

On Death and Killing

Dr Bernard L. Tabbs

(circa 1980)

This morning, ladies and gentlemen, I want to talk to you about a subject that is on my mind, it's on the minds of the general public and I find that it that it's on the minds of a lot of the students that I have. Namely, the subject of death and killing. Death and killing. Statistics tell us that one out of every 200 persons in our society is going to be killed by a handgun, sooner or later. One out of every 200. That's quite a few people really, when you consider that a lot of people are going to die other ways, by way of disease, accidents and whatever. But murder and killing, they're on the rise.

In Baltimore or just outside of it, should I say, on the way to the airport, this past October, there was a young lady of 19, found hanging on the top of a fence, a fence used to keep people off the runway, nude, very, very dead. And it was only during this past week that she was buried, no one came forward to identify her and she was held for a number of months. It's now been ascertained who she was. As a police officer, in Baltimore, one of the very horrid crimes that I have had the experience at being at, was a situation in which there were two women, they were in their fifties, they lived together, shared an apartment. Someone broke into their apartment and killed both of them. The killer took their lives by shoving broom handles up their vaginas. And there the women were, on the floor, with a broomstick sticking up their vaginas. That's the sort of thing you would not see on television, you wouldn't see pictures of that in newspapers. The police department of course does have pictures of that. On TV or radio, it was simply said that two women were murdered. People come up with some gruesome ways of killing people, hanging them on fences, shoving brooms up them, hmmm.

Baltimore, recently, a cab driver, was killed, his throat was cut, the killer got

away with \$5.00. In Mobile, Alabama over the past week, a man was hanged. He was strangled, before he was hanged. Nevertheless, his life was taken. Not very long ago, at a Lawson's, in Kent, a young lady was raped and murdered. Atlanta, I need not tell you, that 20 children have been murdered.

Murder, death, and killing it's all around us. It's all around us. And I believe that we're apt to think that somebody very evil in spirit and mind is responsible for those things. I suggest to you that you share a hand and perhaps even I share a hand in all of the death and killing that is going on around us. As I proceed, maybe you will see what I mean. And you come to your own conclusions about you.

I have been asked why do I think there is so much killing going on. One of the reasons I believe is because is today, more than ever before the history of mankind there are more "ID" children. There are more children apt to be persuaded by their own impulses by regard to a super ego, an authority in their minds. By regard to an ego really which would limit them by way of social restrictions. A lot of the children that we see around us today are children who are products of parents who have come out of a drug culture. These are the children of parents who were drug users. And it is these children are in large measures who are doing a lot of the killing. They are 17 now. Their 18 then 19. Their parents were ones who used to say marijuana won't hurt you. Might keep you from raising your children as you might. They were the ones who said 'oh, take a little uhh cocaine. It's good for you. It's in vogue. It's in fashion'. Hmmm. Well, drugs have played a part and are playing a part in so many killings. But, there's more to it than that.

And you can't blame all the killings going on on racism. Can't blame it all on people being out of work. There's a conspiracy of reasons.

Parents, parents. Let's look back at the origin of the impulse to kill. A parent will put hate, bigotry, and prejudice into their children. Mmmhmm.

Parents do that. Not necessarily intending to do it, but it's done ever so subtly. One parent was heard recently in a supermarket to say to his wife, one man to his wife, “ the person working over there in the produce department, I really ‘Jewed’ him down on that price. I ‘Jewed’ him down.” Their child was standing right there listening. The child was not the one to whom the statement was made, but a stereotype has been implanted in the child's mind. I “Jewed” him down.

There was a gentleman who I used to give a ride to work while I was in the Air Force. We both worked in the same squadron, but we worked off the base also. At a place called Toys R Us. It was about a 10-mile ride each way. And I suggested to him that he ought to let me have a dollar for gas so that we could share that particular expense. And he said on one occasion “Tabbs I think that you got some “Jew” blood in you”. I looked at him. And I had never thought of anything like that before. I don't know what his nationality was, his ethnic background. I had no idea, but talk like that just never occurred to me. It just seemed like the thing to do. We were both riding together. We ought to pay together. That's the illustration he came up with. “Tabbs, you must have some Jew blood in you.”

