



Daniel Jeremy Silver Collection Digitization Project

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

Series II: Subject Files, 1956-1993, undated.

Reel

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Box

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Folder

437

Touro Synagogue, New Orleans, correspondence, programs,
newsletters, and notes, 1967-1968.

Western Reserve Historical Society

10825 East Boulevard, Cleveland, Ohio 44106
(216) 721-5722
wrhs.org

American Jewish Archives

3101 Clifton Avenue, Cincinnati, Ohio 45220
(513) 487-3000
AmericanJewishArchives.org

MEN'S CLUB OF TOURO SYNAGOGUE

ST. CHARLES AVENUE AT GENERAL PERSHING

P. O. BOX 5186 - STA. B.

NEW ORLEANS 15, LA.

JUNE 16, 1967

DR. DANIEL JEREMY SILVER, RABBI
THE TEMPLE
UNIVERSITY CIRCLE AND SILVER PARK
CLEVELAND, OHIO, 44106

DEAR DR. SILVER:

THIS WILL CONFIRM OUR RECENT TELEPHONE CONVERSATION REGARDING YOUR APPEARANCE ON SUNDAY, APRIL 7, 1968 AS PART OF THE TOURO SYNAGOGUE'S ADULT EDUCATION SERIES.

I IMMEDIATELY CHECKED ON THE FLIGHT TIME SCHEDULES AND SUBMIT THE FOLLOWING FOR YOUR PERUSAL:

LEAVE CLEVELAND, SUNDAY 2:15 P.M. - NORTHWEST FLIGHT #535 VIA DELTA CHICAGO #969 TO NEW ORLEANS - ARRIVE 5:12 P.M.

OR, LEAVE CLEVELAND, SUNDAY 9:00 A.M., UNITED FLIGHT #421 VIA DELTA CHICAGO #861 TO NEW ORLEANS - ARRIVE 12:04 P.M.

LEAVE NEW ORLEANS, MONDAY 12:15 P.M. - DELTA FLIGHT #580 VIA NORTHWESTERN CHICAGO #52 TO CLEVELAND - ARRIVE 6:50 P.M.

OR, LEAVE NEW ORLEANS, MONDAY 8:47 A.M. - DELTA #808 VIA ATLANTA #402 TO CLEVELAND - ARRIVE 1:20 P.M.

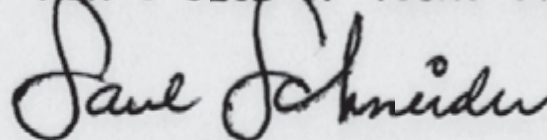
OUR ADULT EDUCATION SEMINAR LAST YEAR GENERATED A LARGE AMOUNT OF INTEREST FROM OUR CONGREGATION AND HAS PLAYED AN INTEGRAL PART IN THE MEN'S CLUB ACTIVITIES.

IT WOULD BE APPRECIATED IF YOU COULD FORWARD TWO (2) GLOSSY PRINT PHOTOGRAPHS OF YOURSELF FOR PUBLICITY PLUS A BRIEF BIOGRAPHICAL SKETCH. RABBI BERGMAN AND OUR MEN'S CLUB LOOK FORWARD TO YOUR APPEARANCE AND FEEL SURE YOUR PRESENCE WILL HELP INSURE A SUCCESSFUL AND ENTHUSIASTIC 1967-68 ADULT EDUCATION SERIES.

IF THERE ARE ANY QUESTIONS, PLEASE CALL OR WRITE ME DIRECTLY.

SINCERELY YOURS,

MEN'S CLUB OF TOURO SYNAGOGUE



SAUL SCHNEIDER, CHAIRMAN
ADULT EDUCATION

SS:MC

June 22, 1967

Mr. Saul Schneider
Touro Synagogue
St. Charles Avenue
at General Pershing
P.O. Box 5186 Sta. B.
New Orleans, Louisiana

Dear Mr. Schneider:

I am pleased to confirm our date of Sunday, April 7, 1968, with the understanding that I must be in my pulpit that morning and can only take an afternoon plane to New Orleans.

I have asked my secretary to include two glossy prints and a brief biography. It is my custom to ask an honorarium of \$200 for such appearances.

I look forward to seeing you in New Orleans. With all good wishes, I remain,

Sincerely yours,

DJS:mgm

Daniel Jeremy Silver

SEP 18 1967

Mrs. Joseph Cohen
241 Audubon Boulevard
New Orleans, Louisiana 70125

September 13, 1967.

Rabbi Daniel J. Silver, President
Nat'l Foundation for Jewish Culture
315 Park Ave. South
New York, 10010, N.Y.

Dear Rabbi Silver:

I was in Israel at the time of your election to the Presidency of the National Foundation, and though my congratulations to you on your new post are somewhat belated they are in no way diminished in their warmth and sincerity..

It is good for those of us who have been deeply interested in the Foundation since its inception to know that this important institution of the American Jewish Community is in the hands of one whose heritage, training and scholarship assure the continuance of its high purposes in the same tradition of devotion and dedication which have marked its past leaders..

I had hoped to convey my felicitations personally at the coming meeting of the board. Since it seems unlikely at the moment that I shall be able to attend, I take this opportunity to offer you every good wish and such cooperation as you may require of me to help make your term of office a successful one.

"no 28"

Cordially,
Mrs. Joseph Cohen *Rosalie P. Cohen*

Cohen
NEW ORLEANS

September 20, 1967

Mrs. Joseph Cohen
241 Audubon Boulevard
New Orleans, Louisiana 70125

Dear Mrs. Cohen:

I am grateful for your kind note and good wishes and I am sorry we will not have a chance to meet personally on Sunday. I hope it will not be too long before we will have a chance to talk together about the future of the National Foundation.

Looking ahead I find that I will be in New Orleans on Sunday evening April 7th. I wonder if it would be possible to arrange through your Federation a meeting with your leadership about the Foundation so that we can tell our story and perhaps find one or two people who would be willing to sponsor individual fellowships. I would be happy to stay over on Monday April 8th for that purpose. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

Touro Synagogue

FOUNDED 1828

St. Charles Avenue at General Pershing

POST OFFICE BOX 15186

New Orleans, Louisiana 70115

RABBI LEO A. BERGMAN, D. D.

891-6531

11 March, 1968

Dr. Daniel Jeremy Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Danny,

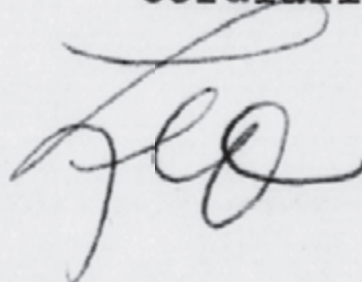
We look forward to your being with us on Sunday night, April 7th, and we will try to go all out and get you a nice attendance. Understand, this is a small Sunday night supper forum, which I instituted some years ago with the help of the Men's Club.

