

Ed King

March 15

Winter of 1992 - Reassembly in March 1992. Now we lost the dream. "Dream" is religious language. A lost dream might eventually explode.

Re Joseph: let us rise up + kill the dreamers. William Smith - Killers of the Dream.

We now have lost the religious sense of our roots -- of the dream.

The idea of the 60's is up for grabs -- whoever controls the dream -- and defines it -- wins big.

1968 conviction -- MLK dead, Bobby K. dead; a few days before Russia sent tanks into Prague. A week later, the U.S. 60's movement was swatted in the US by tanks and machine guns.

Montgomery:

Reveries: when seeing, we read scriptures, we lined this to passage, to deliverance from bondage. People outside the world often heard the same religious cre as southerners.

Fellowship of Reconciliation: ecumenical pacifist group.

You have a responsibility about to take care of your own town. The city + type of early years was 2-fold: (1) if we can

Let most good Americans understand the suffering of blacks;
they would respond faithfully.

(2) then to speak to the nation; to the Americans in North
Carolina, etc.

You can reach people to persuade them. Our power was
faithful:

In Madison County, MS, one deputy sheriff cleaned his slot gun
while waiting for people to vote.

≡ The way we got the attention of Washington was through suffering. ≡

Over 90,000 people voted in mass elections -- MFDP, in 1964.

American liberalism is spent -- this is what we discovered
in Atlantic City. It had gone flat and spoiled. We did
realize our ^{word} appeal had treacherous power on American people.

Huey -- "This little light of mine" -- carried delusion (exactly)
in her hymnody.

I John -- we is it that concerns the world...

John -- the hour is coming; you will be scattered...

We used Bunkie's "Johns on the road to the cross." Come was
death...

Rev. Ed King / 3/15/94

3:05

After 1965, people used religion by more less + less.

No votes result...

1968 -- the end of the dream; the troops in Chicago at the NDC...

(((by before you try to do direct action or sit-ins, you try for reconciliation -- you were willing to be involved in "redemptive suffering..."

Montgomery became the model; the movement did not hit Mississippi til 1961... the explosion was Voter Registration... the deeper issue is power...

61-64 -- people always — Planned story with Humphrey
"I'm gonna pray for you..."

(((the light of the gospel -- is freedom --
line between pro-life and civil rights

(5) VF gives himself solely (virtually) to natural philosophy & chemistry.

Two years passed in this manner - 196.

(a) becomes interested in "the structure of the human frame." (50)

(b) discovered the cause of "generation and life" - 51 m

(c) needed a frame for the reception of animating power. 52 m!

(d) why? b 58; for self-interested reasons.

(e) the putting of parts: 53

(f) Belold, the woman! 56

(g) the disease, that follows; the times of Elizabeth and his mother: 57

(h) the arrival of Cleval; the fever, the disappearance of the monster.

(i) the letter from Elizabeth, re. Justine and little William...

(j) the letter re. William's death - 68-70

(6) VF on return to Geneva sees the monster: b 73.

(7) the trial of Justine: pp. 79

(a) Justine is hanged -- 86-87

(8) What's the monster up to doing all this?

(a) VF takes off to the alps to forget his worries / himself. 91 + m

(b) Images of nature as placid and beautiful: 90-93

(c) Reappearance of "the monster" - 95 / + 96,

(12) What does the creature want?

(13) the creature's tale - 99 - 139.

(14) He demands a wife! 141/17; what is VF's response?
He initially consents -- p 143-44.

(15) Decided to marry Elizabeth; but off he goes first to England.

(16) In a cottage in England -- the creature hunts him down? what is the answer? will you or not create for me a woman? - 152 in 162

(17) REVENGE REMAINS.

(18) TO IRELAND for VF / Henry is murdered.. Elizabeth murdered
hole in Geneva.

(19) VF seeks revenge of the ~~creature~~ creature's murder: 196 ff