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The Sayings of the Fathers, 1958.

THE SAYINGS OF THE FATHERS

Ancient Wisdom for the Modern Man

THE TEMPLE
April 20, 1958

Rabbi Daniel Jeremy Silver

An ancient wise man once remarked that youth is the seed-time of hope. Our Bible observes that in youth the young men see visions. Certainly when we begin life we are filled with exuberance and with enthusiasm. There seems to be no peak we cannot scale, no goal we cannot achieve, no vision which we cannot materialize. We tend, when we are beginning the long road of life, to be a little bit patronizing towards the efforts and the failures of our predecessors. We are tolerant of their mistakes but we feel that somehow we will succeed where they failed. Our talents will not be found wanting where theirs were found to be insufficient. Now of course experience tends to throw cold water upon this messianic conviction of youth. The older that we get the more we realize that there are mountains we will never climb, goals we will never reach. The more we realize that our talents too are wanting and deficient, that we too will be frustrated, short of the mark. Experience tells us that our ancestors were not so naive and incapable as we once conceived them, but that they were honest in their struggle and that they achieved against their human predicaments as much as we will achieve against ours. Now there are some who when they face the realities of life become disillusioned and disheartened. A grownup for instance in Europe in the decade since the end of the Second World War, a generation of completely despairing, despondent young people, who feel that all effort is doomed to failure, that all men must somehow eschew the arena of human passions because all the activities there are senseless and purposeless. They despair of life. They refuse themselves the benefit of hope. They live in a world surrounded by the gray and black monochrome of dispiritedness. Now this is of course not a new mood. Its first great literary reflection is found in the Bible itself in the Book of

Ecclesiastes. A man, an author whom we do not know, a man whom tradition says may have been King Solomon in his old age, a man who had lived too much and seen too much, has also despaired of life. He feels that the crippled could never be made straight. He feels that most of our efforts should be designed at extricating our individual selves from the stresses and the struggles of life rather than involving ourselves in the crusades and the passions of existence. And when those who are life-excited come to him he counsels them thus: "That which has been is that which shall be. That which has been done is that which shall be done. There is nothing new under the sun". I do not agree. Judaism does not agree. I prefer the spirit which the great Italian-American contemporary philosopher Georges Santayana expressed in verse: "It is not wisdom to be only wise and on the inward vision close the eyes. But it is wisdom to believe the heart." It may be worldly to be pessimistic, but it is not wise. It does not reveal true understanding of the human situation. For there has been progress since man began his slow and tortuous journey into history. We have only to look back and see the many discarded superstitions and fears which man - early man, primitive man - was surrounded by and beaten by to realize how much hope and how much more happiness and how much more freedom from fear we enjoy in this, our generation. Certainly scientifically and technically we have come far. The auto by which we drove here this morning, the television which we may have watched last night, the telephone by which we communicate with one another were unknown a century ago and inconceivable in biblical days. Scientifically certainly then, there are some things which are wholly new under the sun. I think too that man has won for himself a freedom - a freedom of fear, a freedom of tension - unknown centuries ago. For most of the early millenia of his history man lived tottering on the brink of starvation. Each year his survival depended upon the success of the harvest, upon the seasons and the weather. Today with the advanced science of agronomy we have learned much about controlling the production of food for human survival, and we no longer live from harvest-time to harvest-time in fear. Today we no longer fear the darkness, nor the fire, nor the storm, nor the tempest, nor the sea. We no longer fear disease.

