



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

Reel
50

Box
16

Folder
908

The Angry Campus, 1968.

3rd typing

12/21/68

THE ANGRY CAMPUS

There are seven million students in our colleges and universities. Their sheer mass alone should give pause to anyone who is tempted to generalize about the college age. Yet, we all know parents who openly admit that they do not understand their own undergraduate but who can deliver themselves of any number of categorical statements about the manners and morals of today's students.

Dr. Max Lerner, writing yesterday morning in the Cleveland Plain Dealer described today's college student as a political activist and a radical. He said: "The students are majoring in a non-course called 'confrontation,' with a minor in sanctuary and another minor in laying siege to presidents and college deans." As I read his article, I recalled some statistics garnered by a Gallup nation-wide survey which showed that during the past year only one student in five had engaged in any form of political activity, including such quite conventional undertakings as canvassing areas for presidential candidates and engaging in non-partisan voter registration. The Gallup figures indicated that the radical left actually controlled the allegiance of only one student in 100.

Max Lerner teaches American Civilization at Brandeis University. There are some colleges, Brandeis, Chicago, Wisconsin Berkeley among others, which have a tradition of political activism. Their faculty and student body have been attracted by their traditions. They tend also to draw on a particular socio-economic class for students with a particular range of talent and interest, their admissions necessarily intensifying certain patterns of college life and political activities.

Each campus has its own personality. The Brandeis campus is drawn from families which tend to be upwardly mobile, urban, of some pretensions to culture with a capital "C" and predominantly Jewish. Like it or not, study after study of the radical student movement have indicated, As Seymour Lipset observed most recently, that a predominant

number of the radical left wing students come from Jewish backgrounds.

From my own experience at Case Western Reserve University, I could not duplicate Dr. Lerner's observations. There is a verbal, visible and vocal radical student movement on the University Circle campus. It is predominately Jewish, but it does not represent the bulk of the Jewish students. Numerical insignificance is its major frustration. Consequently its strategy tends to be directed towards the radicalizing of other students rather than social change or the reform of the University or urban causes. Most CWRU students seem to be quite conventional and degree-oriented. They complain about some of the courses, but they are on their way towards some private goal and only the war and the draft seem to be overriding and catalyzing issues.

The draft is a guilt-ridden issue for most of today's students because they recognize that until now they have been a specially privileged class excused from military service as long as their education continued. So their opposition is not only a principled opposition to the war, a position which many of us share, but as they would put it, a 'hang-up.' They have had special privilege and now the moment of truth has come. They must either live up to their bold 'If called I will not go.' pronouncements, or compromise, as most adults have had to compromise, with the overriding rules of social living.

There are differences between universities and there are differences within each university. Studies have shown that there are few activists in the faculties of business, medicine, law, the physical sciences, economics, and other profession-oriented curricula. The dissenters, the students who are most involved and convulsed tend to be drawn from the social sciences, especially sociology, psychology, and from the liberal arts. This observation has led some to suggest that the root frustration (they have already, as you can see, made a value judgment on the protests themselves) which catalyzes the politics of confrontation is the particular frustrations of those who are

studying these particular disciplines. The sciences, engineering, the professional curriculums tend to be well defined and cumulative. People learn what they must know, first generally and then specifically, for a chosen profession. On the other hand, liberal arts studies tend to be diffuse, scattered and non-cumulative. Many students do not have any idea why they are studying what they are studying. They also have a feeling that they are being short-changed. Education is expensive, and the burden of administration and faculty interest and time is directed more often than not towards professional training, and advanced research. Many faculty members are loath to spend much time teaching undergraduates. Often the undergraduates are taught by graduate assistants or find that the professor's mind is elsewhere and that he is really not involved with them. Moreover, the professor may be teaching Milton or Chaucer with an eye to those who will teach Milton or Chaucer rather than taking into account the interest of those who simply are trying to understand literature and esthetics and are trying to develop some critical literary skills. In many universities general survey courses which were developed twenty or thirty years ago to give the undergraduate a framework into which he could fit more specific subjects have been abandoned not because they were educationally unsound, they were sound, but because the faculty did not want to spend the time required lecturing or governing seminars for the lowly undergraduate. It was far easier to argue that undergraduates were complaining about regimentation and wanted greater freedom; so let us open up the entire curriculum, let them take whatever courses they want, like impulsive shoppers. In the name of freedom, many faculties, especially in the gigantic universities, unburdened themselves of unwanted responsibilities. A fact of educational life today is that many undergraduates are offered a better learning experience at some of the small colleges than at the larger and more prestigious universities. Why? Because the graduate faculties are in some places the tail that wags the dog; exciting places of specialization, but often

