0.000	
LIFE	6	0.001	
VITALITY	1	0.000	
Total	24	0.005	0.005

CALL	2	0.000	
CALLED	2	0.000	
Total	4	0.001	

BUS	1	0.000	
EXPRESS	1	0.000	
EXPRESSWAYS	1	0.000	
VAN	5	0.001	
Total	8	0.002	0.002

BRING	5	0.001	
BRINGS	1	0.000	

BROUGHT	2	0.000	
Total	8	0.002	0.002 0.002

BROTHER	2	0.000	
BROTHERS	1	0.000	
FATHERS	3	0.001	
FOREBEARERS	1	0.000	
MOTHER	1	0.000	
MOTHERS	3	0.001	
SONS	1	0.000	
Total	12	0.003	0.003

CLOTHED	1	0.000	
CLOTHES	1	0.000	
CLAD	1	0.000	
GARMENT	1	0.000	
Total	4	0.001	0.001 0.001

FORTH	1	0.000
FORTY	2	0.000
FOUR	1	0.000
HUNDRED	9	0.002
HUNDREDS	1	0.000
MILLION	5	0.001
MILLIONS	5	0.001

NINETY	1	0.000
NUMBER	1	0.000
SIX	1	0.000
SIXTEENTH	1	0.000
EIGHTY	1	0.000
ELEVEN	1	0.000
FEW	5	0.001
FIVE	3	0.001
SIXTY	1	0.000
SECONDLY	1	0.000
TEN	1	0.000
TWENTY	3	0.001
TWO	5	0.001
THIRD	1	0.000
THOUSAND	4	0.001
THOUSANDS	3	0.001
TRIPLE	2	0.000
Total	59	0.012

ETERNAL	1	0.000
EVER	1	0.000
FOREVER	3	0.001
Total	5	0.001

FULFILLMENT	1	0.000
GOAL	2	0.000

OVERCOME	5	0.001			
Total	8	0.002			
			0.002	0.002	0.002

FED	1	0.000			
FEED	1	0.000			
FOOD	3	0.001			
HUNGRY	4	0.001			
STOMACHS	1	0.000			
Total	10	0.002			
				0.002	0.002

JUST	6	0.001			
JUSTICE	3	0.001			
JUDGMENT	1	0.000			
RIGHT	6	0.001			
RIGHTS	3	0.001			
Total	19	0.004			
			0.004	0.004	0.004

OBLIGATIONS	1	0.000			
RESPONSIBILITIES	1	0.000			
POLICY	1	0.000			
NEED	3	0.001			
PROMISE	1	0.000			
PROMISSORY	1	0.000			
Total	8	0.002	0.002		0.002
				0.002	0.002

STAY	1	0.000
REMAIN	2	0.000
REMAINING	1	0.000
STILL	7	0.001
STOOD	1	0.000
STAND	5	0.001
STANDING	1	0.000
STANDS	1	0.000
WAIT	1	0.000
STOP	6	0.001
PAUSE	1	0.000
Total	27	0.006

ADULTS	1	0.000
BODIES	1	0.000
BODY	2	0.000
BOYS	1	0.000
CHILDREN	5	0.001
GIRLS	1	0.000
HE	41	0.009
HIM	10	0.002
HIMSELF	4	0.001
HIS	20	0.004
HUMAN	3	0.001
INDIVIDUAL	2	0.000

INDIVIDUALS	3	0.001	
ITSELF	4	0.001	
MAN	17	0.004	
MAN'S	5	0.001	
MEN	3	0.001	
OTHER	7	0.001	
OTHERS	1	0.000	
PEOPLE	25	0.005	
PEOPLE'S	2	0.000	
PERSON	3	0.001	
PERSONS	1	0.000	
SHE	5	0.001	
Total	167	0.035	0.035
ASK	2	0.000	
ASKS	4	0.001	
QUESTION	8	0.002	
QUESTIONS	1	0.000	
Total	15	0.003	0.003
BLACK	8	0.002	
NEGRO	6	0.001	
NEGROES	1	0.000	
Total	15	0.003	0.003
DEPRESSED	3	0.001	