Parents often communicate to their children hate for other people by teaching them how to verbally abstract people. How do you abstract a person verbally? You call ‘em ‘Nigger’. You call em “boy”. You call em “Tom”. You call them anything except their name. You try treat them and talk about them as if they were things. And if you keep talking about people, human beings, long enough as things, after awhile it's not too difficult to look at them as anything but things. And when you look at people as things it becomes less difficult for you to remove yourself from a sense of their feelings. It becomes easy then for a person working in a concentration camp to put a lot of people into an oven. Because they are not people. They are abstractions. Just like burning paper. It's easy then to lynch somebody because you are not hanging a person, you are hanging an

abstraction. An abstraction without feeling. No one will care. Least of all you. But lynchings go on, ladies and gentlemen, by way of words also. But way of looks sometimes, how do you look at a person? How do you look at them? People aren't apt to do things like that if they have a good sense of self. If their parents don't teach them and if their peers don't teach them to abstract people verbally, hmmm, well.

I heard a story of a little girl, or two little girls together, as a matter of fact, one was five, one six. They were looking at TV. They were looking at a program where the contestants could win a certain amount of money. It so happened that one contestant on that program was a black lady and one was a white lady. The little girls, it so happened, were both white. One little girl, the one who was five, looked to her friend when the black lady won, "Ugh, isn't that terrible? I hate that. I hate that woman. I hate that woman." And the little six year old, they were alone at the time, said "why"? "Cause she's black". And that six year old said "that's no reason to hate anybody. You're just like them. Remember, all people have feelings." Well, wasn't that wonderful. I know something about the homes that each of those children come from. Although I don't know their parents. But that six year old responded in a way that a lot of 18, 19, 20, 30, and 40 and 50 year olds wouldn't begin to respond. She said to her friend in effect, 'you're wrong'. Your attitudes, they're wrong'. A lot of people wouldn't say that to their friend. They think they might lose their friend. So by not saying something they acquiesce and condone the insensitivity that they are in the presence of. Hmmm.

Well, thank goodness that little girl had some upbringing that her parents, I believe, can be proud of. Parents often are really quick to stick their chests out and say oh, Charlie got all A's in school, oh, Johnny looks nice going to school. Ladies and gentlemen, those are all external accomplishments. Here a parent or two had the opportunity to clap and be proud of their child because of something *inside* the

child. Because of the kind of person the child is. Not, that the child has gotten A's. She's 6 years old, she hasn't gotten any A's and already they can be proud of the kind of person that she is becoming. That's beautiful. That's beautiful.

The little girl who thought that it was so wrong that the black contestant won said only a few words, but those words include the beginning of meanness. Meanness leads to insensitivity, which ultimately leads to an effort by the person who practices it, to kill the spirits of people around them.

My grandfather this past week in Baltimore asked me a question. He said "there's so much killing going on around here in Baltimore that I wonder if it's going on everywhere. Is there that much killing where you are in Ohio?" And I said "oh yes, it's there. It's there." I said "but it's different there. It's different there." He said "Explain to me, what do you mean?" I said "Here, in Baltimore, you will find a number of bodies laying around. A number of bodies. People with bullets in them. Knife wounds. Whatever. But in Ohio, the killing goes on by way of discrimination. People who try to kill the spirits of others, for trying to make a living, or trying to get some education, but killing 'em just as sure as shooting them with a bullet. Just as sure. Sometimes a person who does that is white sometimes they are black. But it comes out the same way. People killing other people, not with a bullet but with the swift words that enter people's spirits. Trying to knock down that person's sense of self. Trying to make that person feel like less than a human being. That's murder. Make no mistake about it."

One person said to me not long ago that the little girl who made the comment about the black lady winning the contest - the one that said she "hated" that lady - her parents are not racists. I sat back and I thought about that, her parents are not racists? And the little child talked like that? She said, "Right, It's not the little girl's parents, it's her grandparents. That's where it comes from. Her grandparents". That's something to keep in mind when the time comes and you to

rear your own children. Racism does not always come from the parents. Somewhere along the line. It might be an uncle. It might be an aunt. But someone who that child looks up to. The grandparents, diachronic personalities. Still fighting the Civil War as it were.

When you are rearing children, ladies and gentlemen, be careful that you don't confuse them with thinking that wrong is right and right is wrong. Verbal killing, abstracting people. If a child accepts that what the parent says is right the child will think that wrong is right and right is wrong. They won't know the difference. So that when that child goes out and starts abstracting people, that child will think they are doing right. They really will. Because mommy and daddy said this was the way or the child has seen mommy and daddy's example. Hmmm.

