



## Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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Is Israel Jewish?, 1971.

IS ISRAEL JEWISH?

2/14/71

Every lecture has its peculiar history. This one began at an airport while waiting for a snow-delayed plane. As often on such occasions one casts about for any scrap of paper to read. I found the local afternoon newspaper and I began reading at the beginning and I read it through to the end. In this town there was a columnist. This columnist had just been to Israel. In Israel he had discovered that the Israelis were not Jews. He had written a rather breathless column to this effect. His proof? Well, he had been in the bar of the Dan Hotel drinking with an old-timer - a grizzled reporter who had been assigned to Israel all of two weeks, and this worthy had told him that the Israelis weren't Jews. He said, "you ought to hear these people talk about politics, about sex, about religion, about American Jews. They scare your pants off." The pristine columnist had sensed a story and had gone out to prove the case. He had been standing in front of the Israel Museum when a bus-load of American tourists had been dropped off. A young Israeli standing beside him had shaken his head soberly and the columnist had drawn this young Israeli into conversation and the Sabra said: "They are Jews, I am an Israeli." This columnist kept his job by creating newspaper tempests in teapots. Here was the proof he sought. There was a conspiracy in Israel to delude American Jews about their identity with Israel; an undertaking managed by the Jewish Agency and the United Jewish Appeal, to see to it that visitors to Israel did not get to see ordinary Israelis because it might ruffle some feathers which the agencies hoped to pluck.

Now Israelis are different. They were meant to be. If you go back to the very first Zionist literature, the first Zionist writings of the middle of the 19th century, Moses Hess, Ansker, later Nordau and Theodore Herzl, you

are quickly reminded that Zionism was not simply a movement designed to bring the Jew out of Galut, out of the dispersion. Indeed, it was first contrived as a movement to bring the dispersion, the galut out of the Jew. Zionists felt that there was something which was degrading to the Jew in his statelessness, in his insecurity. He was bowed and cowed. He was always glancing over his shoulder. He was always worried "what will be the reaction of my non-Jewish neighbors if I make this statement or that, if I do this or that?" His life was attuned to a radar system - keenly adjusted to the reaction patterns of the majority community. He could not be himself. One of the glories that was looked forward to in the Jewish state was the opportunity for a Jew to be natural, to become himself. The Israeli would not live with one eye looking worriedly over his shoulder. He would not worry about all the possible consequences and subsequences of what he might say. The Israeli was meant to be different, but whether he was meant to be as different as he is today, that is another question.

Those of you who have been to Israel, I know most of you have, know that it doesn't help to be a lday. You lug your own suitcase. You fight for your own place in line. You know that in conversation nobody is careful of your sensitivities or of stepping on your toes. Israeli's are very blunt. They are very direct. Let me teach you a word: Yashar <sup>LALNYAN</sup> Lalnyan, no nonsense, unpolitic speech, say what you want to say without equivocation. Diplomatic talk, embroidered talk belongs to us, of the Galut, the Diaspora. We are past masters at being vocal, at rationalization. The Israeli likes to think of himself as a rather silent type. But when he speaks it is directly to the point. Free men stand up and say what has to be said and that is the end of it. Fertig, you can talk in the Diaspora. We don't have time. We work, we say and we do.

Now many of you who have been to Israel were shocked by the lack of manners, by the directness of speech, the forceful and knowing opinions of Israelis. The more we know Israelis the more we wonder what it is that binds us.

A French sociologist, Georges Friedmann, who went to Israel seeking his own roots, who was one of those European Jews who had been a 101 percent Frenchman until Vichy came away from Israel saying this: "A new people is being created in Israel, a young people that is neither an appendage nor the center of the now legendary Jewish people." He found there a new, unexpected model. An American anthropologist, Messerpispiro, who went to stay in Israel for quite some time to study children and childrearing on a particular kibbutz wrote this some three years ago:

"In effect the Sabras feel no tie other than a negative one, with much of Jewish tradition or with peculiarly Jewish values. They want little to do with the last two thousand years of the Jewish past and they wish to disassociate themselves from those Jews who actively or symbolically represent those values or that past."