It so happens you are also coming on the occasion of our One Hundred Fortieth Anniversary, so since you are speaking about the future of American Judaism I thought you would like to know that our Congregation was founded in 1828 by German Jews, and in 1848 a Sephardic congregation was founded by Spanish-French-Portuguese Jews. Both were supported by Judah Touro, whose father was a Rabbi in Newport, Rhode Island during the Revolution, and by 1881 the consolidation of both congregations was in effect. When you get here, I'll tell you all about Touro; it is a fascinating story. The German congregation was known as Gates of Mercy and the Spanish-French-Portuguese congregation as Dispersed of Judah.

Are you coming with your wife, so we can make proper hotel reservations?

With all good wishes, I am,--

Cordially,



MEN'S CLUB OF TOURO SYNAGOGUE

ST. CHARLES AVENUE AT GENERAL PERSHING

P. O. BOX 5186 - STA. B.

NEW ORLEANS 15, LA.

MARCH 12, 1968

RABBI DANIEL JEREMY SILVER
C/O THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106

DEAR RABBI SILVER:

THIS IS JUST A NOTE TO REMIND YOU OF YOUR APPEARANCE ON
SUNDAY, APRIL 7, 1968 BEFORE THE TOURO SYNAGOGUE MEN'S CLUB ADULT
EDUCATION SERIES AT 6:30 P.M.

WE WOULD APPRECIATE YOUR ADVISING US OF YOUR EXPECTED AR-
RIVAL AND PLANNED DEPARTURE SCHEDULE SO THAT OUR ARRANGEMENTS CAN
BE MADE TO MEET YOU AND PROVIDE TRANSPORTATION FROM THE AIRPORT.
WE HAVE RESERVED A ROOM FOR YOU AT THE PONTCHARTRAIN HOTEL, 2031
ST. CHARLES AVENUE FOR THE NIGHT OF APRIL 7, 1968.

OUR MEETINGS USUALLY FOLLOW THIS FORMAT:

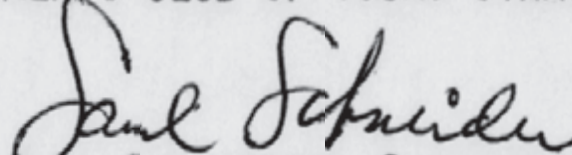
- 1.) SHERRY - 6:30 - 7:00
- 2.) BUFFET SUPPER - 7:00 - 8:00
- 3.) GUEST SPEAKER - 8:00 - 8:30 - APPROXIMATELY 30 MINUTES.
- 4.) QUESTIONS AND ANSWERS - 15 MINUTES (?)

THE PROGRAMS ARE USUALLY OVER AT 9:00 - 9:30 P.M.

BOTH RABBI BERGMAN AND OUR BROTHERHOOD LOOK FORWARD TO YOUR
APPEARANCE, WHICH BY THE WAY, IS THE CLOSING LECTURE OF OUR SERIES.
WE KNOW THAT YOUR APPEARANCE WILL HELP US TO CONCLUDE A MOST SUCCESS-
FUL ADULT EDUCATION SERIES.

SINCERELY YOURS,

MEN'S CLUB OF TOURO SYNAGOGUE


SAUL SCHNEIDER, CHAIRMAN
ADULT EDUCATION

SS:MC

CC: RABBI BERGMAN
MAX ZANDER
JAY HANDELMAN

March 19, 1968

Mr. Label A. Katz
2100 St. Charles Avenue - Apt. 3J
New Orleans, Louisiana 70130

Dear Label:

You know I plan to be in New Orleans to speak at the Touro Synagogue on Sunday evening, the 7th. According to the programs these evenings are over by nine or nine thirty. I thought that if it were not too late I could drop by and spend a half hour or so with you. Unfortunately I cannot come in early in the day because I must be in my pulpit that morning.

Harry Barron is trying to arrange a meeting with some Federation people for Monday morning or noon and I would appreciate any help you can give him. With all good wishes I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

March 19, 1968

Rabbi Leo A. Bergman
Touro Synagogue
St. Charles Avenue at General Pershing
New Orleans, Louisiana 70115

Dear Leo:

I look forward to being with you on April 7th. I will be arriving late in the afternoon as I must be in my pulpit Sunday morning.

I plan to remain over until the middle of the day on Monday in order to meet with some of the people from Federation about the National Foundation for Jewish Culture. Thanks for the information. Unfortunately as of now I will be coming down alone as it is such a brief trip.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

March 20, 1968

Mr. Saul Schneider
Men's Club of Touro Synagogue
St. Charles Avenue at General
Pershing
P.O. Box 5186, Sta. B.
New Orleans, La.

Dear Mr. Schneider:

Thank you for your letter of March 12th
advising Rabbi Silver of room accommodations.

Rabbi Silver's schedule of arrival and
departure is as follows:

Sunday, April 7, 1968

Arriving New Orleans via Delta Air
Lines, flight # 969, at 5:12 p.m. C.S.T.

Leaving Monday, April 8th, at *8:45 a.m.
via United Air Lines, flight #402 into
Atlanta. (*Central Standard Time)

Weather permitting, Rabbi Silver will be
arriving at 5:12 p.m. (your time), which is
the best schedule that could be arranged from
Cleveland. He appreciates the fact that he
will be met at the airport.

Best wishes for a successful program.

Sincerely,

MGM:mgm

(Miss)Margurite G. Mihok
Secretary to Rabbi Silver

Touro Synagogue

FOUNDED 1828

St. Charles Avenue at General Pershing

POST OFFICE BOX 15186

New Orleans, Louisiana 70115

RABBI LEO A. BERGMAN, D. D.

1 April, 1968

Dr. Daniel Jeremy Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Danny,

We've got a full house for you - and more than that, all your friends and all your wife's friends are waiting for you.

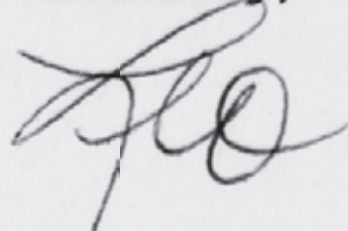
I am frightened to death about your coming down on Sunday. I wish there was a possibility in the world of your coming down the night before, otherwise I'll get ulcers waiting for your plane to arrive.

I told everyone that you and I had planned this trip in Cincinnati years ago as a means of bringing down your wife. So here the girls who went to school with her like Mrs. Julian Good (Peggy Greenwald from Macon) and friends of your friends are waiting for you.