Well, a student came to my office not long ago and told me about how she enjoyed this past summer teaching some pre-school children. The summer before was not as enjoyable an experience. But this summer she said she took something with her that she got from my Intro to Fiction class. She said she couldn't remember what *The Lottery*, the narrative by Shirley Jackson, was about. She couldn't remember what *The Purloined Letter* was about. But she got something out of that class that was valuable to her, and she communicated it to her students and it made for a more exciting summer for them. What she got out of that was that, the class, enthusiasm. She said she liked what I brought into the room every day. That's wonderful. That's the way of doing the opposite of what a lot of people out here are doing. Instead of killing, what I tried to do in that classroom, was breathe a little more fresh air, put a little more adrenaline, in a positive way into the student's blood, in that way, more life is created. Those students are happy. And she was happy, well, that's good.

I have here a letter that was written to me by a former student. I'd like to

share some of it with you. I wouldn't do this with every class, but I think that you can appreciate this. This letter is one that has life in it. All I did in the classroom was the best I could but from that some life came. And you can't make anybody write a letter like this. They have to do it. They do it because they want to do it. The student writes: (This was for my birthday. I've been saving it, I didn't think you would appreciate it back in November, maybe you will now...)

Dear Dr. Tabbs:

Hello and happy birthday to an old friend. You may be surprised to hear from me but certainly you would not be, if you knew how often I think about you. I have your picture on my wall. (Aside: I don't know if that's good or not) And the spirit of your philosophy in my heart. In many ways you are helping me get through law school. If your goal is to help people and to motivate them to become the person that they can be, then you are reading a letter right now from living proof that you are successful in achieving that goal. What I am trying to say is the same thing I've told you in Christmas cards and past birthday cards. Whatever becomes of me you are the single most influential factor in my desire to become the person I can be. I hope all is going well for you. I know for sure you must be a lot more content that I am. Here I am a first year student at the University of Notre Dame and very new at this kind of thing.

You were in that kind of position at Kent State just four years ago. So you know what I mean. But now you get articles about you in the Stater. I have a copy of the article about your "arresting talks" printed in the October Stater. Although it was a nice article, for one who has heard so many talks from you, I am convinced that words alone can't describe the effect you have on your audience. Yes, you should look back at the last four years and feel good. You helped a lot of people in those years. I know I wouldn't be at this fine school if it weren't for you. I'd probably be a wrestling coach with a degree in secondary education. And by helping me in that way you put me in a position where I will soon be able to help a great many people in some way or another. If you couldn't sow seeds in people so that someday they could generate your philosophy, you would be greatly limited because you could only affect people directly.

Someone here told me that I am a role model for him. I smiled and accepted the praise, but I know that the only reason I get those kinds of compliments is because you and I were brought together at a time when I

was right for a guiding hand. And you may have been right for someone who would accept your ideas with enthusiasm and keep coming back for more. I have listened to your tapes a lot since I've been there. You said in the last one that you really believed that our meeting was not by chance. The next day I came into your office and said I thought there were a lot of things in that talk that were meant to gain meaning as I grew older. You sat back and said 'how 'bout that' in a tone that I remember so well. Every time I listen to one of your tapes, I get more out of it. It has taken me more than two years to realize the prophetic truth in your talk in our Honors Colloquium. The talk called "Insight and Responsibility" when you said that I had a profound desire to learn and become. I never knew my desire was so profound and so insatiable. You told me that when you were in grad school people used to tell you that you studied too much and you're going to get burned out. Well, four people have told me that in the last nine weeks. I'll bet none of those four have been told that they are role models yet though.

I may not do as well as you did in graduate school, but I know that I am living up to my potential here. I average 8 to 10 hours a day studying. That doesn't include class time. But, I'm new at this and not sure I'm putting my boundless energies in the right places. I'm talking with each of my professors to gain some direction and hopefully that will help. No doubt I am learning the law quite well. But I know that my grades are extremely important and I have no idea how those will be. We have one exam per semester and the entire grade for each class is that one exam. But in the 'Tabbsian spirit', I am giving it my very best."

Well, he goes on to say some other nice things. That's wonderful. That's wonderful.