We understand a great deal of its origin. We can control its spread and we can assuage many of its symptoms. All this man has won for himself through his mind, through his talents, through his experimentation, through his struggles to achieve the better life. All these are new things which have been created under the sun. At most the Book of Ecclesiasts speaks here a half-truth. Not that we should minimize these partial truths. For in the realm of human psychology it is in the main true that there is nothing new under the sun. Our ancestors, like we, are struggling and have struggled with the human predicament, with learning, with love, and with worth-while living. These they sought to achieve, these we seek to achieve. Their struggles in large measure reflect ours. We can see ourselves in their teachings and their failures and their triumphs. We can recognize our own lives often in the volumes of wisdom and of lore which they have left to us. Perhaps above all that is the reason that a classic education is still an important part of becoming an educated man. It reveals to us how men of great mental capacity, men of great power and vision, struggled to become something of which they could be proud, studied to achieve their goals in life, and we can learn much from what they learned of life. Now the ancients left us many different types of this wisdom, many different types of literature, in which they set down for future generations what they had learned of life. There are books of philosophy, theater, epic poetry, religious poetry, religious theosophy, esoteric cabbalistic lore. But perhaps the most beloved and the most familiar to us are the Proverbs, the axioms, the aphorisms which these ancient teachers set down, in which they compacted and compressed their outlook on life. At first in all probability these proverbs were passed about by word of mouth. Familiarly they were passed on from father to son, from mother to daughter. Later editors compiled these sayings and set them down so that teachers and sermonizers might refer to these compilations and derive a new inspiration-~~new~~^{phrase} lesson for a teaching. Our Bible contains a whole book which is a compilation of such proverbs and aphorisms. It is known as "^{MISHLAH}~~Mishnah~~", as the Book of Proverbs. By tradition it is ascribed to King Solomon, whose legendary wisdom was famous throughout the old

world, as it is still famous in our own day. In all probability this Book of Proverbs is rather a compilation of the best of Jewish aphoristic wisdom set down over a period perhaps of a half millenium, from, say, the year 800 B. C. E. to the year 300 B. C. E. We are familiar with many of the sayings from this Book of Proverbs, so familiar in fact that we often forget that their source is in the Bible. "Spare the rod and spoil the child". "Pride cometh before a fall". "A merry heart is a good medicine". "Hope deferred makes the head sick". "Boast not thyself of tomorrow for thou knowest not that tomorrow may come".

A second great compilation was made of Jewish proverb about a hundred years after the book of Mishnah. It is not included in our Bible, but is to be found rather in the Apocrapha, that collection of books which were not deemed to be on a par with the caliber of the books included in the Bible canon. It was written by a man named Joshua ben Sirah, ^{It} ~~who~~ is known to us as Ecclesiasticus, or the Wisdom of ben Sirah. He lived around the year 180 B. C. E., and in some forty chapters he has compiled and edited much of the aphoristic wisdom of his day. It lacks the preciseness and the succinctness and the picturesque language of the Book of Proverbs. It is sometimes rather verbose. But still to read the Wisdom of ben Sirat is to gain a great deal of insight into the Jewish life and view, the view which the Jews took towards the many practical, mundane, daily problems. Let me read to you one or two lines taken at random from this text.

"My son, do not spoil your good deeds. When you make a gift do not cause pain by what you say. A present begrudged makes the receiver cry his eyes out."

"Do not indulge in too much luxury. Do not be tied to its expense. Do not become impoverished from feasting on borrowed money when you have nothing in your purse."

(Travel now, pay later.)

"Question a friend, perhaps he did not do it, or if he did, so that he will not do it again. Question a neighbor, perhaps he did not say it, or if he did, so that he will not repeat it. Question a friend, for often there is

slander. You must not believe all that you hear. A man may make a slip without intention. Who among us has not sinned through abuse of his tongue?"

We must go down 400 years in Jewish history to find the next great compilation of Jewish proverbial wisdom. These four centuries were turbulent ones in Jewish history. They were not always politically successful or triumphal ones. They begin, however, in . Shortly after ben Sirah set down and compiled this book of proverbs and of quotations, the Maccabees arose and freed the Jews from the dominion of the Syrian-Greeks, an independent Jewish State in 165 B C E was established in Palestine. But in less than a century Rome had tacitly achieved dominion over Israel. Rome then set up puppet kings, and slowly but inexorably there grew that inevitable conflict between the spirit of freedom and ~~an~~ democracy of Israel and the imperial Vox Romana. In the year 68 B C E a terrible revolt broke out, to be crushed by the year 70. In the year 72 after the Common Era another great revolt broke out and was crushed in three years, again by the Romans, so that by the end of the second century of the Common Era the Jewish population in Palestine was decimated. Jewish prosperity was devastated. Jewish civilization in Israel was smashed into a thousand bits. Though these four centuries were not one of unmitigated triumph and success politically, in the world of the spirit, in the world of faith, they were among the most creative, the most dynamic, the most important in all of Jewish history. For these four centuries see the growth of the great Pharisaic or rabbinic movement in Jewish life, that movement by which the Temple was transformed into a Synagogue, a hereditary priesthood became a rabbinate of choice and of learning, a great system of universal public school education was founded in Judea, and on its basis a new attitude towards religion was adopted. All men were equal before God. One did not need a priest, a Kohan, to be ~~accounting~~ an intermediary between God and His people. Nor did the people need a priest to interpret the will of God for them. The Bible was an open book, the inheritance of the whole congregation of Israel, and a literate people were able to consult that book and interpret it as they saw fit. The sages, the rabbis, the teachers brought about a great democratic religious

