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Jews, Judaism, and Israel - 1965, 1966.

JEWS, JUDAISM AND ISRAEL, 1965

The Temple
Rabbi Daniel Jeremy Silver
Sunday, January 9, 1966

(Hebrew) _____

"There is no day without its night, there is no night without its day." These two elements cannot be separated. So it is written in that mystical treasury we call the Zohar. And so it was in Jewish life during 1965. Nineteen-sixty-five was a year of frustration and of achievement, of achievement and of frustration. It was the year of changing weather - gray skies alternating with the sunshine and with the storm. In short it was a year of struggle, not unlike so many other years in our long ascent through history.

Let us begin with the sunshine. For the American Jew, 1965 was another year of unparalleled opportunity. There are few poor among us. The vast majority of the American Jews belong to the middle class and are aspiring even higher. Many of our young men and women are fortunate to possess those professional and academic skills which are in short supply in our nation. Strange, is it not, that our centuries of devotion to learning should suddenly pay such an extraordinary dividend.

There was, of course, discrimination against us. The unwritten prohibition, "No Jew Need Apply....." still hung in some executive suites. This was especially true in the major banks, the large utilities and the large metal and automobile corporations. The average Jew found these restrictions more irritating than shackles. He found few road blocks and was wont to remind himself that another Jew had been appointed an associate Justice of the Supreme Court, that a Jew had been appointed Ambassador to the United Nations and was one of the closest advisors to

the President, that more Jews had been elected to the last Congress than to any other in our history. The sky seemed the limit. There was no door on which we could not knock, there was no office to which we could not aspire, the label "Jew" had ceased to seem a liability in one's economic and political life. Our children are, perhaps, the first generation of Jews who will grow up to feel that they do not understand the bitter resigned plaint of our fathers - Swerz zu zeinen Yid.

We were grateful for this feeling of welcome and the American Jew returned to his nation a full measure of gratitude. A survey by Fortune Magazine revealed that individual Jews contributed some \$625,000,000 annually to welfare, relief and educational causes. This represents some fifteen percent of the total moneys given; given, be it noted, by a group which represents only three or three-and-one-half percent of the American population. Nor was it simply a case of taking care of our own. Roughly, fifty percent of these moneys were given to the United Appeal, the universities, medical research, to all that promotes the general welfare.

Was our feeling of belonging warranted? Were we living emotionally in a 'fool's paradise?' Anti-semitism was not dead. It raised its ugly head during the New York Mayoralty campaign. It could be heard in the crowded white ethnic centers of our cities, as frightened men flayed the forces of change crowding in about them. It could be heard in the negro ghettos as the Jewish shopkeeper or Jewish tenement owner became the visible target of pent-up emotion. A good deal of Arab propaganda money was lavished at the campus level, in churches and elsewhere to promote anti-Zionist and covertly anti-semitic activity. And, of course, anti-semitism remained a staple of the pathological diatribes of the extreme right. The bars of Union Clubs throughout our land remained high and each of us heard unexpected words spoken unexpectedly from unexpected lips.

No one could be sure what would happen if this nation suffered an economic tailspin. Anti-semitism is dormant, not dead. The Jew is still a convenient scapegoat. But Jews, by and large, preferred to live with the philosophy "Sufficient unto the day is the evil thereof," and to accentuate the positive, the accomplishment.

Was our feeling of belonging unwarranted? Were we living emotionally in a 'fool's paradise?' It all depended, really, on your emotional set and your historical perspective. For, as our tradition remarks, "there are some who say two days bracket each night." And there are others who respond, "two nights bracket each day."

