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Can Civilization Survive?, 1969.

CAN CIVILIZATION SURVIVE?

The Temple

Sunday, October 19, 1969

Rabbi Daniel Jeremy Silver

The sweep of emotional tides have often flowed through history. One generation can see no light at the end of its tunnel, almost loses sight of the meaning of progress, social improvement, and the best spirits of that generation cultivate a ~~firm~~ ^{discipline} determined, ~~difficult~~, A stoic control of their will and will not be broken ~~but~~ by might. And the average spirit of that generation becomes cynical, power-privileged, ways in which all men go about conducting their business. ^{ANOTHER} GENERATION ^{will} also be pessimistic ^{of changes} fail to see the possibilities implicit in their generation, they will be buoyed up by a great confident ^{hope} ~~vote~~ that somehow from the outside the god or gods will bring about an apocalyptic transformation. The Messianic age will dawn. The best spirits of that age leave that city and leave their preoccupations to prepare themselves spiritually for the new age, and the average ^{PERSON} ~~citizen~~ is encouraged by the fact that sages, teachers and priests tell him it is a glorious time at hand. And, there are ^{still other} ~~certain~~ ages at which men are ^{buoyed} ~~born~~ up by a kind of surging confidence. They have a feeling that all is well. That there are no problems that can not be surmounted. No obstacles which can not be overcome and somehow men united will do away with the ancient ills of society. The best spirits of this age are the social reformers, crusaders of the world. The average man of this age feels himself moving up the ladder of success, encouraged by his mobility.

One of the fascinating opportunities of history is the ^{challenge} ~~chance~~ to describe the changing moods of men. And it is ^{SOMETHING} ~~nothing~~ more than idle research. Because if we ^{AS TO} ~~will~~ become sensitive how the philosophies and attitudes of other ages can be conditioned by their emotional preconceptions, how what passes for wisdom is ^{VERY} ~~little~~

more usually than a rationalization of a generation's emotional mood, *then perhaps*
WE CAN gain some insight into our own generation, for here too, we also, are prone to
assume that the attitudes which are conditioned by the environment, a way of looking
at things which is unique *OURS* ~~in origin~~, is, in fact, the true way. That the preconceptions
about life and the future, which the school, the family and other media impose upon
us are, in fact, a way to understand what life truly is. *IS WE WANT* But ~~what~~ in order to keep
our heads above the roiling waters then somehow we must find a perch from which
to have our own judgment. That can come only when we can define the tides of *feeling*
of attitude which runs under our age, and judge them for what they are, rather than
accept them as simply the truth.

I have no other purpose, this morning, than to attempt to chart for you one
of the great currents of feeling which surges through our history. I would like to
suggest to you this morning that we are at a time when the heavy tide of despair,
of anguish, of doubt and of disillusion are beginning to sweep through our history.
Most of us tend to wonder whether there is a future. Can civilization survive?
Headlines are black. Our literature is bleak, *delighting in* writing and detailing for us the
ordinary, rather banal vulgarities of men, *The Poets sing!* "The bright day is done and we are for
the dark." And the average man, the ordinary man looks about him, at his cities
c hoked with people, covered by filth, overlayed by violence, and he wonders. He
shakes his head and he sighs. Is this what ~~the~~ life and the future is all about?
Is there really hope? The shrug is quite a meaningful one when he speaks his
philosophy. I am not a prophet nor the son of a prophet, I can not describe for you
the future, I can not tell you what it will be like and of what it will be made. But, I
am going to suggest to you that if we can understand *WHETHER* ~~what is~~ this sense of haplessness,
WHETHER ~~what is~~ this sense of hopelessness, *WHETHER* ~~what is~~ the sense of doom and damnation, *IS FACTOR* ~~start~~
FANCY *WHETHER IT* ~~to passing, that it is~~ simply an emotional moment, *tide*, or whether it corresponds
to the truth and will make a great difference in our lives. *FOR, IS IN FACT,* there is

no future, ~~It~~ in fact, we are simply carrying on as men have always carried on
~~that~~
until ~~their~~ awful day of the holocaust, then how different would our lives really be?

← ~~When~~ ^{Would} we bring children into the world to a premature death? ^{Why} defer
pleasures? ^{Why} build for the future if there is no future? Why hold on to ~~Judaism~~ ^{duties (?)}
and ~~its~~ ^{WE} disciplines if ~~they~~ can not make for progress and social change? Some of
our men have answered these questions as we do not wish to see them answered.