Please pray Sunday morning that your plane takes off on time and gets here on time or early, otherwise I'll have to shoot myself and you'll have to officiate. But rather, if possible, could you get one of your assistants to take over Sunday morning and take the plane that leaves Saturday night and gets here at 10 o'clock in the evening? If it is humanly possible, I am begging you to do so.

Meanwhile, my best regards to your wife and to your mother.

Cordially,



Via Air Mail - Special Delivery

April 3, 1968

Rabbi Leo A. Bergman
Touro Synagogue
St. Charles Avenue at General Pershing
New Orleans, Louisiana 70115

Dear Leo:

I am due in at 5:12. Unfortunately I have got to be in my pulpit. This is our major service. Believe me I want to be there as much as you want to have me.

As always,

DANIEL JEREMY SILVER

DJS:rvf

HARRY I. BARRON

April 4, 1968

NEW ADDRESS
315 PARK AVENUE SOUTH
NEW YORK, N. Y. 10010

EXECUTIVE DIRECTOR
NATIONAL FOUNDATION FOR JEWISH CULTURE
729 SEVENTH AVENUE
NEW YORK, N.Y. 10019

Dear Dan,

I am dashing this off myself tonight so that you may get it tomorrow before you get away to New Orleans.

The material on Tulane is something that Rosalie Cohen has just sent me. She has been talking with me about a prospective donor and received material from me on which she based her approach to Tulane. At this point she insists it must be kept confidential, and her original request to me was to ask you to phone her when you are in New Orleans so she can talk with you about it, but she felt that I should not tell you anything about it in advance since she's afraid you might inadvertently mention it in the community which she regards as highly undesirable at this point. I have just dropped her a note telling her I was sending the material on to you and that I was sure you would keep it confidential.

Her number is 866-4283, and I hope you'll get a chance to chat with her. I am far from satisfied with the Tulane memorandum as you will see from my sketchy comments attached. I had no time to write more now. Actually, I wonder whether she ought now to suggest that Tulane bring in someone from outside to go into the matter more professionally.

I talked with Bernard Martin earlier about some of the details at Case Western Reserve, and I gather that the University is beginning to invest some of its own resources in the program, such as University Fellowships, library resources, secretarial services, etc.

In case you haven't yet seen the Time article I mentioned to you, I am enclosing a xerox copy of it. Do you think we should get it reprinted for some selective distribution? There are some things about it I am not happy about.....

I guess Jewish Chautauqua will be highly pleased with it; it is pushing these Catholic school placements of rabbis. It distresses me.

Since I didn't know where you would be staying in New Orleans I didn't ask Rosalie to call you and agreed to ask you to call her. You'll probably see her at the Federation meeting Monday noon.

Have a good time, and convey my regards to my New Orleans friends.

Harry

TOURO SYNAGOGUE MEN'S CLUB
FOURTH ANNUAL ADULT EDUCATION SEMINAR

✦
*" The Dynamics Of Religion Today -
How Man Reacts "*
✦

YOUR ACTIVE PARTICIPATION AND CONTINUING SUPPORT
ARE CORDIALLY INVITED

SUNDAY EVENINGS

1967-68

6:30 P.M.

5728

Sunday November 5, 1967



"THE TONIC OF HUMANITY—LAUGHTER"

Possessing a brilliant wit, incisive mind, and a magnificent sense of humor, beloved by his colleagues whom he can keep laughing on any and all occasions, enjoyed and respected by his congregation and all who listen to him for the presentation of the serious in the form of barbs of wit (resulting in gales of laughter) — we promise you a delightful evening!

RABBI SAMUEL M. SILVER
Temple Sinai, Lakeside Dr.
Stamford, Conn.

Sunday December 3, 1967



"RELIGION AND YOUTH ON THE COLLEGE CAMPUS TODAY"

A Catholic priest with an unusual name who serves as a student counsellor on the campus of Loyola University in New Orleans, his advice is sought by the student body and his opinions are carefully listened to by the faculty as well as the students. A noted speaker, thinker, religious leader—he entrances an audience.

FATHER HAROLD COHEN, S.J.
Loyola University
New Orleans, La.

Sunday February 4, 1968



"GOODS — IDEAS & PEOPLE"

A preacher who brings to his audience a maturity that has won him respect and renown in our community; a world traveler, who has seen at first hand many of the problems that we know only from newspaper reporting; An author of many books that deal with the down-to-earth problems of modern man, a preacher of positive religion, he has just authored: What's Right With The Church? — A delight to listen to spiritually and intellectually.

REV. G. AVERY LEE
St. Charles Ave. Baptist Church
New Orleans, La.

Sunday March 3, 1968



"SEX, SELF AND THE SECULAR CITY"

Brilliant worker with our Youth; A leader of our children at Southern Federation of Temple Youth Camps; possessing a sincere religious spirit that touches deeply the soul of all peoples, he comes to us with knowledge and compassion concerning his subject, which touches each of us personally.

RABBI ROBERT BLINDER
Temple B'nai Israel
Galveston, Texas

Sunday April 7, 1968



"THE RELIGIOUS FUTURE OF TODAY'S JEWRY"

A giant intellect matched with a golden voice, he occupies one of the great pulpits in Reform Judaism — The Temple in Cleveland, Ohio. A beloved community leader whose aid is sought by his city, a writer whose thoughts burn with their brilliance and who speaks with a voice that rings with the tone of the prophets of old and an idealism that lights up tomorrow.

DR. DANIEL JEREMY SILVER
RABBI
The Temple — Cleveland, Ohio

THE DATE OF JANUARY 19, 1968
WILL BE THE JUDAH TOURO MEMORIAL SERVICE SPONSORED BY THE TOURO SYNAGOGUE BROTHERHOOD.

Adult Education Chairman
Touro Synagogue Men's Club
P. O. Box 5186
New Orleans, La. 70115

Please include me in the 1967-68 Touro Synagogue Men's Club's 4th Annual Adult Education Seminar. Enclosed is my check in the amount of \$_____ @ \$10.00 for _____ reservations in the name

(Member's Signature)

Dear Friends:

You won't want to miss a single session of the Adult Education Seminar this year because our program features outstanding, nationally-known speakers who have the reputation of religious leaders with something to say. You will have the opportunity to explore with them the forces which reaffirm our religious beliefs, and perhaps to understand more fully our commitments as responsible Jewry.

All of the lectures will be held in our Leipziger Auditorium and will be preceded by a sherry hour and supper beginning promptly at 6:30 P. M. Due to seating limitations, we ask that you place your reservation NOW by mailing the coupon with your check, which will assure you a reserved seat for all of the lectures.