We live then in abundant times. Times of unparalleled opportunity, but there were storm clouds, heavy in the sky. The American Jewish community was floundering in search of itself, in search of its integrity, in search of a purpose. We are asking the basic question: "Why ought this proud history of ours be continued?" Many shrugged their heads sadly as they read the newly-published statistics of religious inter-marriage. Estimates varied, but apparently from 12 to 20% of marriages involving Jews were marriages with those of other faiths or of no faith. But surely we gained as many converts through such marriages as we lost by defection. The problem cut more deeply. The third generation of our young people are asking a simple but basic question, "What specific difference will it make in my life if I remain a Jew?" 'Prove to me that it is to my benefit that I remain Jewish.' The spiritually naked lives of his parents do not provide him the answer. You cannot build a sober, vital philosophy of life on the basis of two attendances in the sanctuary each fall, and the signing of a UJA card each spring.

No one in the American Jewish community was giving concrete answers to fundamental questions: What was unique and necessary about a Jewish hospital, or

a Jewish old folks home, or even a Jewish community center. Our young people want to sense the depth and the urgency of the Jewish tradition. We gave them simplicities, a life lacking in religious discipline, a life lacking entirely in religious depth.

"There is no day without its night." 1965 was not simply a year in which our communities were fraying at the edges - a year of unraveling loyalties. More of our adolescents were receiving Jewish education at the high school level than ever before. There is some evidence of renewed interest in Judaism on the campus. Every congregation can point to a loyal few who are disciplined, who turn again and again to the Torah, to the tradition, to the learning, who are happy in the ritual, who are present at the worship. But the question remained. 'Was this small minority sufficient to be what the prophet called a 'Shear Yashub' a saving remnant?' Could we rebuild the edifice of Jewish life on this small foundation? Was it enough? At year's end the answer was not yet clear.

This was the year in which the Vatican Council closed. It was the year, therefore, in which the Catholic Church finally put on paper, passed and promulgated the schema on the Jews. This document had, as you know, rough sailing of it. It was revised, revised again, quibbled over, haggled over, defined and re-defined. But finally it was set down and sent forth. What shall we say in sum? The Catholic Church extended to the Jew a hand of friendship and the Catholic Church extended to the Jew its program of missions. There are some among us whose temperature rises and falls with every word or every silence from those of other faiths. Some took the passage of these few words as proof that we were entering the Messianic age. They are misguided. All that we have is a few words set down in Rome by a few men making a few minor verbal emendations. Some saw only the haggling and heard only the occasional frankly anti-semitic speech by a prince of the church.

These took a jaundiced view of this document. They are overly cynical. Perhaps the most balanced view that we can take is this: The Catholic church offered civic cooperation. There are many within the church who are eager to join us in the cause of humanity, to establish racial and economic justice, to establish peace. There are a few within the church who are concerned with the impact of Christian teaching on prejudice but the church has not dissolved its missions. Indeed, it has refined them. The church has not recognized the state of Israel. Indeed, much of the quibbling over this document occurred because of political concerns over possible Arab protest. Moral doctrine is still shared by narrow institutional concerns. The church has no responsibility for the survival of the Jewish people. That is our responsibility. The church looks forward to the day when the Jewish people shall be made welcome within the mystical body of Christ, and not to the day when Judaism will be one of the many expressions of the faith of God, enjoyed by the sons of men.

The hard fact remained that our survival rests where it has always rested - upon our shoulders. If we fail to show the sturdiness and the faith, the courage and the discipline which can make survival possible, we will not survive. All of the volumes of good will which have been written, all of the brotherhood speeches which have been given will not establish our future, secure Israel, or give life, vitality and vigor to our congregations. This is our responsibility as it has always been and as it should be. That is our challenge in the years and decades ahead.