And there is, I am sure you know, a tiny local minority in Israel who refuse the label "Jew" - they call themselves Canaanites because it suggests that they are contemporary pagans; they insist that they are children of the land as the Canaanites were native to the land; that Judaism and Jewishness are diaspora characteristics, that to be natural one must chuck this whole tradition over, begin again before the time of Joshua and the Judges, when we were tillers of the soil, when we brought the water with our own labor from the wells.

How different are the Israelis? Obviously I have described only one side of the coin. Most of us when we visit Israel recognize much in Israel which is familiar to us which speaks of our tradition. A gray land is green. The parched land is fertile. Why? Because we have husbanded it and worked it and cared for it, that diaspora Jews, Jews from western Europe, Latin America and the United

because we have respected the stewardship role our Bible suggests. Torah is learning. We know that respect for the mind is one of the immortal traditions and virtues of our Jewish people. We see in Israel a growing school system, fine high schools, the Hebrew University, the Technion, Tel Aviv University, Bae Ilan and we know the Israeli has not neglected the mind. He has not become a pagan, the mindless child of the soil. We know that our people have always emphasized the prophetic tradition of social justice. We look at the kibbutzim, the one truly, communal, socialist community existing in the world within a democratic setting, and we know that the Israelis have not neglected the prophetic tradition.

How different are the Israelis?

Interestingly, and probably by one of these strange coincidences, when I came back from this trip I found on my desk a book by an old and dear friend which is a first attempt to understand critically just how different the Israelis are. What ties Israelis, particularly the Sabras, the native-born, feel to the Jewish people? Simon Herman is a professor of Social Relations at the Institute for Contemporary Jewish Studies at the Hebrew University. A South African Jew educated under Kurt Lewin in the New School for Social Research in New York city he is a sweet, lovely, brilliant man. And he has studied the first generation of Sabras born in an independent Jewish state. His study deals with those young men and women who had been born in 1948, the first year of independence. This book: Israelis and Jews, a Study in Continuity, is an attempt to understand just how they see themselves within this continuum which we call the Jewish people. And as often with a critical study we find things which we do not expect and we recognize that the issue is far more complex than we had ever imagined it to be. Hermat says in the first instance that diaspora Jews, Jews from western Europe, Latin America and the United

States when they visit Israel tend to judge another's place on this continuum which we call the Jewish people, one's willingness to be part of the community, by the degree of religious identification. To us Judaism describes in the first instance a religious people, a people who have no respect for the religious traditions, who are active atheists, who deliberately withhold themselves from the synagogue simply in our minds does not fit easily within this continuum. There is, he points out clearly, a marked decline in religious identification among these young Sabras.

On the other hand, what we often do not see because we are not living there, is that there is a strong minority, far more sizeable than in the diaspora, that maintain in a very strengthening way the entire burden of the tradition. Some 20 percent of the Sabras in Israel are Datik, Orthodox traditionalists, and unlike what we might expect, they do not simply grow up in orthodox families and then disappear from these families into the larger community; but because the orthodox community, the datik in Israel has organized its own orthodox schools, its own traditionalist youth movements, its own traditionalist kibbutzim, these young people from birth are surrounded and reinforced in their identification by an effective, vital and to them meaningful, Jewish experience, fully traditional. They come into their maturity convinced that this is the way that Israel must go. They will not inevitably liberalize their religious loyalties as we because of our reform prejudices believe inevitable. And since the orthodox experience is defined largely in the Eastern European tradition, the Yeshivot of Poland, the Yeshivot of Russia and of Hungary, to the traditionalist of America, the traditionalist young people in Israel seem both familiar and strange. The orthodoxy and a young man in khaki shorts with a cocky voice simply does not fit our stereotype. Our thinking receives another jolt. There is a larger number of dati by Oriental Jews. Today nearly 50 percent

of the young, native-born youngsters under 21 years of age are of Oriental Jewish families. Oriental Jewry, the Jewry of Persia, the Jewry of Iraq, the Jewry of Yemen, the Jewry of North Africa, the Jewry of Egypt, had no experience with secularism, tradition with humanism and with modernism, with all things which infected Europe and transformed even these last centuries. They came to Israel in clans as members of an intense extended family. They have maintained in Israel these intricate ties, this web of family relationship. It is very hard for them to break out from it even if they wish to. If they do the break tends to be total because they must move completely away from the family pattern. These young people, too, are being raised in a traditionalist atmosphere, but a different one, one both more open and more closed. When we go to Israel we see the children and grandchildren of our uncles and our great uncles and family, European Jews. We do not get into these communities. We do not know them and it is almost as if they did not exist. But if we deal with the future they will have a great impact, an overwhelming impact, on the development of the Israeli community.

