

More than *Notes*

By Dr. Mary Jane Ayers

Words or phrases in **bold type** are defined in the Glossary.

lift every voice!

Martin Luther King, Jr. gave his life fighting against the “triple evils of poverty, racism, and war... He devoted his life to the process of uprooting them. By reaching into and beyond ourselves and tapping the **transcendent ethic** of love, we shall overcome these evils. Love, truth, and the courage to do what is right should be our guideposts on this lifelong journey.”

—Coretta Scott King, 1983

“Lift ev’ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty.”

So begins the poem that has become the “Negro National **Anthem**,” a song of hope and rejoicing. (This hymn-like song can also be called the “Black National Anthem” or the “African American National Anthem.” It was written in 1900, and the terms Black and African American were not in common usage until at least 50 years later.)

The modern **Civil** Rights Movement in America is usually dated as beginning in 1954, when the Supreme Court ruled that racial segregation in public schools was **unconstitutional**. But that ruling (*Brown vs. the Board of Education*) came from years of court battles about the **inferior** schools that Negro children were forced to attend in the South: schools that had **inadequate** staffing, few textbooks or classroom supplies, and inferior and deteriorating facilities.

That legal landmark was only one step along the difficult path to social justice. The unfairness in schools and society didn’t simply disappear. Every step toward integrating schools, securing voting rights, and demanding social equality had to be fought for by men and women of good conscience. As Dr. Martin Luther King, Jr. said about legal solutions to social injustice:

“Through education we seek to change attitudes; through legislation and court orders we seek to regulate behavior. Through education we seek to change internal feelings (prejudice, hate, etc.); through legislation and court orders we seek to control the external effects of those feelings. Through education we seek to break down the spiritual barriers to integration; through legislation and court orders we seek to break down the

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lift every voice! –Continued from page 1.

physical barriers to integration. One method is not a substitute for the other, but a meaningful and necessary supplement. Anyone who starts out with the conviction that the road to social justice is only one lane wide will inevitably create a traffic jam and make the journey infinitely longer.”

So one lane of the road to social justice was to change the laws, and the other was to change minds and attitudes, and that did not come easily. Segregation was totally ingrained in Southern society. For the most part, African Americans in the South led separate lives from their white neighbors. Not only was a good quality education denied to them, they were not permitted to drink from the same water fountains, use the same bathrooms, or sit in the same areas in movie theaters. They were not welcome at restaurants, lunch counters, or “white” stores, or most places outside their own neighborhoods. Good jobs were scarce. Black business owners and professional people like doctors, teachers, and lawyers could work only within black neighborhoods, and those neighborhoods were restricted to certain parts of most southern towns. Again quoting Dr. King:

“For years now we have heard the word ‘Wait!’ It rings in the ear of every Negro with piercing familiarity.

“Perhaps it is easy for those who have never felt the stinging darts of segregation to say, ‘Wait.’ But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at **whim**; when you have seen hate-filled policemen curse, kick, and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an **affluent** society... when you are forever fighting a **degenerating** sense of ‘nobodiness’—then you will understand why we find it difficult to wait.”

And so the real fight began. But because of the leadership of Dr. Martin Luther King, Jr., the fight began with non-violent protests. While he was in seminary studying to be a Christian minister, Dr. King extensively studied the non-violent philosophy of *Mahatma Gandhi. Gandhi, a leader of the people of India, was able to overthrow the **colonial** (British) government primarily through protests, marches, fasting, and sit-ins. In his book *Stride Toward Freedom*, Dr. King wrote, “Gandhi was probably the first person in history to lift the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a larger scale....It was in the Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking...” Dr. King knew that violence nearly always begets more violence, even if the original violence is done to try to right a wrong. As a strongly religious man, he believed that violence was wrong, whether you are the giver or receiver of it.



Mohandas Karamchand Gandhi was born on October 2, 1869, in Porbandar, India. He became a highly respected (nearly worshiped) spiritual and political leader in the twentieth century. India was ruled by Great Britain (England) until Gandhi and the people of India rose up against British rule through nonviolent resistance. Gandhi is honored by Indians as the father of the modern Indian nation. The Indian people called Gandhi ‘Mahatma’, meaning Great Soul. Gandhi was assassinated in 1948 at the age of 78.