1965 was a year of protest and of rally within the American Jewish community. The rallies concerned Soviet anti-semitism, specifically the continuing harrassment by the Russian government of those whose passports have stamped upon them the word "Ivraishkb," Jew. I have not been an unqualified supporter of these protest meetings. I fail to see a clear analogy between Russia in 1965 and Germany in 1935.

which cannot reach and challenge the child of the twentieth century educated in

The Russian bear has a notoriously evil temper and I feel that if he is goaded too far he may take a swipe with his paw and bruise if not bloody the three million Jews who are behind the Iron Curtain, the three million Jews who cannot put down their placards and leave a protest meeting to return to secure homes. The life of the individual Russian Jew has not been threatened; nor is there much evidence that four and one-half years of such organized protest have led to meaningful results. Yes, there seemed to be fewer Jews docketed for trial accused of economic crimes; but there seem to be fewer such trials. The Soviet government did allow some matzoh to be baked in Moscow and in Leningrad but over 500 synagogues remain shut. The Russian government had promised the Jewish community permission to publish a Luach and Prayer Books but none of these promises have been acted upon. The Moscow Yeshiva, which had been closed through various subterfuges remained closed. In my humble judgment, this is not the way to achieve a meaningful solution to the Jewish problem in the Soviet Union. Anti-semitism in Russia today is a malicious combination of deliberate political propaganda engineered for the benefit of the Arab world and of the age-old hatred of the Jew which rests deep in the soul of the Russian people. Immigration is, I am afraid, the key to survival. I am afraid that the ultimate solution of the Jewish problem in the Soviet Union requires that the Jews who wish to remain Jews leave the Soviet Union and no powerful government will allow such an exodus under highly publicized political pressure. No great government can lose that much face. Quieter diplomacy is required.

Judaism, even if it would be licit within such an atheist state can not long survive. The Judaism which exists in Russia is a medieval and archaic faith which cannot reach and challenge the child of the twentieth century educated in

Soviet schools. It is deliberately kept so. Nor have we made efforts to send in Rabbis and lay leaders who might teach this Jewry modern ways and a modern idiom. There would be terrible scandal with our Orthodox brethren if we did and no one wants to sow division.

To the west of the three million Jews who suffered harassment within the Soviet Union were the thirty-five thousand Jews who have returned to Germany. For these Jews 1965 was a tense year spent in a nation of unparalleled prosperity. They were constantly reminded that de-Nazification is an image beloved in the west, which does not necessarily conform to reality within the German Republic. During 1965 many cemeteries were desecrated. Synagogues were daubed with swastikas. The magazine of the neo-Nazi parties spewed out any number of violent and vicious anti-semitic articles. Anti-semitism was an unspoken but real passion. Its power was evident in a series of provincial elections - indeed it was to placate these groups that the West German government sought adamantly to bring the war crimes trials to an end in May.

Germany, however, could not be quit of its Jewish problem. In January an agreement was signed in Cairo between General Nasser and a representative of Chancellor Ehrhardt in which the Egyptians promised not to give official recognition to Panchow, the East German government of Herr Ulbricht, if Germany cancelled unilaterally an arms purchase agreement with Israel. A secret protocol was added to this convention in which the West German government pledged that it would never recognize the State of Israel. Bonn spent the early months of this year bemused at the violence of international reaction. Bonn kept saying: we have paid the Jews reparations, blood money. What more is it that you want? One heard in their pronouncements an echo of another Germany: "After all, they could leave. What more do you want?"

For once, General Nasser overstepped his arrogance. He finally so angered the West Germans by the welcome he extended to Mr. Ulbricht that the end of this political brouhaha was Bonn's recognition of Israel, and exchange of ambassadors with Israel and the re-establishment of the broken arms purchase agreement. But the fires burned close to the surface. Two months ago, the West German government suddenly announced that it would cease reparation payment to 150,000 survivors of the holocaust who had not yet established their claims. The ostensible reason was the existence of a statute of limitations; the real reason was the need to throw a bone to the resurgent fascist groups.

Germany has not yet fought out its battle with its christian German ~~conscience~~. The Jew of Germany lives on quicksand.

What of those who fled and those who survived the war and sought to re-establish a new life in Israel? What of the million Jews from North Africa, the Near East and India who joined a million European Jews to create Israel? The sun shone in Israel in 1965. There was a golden citrus crop, the richest harvet ever. The standard of living rose to unprecedented heights. Israel seemed so well off economically that the United States removed her from the list of under developed nations who qualify for certain special privileges under our Foreign Aid Program.