But, of course, the westernized, the secularized Sabra, is the dominant type. He seems to be the model. Although he is not numerically the majority he is in terms of stereotypes the model of young hero for the majority and this young Israeli, by and large, does not enter a synagogue except perhaps on his Bar Mitzvah and then to satisfy a father's or grandfather's memories, and Bar Mitzvah, even when he does undertake it, does not have even the minimal private meaning which it has even in many American Jewish homes because it requires no extensive preparation. He speaks Hebrew fluently. He has no trouble reading from the Torah. In a week's time he can be prepared to read out what must be read. He reads, leaves and is as if it had never been. How Jewish is this Sabra?

If we look upon Sabra in terms of our own prejudgements of what the Jewish people are we would say he is minimally Jewish religiously and that even this vestigial religious component is being drained away. And yet, when we look closer, we discover other conflicting factors. We have been trained to think of the non-affiliated, of the disinterested American Jew as by definition ignorant within the Jewish tradition. He does not read Jewish books. He does not listen to Jewish lectures. He is not part of the Jewish community. He does not understand the traditional idiom, whatever else he knows, he may know a great deal about a lot of things and be a sophisticated human being. In things Jewish he is an am ha-aretz.

But in Israel this is not the case. Every Israeli youth speaks Hebrew, the language of our fathers. Every Israeli youth reads as part of the classic training of his elementary and secondary education the Bible. He knows the Bible when he graduates far better than most American rabbis. It is second nature to him. He has learned his grammar, he has learned his history, he has learned his language from it. And he has not only read the Bible but he has read something of the midrash. He has read something of the Talmud. He has read something of the Torah. He has read something of the law and tradition of Jewish literature because this, too, is a required part of his curriculum. He is fluent in Hebrew. He has read the literature. He has identified with the great traditional places of the past, Jerusalem, Hebron, Beth El, Samaria. He has been there, he knows these places, they are familiar to him. He knows about the current status of Jewish life throughout the world because this is what his newspapers are filled with and he understands many areas of Jewish law because Talmudic law governs his personal status.

not the Yiddish word boy, but the Hebrew word goyim. A goy is simply any non-Jew. Goyim are the non-Jewish nations. We are a nation, they are of the nations.

This young Israeli recaptures Jerusalem and it is a great military achievement and a religious problem. Now we have in our hands the sacred mountain on which the ancient Temple was built. For two thousand years or more Jews have prayed for the rebuilding of that temple and this mount and it is not to be rebuilt. Why not? To understand the "why not" his papers and his periodicals, his literature, his radio and even his television are filled with intricate discussions of the Jewish past, of Jewish law, of the tradition, and as he reads these he absorbs and he becomes to understand a great deal. So this Sabra, this non-identifying, lo-dati Jew tends to be more literate in things Jewish than the most pious of his temple youth counterpart here in the United States. But beware! And this is the first caveat that Dr. Herman puts before us. Beware - assuming because one knows one identifies with. The question is not what one knows; but what one knows and acts on what sociologists call the valance of knowledge, what one does emotionally with what one knows. Germany, France and England came under the same classic European tradition. These countries all emerged from the Catholic Middle Ages. Every member of their establishment read St. Augustine, Thomas Aquinas, Dante. They know each other's history and, yet, they have fought each other continuously for centuries. One can know without feeling identity with. And the same is true with the Israeli and the Diaspora Jew.

The Israeli integrates what he knows in a special way. When we are asked the question: we are a Jew but they are (blank)\_\_\_\_\_ we tend to answer Christian, Protestant, Catholic. When an Israeli is asked the same question: we are Jews but what are they? the answer was generally the Hebrew word goyim, not the Yiddish word boy, but the Hebrew word goyim. A goy is simply any non-Jew. Goyim are the non-Jewish nations. We are a nation, they are of the nations.

Herman's first conclusion reads that the basic identity as far as Jewishness is concerned about which the young Sabra is fashioning his life, his reactions, his beliefs, is that the Jewish people are a nation. And he sees everything in these terms.