He has a lot of life in him. Very soon I am going to let you listen to a tape and you are going to hear some of the kinds of things he said four years ago. The kind of person he was. He's done a complete turnabout. He was a very staunch, very adamant racist at one time. But he sat where you are sitting and his mind opened a little. I'm glad of that. The point of what I'm saying there you have heard some words representing the opposite of murder and killing. Words representing life, because he wants to do some good. He just doesn't want to be a lawyer. He wants to help people. Did you notice that? He didn't say he just wants to be a

lawyer, he wants to help people. Well, that's marvelous. I have no doubt that he would do well. I had no doubt.

Death and killing, ladies and gentlemen, that's the subject. In a very powerful sermon given by Reverend John Bryant in Baltimore recently, he spoke of the killer, the murderer, of the twenty children in Atlanta. And he said he had done some investigating of that situation and he knows who the murderer is. He went on in his sermon to point out that the murderer is an old man. He went on to point out that the murderer has been around a long time and he's very strong. He's very strong. And the murderer is committing the killings by contract. Contract. I listened and I listened and after a while he said to the audience "Do you want to know who the murderer is?" People said "yes". He said, "I said do you want to know who the murderer is". They said "Yes". He said, "the murderer's name is, "Mr. Sin". "Mr. Sin".

So I sat back and I said okay, I can see that. But I thought he was going to be just a little more tangible than that. He went on to become more tangible than that. He said the person taking out the contract is Beelzebub, which is the counterpart to Christ. The counterpart, the anti-Christ. Hmmm. He went on to say that the killer of the children and the killer responsible for the deaths and murders going on around us is really the attitudes and hate that lives in the hearts of people. I thought about that, now that's true. The attitudes in people. When someone thinks that they can get away with mistreating black children because the society at large will not rise up against that and the FBI and other law enforcement officers will not try as hard. So they say we can kill black children and get away with it. Do you know that a lot of people in our society would like to be there doing that? There are a lot of people who would like to be doing that. Yes they would. It's the attitudes. It's the hate that's in them. It's the hate that's in them. That potentially they would do the same thing. And I dare say there's some black

people who would do the same thing towards white children if they thought they could get away with it. But they know that there's a certain attitude that won't permit it to take place so they don't do it. They don't do it. Very much like killing a police officer. There's a certain attitude about that that keeps a lot of people from doing it. Because, some places like Baltimore you would be just as good as dead within the next half hour if you kill a police officer. There won't be a trial in all probability. In all probability. That attitude is one that is contributed to by people who abstract people. But they don't see that. They don't see that. It's very much like a soldier. Goes out to battle. Mmmhmmm. Thousands of the enemy coming toward him and he has his M-1 rifle or his bazooka or his tank. And he fires. And he kills 10, 15, 20 or 100 people. Does he sleep that night? Certainly he sleeps. Why? In his mind he hasn't killed people. He killed things. He killed abstractions of people. So he can sleep quite well.

And if he were to come back home and kill someone or shoot someone he might not sleep well then. Because that's different. Then he would be killing a person. It's dangerous to have certain kinds of attitudes especially if you don't try to do something about them. I see what appears to be something very innocent in students' journals. I'm talking about students in Intro to Fiction, talking about students in the short story course and others I have taught. And I heard not long ago, just a few days ago. I went down to Columbus and I went with some students in the Ravenna school, and I heard words like "oh, I hate that food". Or, "I hate that kind of car". Or, "I hate those kinds of shoes". Or, "I hate that dress". Somehow or another we have gotten to a point where disliking something has gone by the wayside, and that quality in us that would cause us to be bestial comes forward and takes the form every so innocently of us using the words "I hate". I don't care what you follow it with, but when you say "I hate" there's a potential in you for extreme destruction. And that's the way that destructive force has of letting

you know it's alive and well. I hate, I hate, I hate. Sounds innocent. It is not innocent. It is a bomb. But, if you think little things aren't important, you'll overlook it. You'll just let it pass in one ear and right out the other. Whatever happened to just disliking something? Or just saying "I don't like that." Or "I don't care for that." Why do people jump to that extreme? I hate. And you hear out of the mouths of little boys, you hear it out of the mouths of little girls, you hear it out of the mouths of grown people. "I hate". Think about it yourself. Do you say it? Do you? Do you? Same thing is true by "I love." "Oh, I love meatballs and spaghetti". "Oh, I love movies with Robert Redford in them". "I love this and I love that". Whatever happened to people?