1965 was an election year in Israel. Elections which are held in prosperous times are seldom fought over issues. This was true of the election to the sixth Knesset. It proved only two things. One, that Israel, like the United States, requires some limitation on electioneering and campaigning. The campaign lasted for six months and everyone was mightily tired of it. Two, that however much

Israelis revere their founding Prime Minister, they had no desire to return him to power. The one ugly feature of Israel's election campaign was the vindictive and vitriolic attack by Mr. Ben-Gurion on the man who had been his hand-picked successor, Ben Gurion had expected, apparently, to retire but to retain a veto over all national policy. Denied this, he broke with Mr. Eshkol and the party he had led for so many years. Before the election, Ben-Gurion confidently predicted that Rafi, his new party, would secure 62 seats in the sixth Knesset - an absolute majority. Some of his more realistic partisans spoke of 25-30-35 seats. In fact, the Rafi won only 10. The election was seen by all observers to be a bitter personal defeat for Mr. Ben-Gurion.

Levi Eshkol had received his mandate for continuing leadership, yet at the year's end he was having difficulty exercising that mandate. Seven weeks ago he was re-elected and his party received the largest number of seats of any party in any Knesset. Today he has yet to form his cabinet. Why? Because Israel must face, and is facing a religious crisis. The orthodox religious groups have been partners of the Mapai coalition since the creation of the State. As political powers they have bargained and won concessions which give the Orthodox control over Jewish religious life. Many in Israel are restive under Sabbath Blue Laws. A League Against Religious Coercion has been established. Feeling a growing opposition, the religious parties have doubled their demands. They insist that Eshkol agree to use the coercive powers of the government to enforce Sabbath regulations. So far Mr. Eshkol has refused to do so. He has sought other means to establish his coalition. If the coalition is established without the religious parties, we may see the slow beginnings of the separation of Synagogue and State,

an end much to be desired. If he finds that he cannot establish a coalition without the religious parties and makes concessions to them, Israel will have put off a major struggle with its own conscience which cannot be put off indefinitely.

These were economically prosperous years for the average Israeli. But there is again no sky without its clouds. German reparations money ceased during 1965. The balance of payment was unbalanced. In some markets Israeli products ceased to be competitive because of high labor costs. The specter of inflation hung over the land. Wages rose by some 20%. Clothing prices rose from 22 to 100% and luxury items much more. In the near future Israel faces mitun, a tightening of the belt - policies which will restrict the consumer economy so that Israel can compete in the international market and can survive as a strong, vital, economic entity. These decisions will have to be taken if Israel is to remain vigorous and economically sound. No one in power in Israel has yet made clear the cost, but Israel cannot continue to spend millions for arms and to assimilate refugees, and spend millions on raising the standard of living and luxuries. It can not be done.

For Israel, 1965 began under the threat of war. In September of 1964, the Cairo Conference of all the Arab states proclaimed war if Israel turned on the Jordan Valley Water Carrier which has been designed, as you know, to draw the water from the Gallilee to the Negev. The Jordan Valley Water Carrier was put into operation and there was no war. Seventy thousand of General Nasser's troops were tied down in the stony hills of the Yemen. It was not a propitious moment. A hastily summoned Pan-Arab Conference in Cairo in January 1965 announced, not war but a series of cofferdams on the Hashbani and the other tributaries which feed the Jordan. These dams will divert the waters of the