I remember once talking with a young Israeli. He said: "You know, it is amazing. For two thousand years we have no history and all of a sudden everything happened. These two thousand years which are a blank to him really represent our history. Maimonides lived then, Ha Levi, Elijah, Baal Shem Tov, Rashi and a hundred Nobel prize winners. The siddur was written, the midrash, the Talmud, the Guide. All that the Jews have meant to themselves and to the West and to themselves and to the East, but to these Israelis it is as this history had never been. His history is the history of his nation. He reads the Bible because it is his natural history much as we might read about George Washington or Thomas Jefferson. He is not interested in what happened after the destruction of 70 A. D. to make us read modern Hebrew literature and who are the central Figures? The Judges of the Bible, Judah the Maccabee, the Hasmonean kings. The great moment in history is Masada. The fortress, the fighting, the courage of the last great hero of pre-eiaspora times, Bar Kochba. And after the last revolt against the enemy the others, those who would deprive us of independence, there is a blank. But we have filled that blank and that they don't understand.

So there is a great deal, Herman feels, of misunderstanding by the Israeli of what we understand Jewish life to be all about. One way in which he shows it is this. When asked about Jewish life in the Diaspora, in the galut, Israelis tend from 16 to 21, and there had been the Eichman trial and the Six Day War and these two events, Dr. Herman now believes, were traumatic and significant and have

to be negative. Their reactions vary from "why don't they come up and join us" to "how can they stay in that abysmal condition?" When asked why does anti-Semitism exist 80 percent of the control group, those interviewed in depth, said: "anti-Semitism exists because of the action of Jews" by which they meant because the Jew is a coward, because he did not stand up for his rights, because he was craven, because he bowed willingly as a sycophant, the non-Jew, because he accepted two thousand years of minority living without standing up as they had stood up and insisting on full political equality, the return to the homeland. They have ticked off the Diaspora without any understanding, really, of the complex problems, the creativity that went into making Diaspora life. They tend only to look down upon the Diaspora Jew.

An interesting study was done about the reactions of students coming to the Hebrew University. Before they left the United States they were tested in a variety of ways. And all of them felt that there was one great Jewish people who were united in a common effort. Two weeks after they came to the Hebrew University these youngsters were retested and the testers found that a large majority of them were no longer so sure that there was a single Jewish people. They asked them why and the answer was "because they told us so." They told us we are not a part of the continuity, that we have opted out. Yes, we love for you to come and stay permanently, but if you go back you are not part of our history.

This original study was done in 1965. Why Dr. Herman did not publish it then I do not know, but it gave him a chance to look at these youngsters again five years later. Two things had happened in the intervening years. They had grown from 16 to 21, and there had been the Eichman trial and the Six Day War and these two events, Dr. Herman now believes, were traumatic and significant and have

helped him understand what he believes now will be the ties that bind our communities in and outside of Israel.

The Eichman trial which we followed in our papers with interest, but not unlike the way in which we followed many other Holocaust trials which have taken place against German war heroes was for Israel trauma. An incredibly large number of Europeans, immigrants, those who had come up after '45, had never spoken to their children about what things had been like in Europe. They deliberately kept these years a blank. They did not want the memories to surface and here is Eichman in a glass box in a Jerusalem courtroom. Night after night the Israeli radio played the tape of that day's testimony and in home after home floodgates of emotion were released. Father, mother, grandmother, grandfather, aunt, uncle, somebody suddenly began to talk what it had been like. And suddenly the son discovered that his father, the tower of strength whom he loved, had not been one of the great fighters in the ghetto of Warsaw or Bialostok, but had walked with the mob to the cattle cars and had gone to Teresianstadt and had somehow survived. Why? How? To the young Israeli the Jews who had not stood up and had not been strong were beneath contempt. Why anyone should walk patiently without fighting to the gallows and gas chamber he simply did not understand. But now he had to understand it was his father - a hero of the 148 war. He began to understand something about human dignity as he heard the testimony of the victims, those few who had survived. He began to understand the odds, the total environment in which this holocaust had taken place. He began to understand something about his inner reality, that his quick judgements could no longer hold true.