The charge for the entire series is \$10.00 per person. Individual reservations at \$2.50 for each lecture may be made only if there is space available.

The Men's Club of Touro Synagogue eagerly invites your continued participation and support in their Adult Education Seminar.

SAUL SCHNEIDER, Chairman
Adult Education

CELEBRATING — OUR 140th YEAR —



DR. DANIEL JEREMY SILVER, Rabbi
The Temple, Cleveland, Ohio
"THE RELIGIOUS FUTURE OF TODAY'S
JEWRY"

SUNDAY, APRIL 7th,
at 6:30 p.m.

A giant intellect matched with a golden voice, Dr. Silver occupies one of the great pulpits in Reform Judaism — The Temple in Cleveland, Ohio. A beloved community leader whose aid is sought by his city, a writer whose thoughts burn with their brilliance, and who speaks with a voice that rings with the tone of the prophets of old and an idealism that lights up tomorrow.

— CALL IN YOUR RESERVATION EARLY — 895-4843 — NOW!

COMMUNITY CONCERT ASSOCIATION

Last year we editorialized about the Friday evening performances by the Community Concert Association of New Orleans.

Since then, the Chairman, MR. A. L. SCHLESINGER, JR., who is also President of Temple Sinai has informed us about a fact of which we were completely unaware; namely, that the Auditorium is taken so often during the week by the Symphony and by the Opera and all the million and one other activities for which the Auditorium is used that very often the Community Concert Association has no choice but to take Friday nights.

Mr. Schlesinger has pointed out that the Concert series is booked on Friday evenings at a minimum and only when necessary and when the Association is forced to do so.

We are very happy to give this explanation for the Community Concert Association of New Orleans and for our friend, Mr. A. L. Schlesinger, Jr., its Chairman.



MR. BERNARD BENNETT



**DEVOTED CONGREGANT, BOARD
MEMBER AND CHAIRMAN OF THE
BUILDING COMMITTEE OF TOURO
SYNAGOGUE.**



**THIS YEAR PASSOVER
BEGINS FRIDAY NIGHT,
APRIL 12, 1967
SEDERS AT HOME**

* * *

**SERVICES SATURDAY AT
10:30 A.M. IN THE
SANCTUARY**

SAVING OUR SOULS?

Many of you attended my sermon on conversion attempts by Christians and their missionaries from the Jews.

I find the Jewish Telegraphic Agency's "Weekly News Digest" of Friday, February 9, 1968, carried this very interesting news item:

"A Canadian Catholic theologian asserted this week that Judaism must be regarded as a salvational faith and Christians should cease trying to convert Jews. His statement, published in the Toronto Jesuit periodical, "The Month," was hailed as "a major breakthrough" in Catholic thought provided that its thesis was accepted by the Catholic hierarchy.

Rev. Gregory Baum, associate professor of religious thought at St. Michaels' College, himself of Jewish origin, said that "the Church's mission among the Jews is not to proselytize, to persuade Jews to leave their religion and join another. The Church's mission is to engage in dialogue with the Jews, to discover the common patrimony, to deepen brotherhood and to be open to the transformation which God produces in us through true conversion."

Rabbi Abraham Feinberg, rabbi-emeritus of Holy Blossom Temple of Toronto, said that the declaration "provides the only basis upon which any cooperative kind of a dialogue can be undertaken by the synagogue. But I am wondering to what extent this reflects the thinking of the Curia and the Vatican." He added that if Father Baum's article did represent the Church's views, "it would involve a tremendous revolutionary turn in the direction the Church has taken for centuries."

Touro Synagogue

4238 St. Charles Avenue
New Orleans, La. 70115
895-4843

Published Bi-Weekly
from September to June

RABBI LEO A. BERGMAN, D.D.

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President

MR. FRANCIS L. FRAENKEL

MR. MARVIN L. JACOBS

MR. LEONARD M. WOLFF

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MR. LEON H. RITTENBERG, JR.
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895-4843

Affiliated with the Union of
American Hebrew Congregations



DON'T FORGET ASTRONITE

EVERY YEAR IT'S A GOOD TIME!

EVERY YEAR YOU COME, YOU
ENJOY IT!!

EVERY TIME YOU GO, YOU HAVE
FUN!!!

AND, EVERY TIME YOU GO, YOU
SUSTAIN AND SUPPORT SISTERHOOD,
WHO MAINTAINS OUR WONDERFUL
LIBRARY AND MAKES A CONTRIBU-
TION TO THE CAMP WE ARE TRYING
TO BUILD IN THE SOUTHERN REGION,
AS WELL AS INNUMERABLE OTHER
THINGS SUCH AS CONTRIBUTING TO
YOUTH GROUP, AND THE LIKE.

**ASTRONITE
SATURDAY EVENING,
MARCH 30th
ROYAL ORLEANS HOTEL**

HAGGADAHS

Order your *Haggadahs* now from
our Executive Secretary, Mrs. Yvonne
Craigie. Do not ask to borrow any.
We have none to lend.

The cost is \$1.75 per book. You can
call Mrs. Craigie at 895-4843.

**PASSOVER IS FRIDAY
EVENING, APRIL 12th
AT SUNDOWN**

CONGRATULATIONS . . .

. . . to MRS. ALFRED KAUFMAN
and MISS JULIA HIRSCH, for cele-
brating their Ninetieth and Eighty-
eighth Birthdays, respectively,

. . . to MR. JON F. LEYENS, for
making the 1968 President's Council
of the Home Life Insurance Company,

. . . to MR. STEPHEN SONTHEIM-
ER, elected to the Board of Delta Life
Insurance Company,

. . . to MR. SAUL SCHNEIDER, ap-
pointed to the Pharmaceutical Advis-
ory Committee of the Louisiana State
Public Welfare,

. . . to DAVID FORSYTH, for making
the Dean's List at Brown University,

. . . to MRS. DAN LINCOVE, elected
Regional President of Brandeis Univer-
sity Women's Auxiliary,

And, a Special Congratulations to . . .
. . . MRS. YVONNE CRAIGIE, for
the wonderful job she has done in
instigating, creating and establishing
the SUNDAY FUNSTERS, who fin-
ished their third remarkably successful
meeting this past Sunday with a de-
lightfully fascinating presentation by
MR. SAUL SCHNEIDER, singing the
songs of "Fiddler On the Roof" and
MISS MONIQUE DUVAL doing ren-
ditions made popular by Barbra Streis-
and.

Do you have room for extra guests
at your Seder?

Please call our office

895-4843

and let MRS. YVONNE CRAIGIE,
our Executive Secretary know.