Rosa Parks



Rosa Parks

Photograph by Associated Press. 1964. LC-USZ62-109426

One of the first events that triggered a major civil rights protest in America was the refusal of seamstress Rosa Parks to give up her seat on the bus to a white male passenger. Obeying the segregated policies of buses in Montgomery, Alabama, Mrs. Parks was in the section of the bus designated for Negro passengers, but the “white” section filled up. When a white man wanted to sit, the bus driver asked Mrs. Parks to move farther back. She was very tired, and she refused to move. The driver got off the bus, found a policeman, and had Mrs. Parks arrested.

Rosa Parks was an unlikely person to be at the center of controversy. She and her husband were active members of the NAACP, but she was rather shy and quiet, a surprising person to be recognized as the “mother of the modern day civil rights movement” in America.

Her arrest was shocking and unfair. The friend she called from jail, E. D. Nixon, contacted Martin Luther King, Jr., and within days, over 40 leaders from all segments of the black community came together to form the Montgomery Improvement Association (MIA), with Dr. King as its president.

For more than a year, not one black person rode a bus in Montgomery, choosing instead to walk or car-pool to work, school, and church. The bus company lost its crucial customer base, and began to feel the economic pinch from the **boycott**. In **retaliation**, the white city leadership found excuses to arrest blacks. Dr. King was followed by a motorcycle cop who arrested him for going 30 miles-per-hour in a 25 miles-per-hour zone. He was thrown into jail and placed in a segregated area with other protestors, finger-printed, and, after many blacks gathered in protest outside the jail, released. Finally, the Supreme Court affirmed that Alabama’s laws requiring

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THE CIVIL RIGHTS MOVEMENT: A TIMELINE OF MAJOR EVENTS

As you read and think about this timeline, remember that throughout this period of history there were smaller civil rights events that had an impact for the individuals, black and white, who participated in them, and for the communities where they happened.

1954 - The Supreme Court rules unanimously on the landmark case *Brown vs. Board of Education of Topeka, Kansas*, agreeing that segregation in public schools is unconstitutional.

1955 - NAACP member Rosa Parks refuses to give up her seat at the front of the “colored section” of a bus. In response to her arrest, the Montgomery black community launches a bus boycott, which lasts for more than a year, and ends with the buses desegregated on Dec. 21, 1956.

1957 - In Little Rock, Arkansas, at all-white Central High School, nine black students are blocked from entering the school on the orders of the Governor. President Eisenhower sends federal troops and the National Guard to intervene on behalf of the students, who become known as the “Little Rock Nine.”

1960 - Four black students from North Carolina Agricultural and Technical College begin a sit-in at a segregated Woolworth’s lunch counter. Although they are refused service, they are allowed to stay at the counter. The event triggers nonviolent protests throughout the South. Six months later the original four protesters are served lunch at the same Woolworth’s counter.

1961 - Over the spring and summer, “freedom riders” (student volunteers) begin taking bus trips through the South to test new laws that prohibit segregation in interstate travel facilities, like bus and railway stations. Some groups are attacked by angry mobs along the way. The program involves more than 1,000 volunteers, black and white.

1962 - James Meredith becomes the first black student to enroll at the University of Mississippi. President Kennedy has to send 5,000 federal troops to protect Meredith and stop the riots that result.

THE CIVIL RIGHTS MOVEMENT: A TIMELINE OF MAJOR EVENTS

1963 - Martin Luther King is arrested and jailed during anti-segregation protests in Birmingham, Alabama. While in jail he writes his "Letter from the Birmingham Jail," arguing that individuals have the moral duty to disobey unjust laws.

During civil rights protests in Birmingham, Ala., Commissioner of Public Safety Eugene "Bull" Connor uses fire hoses and police dogs on black demonstrators. These images of brutality, which are televised and published widely, gain sympathy for the civil rights movement around the world.

In Jackson, Mississippi, NAACP field secretary, 37-year-old Medgar Evers is murdered outside his home. Byron De La Beckwith is tried twice in 1964, both trials resulting in hung juries. Thirty years later he is convicted for murdering Evers.

About 200,000 people are part of the March on Washington, hearing Martin Luther King deliver his famous "I Have a Dream" speech.

1964 - Four young girls attending Sunday school in Birmingham, Alabama, are killed when a bomb explodes at the Sixteenth Street Baptist Church, a popular location for civil rights meetings.