You can only love that which can love you back. You can only love that which loves you in return. That is the way you have unconsciously of communicating to you that you don't know what love means. That is a way you have of communicating to you that your love is watered down. That it can go anywhere. Anywhere. You are indiscriminate with it. What little you might have. If you can love a piece of chalk as much as you love a person. One cannot love that which cannot love them. You can like things. You can care about things. But remember to love means that you have gone beyond caring into a new dimension. Into a new realm. A beautiful realm. A realm that includes a great deal of life. You ought to think about that. You ought to think about it.

While in Baltimore not long ago, I had the marvelous experience of watching several couples walk along. I felt real good inside. I felt real good. I saw white men walking across the street with black women. And they were holding hands. I said 'isn't that nice'? And no one was staring at them. No one was staring at them. Isn't that nice? People who are being themselves. Isn't that wonderful? Now if I were to say that in some classes, some students, non-thinkers,

would say "you know what he's doing, don't you? He's trying to promote interracial relationships. That's what he's doing." Oh yes. But I would hope that you know me better. I would hope that you would know that what I'm doing is looking at a barometer of our society. Mmmhmmm. I'm looking at society in a way that I can see what's going on insofar as attitudes are concerned. And that's a good barometer. And I watched that barometer. That's what I'm doing. That would never occur to some people though. That would never occur to some people that I'm doing that. It would never occur to some people to look at those people going across the street holding hands and see something beautiful. Wouldn't cross their minds. Because as Harry Stack Sullivan, psychoanalyst, points out to us, a lot of people have perceptual problems. Uh,huh. They look but they don't see. They try to see whatever is in front of them in a way that will approximate the way they have been taught to see. They don't really see, they just look. And whatever they see in front of them they mold it the way they have been told to mold it. No thinking is going on there. And in effect, in their minds they kill, they destroy, they try to but the beauty of the situation that they have seen. Most unfortunate. Most unfortunate.

Finally, I want to say a word about what it means when a person tries and sometimes succeeds at killing a dreamer. There's a difference between killing a dreamer and just killing anybody. All life is valuable. I'm not saying that one person's life isn't as valuable as someone else. But what you do with your life is what in large measure determines the quality of human being that you are and will become. Mahatma Gandhi, a dreamer, shot, killed. Socrates, a dreamer, poisoned. Dr. Martin Luther King, dreamer, shot. John Brown, dreamer, hanged. John Kennedy, a dreamer, shot. Robert Kennedy, a dreamer, shot. Jesus Christ, a dreamer, crucified. Hmmmm.

People want to kill dreamers. They want to kill dreamers. Or should I say

there are certain attitudes of hate in people that cause them to want to kill dreamers. When a person kills a dreamer what they are really trying to do is kill an idea. They are trying to kill an idea by stopping it. That's what they tried to do when they killed Malcolm X in 1965. But it's a curious thing when you kill a dreamer, the dream lives on. You can kill a person's body but man can't kill a spirit as easily. Especially if it's the spirit of a dreamer. Especially then. Hmmm. Gandhi practiced nonviolence to accomplish social change. Dr. King followed. Hmmm. Our society will never be the same again, because both of them lived. I dare say I would not be sitting here if it had not been for the things that happened during the 60's. I wouldn't be here. I wouldn't be here. We never would have met if it hadn't been for a dreamer that you've never met. His dream lives on, a society that is better. While he was alive there were no female newscasters on TV. No females. They were all men. There weren't any black men presenting the news on TV. Not back then. Society has changed. A lot of people don't know that. Some people are even quick to say to their children: 'Martin Luther King, oh, he was a fighter for his people. A fighter for his people'. He, ladies and gentlemen, was an American who fought for the American dream. That's what he did.

I hear so often that pledge of allegiance to the flag - pledge of allegiance to the flag of the United States of America, on and on, on and on, and to the republic for which it stands, one nation under God, indivisible, with liberty and justice for all - I just have to sit down. And little children standing there listening to that and believing it.

The day hasn't come yet when America has liberty and justice for all. But a lot of the imprisonment - a lot of the psychological traps that people have set up for themselves - are of their own doing, because they won't look at themselves. They will not think about their attitudes and how their attitudes lead to hate which leads towards more murder. People are apt to kill somebody very quickly because so

many other people are quick to sit back and say, “Oh, somebody else was killed, that's all”. It doesn't bother anybody. When you know that killing someone is not going to bother some people, you know that certain people are apt to do that quickly. Children are killing parents. Parents are killing children.