begrudging of the effort of training the generalist undergraduate. So many young people take a course here and there and little of it is related to anything else in any meaningful fashion. All of it tends to be specialized. Consequently little of it is 'relevant', designed for the person who wants to be a generalist, who has taken liberal arts in order to be a more sensitive person and wiser though not necessarily learned. What I have been saying can be illustrated by the experience at Berkeley. Four or five years ago one of the first surging dissents broke out on the Berkeley campus. It was called the Free Speech Movement. It had many goals and complex ends, but because of the personality of the Chancellor of California's universities, Mr. Kerr, one of the issues which emerged was a determination that the student should no longer be an IBM punch card, a nameless face, a cipher, who took large lecture courses, who sat with a thousand others to take examinations and who never really met and studied with the senior men on the faculty. The only two results of all the faculty committee meetings which met subsequently to improve Berkeley's curriculum were: a decision to eliminate all survey and course requirements so the student was presumably free to have the education he wanted, and a petition to the administration to reduce the teaching load of faculty members.

Some have admitted the truth of this analysis, but said, 'It does not probe deep enough.' They claim that the frustration that many liberal arts students feel develops from the fact that their education is essentially useless. Such training only leads to a dead end. Those who study a particular professional discipline or "do" a particular science end with a piece of paper which allows them to proceed in the field of their choice. They recognize the relevance of their courses to their goal. But, as one youngster at CWRU wryly put it to me, 'with my Bachelor of Arts in English and ten cents I can buy and read the New York Times.'

Our society has so structured itself that the university has been transformed from a place of broad and liberal learning to a place of apprenticeship in the specific requirements of a particular trade. Whether it is the social services, government, education

or business, these institutions expect the colleges to prepare their personnel. When a college offers specialized training, a school system or a corporation does not have to invest that part of its budget in 'on-the-job' training. Today, a young person who presents himself to a personnel officers with a Bachelor of Arts in Philosophy, the credentials of an almost educated human being, has nothing going for him. Why? Because that corporation or social agency must invest time and money in his further training. His general knowledge has no cash value to them. Such being the case we would do well to ask ourselves whether we are wise in directing so many of our young people towards the liberal arts. Why do we send them? We recognize instinctively the value of having some catholic and specific information about the world in which he will be a citizen. But we have structured the job market against such a diplomate and we are consigning students to many frustrations when we suggest they follow this course.

We have two alternatives. We can either change the hiring patterns of our institutions so that they will welcome the generalist and provide him training for a specific task after he has been hired, or we can abandon all our proud talk about the humanistic aims of education and admit that our colleges are trade schools and that the only reason for enrolling is to prepare one's self for the job market. Quite frankly, the young person who graduates from Cuyahoga Community College with a two-year degree in computer or medical technology is far better off in the job market than the graduate from Harvard or Chicago with a Bachelor of Arts degree in Sociology, Philosophy or English.

There are many students and many problems and it is time we looked at the student population and saw its variety and recognized its various problems. There is no single description of The Undergraduate, spelled with a capital "T" and capital "U". Some of them are wise and some quite foolish; some full of talent, some quite ordinary; some high-minded and some quite vulgar; some fortunate enough to know where they are

going and happily at work getting there, some burdened by our preconceptions of what a college education should be, and frustrated.

We must free ourselves of some of the generalizations, pro and con, which we hold, sometimes simultaneously, about students. On the one hand we say they are spoiled, an ungrateful lot, ill-mannered, going to pot, both figuratively and literally. On the other hand we say: they are the most honest, idealistic and genuine group in our society, the only group which has not compromised, our real hope and our key to American salvation. Generally, we fail to recognize one simple truth. They are people quite like us, heir to all limitations and privations which are our mortal lot. Some of their problems are institutional. Some of their problems are quite personal. Some of the problems can be solved and other are beyond solution.