President Lyndon Johnson signs the Civil Rights Act of 1964, prohibiting discrimination of all kinds based on race, color, religion, or national origin. The law also provides the federal government with the power to enforce desegregation.

In Mississippi, the bodies of three civil rights workers—two white and one black—are discovered hidden in an earthen dam. James E. Chaney, 21; Andrew Goodman, 21; and Michael Schwerner, 24, in Mississippi to help register black voters, had gone to investigate the burning of a black church. They were arrested by police on speeding charges, thrown into jail for several hours, and then released after dark into the hands of the **Ku Klux Klan**, who murdered them.

1965 - In Harlem, New York, black nationalist and founder of the Organization of Afro-American Unity, Malcolm X, is shot to death.

Rosa Parks - Continued from page 3

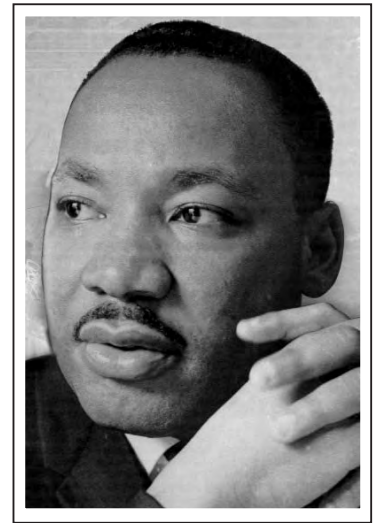
segregation on buses were unconstitutional, and Montgomery's buses were peacefully integrated. Non-violence won that battle.

Mrs. Parks moved to Michigan in 1957. After the death of her husband, she formed the Raymond and Rosa Parks Institute for Self Development, hoping to motivate and direct youth to achieve their highest potential. Mrs. Parks received more than 40 honorary doctorates from universities around the world. President Clinton presented her the highest award that can be given to an American private citizen, the Medal of Freedom. She was voted by Time Magazine as one of the 100 Most Influential People of the 20th century.

A movie of her life, *The Rosa Parks Story*, was made for television in 2002. She wrote four books. She died at the age of 92 in 2005.

non-violence?

Much of the non-violent protest of the movement led by Dr. King was met with violence. Peaceful protesters were beaten by mobs and by police, greeted with tremendously powerful sprays from fire hoses, and arrested. Homes and places of business were bombed. Some people were murdered, others disappeared and were never seen again. But still, Dr. King persisted in his philosophy and inspired others to resist and protest without violence.



Dr. Martin Luther King, Jr.

By the time of Dr. King's assassination in 1968, some younger, less patient leaders began organizations like the Black Panther Party. They wanted immediate economic and social change, and they wanted **reparation** and revenge for all that had gone before. Non-violent protests became something quite different, and riots and fear spread throughout America. The Civil Rights Movement became entwined with protests against the War in Vietnam, and the whole country seemed ready to explode.

These new leaders closed their ears and minds to Dr. King's words:

"Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. The old law of an eye for an eye leaves everybody blind. It is immoral because it seeks to humiliate the opponent rather than win understanding; it seeks to **annihilate** rather than to convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers."

Dr. King's death by assassination in 1968 was an ultimate act of violence.



Coretta Scott King

Coretta Scott King

At Dr. Martin Luther King's side throughout his adult life was his wife, Coretta Scott King. After Dr. King's murder at the age of 39, Mrs. King continued to carry the banner of the Civil Rights Movement, while raising their four children. She was aware that Dr. King was a leader who should not be forgotten, whose words, both in his speeches and in books and articles, could continue to inspire and educate. In her book, *My Life*

with *Martin Luther King, Jr.*, Mrs. King wrote:

“Montgomery (the scene of the bus boycott of 1955-1956) was the soil in which the seed of a new theory of social action took root. Black people had found in non-violent direct action a militant method that avoided violence but achieved dramatic confrontation, which electrified and educated the whole nation.... Without hatred or **objectly** bending their knees, the demand for freedom emerged in strength and dignity. Black people had been waiting for this, and instinctively they seized the new method and opened a new era of social change.”