I was talking about killing a dreamer. Killing a dreamer. Christ was crucified. He represented hope for mankind. Is hope still alive? I'd like to think it is. Because you hope you get through this course, don't you? Sure you do. Hope is still alive and he's doing well. He's doing well. Hmmm. Malcolm X taught black people to be very proud. He said that we're black people. Not Negroes. We're black people. And to this day black people, if you ask them, they'll say we are black people. Not Negroes. Black people. Every now and then, believe it or not, I'll hear someone say “colored”. A young lady in the car, she's in the eleventh grade, went down to Columbus, over the weekend, one of the students, she used the word “colored” several times, and I didn't say anything to her. I knew she wouldn't understand what I was talking about. She got that from her parents. That which you can name you can control. And black people were named “colored”, named “Negro”, by the Europeans. Hence, the rejection of that is to say in effect ‘we name ourselves, we control ourselves’.

Where in the world did Columbus ever get the arrogance to call the people who he found in this country Indians? Where did he get the arrogance to name hundreds of thousands of people? Where did he get that kind of arrogance? Hmmm? One has to wonder. One has to wonder. You say to yourself that a lot of the attitudes, the killing, that you see going on around you is really consequent to the superior race concept and the superior culture complex. I agree with that. The question is where did it come from? One of you wrote about it in your earlier journal entries. I would like to share that with the class.

“The superior culture complex. The superior race complex. Where did they come from? Why is it that one group of people would dare think that they are better than another group of people? Where did that come from? It goes back a long way. It goes back a long way. Because the Egyptians considered anyone who was anything other than an Egyptian a barbarian. So they felt that way. They thought they were superior. And that was a long time ago. So it had to precede the Egyptian empire. It goes back much further. It goes back to a time where primitive man was a migrant. He moved from place to place wherever he could find food: berries, nuts, fruits, whatever. But there came a time when someone, some primitive man, got the idea of sectioning off a little piece of ground and planting some seeds. And that primitive man became the first farmer. Crops started to grow up. He didn't have to migrate after that. His food was right there Mmmhmm. But there were some others around him who weren't quite as industrious. They weren't quite as enterprising. And they noticed that this primitive man could set food aside. They started thinking, ‘you know we wouldn't have to walk as far or go as far to get something to eat if we just took some of what he had.’ So one planter banded with another planter and banded with another planter and another planter to jointly protect that which was theirs. Well, over a period of time what we know today as war began, because, someone had something that someone else wanted. What we call today ‘allies’, began. To protect whatever it is that you had in common. At any rate, after a while, the people who were able to store up more and more began trading. They acquired more possessions. People, when they needed things, went to those people to try to borrow. They were looked up to. Their opinions counted because they looked as if they were very smart. Mmmhmm. It so happened that ego being what it is, after a while those people who had more and more things, started to think they were better than the people who didn't have things. Mmmhmm. And the superior

culture and superior race concept was born, in effect. So today we look around us and the people who are, in some ways of European extraction, often have a superior race or culture complex. Often times. But the source of it goes back to having a lot of things. And what do you hear students saying? Why are they in college, some of them, so they can get money to buy many things, because the more things you have, the more prosperous you are. Therefore, the more successful you are, they believe. External factors. External qualities. They have nothing to do with what you are inside, does it? But those societies that lived according to nature. Those societies that shared like the Indians did. Mmmhmm. Those were societies that were exterminated. Those were the societies that in large measure were either enslaved or killed off.

So we look around us today and we say ‘America, land of the free and home of the brave’. Land of genocide, also. Because what's the difference between what the Germans did to the Jews and what the Pioneers did to the Indians? What is the difference except the Pioneers were more successful? What is the difference? Upon that, our heritage is built. Attitudes, there was an attitude towards the Indians. A lack of respect for their culture, so that they were looked down upon. Was it right to do that? You think about it. You judge for yourself. You determine for yourself. Don't judge, *determine*.

If we don't translate some positive attitudes into some positive actions, we are all going to pay for it. Today it's Blacks, it's Jews, it's Catholics. Tomorrow it'll be Protestants. The day after that it will be the Irish, then it will be the Italians. But sooner or later your time will come around. If you are unconcerned about what is going on now, think it doesn't affect you, your number comes up. It's just a matter of those with the negative attitudes taking care of one group at a time to get rid of them. Death and killing. Think about it. I hope it doesn't touch you. I hope it doesn't. But you can have a hand in it. You can say something about it.

You can say something about it.

Thank you very much, ladies and gentlemen.

(Couldn't understand rest - talking with students)