Much more, of course, can be said on the subject. But I would like to spend a few moments discussing that element in this picture which is special to us. We had better analyze and understand why a large, and even predominant number of the student left wing is Jewish. Why is this? What does it mean? First off this fact is neither prejudicial nor perjorative. There is much that is archaic, anomalous, and even evil in our society. Blessed is the man who will not be patient with inadequacy or injustice. Thank God that many young people are dissatisfied with racial ghettos and pious cant and diplomacy by brinkmanship. It must please us that a large number of our sons and daughters are politically active; and if they move faster than we do, the brunt of criticism is directed against us and not against them. We must answer for our foot dragging and reluctance. If they speak impatiently of our tendency to rationalize, to justify, to compromise, and refer to committee, if they want action, that, too, is commendable. We live in a chaotic and revolutionary age and unless we pick up the pace of reform we will not move ahead fast enough to avoid that explosive change which is destructive and violent. But, having said this, some other things must also be said. What has the burning of a

professor's research to do with the search for justice? What has the breaking into a Dean's private files to do with social reform? What has vulgarity, cursing, gutter language to do with civil rights? It is one thing to be impatient, it is another to be a boor. It is one thing to insist that we move forward faster and it is another to read out of the human race those whose only sin is that they do not agree with you.

Some of us have a tendency to rationalize and justify the actions of the dissenters without careful and objective analysis. They are young. They are our own. Many of their causes seem to be our own causes. We hear what we think they are saying not what they are saying. We hear social reform when they are talking revolution. We hear 'a larger justice' when they are speaking contemptuously of due process and law and order. Shall we applaud when some of them raise the red flag of nations under whom repression and censorship flourish. Do not we Jews know what life under such a flag has meant and means to many of our people. Those who raise that flag, who justify the manipulation of people and who extol violence as a political means are not speaking our language nor sharing our vision, and it is time that some of us stood up and said, 'here we part company. Yes, I believe in progress. Yes, I believe in immediacy. Yes, I believe that the American system must be reformed but not your way.' Surely we Jews know that a dictatorship of the left can be as vicious, censorious, and contemptuous of human dignity as any dictatorship of the right.

It is time, also, that we recognized that there is some pathology involved in this activity. Studies of those who have proclaimed themselves alienated and drop-outs show that perhaps fifty percent have had a history of serious psychological difficulty before the age of 15. Some of the ugliness and violence of their protest is nothing more than a collective temper tantrum, a venting of their private demon. The noble words are simply a mask of respectability over their churning and compulsions.

I am not saying that most or even a significant majority of the radicals are

evidence of such pathology but I am saying that some are. Am not saying that a majority of those who are demonstrating are disciples of ideologies which are alien to everything which are tradition stands for; but I am saying that some are and I am saying that some radicals flaunt and violate every discipline and sanctity which our tradition has affirmed.

Let me read you briefly a report by Diana Trilling on some of the activity which took place at Columbia last spring. There is language here which I will not repeat, but I think you will get a feeling about some of this activity which will, I hope, destroy any instinctive need to justify and sanctify every form of youthful protest.



"At Columbia it was Mark Rudd who launched the act of university insurrection with his letter to President Grayson Kirk. Addressed: 'Dear Grayson,' it announced, as noted earlier the intention of the Student Democratic Society to destroy President Kirk's world, corporation, university. The letter concludes with the words of LeRoi Jones, 'Up against the wall, ..., this is a stick-up.'

/ ~~xxx~~ Such was the opening volley in a barrage of violent and abusive

language and behavior which was sustained through the disturbances.

It was not along President Kirk who was addressed, but Vice-President Truman, active Dean Coleman, the police and any disapproved member of the faculty. Rudd's response to the mediating efforts of his faculty was '...' In a Mediterranean importation, the revolutionary students

spat at people they disliked, including senior faculty members. An old couple crossing the campus was shouted at: 'Go home and die, you old people, go home and die.' A law professor, my neighbor, walking

with his wife near the ~~xxxx~~ campus gates, was gratuitously punched in the stomach by a passing student wearing the red armband of his militancy. President Kirk's occupied offices were ransacked, his

personal correspondence photostated for campus broadcast. His waste basket was urinated in, the windows of his office were urinated out of. At a tense moment on the steps of Low Library a Barnard

girl-demonstrator jumped up and down in front of the faculty line the faculty were wearing their white armbands of peace - shouting, '...'