Mrs. King built the Atlanta-based Martin Luther King, Jr. Center for Nonviolent Social Change as a living memorial to her husband's life and dream. Mrs. King devoted much of her life to developing The King Center, which has local, national, and international programs that train tens of thousands of people in Dr. King's philosophy and non-violent methods. The King Center also houses a large collection of documents and pictures from the Civil Rights Movement. In January 1986, Mrs. King oversaw the first legal holiday in honor of her husband—a holiday which has come to be celebrated by millions of people world-wide.

Mrs. King died in 2006 at the age of 78.

so what does this have to do with music?

Music was an **integral** part of the Civil Rights Movement, in part because much of the early leadership of the Civil Rights Movement was based in churches in the south. Ministers of large black churches, like Martin Luther King, Jr., and his father, Martin Luther King, Sr., were powerful community leaders. Meetings and rallies were held in church sanctuaries and basements. It was only natural that the music of the churches, both traditional **spirituals**, hymns, and newer gospel songs, became the “Music of the Movement.” In fact, Mrs. King studied classical singing in college at the New England Conservatory of Music, where she earned a degree in voice and violin. There was music at meetings, at rallies, during protests, during marches, and in jail cells.

The best-known song of the Civil Rights Movement is probably *We Shall Overcome*, which has a simple-to-sing melody with words adapted from Charles Tindley's

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THE CIVIL RIGHTS MOVEMENT: A TIMELINE OF MAJOR EVENTS

1965 - Following “Bloody Sunday,” an incident in which police used tear gas, whips and clubs against protestors marching for voting rights, Congress passes the Voting Rights Act of 1965, making it easier for Southern blacks to register to vote.

1966 - The Black Panther Party is founded by Huey Newton and Bobby Seale.

1967 - Stokely Carmichael, a leader of the Student Nonviolent Coordinating Committee (SNCC), first uses the phrase “black power” in a speech in Seattle. He defines it as black pride and “the coming together of black people to fight or their liberation by any means necessary.” The phrase “by any means necessary” alarms many who believe in Dr. King's philosophy of nonviolent civil disobedience.

Major race riots take place in Newark (July 12-16) and Detroit (July 23-30).

1968 - Martin Luther King, at age 39, is shot as he stands on the balcony outside his hotel room in Memphis, Tennessee. Escaped convict James Earl Ray is convicted of the crime.

President Lyndon Johnson signs the Civil Rights Act of 1968, prohibiting discrimination in the sale, rental, and financing of housing.

1988 - Overriding President Reagan's veto, Congress passes the Civil Rights Restoration Act, which promotes non-discrimination laws in federal funding.

1992 - The first race riots in decades erupt in south-central Los Angeles after a jury acquits four white police officers for the videotaped beating of African American Rodney King.

2005 - The ringleader of the Mississippi civil rights murders is convicted of manslaughter on the 41st anniversary of the crimes.

On October 24, Rosa Parks dies at age 92.

2006 - On January 30, Coretta Scott King dies of a stroke at age 78.

GLOSSARY

- **Abjectly** - humbly, degradingly
- **Admitted to the bar** - passing a difficult state test to become a lawyer
- **Affluent** - wealthy
- **Annihilate** - wipe out, destroy
- **Anthem** - an elaborate choral composition, usually a song of praise
- **Boycott** - join together to ignore or refuse a service, as a punishment
- **Chastening rod** - punishing stick
- **Civil** - ordinary citizens - civil rights are the rights of the ordinary people of a country
- **Colonial** - rule of one country by another
- **Degenerating** - declined from excellence
- **Drunk with the wine of the world** - finding pleasure in earthly activities rather than spiritual ones
- **Ethic** - a set of moral principles
- **Harlem Renaissance** - an African American cultural movement of the 1920s and early 1930s, centered in the Harlem neighborhood of New York City, during which African American literature and arts attracted significant attention for the first time.
- **Inadequate** - unsatisfactory, unacceptable, not good enough
- **Inferior** - poor in quality
- **Integral** - whole, complete, essential, necessary
- **Ku Klux Klan** - a secret society founded in the southern United States after the Civil War and dedicated to white supremacy
- **Librettist** - one who writes the words for an opera, musical, or song
- **NAACP** - The National Association for the Advancement of Colored People, one of the oldest and most influential civil rights organizations in the United States, founded in 1909, to work on behalf of the rights of African Americans, based in Baltimore, Maryland.
- **Reconstruction** - the 12 years (1865-1877) following the Civil War (1861-1865), when slavery had been abolished, but not forgotten.
- **Reparation** - the act of making amends, giving something to show you are sorry
- **Retaliation** - attack in return—fight back with an equal force
- **Spirituals** - religious songs created in the musical tradition of the African-American people of the southern United States
- **Transcendent** - unequaled, matchless, surpassing
- **Unconstitutional** - not allowed by the Constitution of the United States
- **Whim** - a sudden idea, usually not very serious