DEPRESSING	1	0.000	
Total	4	0.001	0.001

DIRECT	1	0.000	
DIRECTLY	1	0.000	
CONFRONT	1	0.000	
CONFRONTATION	1	0.000	
CONFRONTED	1	0.000	
CONFRONTING	1	0.000	
FIGHT	1	0.000	
FIGHTING	2	0.000	
FOUGHT	1	0.000	
SKIRMISH	1	0.000	
Total	11	0.002	0.002

EVIDENCES	1	0.000	
FACT	3	0.001	
LITERALLY	1	0.000	
GENUINE	3	0.001	
VESTIGES	1	0.000	
Total	9	0.002	0.002

EFFECTIVELY	1	0.000	
EFFECTS	1	0.000	
AFFECTS	2	0.000	

IMPACT	1	0.000		
Total	5	0.001		
			0.001	0.001

ETHICAL	1	0.000		
MORAL	1	0.000		
MORALLY	1	0.000		
Total	3	0.001		
			0.001	0.001

HAPPINESS	2	0.000		
HAPPY	1	0.000		
JOY	1	0.000		
Total	4	0.001		
			0.001	

KNEW	2	0.000
KNOW	3	0.001
KNOWING	1	0.000
KNOWN	2	0.000
MIND	1	0.000
UNDERSTAND	1	0.000
UNDERSTANDING	1	0.000
THINK	1	0.000
THINKING	1	0.000
THOUGHT	1	0.000
REALIZE	5	0.001
SOLVE	3	0.001

GENIUS	2	0.000	
IMAGINE	1	0.000	
INGENUITY	1	0.000	
REVEALS	1	0.000	
Total	27	0.006	0.006 0.006
PLANES	1	0.000	
JET	1	0.000	
Total	2	0.000	0.000
WHITE	6	0.001	
Total	6	0.001	0.001
SUDDENLY	1	0.000	
QUICKLY	1	0.000	
Total	2	0.000	
ADVISED	1	0.000	
MENTION	1	0.000	
OPINION	1	0.000	
CONVERSATION	1	0.000	
DISCUSS	1	0.000	
SING	3	0.001	
SINGING	1	0.000	
SAID	13	0.003	

SAY	18	0.004		
SAYING	5	0.001		
SHOUT	1	0.000		
TOLD	2	0.000		
TALK	3	0.001		
TALKING	3	0.001		
TELL	4	0.001		
TELLS	2	0.000		
TESTAMENT	1	0.000		
SPOKEN	1	0.000		
SPEAK	1	0.000		
VOICE	3	0.001		
DEMAND	1	0.000		
DEMANDING	1	0.000		
DEMANDS	3	0.001		
Total	71	0.015	0.015	0.015

NONEXISTENCE	1	0.000		
NEVER	12	0.003		
NO	17	0.004		
NOR	4	0.001		
NOT	37	0.008		
NEITHER	2	0.000		
NOTHING	10	0.002		
NOTHING'S	1	0.000		
Total	84	0.018		

EMANCIPATION	1	0.000					
FREE	4	0.001					
FREEDOM	7	0.001					
Total	12	0.003		0.003	0.003	0.003	0.003
GET	12	0.003					
GETS	1	0.000					
GETTING	1	0.000					
GOT	2	0.000					
RECEIVING	1	0.000					
Total	17	0.004		0.004			
HEAR	3	0.001					
HEARD	1	0.000					
Total	4	0.001					0.001
LEAD	1	0.000					
LEADER	2	0.000					
LEADERS	1	0.000					
LEADERSHIP	1	0.000					
LEADING	1	0.000					
Total	6	0.001			0.001		
TECHNOLOGICAL	3	0.001					

TECHNOLOGY	1	0.000	
CYBERNATION	1	0.000	
Total	5	0.001	

POLITIC	4	0.001	
POLITICALLY	1	0.000	
MAYORS	1	0.000	
PRESIDENT	2	0.000	
PRESIDENT'S	1	0.000	
RIGHTISTS	1	0.000	
FEDERAL	2	0.000	
GOVERNMENT	3	0.001	
CONGRESS	1	0.000	
Total	16	0.003	0.003