They have become careless of time. They have become indifferent to duty? Why?

To what purpose is the duty? What would be accomplished? Today, tomorrow, next

month, next year it will all end. So there ~~are~~ those who, ^{What} ~~was~~ is the current phrase,

^{drop out,}
~~are brought about~~, and there are those who abandon their place in society. We

too wonder. We too doubt. Can civilization survive? How much of the pessimism of
today is merited? How much is simply a surge of anguish, of fear?

That is a particularly interesting question. Because we have stood
and lived through one of the great watersheds of human feeling. There are those
here this morning who can remember a more hopeful and confident age. When ~~they~~ ^{men}
had assumed that they had been placed upon the earth endowed by a kind God with
gifts of heart and hand and mind, which would allow them to overcome any problem,
solve any social crisis and push back the outer/perimeter of ignorance of darkness,
^{gain} ~~to give~~ ^{so} man control of the ~~mysteries~~ ^{would build} of nature so that man ~~could rule here~~ upon the
cultured
earth. ^a decent society for decent men. We looked upon ourselves as white/men
performing
in a ~~cultural~~ laboratory, the Curies, the Pasteurs of the world, ~~before~~ miracle after
miracle, each miracle opening a new door of possibility to a bright tomorrow.

In the nineteenth and in the early part of the twentieth century long rays of optimism
surged through our history. And well ~~it~~ ^{they} might. There seemed to be no accomplishment
which was beyond human capacity. The century began with political revolutions. The
American Revolution, the French Revolution, ^{which} proclaimed great new doctrines of
liberation, freedom, equality, fraternity, constitutionalism. Men hoped that at long last

the age of special privilege and special power was at an end. Then in one of the great productive triumphs of the industrial revolution ~~where in~~ the middle and many in the lower class suddenly had the amenity of things which only peers of old had enjoyed. The control of infectious diseases was developed. We doubled man's life span. We gave to our children the opportunity for mass literacy, for a good education. The economy of scarcity became the economy of adequacy. For the first time we looked upon ^{government} ~~as~~ as something more than a system of repression which ~~set~~ saw to it that the class structure which existed in the society necessarily had to persist. There was not enough for many, it was simply a question of men of good will joining together in common purpose. There was no cesspool left over from the medieval world which ~~was~~ suddenly dried up under the sunlight of the new age and man's new sense of power and capacity and control. Men walked confidently and they walked confidently away from the traditional ties of family and clannish tradition which had sustained them through the dark days of the Middle Ages. And they walked constantly away from the traditional duties which they looked upon as archaic, as too limited ⁱⁿ. There was a bright open new future. Let us be free. It was a grand time. They walked proudly, walked ^{As if we} ~~we~~ ^{were} God. Then we began to think we were gods.

We can chart this mood very interestingly in the essays and the preachings of the last generation. I read to you deliberately this morning from the First Chapter of the Book of Isaiah. The liberal pulpit, whatever its religious affiliation, echoed and declared as sacred the emotional feelings which men already felt. There was nothing pietistic about these pulpits. They knew exactly where the ills were that society suffered from. They knew that there ^{were the} ~~was~~ ^{greedy} men and the selfish men and the ambitious men. They knew that many classes were struggling to retain all that they had had in the past and they pointed their finger and they summoned man to a crusade against those who opposed unionism and those who