revolution during these four centuries. They set the pattern of Jewish life which we have accepted and sustained even unto our own day. The culmination of this great movement was the compilation of a new code of Jewish law, the Mishnah". It set out a new rule of every aspect of the way of life which was to be Jewish. And as an ethical post-script to this "Mishnah", this code of law, some rabbi at the end of the second century of this Common Era published the "Sayings of the Fathers", a compilation of teachings designed principally and primarily to edify the judges and lawyers and juries who would have the responsibility of carrying this law into practice. He well recognized that the most beautifully conceived legal code needed to be put into action by dedicated, inspired, and morally courageous people. And so he added this "Sayings of the Fathers" to try and teach them the way which the judge and the lawyer should follow, to talk of those matters which cannot be governed by law itself, matters of the spirit and of attitude and of conduct. The bulk of the first chapter or so of the "Sayings of the Fathers", which we read this morning, deals with advice to those who are responsible for the Jewish legal system. "Do not be hasty in judgment. Be deliberate in the questioning of the witnesses. When parties to a suit are before you, consider them guilty. When judgment has been given and both have acquiesced, consider them again to be innocent. Do not put words into the mouths of the witnesses, ^{lest} ~~know~~ by your words they be led to falsify testimony."

Now if the "Sayings of the Fathers" had been nothing more than a compilation of this advice to the legal profession it would have quickly dated itself, especially in the last hundred years or so when Jewish life is no longer legally autonomous and the profession of the Jewish lawyer has largely been taken over in a religious sense by the secular law of the State. But fortunately the editor had in mind a second important service in this little book of six chapters. He set out to praise the great Pharisaic ^{teachers.} ~~teaching.~~ He set out to winnow from all of their teachings some of the finest aphorisms and proverbs in which they had set down the richness and wealth of their wisdom. To illustrate the brilliance of the men who had conceived

this Mishnah, this Law Code, he set out to show to future generations the aptness of their intelligence, and set it out by quoting from their lore and proverbs and aphorisms. And so we have in the Sayings of the Fathers really the synthesis, the crystallization of the best of Jewish thought culled from some four hundred years of Jewish tradition. The beauty of this thought is its brevity and its succinctness. It compacts so much in so little. Many of us have been troubled throughout our lives with the problem of how much we owe to ourselves, how much we owe to others. Always the pulpit, the schools, seem to be encouraging us to be of service, to be selfless, and sometimes we hear preachers who counsel self-abnegation, complete selflessness. And yet instinctively we know that we owe certain responsibilities to ourselves. A doctor cannot be a competent physician until he has spent many selfish hours in self-training and ~~and~~ raised his skills and his knowledge to their finest sheen. And so it is with almost everything that we do. To be of greatest use to our community we have to achieve individually. How then shall we balance service and our desires to improve our own selves? "If I am not for myself who will be for me? If I am for myself alone, what am I?" We have to provide the commentary, but there is as good a rule for life as any that I know. For though man cannot live by bread alone, he cannot live without bread at all. Our lives, in a sense, work out the commentary to this teaching by Hillel from the Sayings of our Fathers. So many of the basic problems of life are reflected and