Jordan before they reach Israel. Oil royalties from Kuwait, Bahrein and Iraq were set aside to finance these projects. Lebanon, Syria and Jordan began building these dams, but Israeli shelling brought them to a quick halt. The threat of war seemed to pass. Indeed, so hopeful were some in our State Department that by year's end they had refurbished General Nasser and held him again as worthy of our aid. By year's end the diplomats were again arguing that American aid to General Nasser was a means of pacifying the Middle East. Nasser could publicly damn every position of American policy. He could proclaim a war in the Yemen which we sought to avoid. He could send arms and money to the rebels in the Congo whom we are trying to suppress. His country could be a way station for Chinese Communist agents entering Africa. He could peddle his revolution and murder into Jordan, into Iran, into Iraq, into Saudi Arabia, lands whose stability we seek to maintain. He could use Radio Cairo to attack American policies as militaristic neo-Colonial racism. He could burn our Information Offices and tell us to go jump into the sea. And we would continue to finance his government and say he did not mean what he was doing. General Nasser can take the grain raised by his underfed people, sell it to Communist China for arms and we, wearing our good Samaritan halos, worried about his people's stomachs, shipped 55 million dollars worth of cereal grains and other foodstuffs to Egypt in the first six months of this year and General Nasser bought an extra 55 million dollars worth of arms from the Soviet.

Washington believes that the threat of war was lifted from the Palestine and Israelian frontiers during 1965. Washington ought to know by now, really, that in the Middle East reality is never what things seem to be. The Arab knows a mirage when he sees one.

During 1965 the arms race was stepped up in earnest. In January of 1965, General Nasser signed his third one-third of a billion dollars arms purchase agreement with Soviet Russia. General Nasser already had more armor, planes and tanks, not to speak of missiles, than the entire fire power of the allied and Axis armies during the North African campaigns of the second world war. In December of 1965, the Deputy Defense Minister of the Soviet Union and General Nasser initialed an agreement which provided that the Soviet Union would supply all the military requirements of Nasser's army for a number of years. Supersonic planes, ground air missiles, ground to ground missiles, submarines, tanks, armor, gas and the like.

General Nasser is not the only head of state in the Middle East to receive arms. It was American policy this year to create a political counter poise to the power of Nasser. We seek to protect our oil investments from nationalization and revolutionary expropriation and so we have looked to Saudi Arabia, an absolutist royalist state, and upon Iran, a feudal monarchist state. In November we brought these two major powers together to sign a mutual non-aggression pact. We added to them the smaller dependencies of Jordan and Lebanon and happily announced that we would sell, we and the British, 400 million dollars worth of supersonic planes and missiles to this new alliance.

The Israeli understand the lessons of Kashmir and know that guns which are sent abroad for one purpose can be turned against any enemy. We sent Pakistan arms with which to fight the Soviet Union. We sent India arms with which to fight against the Chinese. The Pakistani and Indians fought each other with American arms. And so it is in the Middle East. Arms that we send to Iran and Saudi Arabia presumedly to be used against General Nasser can be sent elsewhere and Israeli soldiers are long since dead before protest has been lodged through

official channels in Washington. The vignette which sums up the arms race was a little scene played out in September at a Red Sea port in Jordan. Two ships had brought the first shipment of American tanks for the Jordanian army. Hussein ascended the platform and spoke: "These arms will provide our defense. They will permit us to win back that which has been taken from us," and lest anyone misunderstood his meaning, the Prime Minister of Jordan mounted the platform immediately afterward and he said: "The army of Jordan is now sufficiently strong militarily to set the date and the time and the place of the invasion of Israel." Seated on the dais were the officers of the Arab joint command against Israel, that group of irregular mercenaries recruited largely from among Palestine refugees supplied with Russian arms, who conduct sabotage and Guerrilla raids on Israel. Are American tanks to be the ultimate solution to the Israel problem.....

Will there be war in the Middel East? Probably not in the next few months. A condition of Soviet aid to Egypt seems to have been that the Egyptians pull back in Yemen. It will require from three to four years before American and British jets and missiles are integrated effectively into the Saudi Arabian and Iranian. There is time. A month - six months - a year, perhaps two. But let no one mistake the ultimate purpose of the Arab nations. They have proclaimed Yil'ad, the ancient 'to the death' war of the Bedouin. Only the protective mantle of the great nations can protect Israel and protect the Middle East from war, and carnage.