opposed universal education and those who opposed the income tax, and those
who opposed responsibilities throughout the world. ^{THESE WERE PULPITS} It was a purpose of courage,
^{pulpits} purpose of conviction, and they cited again and again the great stern, ethical
requirements of the prophets: ^{LEAVE} ~~do~~ evil. Learn to do well. Establish
freedom in the land, establish justice in the gates. Many responded. Pulpit and
the pew. The writer and the reader went out to do battle for the Lord. They went
out confidently for they read also in the prophecies, "it shall come to pass in the
end of days, the mountains of the Lord's house will be established as the top of
the mountain. It shall be exalted among the hills, and in that glorious time they
shall ~~beat~~ ^{leave} beat into their ^{PRUNING} plowshares and spears into hooks. Nations shall
not lift up sword against nation, neither shall they learn war anymore." ^{DO THE RIGHT.} ~~??????~~
^{DO THE GOOD.} ~~??????~~ ^{BE} citizens of quality and courage and ^{THE} in utopian days will often ~~open~~,
^{THEY ARE} ~~near~~ near. Join together, citizens of good will of all persuasions and of all ^{Attitudes}
and ^{you CAN} create a city of decency and amenity, you can create ^{A NATION} ~~the city~~ of justice and
of freedom, you can establish a ^{world} government and peace. ^{that} And ~~there~~ was
the hope, ^{that} ~~and there~~ was the teaching which ^{was} ~~has been~~ declared to be sacred. But,
unfortunately, there was a great ^{middle} ~~little~~ term in the prophetic teaching which was
overlooked in their readings and overlooked in the texts. Yes, the prophets preached
a stern ethic, ceased to do evil, learned to do good, proclaimed freedom unto the
land, established justice in the gates. Yes, the prophets ^{taught that is men}
ceased to do evil & ^{LEARN} to do good, ~~there~~ there would be a good time. There would
be a good society. There would be peace and justice. They also felt, they were
^{Straighted} and burdened with this feeling that ^{men} ~~many~~ would not take advantage of the
opportunity which was theirs, ^{BECAUSE} The commandment was not a
simple one. Give a few dollars to United Appeal, ^{pay} ~~and your taxes~~ was one which
demanded radical ^{TRANSFORMATION} ~~reformation~~ of the individual. A man who would cease to be
self-involved and be ^{totally} involved in the community. A man who would not

WAS
rationalize his own advantage as that which is socially advantageous. They knew
that though they had eyes but EARS
when he spoke God's word, the Command, the people advised that they see not, but
they hear not and their heart was heavy and sodden with excess flesh, and so
the prophets spoke of hope and underscored their CERTAIN feeling that the nation
would fall short and would be punished and sent into exile and destroyed. And what
shall
about these great visions of the future, when every man would sit under his vine and
under his fig tree and none shall make him afraid. Yes, they were great visions
of the future. In the end of days as part of the Messianic
vocabulary of the prophets. No prophet ever had the idea, really, that you and I
of our own efforts would construct and architect and build and sculpt and fuse a society
which was just and peaceful. This would be God's will in the end of times.
They had no belief in the slow ascent of man. History
There was no illusion WAS A STRAIGHT LINE
until God in his own good time, for his own good reasons, and at the end of the days,
would suddenly INTERFERE in history and bring about that condition for which all
men dream. The prophets hardly qualify as 19th and twentieth century optimists,
social liberals, but we read them for what we wanted them to say. We read
them to encourage us in our labors, to give us a sense that a new day was truly
dawning and that was what God had created this world to be all about. This mood
of hope and of confidence produced some very dramatic results. In medicine,
science, in human thought. It encouraged men to set out, to live by a stern ethical
sense of duty. But early in this century man began to realize that the inevitability
of progress, the sense of immediate accomplishment by man of decency in the
society would simply not come about.

Look at the face of the nineteenth century. There are essentially two. They
are both overly confident. One is Communism. The new faith of the century.
Of what does it speak? Of the inevitable triumph of the accomplishments of the

proletariat. Of the inevitability of the socialist vision. In our own version of 19th century faith, the American version, of what did we speak? Of the inevitability of the American dream. Somehow, functionally, rationally, pragmatically ^{HUMANIST} euphemistically, men of all creeds and races of this country would unite together given the opportunity which was ours, and we would bring about the flowering of a great society. The key word in all these faiths was "possibility" almost inevitability. Now, man has recognized in the twentieth century ^{that} progress is not inevitable, ^{that} the great ^{TRIUMPHS} of the laboratories did not necessarily translate into triumphs in the city and farms and social living.

I suppose at the watershed of these ^{feelings} ~~ceilings~~ of hope and confidence in the beginning of the ^{RE} turning tide ^{OS} and pessimism and despair was the First World War. A stupid war.

A foolish war. A war that was not fought for any basic reason or principle. A bloody war ^{TEN million died} ^{WAR} which was written as a history of the futility and the stupidity of human beings and those who call themselves statesmen and diplomats, and the ^{folly of} citizens who followed their banners and their leaders ^{FOR} and the fatherland for the mother country. That was in Europe, far away.

Americans, by and large, continue to hold on to this naive sense of optimism and of confidence ^{WELL} in the 1920's even through the great depression, that was ^{ONLY A...} ^{WELL, WE} would overcome it. We ^{CREATED} ~~called it~~ a New Deal. We were ~~certain~~ we could organize our way out of it. But then in the 1930's ^{CAME} a series of blows which no one could ~~blink~~ blink away, descended upon the world. There was Manchuria, the Japanese invasion of China. There was Ethiopia. There was the Spanish Civil War. There was the German march into Czechoslovakia and into Poland. There was Auschwitz and Dachau and ^{THERESIANSTADT} Treblinka, and twenty million dead, and half a continent reduced to rubble.