in this great collection. We are concerned about the ends and purposes of education. Learning for learning's sake. The Pirke Avoth tells us "It is not the knowledge and erudition which is all-important, but the doing". We referred earlier to the question of whether we can achieve the goals and the ideals and the visions which all of us have for a world of peace and justice and security. We spoke of the frustrations which men feel when they see that their powers and the talents of their generation will fall short of these visions. "It is not incumbent upon you to fulfill the work, but neither art thou free to desist entirely from it." Sometimes the Pirke Avoth brings us up short with a jolt. A bit of familiar wisdom

is twisted in an unusual way, and in the twisting we see deep into the Jewish soul. All of us have heard that familiar proverb that we'd rather be a ~~small~~ big fish in a small pond than a small fish in a big pond. The Romans had a proverb which said much the same thing: "Better to be the head of foxes", it read, "than the tail of lions." But strangely, in the Sayings of our Fathers, one of the rabbis twists this proverb around and says: "Better to be the tail of lions than the head of foxes." Better always to seek to achieve something more, to set your eyes and your sights ever higher, than to content yourselves with something which is below the level of your capacity and your ability. Better to be the tail among lions than the head of foxes. And sometimes it is simply the play of a brilliant mind upon life. They loved to play, these rabbis, with numbers. They took the number "four" in the Pirke Avoth and they said that very often you could describe most human emotions by four specific individual attitudes which people reflected in one way or another. Take the attitude of the people toward material possessions. "Four ways", they said, "and you can describe almost all people." There is the man who says, "What is mine is mine, and what is thine is thine." That's the average person. There is the man who says, "What is mine is thine and what is thine is thine." That's the saintly person. There is the person who says, "What is mine is thine, and what is thine is thine is mine" - that is the meshuga - the man who gets up on his soap-box and delivers speeches. And finally there is the man who says, "What is thine is mine, and what is mine is mine" - that is the greedy person, the selfish person. And similarly taking this number "four" they illustrated the four types of students that have ever sat in a classroom before a teacher by reference to four of the most familiar of all household kitchen implements. Some students, they said, can be described as funnels. You pour in education, facts, learning at one end - the learning pours out at the other. Nothing has remained, nothing has been absorbed, nothing has been understood. Then there are some students who are like the sponge. Everything that is said is absorbed - facts, fancy - you have seen students in college who write the lectures of the teachers down word for word including the

jokes. Everything is absorbed, and when the time comes everything is set out again in its fullness without any sense of value, without any sense of what is important and what is secondary and what is trivial. These are the sponges in education - the Teddy Nadlers. And thirdly, there are minds which are like sieves. Something is absorbed, but it is the inconsequential, the unnecessary, the trivial, the chaff. The good grain sifts through and is let go. A lesson is thrown out, and these young people remember only that which was completely secondary and tangential to the point which the teacher wanted to get across. And finally the joy of all teachers existant - the child whose mind is like a strainer, who takes the facts and the lectures which are put out to him - retains the bran and the cereal and winnows the chaff and casts it away.

It is a thrilling experience ~~readily~~ to read through the Sayings of the Fathers. Every time that you do, some new thought strikes home. You are prepared to receive in a sense some other bit of rabbinic wisdom. I would close by simply taking one of the Sayings of the Fathers and applying it, not as it did to the Bible, but rather to the Sayings of the Fathers itself. Of the Bible one of the rabbis said, "

Turn it over, and turn it over again. Everything is in it." Turn the Sayings of the Fathers over and over again. You are particularly able to do it because the rabbis centuries ago in all of their wisdom saw fit to include the Sayings of the Fathers in our prayer book. It has been there for fourteen hundred years. It is in the prayer book now in your hands. Turn it over, when you come early to the synagogue. Look through its pages. I know that you will find great inspiration and understanding from so doing.

Amen.

THE MAN WHO TOUCHES PITCH BLACKENS HIS HANDS. ^{If you} ~~THE MAN WHO~~ ASSOCIATES WITH
THE ARROGANT ^{you would} BECOMES LIKE HIM. DO NOT LIFT A LOAD THAT IS TOO HEAVY FOR YOU.
DO NOT SEEK FAMILIARITY WITH ONE MORE POWERFUL OR WEALTHY, ~~THAT~~ ^{for} WHAT RELATION
CAN AN EARTHEN POT HAVE TO A BRASS KETTLE? ^{wish} THE KETTLE KNOCKS AGAINST IT AND IT
IS ^{easily into a thousand} BROKEN IN PIECES.