WALKED	1	0.000	
WALKING	1	0.000	
Total	2	0.000	0.000

WANT	2	0.000	
WANTING	1	0.000	
Total	3	0.001	0.001 0.001

WAR	14	0.003	
WARFARE	1	0.000	

WARS	1	0.000					
WEAPONRY	1	0.000					
WEAPONS	1	0.000					
SOLDIER	1	0.000					
TROOP	1	0.000					
VIETCONG	1	0.000					
Total	21	0.004			0.004	0.004	

THING	4	0.001					
THINGS	13	0.003					
Total	17	0.004					

TRUE	3	0.001					
TRULY	1	0.000					
TRUTH	3	0.001					
TRUTHS	1	0.000					
Total	8	0.002					

			0.002	0.002			
TOTAL CUMULATIVE	0.137	0.035	0.138	0.154	0.208	0.037	0.140
%							
TOTAL SUM OF # OF	18	9	30	24	38	11	37
CODES							

19680403_I've Been to the Mountaintop

Word Groups (110)

Total Doc Words: **Occur-** **Percent**

PCC	PFT	PMA	PPC	PPF	PSC	PST
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4008	rence		
I		0.028	
IVE	113	0.001	
IM	6	0.004	
ME	16	0.005	
MINE	20	0.000	
MY	1	0.003	
MYSELF	12	0.000	
	1		
Total	169	0.042	0.042

YOU		0.013	
YOUR	52	0.003	
YOU'RE	12	0.001	
THOU	3	0.000	
	1		
Total	68	0.017	0.017

OUR		0.004	
OURSELVES	15	0.000	
US	2	0.004	

WE	16	0.023	
WEVE	91	0.003	
Total	136	0.034	0.034

THEIR		0.002	
HAS	7	0.001	
HAVE	6	0.008	
HATH	34	0.000	
OWN	1	0.000	
MAINTAIN	1	0.000	
ITS	2	0.004	
KEEP	17	0.000	
KEPT	2	0.000	
	1	0.000	
Total	71	0.018	0.018

COULD		0.001
WOULD	6	0.008
SHOULD	32	0.000

OUGHT	1	0.000	
Total	40	0.010	0.010

SHALL	1	0.000	
WILL	13	0.003	
WILLING	1	0.000	
MUST	7	0.002	
Total	22	0.005	0.005 0.005 0.005 0.005

CAN	10	0.002	
CAPACITY	1	0.000	
Total	11	0.003	0.003 0.003

THEM	17	0.004	
THEMSELVES	3	0.001	
THEY	32	0.008	
Total	52	0.013	0.013

ANY	9	0.002		
ALL	22	0.005		
EVERY	4	0.001		
WHOLE	4	0.001		
Total	39	0.010		

AM	2	0.000		
ARE	40	0.010		
BE	27	0.007		
BEING	4	0.001		
IS	43	0.011		
Total	116	0.029	0.029	0.029

ALLOW	1	0.000
ALLOWED	5	0.001
ALLOWING	1	0.000
LET	12	0.003
MAY	2	0.000

Total	21	0.005	<hr/>		
			0.005	0.005	0.005
ACCRA	1	0.000			
AFRICA	1	0.000			
ALABAMA	3	0.001			
ALBANY	1	0.000			
AMERICA	6	0.001			
AMERICAN	2	0.000			
ATLANTA	3	0.001			
BIRMINGHAM	3	0.001			
CANADA	1	0.000			
CHINA	1	0.000			
CITY	3	0.001			
COUNTRY	2	0.000			
EGYPT	3	0.001			
FRANCE	1	0.000			
GEORGIA	2	0.000			
GERMANY		0.000			

	1	
GHANA		0.000
	1	
HARLEM		0.000
	1	
GREECE		0.000
	1	
JERICHO		0.001
	6	
JERUSALEM		0.002
	7	
JOHANNESBURG		0.000
	1	
KENYA		0.000
	1	
NATION		0.001
	6	
NATIONAL		0.000
	1	
NATIONS		0.000
	2	
MEMPHIS		0.003
	13	
MISSISSIPPI		0.000
	1	
NAIROBI		0.000
	1	
PHILADELPHIA		0.000
	1	
ROMAN		0.000
	1	
RUSSIA		0.000
	2	
SELMA		0.000