IN APPRECIATION: MR. SAUL SCHNEIDER

There are some people who do their
job and get publicity for it and every-
one knows the job they are doing and
are aware of it, and they are rewarded
for it.

However, some jobs are not known
and the people who work just as hard
often never receive full appreciation
for what they have done.

No one is aware of the tremendous
task that is imposed in bringing speak-
ers on a program and all the arrange-
ments that must be made for them—
making plans for their reception, their
hotel accommodations, their entertain-
ment, bringing them to the Audi-
torium, caring for them afterwards
and seeing them off. For two years
now, MR. SAUL SCHNEIDER has
been doing all these things mentioned
above, including designing the bro-
chure of our Adult Education Series.
The time has come for Touro Syna-
gogue to know that this one-man
dynamo is not only entitled to our
praise, but deserves tremendous credit
for doing an outstanding job practi-
cally single-handedly.

We are very proud of *Mr. Schneider*,
very grateful to him for the work he
has done for the Adult Education
series sponsored by the Men's Club, as
well as for giving of himself as a
teacher in our Religious School.

We take this opportunity to con-
gratulate him and wish him well, and
to say, "thank you" to him.

L.A.B.

Touro Synagogue BULLETIN

NEW ORLEANS

Founded 1828 Named for Judah Touro

Our 140th Year

Volume XXI

No. 12

March 22, 1968—5728



OUR 140th BIRTHDAY

According to Leon Huhner's book on Judah Touro published by the Jewish Publication Society of America in 1946, as late as 1826 the Jewish population of the entire State of Louisiana was estimated at only about 100 souls, most of whom lived in New Orleans.

In 1824, about twelve Jewish merchants convened with the view to establishing a Congregation. Their efforts, however, were not successful until 1828, when the first Congregation in Louisiana was founded. This was SHANGARAI CHESED (GATES OF MERCY) of New Orleans.

Incorporation was approved in the Acts of Louisiana in March, 1828.

The credit for achieving this organization belongs to a Jew of Spanish extraction, who came as a salesman to New Orleans from New York, JACOB da SILVA SOLIS. A native of London, he came to America as a young man and resided in New York. Coming to New Orleans on a business trip and finding no place to worship for the Passover holidays, he immediately gathered together the German, French and Spanish Jews whom he could find, and thus our Congregation was founded.

The first site of the Congregation was a room on St. Louis Street, but in 1845, this was changed to an old build-

ing on Rampart Street where it continued until 1850 when the building was demolished.

JUDAH TOURO contributed \$5,000 toward a new building, whose cornerstone was laid July 22, 1850, in the presence of Judah Touro himself. The building was consecrated on March 5, 1851, at which time there were 200 members.

In late 1850, REVEREND JAMES GUTHEIM from Cincinnati, Ohio was invited to become the Rabbi of the Congregation as its spiritual leader. He accepted the call and frequently conferred with Touro on the needs and problems which confronted him.

In the meantime, another Congregation made its appearance, composed of Spanish-French-Portuguese Jews who settled in New Orleans between 1830-1840. They named their Congregation NEFUZOTH YEHUDAH (DISPERSED OF JUDAH). It was incorporated in 1846.

Judah Touro, being of Portuguese descent, naturally gave wholeheartedly to this Sephardic Congregation. In 1847, Touro purchased from the Episcopal Church, a church building on the corner of Bourbon and Canal Streets, which he remodeled at great expense for Synagogue purposes and presented to the Congregation.

In 1849, the Spanish-French-Portu-

guese Congregation numbered 40 members with Touro a regular and interested attender.

CONGREGATION DISPERSED. OF JUDAH prospered as the years went by and in 1856 built a new synagogue. The cornerstone which had been laid by Touro was transferred to the new building.

Both Congregations merged in 1881 and came to be known as TOURO SYNAGOGUE.

This year, on the First Day of Passover, which will be April 13th, Touro Synagogue will celebrate its 140th Birthday.

We are an old Congregation.

We are a distinguished Congregation.

We are a great historical Congregation.

THE BEGINNING OF OUR 140th ANNIVERSARY CELEBRATION WILL TAKE PLACE WITH ONE OF THE MOST BRILLIANT YOUNG MEN IN THE REFORM RABBINATE, DR. DANIEL SILVER, SPEAKING TO US ON SUNDAY EVENING, APRIL 7th, ON THE FUTURE OF THE AMERICAN JEW.

MAKE YOUR RESERVATIONS NOW—895-4843.

Vahrzeits

These names will be called during the Kaddish prayer Friday evening and Saturday morning as follows:



FRIDAY, MARCH 22, 1968 and
SATURDAY, MARCH 23, 1968

FANNY LITH
LOUIS GEISMAR
CAMILLE S. HOCHSTEIN
ALFRED ALLTMONT
ETHEL JACOBS BEER
ABRAHAM N. SILVERSTEIN
ISAAC L. WEIL
RACHEL ADLER SILVERSTEIN
DR. WILLIAM KOHLMANN
SHEPARD SHUSHAN
MINEL LOUIS GEISMAR
JOSEPH M. ROSENTHAL
JOSEPH SHUSHAN
WILFRED G. GEHR

FRIDAY, MARCH 29, 1968 and
SATURDAY, MARCH 30, 1968

REV. LOUIS A. SILVERSTEIN
BERNARD SCHWARTZ
HENRY C. DREYFUS
SAM S. SOLOMON
STELLA M. VACANT
MRS. SAMUEL GREEN
LOUIS J. PHILLIPS
ALPHONSE B. HILLER
ANNA L. ROSEN
RALPH J. SCHWARZ

Condolences

The Congregation of Touro Synagogue offers its heartfelt condolences to the family and friends of

MINA BLUMENTHAL
NATHAN RAFFIE
EMANUEL ROSS
IDA COHN ACUFF

*"MAY THEIR MEMORY BE
FOR BLESSING"*



**FRIDAY, MARCH 22nd
AT 8:15 P.M.**

Sabbath Eve Services

**"THE SENATE AND
THE SECRETARY...
WHO WON?"**

**FRIDAY, MARCH 29th
AT 8:15 P.M.**

Sabbath Eve Services

**"WHAT YOUR
CHILDREN LEARN
FROM YOU?"**

Touro Synagogue

St. Charles Avenue at Gen. Pershing
POST OFFICE BOX 15186
NEW ORLEANS, LOUISIANA 70115

Published Bi-Weekly
from September to June

Returned Requested: Postage Guaranteed

Non-Profit Org.

U. S. POSTAGE

PAID

New Orleans, La.
Permit No. 412

April 9, 1968

Mr. and Mrs. Stanley Maslansky
3439 Octavia
New Orleans, La. 70125

Dear Barbara and Stan:

I want to thank you again for your most gracious hospitality. It was southern warmth at its best and made my stay a particularly enjoyable one. Adele joins me in the hope you will call us the next time you are in Cleveland.

