

HE HAS NOT DIED IN VAIN

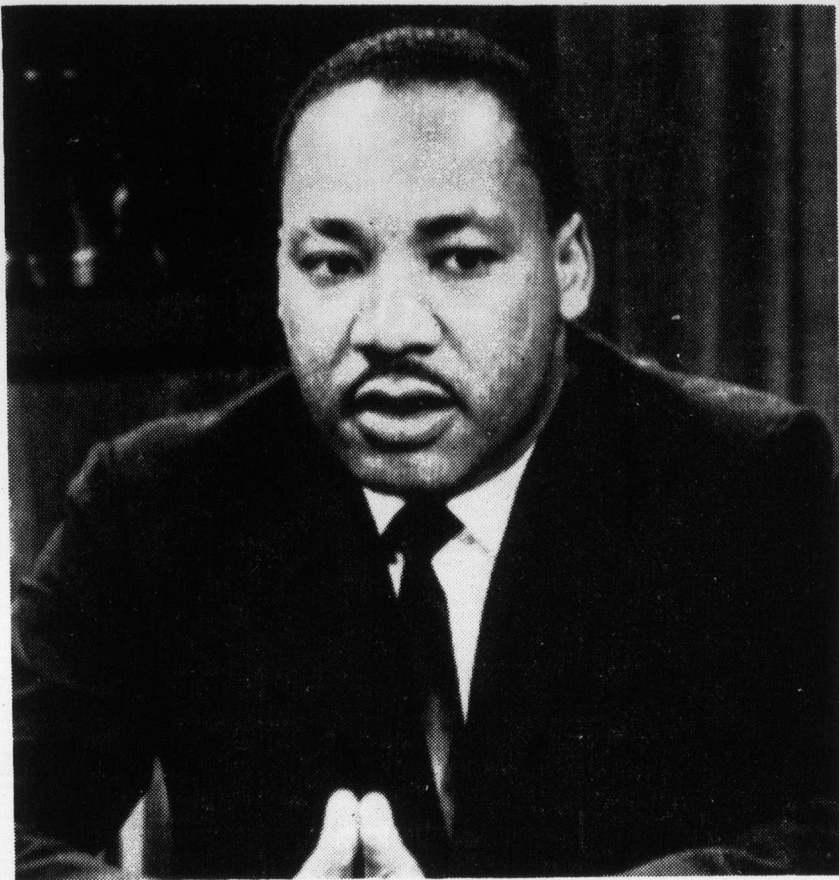
Canada too was shocked and shaken by the dastardly death of Dr. Martin Luther King Jr., a man who was a living symbol of non-violence, an American who was willing and ready to sacrifice his life to champion the cause of his people.

But, has Dr. King died in vain? The next few months and years that are to follow, will surely testify that he has not. The full impact of Dr. King's philosophy of "Let us walk together" and "We shall overcome" should be realized by all Americans, both black and white, and applauded by all the world. Did Martin Luther King suggest that we shall walk together, to overcome racial misunderstanding, because of the lack of respect, tolerance, love and communication, on both sides?

Dr. King's dream of loosening the last shackles of slav-

ery from the American negro through non-violence, though questioned by Black Power Advocate, was and still must be the dream of the American Negro.

Is America still to be the land of freedom, opportunity and equality, for its white citizens only? The shame that has blemished the American image, the American ego, as a result of Dr. King's death, must force the U.S.A. Senate to examine its conscience and pass the Civil Rights Bill, which has been pending ratification to long. The shame that has made a mockery of American democracy as a result of Dr. King's death, must force all Americans, both black and white, to search their hearts for love and understanding, so that they "can walk together" and "overcome" violence, hate, mistrust and misunderstanding, then surely he has not died in vain.



Lone Pastor Set Negroes on Road to Equality

To many millions of American Negroes, the Rev. Dr. Martin Luther King Jr. was the prophet of their crusade for racial equality. He was their voice of anguish, their eloquence in humiliation, their battle cry for human dignity. He forged for them the weapons of non-violence that withstood and blunted the ferocity of segregation.

And to many millions of American whites, he was one of a group of educated Negroes who preserved the bridge of communication between races, when racial warfare threatened the United States in the 1960's, as Negroes sought the full emancipation pledged to them a century before by Abraham Lincoln.