Now men really had to come to grips with their own role in the ^g creation of a society from which they dreamed. Were we adequate to control the power which our minds had given into our hands? In the nineteenth century men had talked of evolution and

it was assumed that man's spiritual and moral capacities would evolve, would progress, would grow, even as his power grew. ~~At~~ The twentieth century, beginning with Freud, has forced us to ask a much more bitter question, can we ever begin to transcend *the animal, the instinctual in* our behavior? Is there something besides rationalization, sham and ~~pretense~~ *pretense* which makes us human beings, something more than creatures of greed and creatures of lust? *debate the* answer is not yet clear. All the *gods* to whom we so confidently ~~have passed~~ *have bled us* *violence* *by us* as well as opportunity. *Medicine brought us over* *also the* population. Science *us* the bomb *technology has given us* *the means,* the computers, the electronic devices *with we can* *invade privacy* *And* control people. Industry has given us pollution. All *of our gods* have proven *that* their power is *awesome* and not necessarily beneficial. Modern man *says* confidently *that he is* but little lower than the angels crowned with glory, with honor. *But do* we have to look again at the prophets to find the *last* missing middle *?* to recognize that we have eyes but we see not, we have ears but we hear not, *that* somehow every man is insensitive, brutish, *lacking in a willingness to* *responsibility* to the urgencies of the hour. *What's for it then?* The *mood* we know is black, *bleak. It's one which* *As long as it encourages* *men to drop out* into their hippie pads or suburban plots, given up in despair and our literature prepares us almost to expect heavier and heavier blows to morals, destroys any and all illusion, *Art* makes us see nature not in its beauty but cut up and destroyed even as our cities are spoiling over the earth and being destroyed. And we don't have the rationalizations we might have had a decade ago or two decades ago that spell out there is a criminal element and us. That we are pure, we are the men of good will, we are those who can and will *cooperate* for the good of our city, *but that* *there are* the others, ~~xxxx~~ the pathological, the Hitlers, the Stalins, the criminals who live someplace in the city and who will permit the acts of murder and acts of violence, the southerners with their *gx* dogs and with their police to enforce their rules of segregation.

Now we have to admit that we too are somehow caught up in the whole maelstrom of evil. We, our government, we dropped the bombs on Hiroshima and Nagasaki. The banality of *Evil* is not only proved at Nuremburg, it's proved in the atomic ash of those cities. And what is the hidden tragedy of the war in Vietnam? It is that we, those of us who held on to the American dream, it is that we can defoliate the forest and *WE CAN dry up* the land so that it can not produce and we do it with *ALL THE* *no blest* of ~~xxxx~~ rationalizations as a sense of duty. But so did the Storm Trooper, so did the young men in the Communist party. And here ~~they~~ *WE* are, men and women of good will in our own city, *WE* are, ~~actually~~ *we think,* capable of sitting down together and rationally and reasonably work out the problems of the city. Have we? ~~it~~ *Is* *OUR* *city what* ~~then~~ it was thirty years ago, or forty years ago? We cower to walk the streets. We ~~know~~ *do* we are breathing cancerous agents. It is not any criminal who has pushed these *to* in the air. It is the respectable people of our city who are conducting respectable businesses according to a respectable American formula.

Stripped, naked, suddenly aware of his own *ANIMALITY* suddenly cynical about all the great words of history, justice, righteousness, brotherhood, cooperation, we despair. We are caught up by the tide of pessimism. Is that all there is to life? *WE ARE* This sense that times are getting darker, *the* bright day is done and ~~you~~ all in the dark. I asked a class of young people a few weeks ago "Can civilization survive?" Half of them said "no." None of them said to me that is a foolish question. Can civilization survive? Not if we give in to the sense that it is *lost*. Those who will give in to it, and their actions can be traced in the last generation, those who give in to it are given to irrational acts, to turning against society, to *A VIOLENCE* *of* *language* *A CONTEMPT* *REASONABLE* to ~~be part~~ of the *NECESSARY* ways in which social reform and social revolution in fact *do* take place. What should encourage us? What can allow us to hold our heads above this surging tide of frustration?