With many thanks, I remain

Sincerely,

DANIEL JEREMY SILVER

April 9, 1968

Mr. Saul Schneider
Men's Club of Touro Synagogue
St. Charles Avenue at General Pershing
P. O. Box 5186 - Sta. B
New Orleans, La. 70115

Dear Mr. Schneider:

It was a pleasure visiting you at Touro. You have a fine men's group and I enjoyed the evening very much. My expenses were \$151.20 for air transport and \$17.00 for taxis and incidentals.

I wish you and Touro all manner of happiness in your next one hundred and forty years.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

April 9, 1968

Rabbi Leo A. Bergman
Touro Synagogue
4238 St. Charles Avenue
P. O. Box 5186, Sta. B
New Orleans, La. 70115

Dear Leo:

You were a wonderful host and you made my stay a happy and enjoyable one. It was a warm and pleasant congregational experience and I enjoyed being with you very much.

Again many thanks for the invitation.

As always,

DANIEL JEREMY SILVER

MEN'S CLUB OF TOURO SYNAGOGUE

ST. CHARLES AVENUE AT GENERAL PERSHING

P. O. BOX 5186 - STA. B.

NEW ORLEANS 15, LA.

APRIL 12, 1968

RABBI DANIEL JEREMY SILVER
THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106

DEAR RABBI:

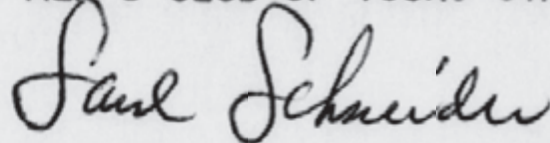
ON BEHALF OF THE TOURO SYNAGOGUE BROTHERHOOD, AND RABBI BERGMAN, I WOULD LIKE TO EXPRESS OUR APPRECIATION FOR YOUR APPEARANCE AT THE CLOSING SESSION OF OUR ADULT EDUCATION SEMINAR AND 140TH ANNIVERSARY CELEBRATION.

YOUR LECTURE WAS CERTAINLY STIMULATING WHICH WAS CLEARLY EVIDENCED BY THE SPIRITED QUESTION AND ANSWER SESSION - I BELIEVE YOU GAVE ALL OF US AN IMPORTANT MESSAGE IN MAKING IT EVIDENT THAT THE FUTURE OF JUDAISM WILL DEPEND ON THE PARTICIPATION AND PERSONAL INVOLVEMENT OF EACH OF US TODAY.

IT WAS A PLEASURE MEETING YOU AND WE WERE SORRY YOUR TIME IN NEW ORLEANS WAS SO SHORT. PLEASE SEND YOUR LIST OF EXPENSES DIRECTLY TO ME.

CORDIALLY,

MEN'S CLUB OF TOURO SYNAGOGUE



SAUL SCHNEIDER, CHAIRMAN
ADULT EDUCATION

SS:MC

CC: RABBI BERGMAN
MAX ZANDER

Touro Synagogue

FOUNDED 1828

St. Charles Avenue at General Pershing

POST OFFICE BOX 15186

New Orleans, Louisiana 70115

RABBI LEO A. BERGMAN, D. D.

15 April, 1968

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Danny,

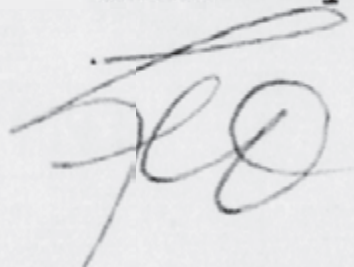
Thanks for a top job more than well done.

We are all very grateful to you.

Most of all, it was my pleasure seeing you again.

With all good wishes to you and your family, and to
your Mother, I am,--

Cordially,



P. S. My secretary is turning over your letter of
expenses to the Men's Club, and I am sure
you will be hearing from them within a few
days.

**An Endowed Chair in Judaic Studies
at Tulane University**

Of the many and varied forces responsible for shaping Western civilization and culture, the most influential and pervading has been and continues to be the Judeo-Christian ethic. Historically, the role of this tradition has been to mold and alter existing social and cultural patterns, transforming them into a new and enriched way of life.

The study of this major influence has often been concentrated on the Christian half of the Judeo-Christian tradition. Most American universities, including Tulane in more recent years, have tended to neglect or pay only token respect to the Judaic origins and influence of this ethic. With the increase of interest at Tulane, in developing well-rounded students through an advanced and thorough curriculum, it is not only highly desirable but also imperative that the major influences of our civilization be put into perspective by a renewed interest in Judaic studies.

This interest has been evident at Tulane University since its inception. One of the first grants ever received by the University was made by Judah Touro in 1848, a \$500 gift intended to encourage the study of Hebrew and to help endow a chair of ancient history. When the "liberal arts" college was founded in 1850, the first faculty member to be appointed was Herman Kohlmeyer, professor of Hebrew and Oriental languages. A rejuvenation in the study of Judaic tradition and influences at Tulane would be warmly welcomed by the University community and would serve as a catalyst in renewing proper interest and research in this area. In view of its historical association with the Jewish community in New Orleans and its interest in Judaic Studies, it is fitting that Tulane take the leadership and initiative in remedying the need for a renaissance in the study of Judaic tradition.

To achieve this end, it is proposed that an endowed chair in Judaic Studies be established at Tulane University. With the endowment of this chair, the University would be in a most favorable position to attract and acquire additional professors in this field, who could then offer a concentration of studies in the Judaic tradition. A well rounded program would thus be available in the not too distant future.

Immediately following the establishment of the chair, intensive recruitment would begin to select a highly qualified and imaginative professor for the program. Upon selection, this professor would receive joint appointments in those disciplinary areas suitable to his qualifications and unique interests. Such appointments would probably be made in two or more of the following departments: Philosophy, Anthropology, cultural, linguistics, history, modern arts, or sociology.

Obtaining the person most suitable for this position and providing him with the seeds to develop a sound, well rounded program are essential ingredients for the success of this worthwhile endeavor. To achieve this measure of success, the following schedule might be used as a tentative guideline.