SOVIET	1	0.000				
TENNESSEE	1	0.000				
	2					
Total	84	0.021	0.021	0.021	0.021	0.021

BAPTIST	2	0.000
CHRISTIAN	1	0.000
CHURCH	3	0.001
DENOMINATIONS	1	0.000
ECCLESIASTICAL	1	0.000
GLORY	1	0.000
GOSPEL	1	0.000
MINISTERS	1	0.000
MINISTRY	1	0.000
METHODIST	1	0.000
PRIEST	4	0.001
PASTOR	1	0.000
PRAYERS	1	0.000

PREACHER		0.001	
	5		
PREACHERS		0.000	
	2		
REVEREND		0.000	
	1		
RELIGIOUS		0.000	
	2		
THEOLOGICAL		0.000	
	1		
SPIRIT		0.000	
	1		
ANGELES		0.000	
	1		
Total	32	0.008	0.008

BLACK		0.001	
	4		
NEGRO		0.000	
	1		
NEGROES		0.000	
	2		
Total	7	0.002	0.002

CALL		0.000	
	2		
CALLS		0.000	
	1		
Total	3	0.001	

COMMITTED	1	0.000		
PROMISED	3	0.001		
Total	4	0.001	0.001	0.001

DANGEROUS	4	0.001		
GRAPPLE	3	0.001		
GRAPPLING	1	0.000		
TRAGIC	1	0.000		
THREATS	2	0.000		
TROUBLE	1	0.000		
STRUGGLE	4	0.001		
STRUGGLING	2	0.000		
SUFFERING	3	0.001		
VIOLENCE	2	0.000		
AMBUSHING	1	0.000		
Total	24	0.006	0.006	0.006

AFRAID	1	0.000		
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FEAR		0.000		
	2			
FEARING		0.000		
	1			
BEATING		0.000		
	1			
HURT		0.000		
	2			
HURTS		0.000		
	1			
BLOOD		0.000		
	1			
BLOODY		0.000		
	1			
Total		0.002		0.002
	10		0.002	

DOGS		0.001		
	4			
Total		0.001		
	4			

FORGET		0.001		
	3			
FORGOTTEN		0.000		
	2			
Total		0.001		
	5			

ITEM		0.000		
	1			
THING		0.001		
	3			

THINGS	1	0.000
Total	5	0.001

LONG	4	0.001
LONGER	2	0.000
Total	6	0.001

NEVER	3	0.001
NO	4	0.001
NOBODY	1	0.000
NONEXISTENCE	1	0.000
NOT	25	0.006
NOTHING	3	0.001
Total	37	0.009

SNEEZE	3	0.001
SNEEZED	10	0.002
Total	13	0.003

0.003

AGO		0.000
BEEN	1	0.005
BEFORE	21	0.002
HAD	7	0.007
HISTORY	30	0.001
WAS	4	0.005
	22	
Total	85	0.021

CAME		0.002
COME	9	0.002
COMING	8	0.000
	2	
Total	19	0.005

COMPANIES		0.000
COMPANY	2	0.000
BUSINESS	1	0.000
INDUSTRIES	1	0.000
	1	

INSTITUTIONS	1	0.000			
Total	6	0.001			
			0.001		0.001

DEAL	3	0.001			
DEALINGS	1	0.000			
DEALT	1	0.000			
Total	5	0.001			
			0.001	0.001	0.001

DOLLARS	1	0.000			
INCOME	1	0.000			
MONEY	3	0.001			
Total	5	0.001			

FORMULA	1	0.000			
ORDER	2	0.000			
ORGANIZE	1	0.000			
AGENDA	3	0.001			
PREPARED	1	0.000			

PROCESS		0.000		
	2			
SYSTEM		0.000		
	1			
Total		0.003		
	11		0.003	0.003

GREAT		0.002		
	8			
GREATER		0.001		
	3			
GREATNESS		0.000		
	1			
Total		0.003		
	12			

IMAGINATION		0.000
	2	
KNEW		0.002
	7	
KNOW		0.004
	15	
KNOWN		0.000
	2	
MIND		0.000
	2	
MENTAL		0.000
	1	
PHILOSOPHICAL		0.000
	1	
SPECULATE		0.000
	1	
THINK		0.000
	1	