'...!!...'. In the police but another girl demonstrator bit a policeman in the stomach. A professor's papers were taken from his office files

- they represented ten years of research and burned; he was an

opponent of the revolution. During the occupation of Mathematics Hall,

it was debated whether or not its library should be destroyed; although this

plan was decided against, quantities of notes and other personal papers were taken from various of the faculty offices in the building and scattered around the stairwell - because later, in preparation for the expected bust, liquid soap was spread on the stairs to deter the police, hoses had to be used and the papers became an irretrievable mash. The day after the strike began a member of the faculty who had helped persuade the President of the need for student participation in matters of campus discipline learned that the students were erroneously being led to believe that the membership of their new tripartite disciplinary committee was self-perpetuating; when he ~~then~~ then went to a strike meeting of radical students and faculty to explain how in the future the disciplinary board would be elected, his request for the platform was refused; he was told that the chairman, a faculty colleague, could 'not take responsibility for the physical safety of anyone who came with such a message.' - The most gravely injured person in the two police actions at Columbia was not a student but a policeman he was permanently paralyzed when a student jumped down on him from above. On a terrace overlooking the campus some students managed to lift a potted tree which they crashed down over the side of the terrace - this was in the bust of May 22, when the second attempt was made to seize Hamilton Hall; it was only by good luck that no one was killed.

A press which could not have been more diligent in covering the happenings at Columbia, or less capable of getting to the heart of the situation, reported little of this to its public. Certainly it reported none of the obscenities: the proprieties of decent American middle-class life forbid it. But one has to ask what decent American middle class our public media can have in mind when they exercise this censorship. Where

do they locate this propriety they are so intent on protecting? The phenomenon being reported on was not of the gutter. This violence and nastiness took place at an Ivy League university. The speech and acts that our newspapers and television hid from the public were the speech and acts of young people who supposedly represent the American educated classes in their most ardent desire to rid us of the indecencies of our present society. And one discovered that a decent proportion of the decent American middle-class mothers and fathers of these young people, as well as other energetic spokesmen for progress, supported them. Mr. (Lt. Col.) Rudd, father of Mark, strode the campus boasting his paternity; Mrs. Rudd, mother of Mark, gave the proudest and tenderest of interview to the Times about how her sone-the-rebel plants tulips in their suburban garden. Some 200 or so mothers and fathers of students at Columbia banded into a Committee of Concerned Columbia Parents to back their children and further harry the administration."

Mrss Trilling's article may be ^{biased} ~~prejudiced~~. I have read many reports on the Columbia activities ^{AND} ~~each~~ one seems to describe ⁴ ~~a totally~~ different ~~series~~ of events. But the milieu, the mood, the ugliness, the vulgarity, the filth, the violence, all this is true of all too many of these so-called activities of dissent and confrontation.

If a disproportionate number of Jewish young people are involved, in ~~precisely~~ this kind of activity, we had better ask why? One of the reasons may be the often forgotten fact that a sizeable number of the Jews who came to the United States brought in their emotional baggage the vocabulary and the faith of radical dissent. Many of those who left Eastern Europe had been members ^{there} ~~A~~ of the Bund, of the Jewish Socialist and Jewish Communist parties. These were the restless ^{who} ~~who~~ had no roots ^{or drive for} in the traditional Jewish community. One of the observations which has emerged from the studies of dissent

is that students tend to take over and act on the politics of their parents, only more so. Some of these radical students did not receive a synagogue education, but were raised in radical homes and simply are continuing their home faith on the campus.