In the first instance the fact that our world is changing ~~is~~ ed. We have in the last seventy-five or hundred years created and brought into being the greatest social and economic revolution mankind has ever known. We have almost turned the economic pyramid end on end. Time was when economics was a dismal science and there was enough only for the few and the many necessarily had to be ^{KEPT} with inadequacy. And then we produced a world in which many could share ^{RELATIVELY EQUALLY}. And we ^{brought A CONCOMITANT,} ~~which~~ ¹ ~~the~~ economic and political revolution came into being where many can share in the business of government and government need not be simply the imposition of authority above, law and order and ^{PLEBES,} to see that the ~~police,~~ ^{THE NATIVES} the serfs, ⁴ the laborers are kept ^{IN LINE}. We have brought health and healing to our bodies. And we have brought about an educational revolution. ^{WHERE ALL O'S} ~~Many~~ of our children can be trained up to the limits of their capacity. Much has happened but not enough. We took advantage of the change. We took advantage of our industry of our science ^{of} our power ^{but} and we did not always use our minds to watch carefully to prevent abuse, to create the new laws, the new philosophy which would allow us to understand the dimensions of the revolution and use it advantageously.

What am I saying? I am saying simply this. Civilization can survive. We may squeak through. We have new powers. We still have our capacities. There are still those who live saintly lives, whose lives are devoted to service ~~to~~ to others, to Vista.

to the Peace Corps, to their city. But, unfortunately, most of us listen to these analyses of the times, even as our forefathers did in Judah, 28 to 2900 years ago, and nod our head in agreement, and that is the beginning and the end of it. Our lives are continued on the exact same basis which they were before. Why do we have a new

surge of radicalism in America? Because the urgency is apparent to all those who are not blind. Because ^{to} ~~we~~ do things as we have always done them, 99% for ourselves, 1% for

our communities provided it is tax deductible, is not to do ANYTHING. BECAUSE ^{what we do in} ~~to~~ ^{continue to build} our lives towards professional success, towards social achievement, toward the

gaining of respectability is to continue a way of life which is no longer viable

~~A SEVENTH~~ ⁱⁿ decade ~~of~~ the twentieth century. There is only a ~~dirty~~ ^{VERY} narrow opening

to the door to the future. There are tremendous problems ~~and~~ ^{in building A DECENT}

^{SUTURE} to continue our politics as usual, society as usual, business as usual, education as

usual, religion as usual, is to guarantee we will not get there.

^{THE TIME IS}

~~I am tired~~ now and the needs are urgent. We used our powers to unlock the

secrets of nature. I am convinced that we could use our powers to unlock the secrets

of our own resources, ^A chance to create a new life style, a new ~~dedication~~ ^{dedication}, a new set

of priorities, a new set of commitments. But, I confess, also, that I hear many

speeches urging this but I see very little evidence of it. ^Like ~~of~~ the tides of history

we come, we hear, we go. Like the prophets of history we speak we urge we are

burdened in a terrible sense of the shadows.



Sunday called to see also a few Jewish history - One quarter
degree of change we need for better yamim, & to feel, & seek
their self the center - another degree of change to come, ^{yet} ~~but~~
before apocalypse - refuge from the Lord's numerous miracles,
still under your side and confidently to realize & appear
society - The church & community of Jesus Christ is every the
most fundamental ^{of the} tenets of the Christian - received which helps
to understand and how any of - including the same - confirms
wisdom and the revelation of the divine and eternal truth,
wisdom will begin when the center has material
under your eye and then to keep our heads above the
waters - so that we see the depth of the world - not a man
could see it at all -

Then morning I have no other purpose but to go out
- as well as I can - as apocalypse comes of our eye - we are
every day a reptile of fantasy & double, the world
are black - speakers are permeated - much of our units
even the mind of man - of the future - The past and

The bright day is gone

AND WE ARE FOR THE DARK

The message is always in shadows & shakes in hand "

I DON'T KNOW - WHAT'S THE WORLD'S COMING TO "

1. '25 for 11/11 1344 11/2 11/7 - 2'm not a prophet - a son of
 a prophet - I don't know what's been said in coming to -
 include names for the daylight - on the dark - But I
 think that it's intended for me to know how much of the confront
personality of an era is fact^{being} & how much creation - if no
 would be desired & claimed; it makes a difference - a big difference
 in mind & do

because one very chicken into a claimed world?
 Why not let all the horses go & up down down?
 Why defer pleasure?