First year - \$20,000	Income on endowment of \$500,000
Recruitment of professor	
Program study	
Library study and Endowed Library Fund for strengthening Judaic Studies section	

Second year - \$30,000 Income on total endowment of \$750,000

Judaic Studies Graduate Fellowship Endowment
 Endowed Library Fund for Judaic Studies
 Travel Fund
 Secretarial assistance

Third year - \$40,000 Income on total endowment of \$1,000,000

Increased Judaic Studies Graduate Fellowship Endowment
 Endowed Library Fund for Judaic Studies
 Secretarial assistance
 Addition of faculty member

Fourth year - \$50,000 Income on total endowment of \$1,250,000

Increase of Judaic Studies Graduate Fellowship Endowment
 Increase of dedicated funds to Endowed Library Fund for Judaic Studies
 Secretarial assistance
 Travel Fund

Fifth year - \$60,000 Income on total endowment of \$1,500,000

All of the above with possible addition of another faculty member to
 offer concentration of studies.



COMMENTS ON TULANE UNIVERSITY'S MEMORANDUM RE: CHAIR OF JUDAIC STUDIES

It is hoped that the memorandum is not intended as a document to be shown to a prospective donor. It lacks sufficient impressiveness for motivating a sizable endowment gift. It would benefit from considerable expansion in regard to the value of such studies and the experiences elsewhere.

There are many questions related to the proposed yearly projections. While it is undoubtedly desirable to have goals which extend beyond the initiation of the Chair, some of these need to evolve from the specific experience after the introduction of the program through the establishment of the Chair and the appointment of the Professor. In any event, it would be unwise to intimate to a prospective donor of \$250,000 or even \$1,000,000 that his gift will be only fractional of the amount planned for in the next five years.

The estimate of only 4% return on the principal seems unduly conservative. Current experience is at a higher level.

It is to be expected that the University would be willing to invest some of its regular funds in the programming for this undertaking. Such items as "Program Study" and "Library Study" should certainly be within the general purview of the university's responsibility and ought not to be charged to the Chair Endowment. Similarly, it is customary for the university to provide certain ancillary services to general overhead and administration rather than to the particular Chair (Library, secretarial assistance, etc.)

The provision of graduate fellowships must not be tied initially to the cost of the original Chair Endowment. The first few fellowships in Jewish Studies might be offered from unrestricted fellowship funds. In due course individual donors can be interested in endowing additional fellowships. But it would be questionable whether this program should be launched after the first year.

An endowed Library Fund is also questionable in the early stages. The University has the primary responsibility to provide the basic library resources. In due course there will certainly be ample opportunity to interest individuals to endow a Judaica Library. But it should not be attached to the Chair.

There is an impression that one derives from looking at the Tulane projection that what is uppermost is the anticipation of the various ways in which the endowments can be built up in a relatively short time, rather than a developmental program emerging from the experience. The kinds of courses, interdisciplinary coordination and enrichment, learning objectives, etc. are not dealt with at all. It is in these latter areas that the program will take on meaning and provide the basis for determining financial and budgetary projections.

The patterns of development are far from uniform among the various colleges and universities which have introduced programs of Jewish Studies. But it would be well to examine the experience of several to recognize the kinds of considerations which have been encountered elsewhere as a guide to detailed planning beyond the first stage of acquiring a commitment for an Endowed Chair.

Even in the matter of structure for the set-up there needs to be some thought given to the participation of some body apart from the university in the counseling and assistance with certain broad goals as well as specific tasks.

RELIGION

CHRISTIANS & JEWS

Learning from the Chosen

The problem hit Father William McFadden two years ago. As head of the theology department at Washington's Roman Catholic Georgetown University, he was supposed to inaugurate a program in Judaism—and no teachers could be found. "There is a rabbi gap," Father McFadden complained wryly. Finally last summer, two Jewish scholars, including Rabbi Saul Kraft of New York City's Queens College, signed up

turies of concentration in Europe, many Jewish scholars are now writing in America. The late Hebrew Philosopher Martin Buber, whose books stress concern for the individual over organized religion, has become a big man on non-Jewish campuses. "In the U.S.," observes University of Chicago Theologian J. Coert Rylaarsdam, "there is currently a great vogue for things Jewish."

Seminarians and secular students alike find appeal in what Rylaarsdam calls "the worldliness of the Jewish faith." Rylaarsdam also attributes increased interest in Judaism to widely read Jewish novelists like Saul Bellow, whose moral insights are "more attuned to this technological age" than many a Christian sermon.

Yehoshuah to Jesus. In their lectures, Jewish professors reciprocate by stressing not only Judaism's contemporary relevance but its common links with Christianity. At Georgetown, Rabbi Kraft likes to surprise his students by pointing out that like many a Jewish immigrant's name, Jesus' was changed to fit more comfortably on alien tongues. His real name was Yehoshuah, which was translated as *Ἰησοῦς* in Greek and *Jesus* in Latin; the latter, in turn, became Jesus. No one expects the campus trend to dispel the doctrinal differences between Judaism and Christianity. But as Michael Zeik, a Jewish professor at Catholic Marymount College in Tarrytown, N.Y., puts it, such scholarship will help Christians and Jews "go beyond the sentimental hand-holding stage." Last week Catita Williams, 20, a pretty Episcopal coed at Georgetown, confessed that before she enrolled in her school's new course in Judaism she was "confused" about whether she would marry a Jew. And now? "Yes!"



ZEIK AT MARYMOUNT



KRAFT AT GEORGETOWN

Amounting to a new Diaspora.

to teach at Georgetown. But across the country other educators still echo McFadden's complaint. The scramble is on to find Jewish teachers—not only of theology but of Jewish history, literature and culture.

Since World War II, the number of non-Jewish secular campuses in the U.S. offering Judaic studies has jumped from seven to more than 100, and the growing demand has underlined the shortage of first-rate Jewish scholars. Schools are competing by upping salaries and fringe benefits. The migration of Jewish professors amounts to a new Diaspora, and even administrators of some Jewish schools are having difficulty in staffing their classrooms.

Vibrations from Buber. Much of the expanding interest in Judaism can be traced to the ecumenical movement, which has given Christian scholars a greater appreciation not only of one another's denominations but of Christianity's Judaic origins. To be sure, Christian seminarians have traditionally studied Judaism. But in the past, such courses have largely been taught by Christian scholars; now, reports Father William J. Schmitz, dean of sacred theology at Catholic University, there is a new conviction that comparative religious study demands teachers "born, brought up and trained in the religions they talk about."

There is also a new understanding of what Judaism has to teach. After cen-

TIME

THE WEEKLY NEWSMAGAZINE

APRIL 5, 1968

Reform ~~just~~ began as a note of confidence & judgment. Reform's
original & classic purpose was to clear off the rust & load
of a long passage through wooded waters; so that the ship of faith
could sail on unimpeded. Jud. was re-merged. These ^{men} ~~the~~
felt attention only needed any.
DISEMBARKED

In their writing many of the early ^{reformers} ~~the~~ used an unipenned
had been made popular by the plut. - Joseph Colles. Colles presented
Jud. as a tree - with roots, trunk, branches, & leaves. The
leaves (curious, following, mythic symbolism,) fell off at
each turn of the cultural season. The frame of the tree stood
the marks and became markers of the process of a new foliage
of inspiring meaning, manipulated history, building new, &
high ideology.