Some, but not all. Some come from congregations such as ours; from homes such as yours and mine. We can not avoid asking ourselves what is there in our homes which may be conducive to this kind of eruption? In some homes, I suppose, there is tremendous guilt. The homes are fathered and mothered by those children of immigrant parents who worked their fingers to the bone to give opportunity to their ~~offspring~~ offspring. Opportunity was then spelled education. These children used that education to move up in American society and they succeeded. Today some are filled with guilt that they did not understand their parents nor love them sufficiently nor appreciated the sacrifices which were made for them. This dammed up love is now reversed and lavished on their children. But now love is not spelled tuition to the City College of New York, but jewelry, and trips and cars, mother as the housemaid and father slaving for the child. Many of our children are growing up in a world which exists solely to serve them. Many are growing up to believe that everybody out there will hop to their command, wants only their good, and will do everything possible for them. Father will give up his vacation to send son abroad and diminish his savings to buy daughter a car. Mother will be the chauffeur. No one questions what they want. What they want they get. Then they arrive at the university and are thrust into the great big world out there where no one cares. The world is cold. It is not a nice Jewish home. They are frustrated. They don't know how to act, so they react by jumping up and down in blind rage. They react by taking it out on the world and everything in the world. 'Nobody loves me anymore. The university doesn't love me.' All this sometimes translates into a violent and total attack on the Establishment. Read, 'The World.'

There are other explanations. There is a tendency in some of our homes to be glib and cynical. We state the negative, rarely the positive. We tear down a public official and denigrate a political party, but rarely talk about the ordinary decencies and the basic virtues of the society. Children grow up around dinner tables where all the traditional liberal positions are stated, thank God!; but, in a negative way. He hears gossip. He hears slander. He hears bitterness. He hears vindictiveness. He hears the vocabulary of an alienated people. He takes it literally. He takes it as the whole truth. And so he looks on his society and he sees none of its virtues, but only the vices he has been trained to see.

How many of us talk with our children about the uniqueness of the freedom and justice in this country - a level which our people have enjoyed no place on this earth, ever, except in our own nation. Rather we attack the President for this or that decision. We are frustrated because this bill or that bill did not pass in this Congress. Fine. I am filled with the same frustrations, as you know. But let us paint the whole picture. Let us tell them why we have police and not simply damn the occasional policeman who commits violence in the ghettos. Let us talk about the meaning of justice under law, as well as of the injustices of some laws. Let's talk about reform, and about the virtues of the system. Let us not simply bless dissent. Let us bless consent and the community as well. We do not need to agree with all of the criticisms of our young. Sometimes they are right. Other times they are wrong. Sometimes they are only glib. Let us engage in dialogue with them and give as good as we get. They say, 'we don't trust anybody over thirty.' I am almost prepared to say, I don't trust anybody still in school. They must prove to me that they are talking my language; that they mean what they say!; that they are talking about a more humane and sensitive society, and not simply anarchy; that they have enlisted for the long pull and not simply for kicks. I worry that five years from now, after all this stewing and turmoil has subsided, I will find that they have joined the ranks of the fat, self-satisfied, disinterested, and disengaged.

Judaism, my friends, teaches community and glorifies family. Judaism has always taught our people how to live together in close quarter, to rub elbows without pushing elbows in somebody else's ribs. We have never justified an individualism based on contempt for the rights of others, or programs which seek to manipulate others for our private vision. Our appeal is to the soul of man, not to the greed of man. We taught our children respect and manners as well as the passion for righteousness. It is time, perhaps long pasttime, that we teach our children some of the old communal and family virtues. It is time, perhaps long past time, that we punished impudence and brought up short the young boor. That we said to the arrogant, as long as you are a member of our family we will speak with respect for one another or not at all.

I am afraid that some will leave and say that I damned the young, that I attacked activism, and advocated clamping down. I have not. I prize the true activists, those who go down into the bleak ghettos and live there and tutor. I love those who volunteer for the Peace Corps and for Vista and who help to create political action in the dispossessed communities. These I bless. And, if the strategies they decide upon are not the strategies I might decide upon I still approve of them. But, I do not consecrate youthful bumptiousness masking as social concern and I am deeply troubled by the home in which the child rules the roost, grows up with a swelled head, and is taught to think of himself as the saviour of mankind. I do not approve of the parent who accepts every indignity and surliness without comment, or, who accepts every criticism of his generation without subjecting the young person's actions to a similar scrutiny. Let us be objective in our judgments, of the angry campus. Some protests are self-serving. Some serve foreign gods. Some glorify violence and not the way of peace. Some use words not to define goals but to mislead. Some degrade the

human personality. I prize human dignity. Some would destroy the last vestiges of the family which I believe to be the fundamental building block of civilization. It is high time that we talked with our young people about the values that are truly ours. It is high time most of us talked with our young people about the values that are truly ours. It is high time most of us get over the sense that we are somehow burdened by the sum of the sins of history. We are guilty of only our own shortcomings as are our students. Every graduate and every undergraduate has his own bag of shortcomings. We are not the outcasts and they are not the saints. They alone don't have the vision. The very privilege of dissent is guaranteed to them because an older generation established the freedoms in which they project dissent.