Israel is grateful to the United States for the many millions of dollars of aid which have been extended. Israel is grateful to the United States for its political help in the United Nations and elsewhere but Israel would be more grateful to the United States if the United States would finally, once and for all,

proclaim its treaty concern with the survival of the one true democracy in the Middle East. In the Middle East for more than foodstuff and military aid, a mutual defense treaty would contribute to peace. We have not seen fit to do so. We give to the one side and then to the other, and in the military field we give only to the other side. Israel has had to purchase arms where she can in the world and she has had to spend a great deal of her limited budget for deterrent weapons. It's a shame, a crying shame; but what else could she do? Israel requires defense. Israel has time and again affirmed that she covets no territory, and yet arms pour in to those who would take the sword and put it to Israel's jugular vein.

_____(Hebrew), "There is no day without its night, and there is no night without its day." These two elements in human life cannot be separated.

_____(Hebrew)_____. Israel is alive. Sufficient unto the day, Israel has an opportunity to take its survival in hand and contribute largely to its world, to contribute to the security of its congregations and of the ancient homeland. But we play the ostrich. We enjoy the pleasures. We live off the good things of the moment and forget that the night cometh. We play a fool's game. We speed our own destruction.

"Watchman, what of the night? 'Watchman, what of the night?'

"The morning cometh, but also the night."

Kaddish

Friday

Sunday

Jan 7-66

Jan 9-66

Those who passed away this week

Yahrzeits

LEAH N. GREENE	ALBERT L. ROSENBERG
JACK COHEN	JACOB ROHRHEIMER
HENRY JAY OSTERYOUNG	JEANNETTE F. FREEMAN
JEROME MILTON BRAUN	BERTRAM J. KROHNGOLD, JR.
SAMUEL W. SCHAUL	JACOB HELLER
LILLIE ROSENTHAL	ADELAIDE SAMPLINER WEITZ
SAMUEL H. KLEIN	HATTIE GERSON LOEB
ISADORE FULDAUER	SAMUEL GOULDER
JOSEPH ERLANGER	SOPHIE LUBIN
I. JOSEPH UNGER	SOLOMON STRAUSS
CARRIE JANOWITZ	READ ON FRI. JAN 7 ONLY
WILLIAM HOPFMAN, JR.	RICHARD ALAN FISHEL
ROBERT JASKULEK	READ ON SUN. JAN 9 ONLY
	MOSES J. GARSON

and so it was in Jewish life during 1965 - For 1965 was a year
of achievement & fulfillment; ^{- particularly in Jewish} There were intents of renewal and rebirth
^{- unexpected results} renewal. In short 1965 was a year of struggle and challenge &
prayer not unlike many earlier years in our people's history.

Let us begin with renewal - For the American Jew 1965 was
another year of abundant opportunity. There were few poor among us.
American Jewry is a highly middle class and affluent group.
We are fortunate to possess many of the professional & academic skills
which are in such short supply. Continuation of exploration in learning
has played remarkable roles.

Discommodities persist - of course. There are still "no Jews need apply"
unreasonable constraints on the acquisition of some banks,
many utilities, & the vast steel and automobile corporations - but
these were for the most part more artificial than scholastic. The
appearance of another Jewish Supreme Court Judge; the Jewish
contribution to the U.N.; the election of more Jewish members &
representatives even to our premier Congress - mean signs to
young Jews that the sky is the limit. There are few barriers
at which we may not knock - few positions to which we can
not aspire. The Jewish Jew is no longer felt as an economic or
political liability. This freedom is perhaps the first in the
history of our dispersion which has not undermined the will of
lower fuller signs: Schneier seems aid.