THOUGHT		0.000		
	1			
UNDERSTAND		0.000		
	2			
WONDER		0.000		
	1			
WONDERED		0.000		
	2			
WONDERING		0.000		
	1			
Total	39	0.010	0.010	0.010

JOB		0.000		
	1			
WORK		0.000		
	1			
WORKERS		0.001		
	5			
WORKING		0.000		
	1			
Total	8	0.002	0.002	0.002

LOOK		0.000
	2	
LOOKED		0.001
	3	
LOOKING		0.000
	2	
REVEAL		0.000
	1	
REVEALED		0.000
	1	

SEE		0.004	
SEEN	17	0.001	
SHOW	3	0.000	
VIEW	1	0.000	
WATCH	1	0.001	
	4		
Total	35	0.009	0.009

NONVIOLENCE		0.000	
NONVIOLENT	2	0.000	
PEACE	1	0.000	
DISARMING	1	0.000	
	1		
Total	5	0.001	0.001 0.001 0.001 0.001

PLANE		0.001	
PILOT	3	0.000	
FLIGHT	1	0.000	
	1		
Total	5	0.001	0.001

SCHOOL		0.001	
STUDENT	3	0.000	
STUDENTS	2	0.000	
UNIVERSITY	1	0.000	
	1		
Total	7	0.002	0.002

ACTION		0.000
ENGAGED	1	0.000
MAKE	2	0.001
TRY	4	0.000
TRYING	2	0.000
TAKE	1	0.001
TAKEN	6	0.000
TAKING	1	0.000
DID	2	0.001
DO	5	0.003
DOES	12	0.000
DONE	1	0.000

DOING	2	0.000		
USE	2	0.000		
USED	1	0.000		
Total	43	0.011	0.011	0.011

ALMIGHTY	2	0.000		
GOD	6	0.001		
GODS	8	0.002		
JESUS	8	0.002		
LORD	2	0.000		
Total	26	0.006	0.006	0.006

ARTICULATE	1	0.000		
ELOQUENT	2	0.000		
Total	3	0.001	0.001	0.001

BECAUSE	10	0.002		
Total		0.002		

10

0.002

BOOK		0.000
	1	
BOOKS		0.000
	1	
LETTER		0.001
	4	
LETTERS		0.000
	1	
PARABLE		0.000
	1	
ARTICLES		0.000
	1	
READ		0.002
	9	
SIGN		0.000
	1	
THESES		0.000
	1	
WORDS		0.000
	2	
WRITING		0.000
	2	
WRITTEN		0.000
	1	

Total

25

0.006

0.006

CHOICE		0.000
	1	
CHOOSING		0.000
	2	

DECIDED		0.001			
	3				
DETERMINATION		0.000			
	1				
DETERMINE		0.000			
	1				
DETERMINED		0.001			
	4				
DISCUSSED		0.000			
	1				
DEBATE		0.000			
	1				
COMPARE		0.000			
	1				
ARGUE		0.000			
	1				
ARGUMENTS		0.000			
	1				
Total	17	0.004	0.004	0.004	0.004

COMPASSIONATE		0.000			
	1				
FEELING		0.000			
	1				
FELT		0.001			
	3				
Total	5	0.001		0.001	

EMANCIPATION		0.000			
	1				
FREE		0.000			
	1				

FREEDOM		0.001				
DEMOCRACY	5	0.000				
	1					
Total	8	0.002	0.002	0.002	0.002	0.002

FACT		0.000				
	2					
Total	2	0.000				0.000

FRIEND		0.000				
FRIENDS	2	0.000				
	1					
Total	3	0.001	0.001	0.001	0.001	0.001

GOVERNOR		0.000				
MAYOR	1	0.000				
PRESIDENT	2	0.001				
	3					
Total	6	0.001				0.001

IMMEDIATELY		0.000				
NOW	1	0.007				
TONIGHT	30	0.002				

TODAY	8	0.000	
	2		
Total	41	0.010	0.010

JUST	13	0.003	
JUSTICE	1	0.000	
Total	14	0.003	0.003 0.003 0.003

MAGNIFICENCE	1	0.000	
MAGNIFICENT	1	0.000	
MAJESTIC	1	0.000	
MARVELOUS	1	0.000	
MASSIVE	1	0.000	
MIGHTY	1	0.000	
Total	6	0.001	