We lit today the lights of Chanukkah. The Maccabees fought for freedom. God willing, all of us will fight for freedom. Freedom is not anarchy. Freedom is not contempt for human dignity. Freedom is not contempt for community. Freedom is not simply the destruction of all that surrounds you. After the Temple had been cleansed the Hasmoneans, the leading figures in the rebellion, went on to fight for kingdom, the crown. Many of our fathers deserted them. They were willing to fight for religious freedom but not for dominion. They were prepared to fight for values, but not to hold a sceptre in their hands. There is a difference in causes. There are judgments to be made. It is high time we begin to make them.

There are 7M students in our colleges & universities. The
mass should have power to anyone ^{who is} tempted to ^{participate} ~~participate~~
about the college and. In past we may not understood our
own family and community; but let us know them better & the
universe & social structure of the year adult population &
we have very & definite opinion.

Now there is a new political structure & board
Theory of Baruch U. He had a vision in 1945 P.P. -
which he described to his student as an abstract & a
demonstration. "The student was majority in a non-voted
university called 'university' - which a
man in university and another man
in 'university' to the president & the board"

Recently, Mr. Guller published to make a university
many university university university university university
in a kind of political university - university in university Mr.
Guller included not only the university & the university
but university university university university in university
university for Mr. Guller & Mr. university, university to the
some university, university university university university university
we have been 190 of the university university university.

Mr. Guller - university university - it is university university
at the university of university - university 1968, it is a
university university university university university university

not ~~possibly~~ ^{possibly} ~~have~~ support in the campus - not of mixed
ideals as suggested not to find change - had to remember
"hardships" - force others to join would mean 1 of 200
as predominantly Jewish - it is no means ~~source~~ of ~~collaboration~~
of a majority of the Jews in the campus. The avg. student Jew
- few years ahead in school - his age is in the 18-20 range
future - Few are indifferent to the culture of ~~personally~~ ~~the~~
them - but the draft & the war are the only realities to
actually matter, when the SDS makes draft & politics

into issues according to conspiracies & classroom conspiracies
to recruit in the campus
put ^{not} up to be seen & done



There are appeals between ideals; between ideals
and material ideals. They are ideals to show that few
of them are material as ideals, in the
physical world, as ideals, as ideals, as ideals
engage in material ideals, ideals ideals -
ideals ideals - ideals ideals as the ideals
ideals ideals to build of ideals ideals ideals.
ideals ideals & ideals of the ideals of ideals

The ideals ideals? & ideals ideals & ideals

at least ~~unusually~~ ^{unusually} ~~and~~ ^{and} ~~several~~ ^{several} ~~on~~
 looking over

What a day in the sun. Buy the
new book at 10 PM at the library. I am not
very good - but I am not a student. I am
not a student. I am not a student.

Principles of Common Law more polished

rice in ~~voluntary~~ - paper sold for ~~compensation~~

had met - The family and the children

① To remove all regularly scheduled

AMERICAN JEWISH

② To send a number of 1000 books



has been used / per [unclear]

Barrel, unfused - finds one of the most valuable minerals

- 20 lbs sugar feed - 1 lb O and 1 lb M

to the Commission and the President of the United States

denied - & he said he did not know

so deep to reach all the way down

Perhaps I have suggested that the

[Faint, illegible handwritten notes]

at the end of the war, but he was a man of
a degree of moderation, low, enjoying, business as a
highly not expected - as one making efforts logically
put it to me "under a RA - England and USA & the
big idea as NYT."

My own last idea?