MY SON DO NOT SPOIL YOUR GOOD DEEDS. WHEN YOU MAKE A GIFT DO NOT CAUSE PAIN
BY WHAT YOU SAY. ~~DOES NOT THE DEW ASSUAGE THE SCORCHING HEAT? SO WORD IS MORE~~
~~POTENT THAN A GIFT. WHY IS NOT A WORD BETTER THAN A GIFT? AFTER ALL BOTH MARK~~
~~THE CHARITABLE MAN. A FOOL UNGRACIOUSLY ABUSES PEOPLE. A PRESENT BEGRUDGED~~
^{the receiver} MAKES ONE CRY HIS EYES OUT. //

DO NOT INDULGE IN TOO MUCH LUXURY. DO NOT BE TIED TO ITS EXPENSE. DO
NOT BECOME IMPOVERISHED FROM FEASTING ON BORROWED MONEY WHEN YOU HAVE NOTHING
IN YOUR PURSE. // ^(travel now, pay later)

QUESTION A FRIEND, PERHAPS HE DID NOT DO IT, OR IF HE DID SO THAT HE WILL
NOT DO IT AGAIN.

QUESTION A NEIGHBOR, PERHAPS HE DID NOT SAY IT, OR IF HE DID SO THAT HE WILL
NOT REPEAT IT.

QUESTION A FRIEND, FOR OFTEN THERE IS SLANDER. YOU MUST NOT BELIEVE ALL THAT
YOU HEAR. A MAN MAY MAKE A SLIP WITHOUT INTENTION. ^{among us} WHO HAS NOT SINNED THROUGH ^{abuse of}
HIS TONGUE?

IT IS NOT WISDOM TO BE ONLY WISE AND ON THE INWARD VISION CLOSE THE EYES.

BUT IT IS WISDOM TO BELIEVE THE HEART.

A MERRY HEART IS A GOOD MEDICINE.

HOPE DEFERRED MAKES THE HEAD SICK.

SPARE THE ROD AND SPOIL THE CHILD.

✓ BOAST NOT THYSELF OF TOMORROW FOR THOU KNOWEST NOT WHAT A DAY MAY BRING.

PRIDE COMETH BEFORE A FALL.

*that tomorrow
may come*



1) Youth, an ancient man said, is the seed time of hope. The Bible speaks of the "young men who ~~are~~ ^{are} ~~vision~~ ^{vision}". Life is begun crying and needs understanding we are full of plans. Most of us feel that we will solve the problems of injustice and unhappiness which have plagued human civilization since it built, cities and more dedicated than any previous generation we shall succeed where they did fail, peace, justice, and freedom for all men are just around the corner.

The young dare well enter upon the arduous task of our youthful enthusiasm. We are forced to realize that our dreams are not so unyielding as new - we tolerate the fact of all the motives limited - and that human culpability must not conform to our decisions, our more willing than they it did to that of our fathers. A wayward experience, we grow in appreciation of our predicament. We recognize how marvellously they struggled with the human predicament. We recognize ourselves in their dilemmas and frustrations.

Experience tempers our naive conviction. We learn to settle for ^{more attainable} ~~smaller~~ goals - a cherished mission on campus of publicity. Experience, however, ^{is} ~~is~~ for ^{quite small} ~~small~~ ^{chattering} ~~frustration~~ ^{frustration} - whole worlds. They ^{are} ~~found~~ only distant but dimly distant - They despair of all progress. Their life may become one of deepening skepticism.

And men & women seek methods possible to relocate themselves from life. They feel that the possible are hopeless. They despair of positive accomplishment. In Europe recently a generation embittered & disillusioned by the ravages of war & the economic tensions of cold war has drawn around themselves this cloud of pessimism. It is, of course, not new. You can find the mood in our Bible. It is the spirit in which most of the soul of P. Schaeffer is written. The writer, obviously worn out by life is agonized of all man's confusion & plans. Experience has taught him that "that which is needed cannot be made & thought" so when he is pinned and life is filled with pain and then hopes. The preacher we must be concerned, boldness - Remember "That which has been is that which shall be, that which has been done is that which shall be done. There is nothing new under the sun."