what to do with music? – Continued from page 5

gospel song *I'll Overcome Some Day*, from 1900. The melody was probably adapted from a 19th century (pre-Civil War) spiritual called *No More Auction Block for Me*. The song was created in the 1930's by people associated with the Highlander Center in Tennessee, an organization that works for social justice in the Appalachian Mountains and the Deep South.

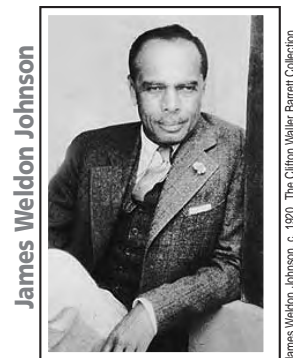
Since the melody is so simple, with short phrases and a small range of pitches, *We Shall Overcome* is infinitely adaptable to many situations. For instance, it has been sung in protests in Europe, China, Africa, and Russia. New words are easily fitted to the notes of the verses, while chorus repeats, "Deep in my heart I do believe we shall overcome some day."

The original verses included the phrases "We shall overcome," "We shall all be free," "We'll walk hand in hand," "We are not alone," and "We are not afraid." These various verses (and others) could cover almost any situation, giving strength and comfort to the singers.

lift every voice...

Another song that was associated with the Movement was written over 100 years ago. *Lift Every Voice and Sing* was composed by James Weldon Johnson (the words) and his brother J. Rosamond Johnson (the music). In 1900, James Weldon Johnson was serving as a school principal in his hometown of Jacksonville, Florida, and was asked to speak at a celebration of Abraham Lincoln's birthday. Instead of giving a speech, he decided to write a poem, which his brother later set to music. The brothers did not realize the power of the song and, after they wrote it, they said they "let it pass out of our minds." But the students at the school remembered it and taught it to other students. They made sure it appeared in new hymn books, until some twenty years later it was adopted by the NAACP as the "Negro National Anthem."

James Weldon Johnson was a songwriter, poet, novelist, journalist, critic, civil rights leader, and autobiographer. He studied law, and was the first black lawyer **admitted to the bar** since **Reconstruction**. He was an amazing man who served as field secretary in the NAACP, book publisher, diplomat, educator, translator, **librettist**, and English professor. He was also one of the prime movers of the **Harlem Renaissance**. James Weldon Johnson was born in Jacksonville, Florida, in 1871, and died in a car crash in 1938.



James Weldon Johnson, c. 1920. The Clifton Walker Barrett Collection

Web Learning

To hear two very different musical arrangements of *Lift Every Voice and Sing*, go to the Websites listed here. At the first Website you will hear a complicated choral arrangement of the original hymn-like tune. At the second site, listen to an a cappella version by a group called the Calabash Women: <http://www.npr.org/programs/morning/features/patc/liftvoice/>
<http://lib.virginia.edu/speccol/exhibits/music/overview.html>

To hear six usable accompaniments for *Lift Every Voice...*, recorded in six different styles, go to: <http://godsgospel.com/midisaz.html>

let's look at the **MUSIC**

Lift Every Voice and Sing

by James Weldon Johnson

1. Lift ev'ry voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.

Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

2. Stony the road we trod,
Bitter the **chast'ning rod**,
Felt in the days when hope unborn had died;
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.
We have come, treading our path through the blood of the
slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

3. God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path, we pray.

Lest our feet stray from the places, our God,
where we met Thee,
Lest our hearts, **drunk with the wine of the world**,
we forget Thee;
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land.

Read aloud the entire poem, printed on left. Since it was written for a celebration of Abraham Lincoln, the poem makes many references to days of slavery before the Civil War and Emancipation: *the dark past, the stony road, the chastening rod, a way that with tears has been watered, treading through the blood of the slaughtered, the gloomy past, the weary years, the silent tears*; but it is also filled with words of hope: *rejoicing, resounding, faith, hope, rising sun, victory, white gleam, bright star, the light, the path*.