ONCE	2	0.000
ONE	6	0.001
ONLY		0.001

	5		
Total		0.003	
	13		

REFUSAL	1	0.000	
SEGREGATION	1	0.000	
Total	2	0.000	0.000

STILL	2	0.000	
STOP	20	0.005	
STOPPING	1	0.000	
STAND	1	0.000	
STANDING	2	0.000	
Total	26	0.006	

ASK	2	0.000
ASKED	2	0.000
ASKING	2	0.000
QUESTION	10	0.002
QUESTIONS		0.000

	1			
Total		0.004		0.004
	17			

BEGAN		0.000		
BEGIN	1	0.001		
BEGINNING	3	0.000		
FIRST	2	0.002		
FOUNDING	7	0.000		
START	1	0.000		
STARTED	1	0.000		
	2			
Total		0.004	0.004	0.004
	17			

BRING		0.000		
BROUGHT	1	0.000		
	1			
Total		0.000		0.000 0.000
	2			

CHALLENGE		0.000		
DIFFICULT	1	0.000		
	1			
Total		0.000		

2

CONCERNED		0.001
PROBLEM	6	0.000
PROBLEMS	2	0.001
	3	

Total

11

0.003

0.003

0.003

END		0.000
ENDED	2	0.001
FINALLY	4	0.000
	2	

Total

8

0.002

0.002

0.002

GAIN		0.000
GATHERING	1	0.000
GET	1	0.003
GETTING	11	0.000
GOT	1	0.004
RECEIVED	16	0.000
	2	

Total

0.008

0.008

32

KIND	7	0.002
KINDLY	1	0.000

Total **8** **0.002**

0.002 0.002 0.002

MOUNT	1	0.000
MOUNTAIN	1	0.000
MOUNTAINTOP	1	0.000
OLYMPUS	1	0.000

Total **4** **0.001**

ON	35	0.009
OVER	10	0.002
RAISE	1	0.000
RISE	1	0.000
RISING	1	0.000
THROUGH	9	0.002
UP		0.005

UPON	19	0.001		
Total	79	0.020		

REMEMBER	5	0.001		
Total	5	0.001	0.001	0.001

WANT	12	0.003		
WANTED	3	0.001		
Total	15	0.004		0.004 0.004

AFTER	4	0.001		
AHEAD	1	0.000		
NEXT	3	0.001		
TOWARD	1	0.000		
YONDER	1	0.000		
Total	10	0.002	0.002	0.002 0.002

AMONG	2	0.000		
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TOGETHER		0.002		
TOO	7	0.000		
WITH	1	0.007		
	29			
Total	39	0.010	0.010	

ASPIRATIONS		0.000		
DREAM	1	0.000		
	2			
Total	3	0.001	0.001	0.001

BELOW		0.000		
DEEP	1	0.000		
DOWN	1	0.004		
UNDER	15	0.000		
	1			
Total	18	0.004		

BROTHER		0.000
BROTHERS	2	0.000
CHILDREN	2	0.002
	7	

FATHERS		0.000	
	1		
SISTERS		0.000	
	1		
WIFE		0.000	
	1		
Total	14	0.003	0.003

VACILLATING		0.000	
	1		
VARIOUS		0.000	
	1		
Total	2	0.000	

COMMUNITY		0.000	
	1		
NEIGHBORS		0.000	
	1		
COLLECTIVELY		0.001	
	3		
PUBLIC		0.000	
	2		
SOCIETY		0.000	
	1		
MASSES		0.000	
	1		
Total	9	0.002	0.002