2) I can not agree with the pessimism of Eulenstein. Even though ^{from} the mood was included in the Bible, Judaism also does not agree with the spirit it expresses. My mind keeps leading back to that magnificent line by George Santayana

It is not wisdom to be only eyes
and on the unworldly vision close the eyes
But it is wisdom to believe the heart!

Pessimism in the world, it is not really wise. At first that was
a very problem as in life where ^{hard} ~~man~~ understanding, he forever
has placed an evil fear and brought hope and happiness. Because of
his science and his learning, man no longer fears the demons of the night or
the gnaws of the fire - he is no longer at the mercy of the seasons - he no
longer takes sea and sun on the brink of starvation - he ^{now} knows much of the
origin & nature of diseases and can in many instances control its spread
and cure its symptoms - he ^{now} knows much more about the strange processes
which have made his brain, ~~thought, and feeling~~ ^{for}
~~such progress~~ such progress makes the future approach the Eulenstein,
that man has entered an enormous field of ignorance and not realized
he must always be aware. In this area progress has taken place. Judaism,
fundamentally, rests on the fact that man can & must conquer himself
this enormous sufficiency to live happily together in peace, justice,
& freedom. Such a social jud. affair can be established and achieved &
established can only something new will have ^{come into being} under the sun.

I can not then agree that there is nothing irreconcilable between. At
least Eulenstein has expressed a half truth for certainly the same has
not, the television see words, the telephone by which we communicate,
man unknown a century ago & inconceivable in Biblical Days. Moreover,
we have only to glance back at the history of our Jewish biblical superstitions
to see how ^{far} ~~man~~ ^{man} has moved toward freeing the human mind
which prompts the burden of fear & ~~terror~~

Call the human being said
3) The half truth expressed by Eulenstein is a not unimportant one.
In the tangled struggle of our life - the struggle to learn, to love, and
to live - man's needs & hopes & his failures - one must be come to day

a very much emboldened. We have only to make good. & after party
of the South with Anglo and Anglo-Indian of the Indian in the modern
teaching and growth of the Chinese to making good over the years the
human population has in long measures remained constant, ~~therefore~~
~~The English had been concerned with the growth of the Chinese.~~. We
cannot recognize the problems of our lives in mind of the world and
world.

It is for the reason that we are not permitted to
use the same and especially those who are in the
the same from the of the same and not it has for further
It is further reason that the same is better

pleasures & affections. These men lived rich & proud men. My
 personal friends mine. We are immortal in ourselves, for we
 have no laws we thought for our benefit.

These diverse life members have been represented to us in many forms: phylanthropy, drama, games, sports, literary religious teaching.

Containing one of the most attractive forms - that of the collection of specimens
or pressed. Many no longer have the pretence to explain ~~estimated~~
estimated numbers for the kind. The present is attractive precisely
because of its conspicuous & living; as complete as the one
hundred of the.

Promote home long term population. And large before leaving because
 needs need - the best of our origin would be used by need of need.
 Among a people and would be passed on from generation to generation.
 Our country also developed relations with the rest of the world in
 the early days. These relations would be used by need of need.
 To need these relations would be used by need of need.
 To need these relations would be used by need of need.

~~presented on some copy for the day before - the bank of
these several medals furnished many people and happened on almost
the same evening from round to round. The station collected on hand of
these applications into anthropology. Teachers and managers would surely
rather have left to refuse these money on to find some other things for
the season.~~

The Bible contains one well collected group. It is called 'The
Book of ^{Psalms} Praise'. By tradition the few hundred psalms are not the main
added to by Solomon - thousands among which ~~the~~^{the} ~~psalms~~^{psalms}.
~~and~~ ~~the~~ ~~psalms~~ ~~are~~ ~~not~~ ~~the~~ ~~main~~ ~~part~~ ~~of~~ ~~the~~ ~~Bible~~, in all probability it represents the original
of several important collections of Hebrew teaching called sometimes King
Lam. 3rd or 4th volume BCE and representing psalms based upon common
and dogmatic. None of these psalms are as far as we know to be real and
often forget the last answer is to be found in the Bible.