The third verse expresses strong religious belief and reliance on God, and the last line expresses both patriotism and a reminder that black and white both are Americans by right of birth.

The music for the first page of *Lift Every Voice and Sing* is printed below.

The image shows the first page of the musical score for "Lift Every Voice and Sing". The title is prominently displayed at the top. Below the title, it specifies "for S.A.T.B. voices, accompanied". The composer is listed as James Weldon Johnson, and the lyrics are by I. Rosamond Johnson, arranged by Lloyd Larson (ASCAP). The score begins with a piano accompaniment (ACCOMP) in 4/4 time, marked "With strength (♩ = ca. 99)". The piano part consists of two systems of staves. The first system includes a soprano line with lyrics "Lift ev'ry voice and sing till earth and heav- en" and a bass line. The second system continues the piano accompaniment. The score is written in a clear, legible font with standard musical notation.

The original version of *Lift Every Voice* is written in hymn-style, with a piano accompaniment and notes for each section of choral singers: soprano, alto, tenor, and bass, as shown above. When you hear or sing the entire song, you may notice that it has three verses, each with two very distinctive parts. That follows the form of the poem: its three verses are divided into two sections of very different lengths and word patterns. The music reflects those differences.

Think about it!

The yearning for peace and justice never goes away. Each generation has its own civil rights battles to fight, whether here in America, in Africa, in China, in the Middle East, or anywhere else in the world. Dr. King's philosophy of protest through non-violence can continue to change attitudes as well as laws. Over the years since Dr. King's death, many people have written about the influence the Civil Rights Movement had on both society as a whole and on their personal lives. During February and March of 2007, students in the DC Metro Area participated in a writing competition based on the theme "I Still Believe." The winners of the 2006-2007 writing competition were David Garris, fourth grader at Orr Elementary, and DaQuaye Wells, a second grader at Slowe Elementary. Their winning compositions are below.

I Still Believe by DaQuaye Wells

I still believe in Dr. Martin Luther King Jr.'s work. His hard work lets people have a chance for a peaceful future. He wanted other people to believe in non-violence. He wanted people to work together. He did not want people to kill each other.

Dr. King's hard work will help us get a good education. I will have a better career in the future because I can go to good schools. It may help me to be a lawyer and help change laws to help people, too. It may help me to be a hero in the future.

I Still Believe by David Garris

I still believe that people should not struggle in violence
Instead we should show peace in silence

I still believe that Dr. King was right
We should not settle disagreements with a fight

I still believe that we should march in peace
We should be able to visit any restaurant that we choose to feast

I still believe that we should love our enemies
We should be free to be a doctor, a teacher, or sail the seven seas

I still believe that little black kids should receive an education
So that we can learn geography, science, and multiplication

I still believe that we should not fight with our fists
But instead we should settle our arguments with a kiss

I still believe, I still believe
That we should all band together -blacks and whites - to achieve

If you would like to participate in the 2008 writing competition, visit www.choralarts.org/mlk.html for entry details. To read about how Dr. King and the Civil Rights Movement affected the lives of other people, pick up the book *Voices: Reflections on an American Icon through Words and Song* at your local bookstore.

EXPERIENCE
Choral Arts
WWW.CHORALARTS.ORG

More than *Notes*

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Enhance your Experience:

Voices: Reflections on An American Icon through Words and Song, published by Dalmatian Press, features information about the life and work of Dr. Martin Luther King Jr. as well as a CD recording of highlights from the last 19 years of Choral Arts Society of Washington Choral Tributes to Dr. King. *Voices* will be available for sale and signing at the tribute on January 13, 2008. It can also be purchased at your local bookstore or at www.mlkvoices.com

Enhance your Classroom:

The Choral Arts Society of Washington has designed a Teacher's Guide to accompany the *Voices: Reflections on An American Icon through Words and Song* publication. This Teacher's Guide provides music integrated lessons that use the materials in the book and CD and can be used by all teachers grades K-12. You do not need musical experience or knowledge to use this curriculum in your classroom. Purchase this curriculum today by calling Choral Arts at 202-244-3669 or visiting our website at www.choralarts.org/workshops.html

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