DEVELOP		0.000	
	1		

DEVELOPMENTS		0.000			
	1				
IMPROVEMENT		0.000			
	1				
Total		0.001			
	3		0.001	0.001	0.001

FIGHT		0.000			
	1				
FIGHTING		0.000			
	2				
WAR		0.000			
	1				
Total		0.001			
	4			0.001	

GENEROUS		0.000
	1	
GIVE		0.000
	1	
HELP		0.002
	7	
HELPED		0.000
	1	
REDISTRIBUTE		0.000
	1	
SAMARITAN		0.000
	1	
SERVANTS		0.000
	1	
SUPPORT		0.000
	2	
UNSELFISHNESS		0.000
	1	

Total	16	0.004	<hr/>	
HAPPEN	9	0.002		
HAPPENED	1	0.000		
HAPPENING	3	0.001		
HAPPENS	2	0.000		
Total	15	0.004	<hr/>	
LEADERS	1	0.000		
LEADERSHIP	2	0.000		
Total	3	0.001	0.001	
MOVE	7	0.002		
MOVED	2	0.000		
MOVEMENT	3	0.001		
Total	12	0.003	0.003	0.003
OVERCOME	1	0.000		
ULTIMATELY		0.000		

VICTORY	1	0.000
CONCLUSION	1	0.000
	2	
Total	5	0.001

WHITE	6	0.001
Total	6	0.001

0.001

AFTERNOON	1	0.000
ANNUAL	1	0.000
CENTURY	2	0.000
DAY	9	0.002
DAYS	5	0.001
EARLY	1	0.000
HOURS	2	0.000
LATE	1	0.000
LATER	3	0.001
MILES	1	0.000

MINUTE		0.000	
MINUTES	1	0.000	
MORNING	1	0.001	
NIGHT	3	0.000	
NIGHTS	2	0.000	
TIME	1	0.001	
TIMES	4	0.001	
TOMORROW	3	0.000	
WEEK	1	0.000	
YEAR	1	0.000	
YEARS	2	0.000	
	6	0.001	
Total		0.013	0.013
	51		

ASSEMBLED		0.000
ASSEMBLY	2	0.000
CONFERENCE	1	0.000
RALLY	1	0.000
UNITED	1	0.000

UNITY	2	0.000
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Total 2 **0.002**

9

BEST	2	0.000
BETTER	2	0.000

Total 4 **0.001**

4

BREAD	3	0.001
EAT	1	0.000
HUNGRY	1	0.000
LUNCH	1	0.000
MEALS	1	0.000
MILK	2	0.000

Total 9 **0.002**

9

0.002 0.002

COMMANDED	1	0.000
DECLARATION	1	0.000
DEMANDS	1	0.000

MENTION	2	0.000
MENTIONING	1	0.000
PROCLAMATION	1	0.000
PROTEST	1	0.000
RESPONDING	2	0.000
SAY	1	0.004
SAYING	16	0.001
SAID	5	0.003
TALK	13	0.001
TALKED	6	0.000
TALKING	1	0.000
TELL	2	0.002
TELLING	10	0.000
TELLS	2	0.000
SONGS	1	0.000
SINGING	1	0.001
STATEMENT	3	0.000

STATES	2	0.001					
SPEAKS	3	0.000					
SPEECH	1	0.000					
Total	77	0.019		0.019		0.019	

EVEN	6	0.001					
SAME	2	0.000					
Total	8	0.002	0.002		0.002	0.002	0.002

FOLLOW	3	0.001					
Total	3	0.001			0.001		

HAPPY	9	0.002					
Total	9	0.002			0.002		

IN	86	0.021					
INTO	6	0.001					
Total	92	0.023					

NEED	8	0.002					
NEEDS	1	0.000					
Total	9	0.002	0.002	0.002	0.002	0.002	0.002

PHARAOH	1	0.000					
PHARAOHS	1	0.000					
PARTHENON	2	0.000					
Total	4	0.001					

RIGHT	10	0.002					
RIGHTEOUSNESS	1	0.000					
RIGHTFUL	1	0.000					
RIGHTS	4	0.001					
Total	16	0.004		0.004	0.004	0.004	