11 A man is a good measure

"Bought not dignity of commonwealths men
 adding my hand

"I hope defunct medals be heard of."

"Spore also used in a new or old."

"Dude gone home at 12:00"

4) A second important outcropping of Melanes provided evidence when
compared with a century of the Book of Numbers - that is of high quality, but
it did not put it any more to sleep. Compared with 150000 in Jerusalem
then men around Jerusalem but which it is perhaps true the length of the
One can find it good to say in that collection of ancient Jewish words which
always accompanied words of first hand of the Bible. Although not of the pastorial knowledge
was not included in the Bible canon. Although not of the pastorial knowledge
of Numbers - the other was not a painting, and in addition - it is also
one of the most minor of Jewish wisdom for anyone who would understand
the Jewish culture on the ~~other~~ problems of living life.
The one word to you is the answer.

41) The most valuable of products offered outboard is not made for vintage
off the ready garden her hand. These carbon was "unlimited" but
was in hand up. David regarded independence under the new law - and
it is a common - these called "unlimited" - "unlimited" ^{the top} "unlimited" ^{the top} "unlimited"
more than the production was limited & the case of your up now to
Berg. By the time that the unlimited of the Fudger was called along after the
and a 2nd and 3rd year up to produce these demand brought to a
standstill

[illegible][illegible]

"Do not be hasty in judgment
Judge all men carefully

unusually

When guided, guard yourself from a long conversation.

Be thorough in the nomination of the members
who guide, be on your guard lest by your words you suggest

a line of prayer to the mother.

5) For example, given the action of the P.A. did not think himself to
the ~~very best~~ ^{the best} of the matter. The day's concern for
your committee have long been told over to the state and
before not of the law means find and a measure, however
complex, highly intelligent

For action had to himself a personal program. He set out to
present and defend the ^{Plinian} great the day in one of the previous generation -
Practical in his - philosophy too added of the new reform, more
than most paid him and in the whole measure. (To be no the
well down some of the best appeared to him so most independent
impression left by the man. The P.A. accepts in his mind - it is not
that the entire law is of the moral value education on the
morally the former new and over of the whole history.

TL. the action was a great to his face - can be seen not only by
a personal law business in the P.A. - but by the change the measure
and official offered it in the same manner. Of all the laws
made of the great mind - not of the whole of the law of the Rules - and
the P.A. is ~~the~~ ^{the} present in our history. But can be seen for
understand - in some people 12 or 14 years ago the history under
more of reading the of the ^{with} around of the 5th century
afternoon before the reform. When the Reformers
during the law under under the plan the P.B. told - the
the ~~the~~ ^{the} was given to the history the 10. And so, if you were
to read the the ~~the~~ ^{the} in your hand this morning - you would
find the same the ~~the~~ ^{the} the ~~the~~ ^{the} of the 19th century the future

Kaddish

Friday APRIL 18
Sunday " 20

Those who passed away this week

CLARICE AUERBACH ~~JACOB FRIEDLANDER~~
YETTA GREENWALD
ROSE HUEBSCHMAN
CLARA KANE

Yahrzeits

ISAAC MARKS	RHEA N. HELLER
NATHAN SCHLESINGER	MARIE MERTZEL ASCHERMAN
SAMUEL NEWMAN	HENRIETTA WEIZENHOF
HATTIE S. BRAHAM	HERMAN GOTTLIEB
ROSE MASCHKE	ISAAC EVANS
MYRON H. MORREAU	MIKE ROSENBERG
JOSEPH WEIZENHOF	
CORA LEDERER	
FANNIE C. EISENMAN	
DOLLIE HABER	
SAMUEL L. HALPER	
ISIDOR KUTZ	
MARTIN F. DEVAY	
MAX E. MEISEL	
HYMAN B. LEVY	