Reform is a movement of fundamental. There were never
any intention parents, a self intention & self intention act of
Jews who believe the reform acted but only how to a good
also can be used of force, and be knee before reform also
the door of the subliminal tabula.

Importantly once your institution is needed here
looked to the reform is on itself. ^{There are} ~~there~~ now needed here
of Canada not a fact but a Reform fact - as if these identifications
were mutually exclusive distinct. Indistinctly, at a reform the
most needed reform is on itself [of the Jews with guide]

Reform began as a rule of confidence in fact. But I am afraid that
 from the year since have irrevocably led Reform as an ideal
 for new religious ^{notions} ~~values~~ to belonged years. Reform has been
 in some places a fruit of inquiry accepted & planted a fact
which is day to day evolution all that is typical & modern
^{Proposed} to secure every of necessity of ancient traditions of
pure embodiment on evolutionary replaces.

VOLUME 152

a rel. ^{philosophy}
opposed transformation
 change shape to fit
every place in the
world

How can I allotted for you the misadventure of Reform
 perhaps you can see it in your own. The unrecovered loss of the
 Conference is to Revel of loss, how many years would be non-placed
 of your sympathy published a series of unpublished members of lost in
 a convention which is impossible
definitely but not definitely



There are reforms from which reforms with the generation of
morally full commitment work of individual over led — you know a
decent human the done with it. Anything it should be done
to answer the objection of an individual which is about
AN INVISIBLE God 7 which is especially not, if we are members of
a local affinity synagogue, prayer to prayer play and in
religious work as an issue. Why not put the emphasis on
the ambiguity — the people to let Reform emerge as
a close — institutional morality embodied by
Theology.

The tragedy of life is...
 These I would...
 WRHS
 AMERICAN JEWISH ARCHIVES
 1153 11'00 21110 10 PE

[illegible]

Yes a person like ~~you~~ is a middle in Detroit middle
because middle person has with old middle -

belief--God knows agnosticism is quite legitimate intellectual credentials-- but his use of vestigial ethnic loyalties to assure himself of an audience for his theological idiosyncrasies. Let him go aside and preach. If he has the light let him attract men to it. Surely the venerable faith, if it has been out-dated, deserves to be spared this final indignity of being used as a parody and caricature of all that it has held sacred.

The professional liberal among us shies off at such bluntness. Many ^{He has} have mistaken Reform for a ^{FAITH OF INFINITE RECEPTIVITY} quivering jelly fish, translucent and colorless, changing shape and form to suit every twist of the current. Judaism does say that any question can be asked. Judaism does not say that it will sanctify every answer. Judaism has its affirmation and none is more constant and critical than the Deuteronomic formula, "Here, O Israel, the Lord our God, the Lord is one." Judean farmers recited the Sh'ma beside their plows thrice daily summoned to do so by the call of the Shofar. Today we recite the Sh'ma at every service. Our faith in God may embarrass us--force us to answer questions which cannot be answered easily but there it is and without it Judaism makes no sense. A tree draws energy through its roots and ^{The} its roots hold the tree firm. Affirmation of God is the root upon which the plant we call Judaism grows. Judaism without this faith withers from spiritual malnutrition. Look about you for the children and grandchildren of those who on their own transformed Judaism into good manners and liberal politics. Judaism without the faith cannot support its teachings. Look about you for the Jewish activity, communal or congregational, of the children and grandchildren of those to whom Judaism was an ethnic liability and a gastronomic delight.

Tell the narrator are here as often. I had a not to find
in nature to my mind interest. Therefore he does not
exist. Personally he has been thought in that there are many
rules & and approach to with consider the distinction. When we
had with policy, present, family, love, the subject question
the more was very a little paper, one of no help. Which is
a undoubtedly human enterprise - so a part of art !
fact - For is the symbolism of the subject very in need of
construction from meaning out of being - as soon
as it is prompted referred to the subject -
which is not possible to do by the

limited language of a ^{series}
one of the ~~and~~ ^{and} ~~is~~ ^{is} ~~plotted~~

Limited knowledge of WRHS
One of the most important elements of Jewish Americanism
thought is the unconscious element, beyond what has not
limited himself to consciousness & social science is not a
true child of the enlightenment, & without the sense of moral
the case. If one really studies our knowledge - he would
find that the arguments of Jewish are often based on
written laws which no longer exist - as
training which have been discarded,
has become / OF IDLE MINDS
producing LOW
HOUSEHOLD
peace of mind
which is essential.

The treasure of our eye is lost for sympathy ^{hand} from unwilling and seem
reluctant from total - from unwillingly left abandoned -
just seems justified finds a deep into consciousness on

relates - but a not material - has spread - The
whole business is ^{GROUNDING} ~~grounded~~ in the city -

The unemployed level in the country & all - "2
found that that projected no few & dependence needs
upon the country - There is nothing can but a fight 16N
of human destruction - My feels have abated - There is no
longer a need for land - ^{QED} ~~Therefore~~ There is no land. 2600 you
ago period ^{wanted} intelligent people that they were paying them
political feels upon the business & working a totalitarian land -
a protected land - you land is no land! but feared
believed in land - capitalists were perfect feeling a very
person was ruled - ^{does} ~~but~~ the land was no needed?
a full land was needed again - land is no land - Believe
in land is not really personal a land. There is no land to
abandon. It had to be given unfettered all the disposition. But
the land has been retracted to an area near of the palace
where the land was with language analysis & used
the land was of land land - the land has the land
retracted from the land // ^{yet} all the land
retracted from the land // all the land
can be retracted - Belief is a multiple intention
about a difficult one. ^{action} the retraction of an unfettered &
emitting is a retraction of an unfettered land. No one is
land feels in the 20th century with the retracted

July 12th - The need for unity synagogue - an integrated
discussion - the compensating of search - reasonable dialogue

One last question - Why bad? What will we
have from one of you are able to affirm? God quels Christian
conflict, peace of mind, unsubstantiated - There are some rec formulas for such goals -
Jud. has an opinion on -

The view of justice is rather confused, The prototype of the
view of justice is abstract - which must not be seen as a
conclusion from any - forced & not - What will we find?

A god needs nothing - SERVING a god needs nothing to be done so
possibly that all are done just of rites, more, Over
power, wealth, style, and unsubstantiated as no good -
eyes - view - only which will be found - unsubstantiated
will bring by!

WRHS