To the world Dr. King was a winner of the Nobel Peace Prize; a man with access to the White House and the Vatican; a hero in the African states emerging from colonialism.

In his determined dedication to non-violence, Dr. King was caught in the crossfire

between white and Negro extremists as the racial tensions erupted into arson, gunfire, and looting in many of the nation's cities during the summer of 1967.

Militant Negroes, with the cry of, "Burn, baby burn," argued that only by violence and segregation could the Negro attain self respect, dignity and real equality in the U.S. and white extremists, not bothering to make distinctions between degrees of Negro militancy, looked upon Dr. King as one of their chief enemies.

In one of his last public pronouncements Dr. King told an audience in a Harlem church on March 26: "We need an alternative to riots and to timid supplication. Non-violence is our most potent weapon."

His strong beliefs in civil rights and in non-violence made him one of the leading opponents of American participation in the war in Vietnam. To him the war was unjust and it diverted vast sums

that he believed would have been better spent to alleviate the condition of the Negro poor in this country. He called the conflict "one of history's most cruel and senseless wars."

Inevitably, as a symbol of integration, he became the object of unrelenting attacks and vilification. His home was bombed. He was spat upon and mocked. He was struck and kicked. He was stabbed, almost fatally, by a deranged Negro woman. He was frequently thrown into jail. Through it all he adhered to the creed of passive disobedience that infuriated segregationists.

At the root of his civil rights convictions was profound faith in the basic goodness of man and the potential of American democracy.

Million of Americans — white as well as Negro — who sat before television sets in the summer of 1963 to watch the march of some 200,000 Negroes on Washington were deeply stirred when Dr. King, in the shadow of the Lincoln Memorial, said:

"Even though we face the difficulties of today and tomorrow, I still have a dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident, that all men are created equal.'"

Martin Luther King Jr. was born Jan. 15, 1929, in Atlanta, Ga. The Rev. Martin Luther King Jr. was pastor of the Ebenezer Baptist Church.

Young Martin went to Atlanta's Morehouse College, a Negro institution. He was ordained a minister in his father's church in 1947. It was in this church he was to say, some years later.

"America, you've strayed away. You've trampled over 19 million of your bretheren. All men are created equal. Not some men. Not white men. America, rise up and come home."

He studied in the integrated Crozier Theological Semin-

ary, in Chester, Pa. He became the first Negro class president. He was named the outstanding student and won a fellowship to study for a doctorate at Boston College.

While there he met Coretta Scott, a graduate at Antioch College, who was doing graduate work in music. He married the singer in 1953. They had two children, Yolanda Denise, known as "Yoki," in 1955, and Martin Luther King 3rd in 1957.

In 1954, Dr. King became pastor of the Dexter Avenue Baptist Church in Montgomery, Ala. At that time few of Montgomery's white residents saw any reason for a major dispute with the city's 50,000 Negroes. They did not seem to realize how deeply the Negroes resented segregated seating on buses, for instance.

On Dec. 1, 1955, Negroes in Montgomery began a 381 day boycott of buses to win the

right to sit where they pleased instead of being forced to move to the rear. The young pastor was placed in charge of the campaign.

Dr. King dramatized the boycott with his decision to make it the testing ground, before the yes of the nation, of his belief in the civil disobedience teaching of Thoreau and Gandhi.

In 1959 Dr. King and his family moved back to Atlanta where he became a co-pastor, with his father, of Ebenezer Baptist church.

Dr. King's effectiveness was enhanced and given continuity by the fact that he had an organization behind him. Formed in 1960, with headquarters in Atlanta, it was called the Southern Christian Leadership Conference. An other organization formed under Dr. King's sponsorship was the Student Non-Violence Co-ordinating Committee.

If Easter Be Not True

Henry H. Barstow, D.D.

If Easter be not true,
Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb . . .

If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge . . .

If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He dies in vain who suffered there;
What matter though we laugh or cry;
Be good or evil, live or die,

If Easter be not true?

If Easter be not true . . .
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worthwhile the struggle, sure the prize,

Since Easter, aye, is true!

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