WINDOW	1	0.000					
WINDOWS	1	0.000					
Total		0.000					

2

AGAIN		0.001
ALSO	3	0.000
MANY	1	0.000
MORE	1	0.002
MOST	7	0.000
OFTEN	1	0.001
SOON	3	0.000
SOME	1	0.003
	12	

Total **0.007**

29

ANOTHER		0.001
GIRL	3	0.001
HUMAN	3	0.001
HIS	3	0.003
HIM	11	0.001
HES	5	0.001
	6	

HER		0.000	
HE	1	0.005	
ITSELF	19	0.000	
MAN	1	0.004	
MEN	16	0.002	
OTHER	9	0.002	
OTHERS	8	0.001	
PEOPLE	3	0.002	
PEOPLES	9	0.000	
SHE	1	0.000	
WOMAN	1	0.000	
WOMEN	2	0.000	
	1	0.000	
Total	102	0.025	0.025

ASSOCIATE		0.000	
ASSOCIATION	1	0.001	
	3		
Total	4	0.001	

BILLION	1	0.000
FEW	2	0.000
FIFTEEN	1	0.000
FOUR	1	0.000
FORTH	1	0.000
HALF	1	0.000
HUNDRED	3	0.001
HUNDREDS	1	0.000
NINE	1	0.000
SECOND	1	0.000
SECONDLY	1	0.000
SEVEN	1	0.000
SEVERAL	1	0.000
SIX	2	0.000
SIXTEENTH	1	0.000
THIRTEEN	1	0.000
THIRTIES	1	0.000

THIRTY		0.000	
THREE	1	0.000	
TWELVE	1	0.000	
TWENTIETH	2	0.000	
TWENTY	2	0.000	
	1	0.000	
Total	28	0.007	

BUT		0.009	
IF	36	0.007	
MAYBE	28	0.001	
POSSIBILITY	4	0.000	
POSSIBLE	2	0.001	
OPPORTUNITY	3	0.000	
RATHER	1	0.001	
WHILE	4	0.000	
	2	0.000	
Total	80	0.020	0.020 0.020

COURT		0.000
	2	

ILLEGAL		0.000	
	2		
INJUNCTION		0.001	
	3		
INJUNCTIONS		0.000	
	2		
JAIL		0.000	
	2		
JAILERS		0.000	
	1		
LAW		0.000	
	1		
JUDGE		0.000	
	1		
ROBBED		0.000	
	1		
ROBBERS		0.000	
	1		
THIEVES		0.000	
	1		
Total		0.004	
	17		
<hr/>			
DIED		0.000	
	2		
Total		0.000	
	2		0.000
<hr/>			
ETERNAL		0.000	
	1		
EVER		0.000	
	1		
Total		0.000	
	2		

FORCE		0.000	
	2		
FORCED		0.000	
	2		
FORCES		0.000	
	1		
POWER		0.001	
	3		
POWERFUL		0.000	
	1		
TOTALITARIAN		0.000	
	1		
EMPERORS		0.000	
	1		
EMPIRE		0.000	
	1		
Total	12	0.003	0.003

GO		0.004
	17	
GOING		0.004
	17	
GONE		0.000
	1	
GONNA		0.000
	1	
LEAVE		0.000
	1	
LEAVING		0.000
	2	
LEFT		0.000
	1	

SEND		0.000	
	1		
SENT		0.000	
	1		
WENT		0.001	
	3		
Total		0.011	
	45		0.011

HEARD		0.000	
	1		
LISTENED		0.000	
	1		
Total		0.000	
	2		0.000

INDEPENDENCE		0.000	
	1		
INDIVIDUAL		0.000	
	1		
INDIVIDUALLY		0.000	
	1		
Total		0.001	
	3		0.001

LIFE		0.000
	2	
LIVE		0.002
	7	
LIVED		0.000
	1	
SURVIVAL		0.000
	1	

Total	11	0.003						0.003	
SLAVERY	3	0.001							
SLAVES	4	0.001							
Total	7	0.002						0.002	
POOR	4	0.001							
POVERTY	1	0.000							
SLUMS	1	0.000							
Total	6	0.001	0.001	0.001	0.001	0.001	0.001		
QUICK	2	0.000							
RUSHED	1	0.000							
Total	3	0.001							
		TOTAL CUMULATIVE %	0.118	0.051	0.158	0.100	0.171	0.042	0.127
		TOTAL SUM OF # OF CODES	18	7	24	21	34	11	30