There are no questions are only - There are no questions -
 should some believe already assumed - Their selection -
the indifference to what has been done - Their unconscious
time is outside of the current.

We live in an interesting time - because it has seen
 one of the infrequent returning of an enormous time. The altered
 here can remember exactly down it and - one of
hope, confidence, & good expectation - man or wild -
possessed of a magnificent mind - can see the world
as it is actually and - can see the world
extension ruled around it. LONG WAVE 4
yearly 20
19 yearly - may have

being from conscience of the modern interest - same
as regarding the conscience - what had been the
few? The one for the Rev. perhaps the best showing of peace
responsibility - ultimately an act to special purposes. The
production burden of the 1. R. promoted debates around
the conscience to the common good - same &
success became economic & abundance - the need &
modern equilibrium technology produced enough food for all -

man and need long to be
combined infrastructure concerns
plans for peace
double life of the



man's self was in light - the new humanity - a result
could come from Eastern production mode in his country -
the problem could be solved - humanity needed food
economic and revolution with peace of 54 or 55
new order - the new full also open in the Communist
of the evolution of a new worldly production entirely
of the center of the Communist becoming only -
man placed in the propaganda man fact and had
under the man had the not made but could have
the new order of the new order of the new order

They come again but they see not
Eens know they and they have not

Please see the man, as above noted as a student
 for his service in the war

56 PM 996

~~something~~ 6 ~~xxxxxxxxxx~~

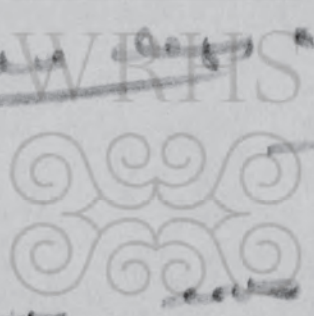
The purposes performed not properly & in the end are all
fulfilled - but defeat & ruin - The most quintessential reason was
part of our mission's necessity - carefully - as to direct
fulfill of this disorder - God would interrupt man's stumbling
fulfill of this disorder - God would interrupt man's stumbling

JOURNEY

fulfilling his mission
JOURNEY ~~and~~ mission renewal to the world
~~and~~ mission renewal to the world
no perfect world was created in this way
had such really? was not a perfect world

The first tail of function is a small number in the series
or an end of the series all along in - as an idea

The policy of W.F.T. & its human rights movement to improve
unintended - a strong point - it begins to show a new face
now may have the answer - 1948 and the same time the the after
but that is a clear direct order - the same time there is a clear
series of staggering blows to man's self interest - 1948 - Stalin's
purge - murder - Boomer - un clearly - Dawson - the
first blow was one blow - and therefore fell that
at least the same year - total the first small small act
then the disposable board on human rights movement - the
can't but the can even capitals of capital movement - the
they are going to put down the movement for the movement
to do and - the policy days to human rights movement in Europe
under the after



But now could be any U.N. - the movement - the movement -
the movement - the movement the movement the movement
That's V.N. human rights movement the movement the movement


Shed of my movement
On an early movement in movement the movement
the movement the movement the movement the movement
N.S. the movement the movement the movement the movement
at the movement the movement the movement the movement

Ban of a computer ~~and~~ all on Jan 1960 in
 and over Jan 1960 to over Jan 1960

69 ~~Sydney~~

11. 6-10-19




included peace to negotiate
a central & local process
 from people.

[illegible]

When hope could be let me to be happy from a very
new matter - now for look me to be more comfortable
of new new matter - to be long unusually quite large
of the past only -

Planning cases for meeting date - a number of
and problem - but as much as happened -
Sweet shop - Circle order - prepared Allen

an order was
For 1/2 of the whole community to meet at the
middle class

As the new video WRHS AMERICAN JEWISH ARCHIVES 2 more to be possible -
Yes, they were used in WRHS AMERICAN JEWISH ARCHIVES "and your military
class - put some to end of the day WRHS AMERICAN JEWISH ARCHIVES of some central order
in much WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES
budget - WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES
bigger WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES
to be left WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES
if more would be patient with WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES WRHS AMERICAN JEWISH ARCHIVES

under the table

2 similar products - NO
" " products - Yes
The use of names - the new way - The WRHS AMERICAN JEWISH ARCHIVES

What shall it be - the convent remains

If you be needing (reluctant)
You shall and the good of the land

If you prefer relief
You shall be convinced of the truth .