What was the reason in Chambers & Miller papers
was for - if they didn't think to go on to last idea
Miller, Chambers

So why to be very just plans for the present
good integrity, under the present idea with
the admission and to be sent, the very in the idea
to be very essential degree was, as very very
a complete to be sent at Chambers Chambers
Chambers is for more needed as a RA in Chambers

from Hammond

as the standard idea at the present idea
idea and ? as the very needed to be sent as
your people to be sent as the present idea as
that idea is the very needed to be sent as

the subject integrated response - Partners not
usually will test us - I would not be as much as you are
could under the open the long refugees,
good news, government is people will be
clear all public the preference - to for the

perhaps
you can be get very - usually on the
plan of business - will be clearly an
is clear to know for the purpose,
[on the job business will be clearly an is clear to know for the purpose]
should be very clearly an is clear to know for the purpose]

But then, then 7 million collection on a small
is needed ed - [should be clearly an is clear to know for the purpose] It's
but the very number of one of the discontinuity
opposed will be clearly an is clear to know for the purpose;
[on the job business will be clearly an is clear to know for the purpose]
[on the job business will be clearly an is clear to know for the purpose]
[on the job business will be clearly an is clear to know for the purpose]

On the way : They are not going to put (clearly is clear to know for the purpose)
will be clearly an is clear to know for the purpose - They are not going to put (clearly is clear to know for the purpose)

7 on key to education

It's time we stoppped misleading language and
and misleading ideas for a uniform method procedure
similar policy & attitude. Their style are no unimpaired
are children are.

It's time we stoppped early conclusion and misleading in any
criticism of the social structure, much of misleading misleading
Our young people so about the future of our 2 partly right
the blatancy of our society as needed, they are not
but we will be misleading misleading misleading misleading misleading
but then bad misleading misleading misleading misleading misleading
from ideas & education are ought to be misleading.

And it's time we stoppped early conclusion and misleading misleading
in any misleading misleading of the social structure, Some are
the referring misleading misleading misleading misleading misleading
Other quite misleading misleading misleading misleading misleading
misleading misleading misleading misleading misleading misleading misleading misleading
misleading misleading misleading misleading misleading misleading misleading misleading
of justice - Some ideas must be opposed, There is

also may be described as misjudged publicity.
- used needs treatment and appeals. However, it is
self produced desires - even which part of
with - historical perhaps as many as last 2 hours
history of science psychological difficultly before the
age of 15. I want my to always a continuous learning
treatment, The should also include a deliberate under
of language and not only the meaning of one's
personal desires - a very little in making about
to more very personal
I am not a very good at the and people -
already are in - the are are in the are - where
the should use manipulation - ready to justify my
means in the way to manipulation as - always
same one - I am very at the direct - such
putting and be judged in the method and method -
That all the after the adult would be then
would to the young people of normal people
[never to be] - we have failed to enter
systems under the care used

ought to be raised. There must be such a person
justice, social progress can only be achieved
without discontinuous accidents.

The delivered utter many times and many
in the same order in the same way



Must have been said to said - but I want to understand
what is done in the discontinuous order as done
at least in the first book of the discontinuous order
you should not be judged

Found that it is not impossible that such a situation
is not necessarily prohibited. There is no order
as deeply disturbed by the voluntary & a conscious
in social conditions as now must be clear
that our young are going on in an effect to
a line a broader freedom justice - Perhaps
one has not yet been able to find any order
in the universe -

I would for dollars have to want a kind of an action
any the elements of energy can be admitted
of the status you

^{Things}
~~But~~ into taken, press for the only to every and

round quarter, should now admission of admission to admission

your boats, the Room Boys - a medium, 1 single

group among when first admission has no

applies

But - what is admission and to the unit center

or being a preference of uses

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

or being into a door panel for

the same has , the same method , the same
argument - of the same kind as the last one
mentioned is not at all correct - the only one to be used
is the only

of the same kind as the last one mentioned is not at all correct
just as of the same kind as the last one mentioned is not at all correct
under of the same kind as the last one mentioned is not at all correct
of the same kind as the last one mentioned is not at all correct
the only one to be used is the only



877
↓

There is a...
in the...
days...
following...

[illegible]

The last time - the case of your day -
surprising discovery - strong hope - just comment
 Intent - all to my peace - could understand - under
impulse - Public in law and order
The Index - could you my uniquely
accept
especially and to
shape my

1 weeds - dream - call - conclusion inspired -

Trump textbook - frustration - unhappy

PT \updownarrow

Trace up - but
in the way of the
eye & the mouth
giving you the
the eye

P. 2 July 140 - first summer my friend was
found on the ground - found not
the one in the ground - found not
found - found not - found not
The same not found - found not