For all its blarney, there were many signs about ^{ready} ~~that~~ to drink ^{skies} ~~the~~ ^{where} ~~not~~ ^{land}, most might even be question of survival. The fund movement for all its institutions and endowment seemed to be floundering ^{in search of} for a purpose - ^{needs} a guiding star - an answer to the question - Why remain Jewish? Many should have heard well over the many rules of rite - manners ^{it was}, but the last few years 12 to 20% of our young people there non Jews as marriage partners. Some all these may have been as normal things change conditions as low except defection - The problem left deeper. These problems concern present young and older Jews and it will make a contrast to positive difficulties at these times of the new Jewish movement ^{to} and they are not fully the same to these questions as the old Jewish movement has of these years ago Jewish regression attitudes as the movement comes to new denominations. But belated for us as a potentially superficial commitment - hardly a spiritual philosophy to understand the young and old Jews and their needs. To be more specific and definite in our defense - but the welfare movement has not made it clear to the new generation about its purpose and its goals and its relationship to the old Jewish movement and its goals and its relationship to the young people and its goals and its relationship to the future of the Jewish people is simply to defeat it - to defeat the new sentimental humanism which has become prevalent and to look at the Jewish movement as an entity and its relationship.

[illegible]

an opportunity to show kind will, many American are
 ready to cooperate in common cause activities, some
do know we need to turn up a generation to respect other
religious people from us - but present survival means the
responsibility of the Jew! We must have to fight our own
battles! The murder revels! The Church and State have failed
to cooperate in the past! Yet imposed on the future survival
is as possible for meaningful cooperation in the cause of
humanity, Peace, order, and justice which will stand with us
as long as we are united in our struggle - say to the Church and
our congregations will join in the struggle to save the world

[illegible]

can be made relevant to the unsubstantiated claim, The Soviet
govt has allowed cut of but look for outside Russia - I see no
reason the request should not be made - I'd deplore the push
for expenses at unsubstantiated exp - indeed I've
precluded the being made.

In contrast to the 3, million for a Soviet have been an
big sum 35,000 for left of the was passed piece of being, For
the for 1965 was a year of unsubstantiated revelation that De-Nazification
is more myth than fact, consequently was considered, hence the was
published on sympathy for Vietnam in magazine and other related papers
printed unsubstantiated circulation article - I do remember seeing
for ed after the publication of the secret operation of the
and to def the under great pressure agreed to extend the status of
limitation of Nazi War crimes.

For the German for the first time off the ground constantly in the
proposed of German politics forming the opposition of the secret
Felix Born agreement which had excluded a pledge not to
recognize East Germany for a German pledge to break off an
arms purchase agreement with Israel and a secret protocol made
to recognize Israel. Born expressed surprise at the nature of
public reaction "after all we have paid the for the reparation
(blood money) what more could you ask for?" you could claim
that in Born the idea of an old anti-semitic word "Guns
for money - that's the only way to order them high level
intelligence eventually turned the issue to Israel's security,
he said Born by name the idea of that he needed just

WRLS

[illegible]

captain & the peace company,

[illegible][illegible]

like our United Nations Office Edo, a group in the same - Shaded
agreed to receive on Dagang, the ship goes to China for new -
remember you to Egypt to be with people must not stand - often
for us to make unhindered passage?

Nasser is unhindered - but 1965 was not a year in which he
would have been back with peace. Open while under all in the
always people - for could study. Examples of Tunisia agreed to
for Comm Conference. S. A. came, but must stand in front of
eyes - Nasser had of put himself to be in front of
himself - and as he put himself in front of himself at the middle
Egypt.

Partly because the WRHS is unhindered and peace with it
should be at the Yamouba the is the S.A. - from
alliance which should be in front of himself and the United
the old unhindered will be appropriate. It is the year the
alliance can be very much a problem of the U.S.
British military with the response on the side. The
West and China from the under Nasser purpose - but some
from the past on many dimensions (as to U.S. concerns)
when you are pleased to put in front of himself on the
also mean that in front of himself and the United
actually may not be the same as the United the United
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