But there was something else. The Israeli Secret Service had ferreted out Eichman and had brought him to trial. This reinforced in the Sabas the feeling that somehow Israel stood in a position of a defender to the Jewish communities throughout the world. We were dependent upon Israel for certain kinds of protection. This sense of noblesse oblige also built some ties of feeling for the Jew of the Diaspora. A few months later the Six Day War took place. Many things happened during the Six Day War. In the first instance, genocide suddenly became a possibility. We have seen the holocaust and it is here after the war interviews were made in kibbutzim with the returned soldiers - the seventh day. Many referred to the holocaust. It is now a possibility that recognizing this they recognized some basic emotional identity. The Six Day War also proved to the young Israelis something he was not prepared for and that is that he was more religious than he had ever dared admit.

There is a man by the name of George Friedman. George Friedman is a French sociologist. George Friedman is a humanist. George Friedman is a great structuralist as far as discipline is concerned. He is one of the European Jews who has fought for every cause except the Jewish cause. He wrote an interesting book which he called The End of the Jewish People in 1965 which was a critical analysis of the Sabras. And what did he say? Among other things if there is a holy place to which they, the Sabras, are indifferent it is the wailing wall, a symbol of the past, all traces of which in their view must be obliterated. And then they found themselves at the wall and they cried, and they prayed, and they kept coming back to the wall and they didn't know why. They were drawn there by the past. They were drawn there somehow by the miracle which is Jerusalem.

They were drawn by God, but they were drawn there, and there was a new awareness of the power of faith in their lives. But more than this, when the Six Day War broke two things became clear to the Israelis, young and old. The first is that they were alone except for the Jewish communities throughout the world and they needed and received real help. We are interdependent. And not only did we give our money which so many young people are contemptuous of, but men came, doctors came, volunteers, Jews came from all over the world and they haven't stopped coming. And Israelis suddenly recognized that the depth of love for Israel in the hearts of the Jew of the Diaspora was something that they had not fully contemplated. And more than that, they recognized that the future of the Jews of the Diaspora is interdependent with their own. The Jewish communities of the Soviet Union, the Jewish communities of Poland, of Czechoslovakia, and of Hungary suffered because of the victory of the Six Day War. In the East in Europe there were organized pogroms. They were organized attacks on Jews because the Jews were defeating Russian-Arab purposes in the Middle East. And the Jews of Paris, in the West, were suddenly singled out and attacked by their extreme liberal radical fellow-citizens and students. And reading these stories the Jew in Israel recognized how our lives are truly interdependent.

And this brings Herman to his basic theoretical conclusion and that is that familiarity and similarity are not necessarily the best index for the effectiveness of a relationship between groups. Interdependence, need, is, that as long as the Diaspora Jews and the Israelis remained interdependent, necessary each to the other, the Israeli will feel Jewish, the Jews of the Diaspora will feel somewhat like an Israeli. We will find and we will overcome the frustrations. We will

somehow find a way to understand each other and it may be to the best that we are similar. It was one of the great visions of the Zionist movement that there would be a center in Israel which would be culturally exciting, and a center in the Diaspora would be culturally exciting. Though they would have different purposes we in the non-Jewish world have a different kind of mission than the Jew who is master of his own destiny, but there would be inter-relation, excitement. Ideas would be exchanged and that is possible as long as the emotional ties remain close.

What will be? Simple phrases should not gloss over deep difference. Our emotional makeup is very different than the makeup of the average Israeli Jew. Their life is different than ours. They react differently to different stresses. A young American college student who has come through the Vietnam demonstration in the first several years, who goes to Israel and tries to explain his pacifistic enthusiasm to an Israeli who each weekend must go out to the Sinai front, will be met with incredulity and will probably be called a coward. Why does one withdraw himself voluntarily from the defense of his nation? In Israel it makes no sense. We are talking about life and death, the immediacy of survival. There will be misunderstanding. There has to be. We face different existential situations. We will use our traditions differently. We live and are formed largely by the image of the non-Jewish world has of us and for our own purposes must work through the larger community to achieve our desired ends. The Jews of Cleveland cannot of themselves solve the problems of Cleveland. The Jews of Israel must solve the problems of Israel. Their context is a different one. They chose the more heroic, the more action-oriented models. We chose the more thoughtful, the more subtle, the more flexible models though we are necessary each to the other.

There is an old midrashic phrase: When the Torah was forgotten in Israel Ezra came down from Babylon and back to Israel. A people charged with a responsibility with its own destiny has power and power is corrosive. We have always enjoyed in the Diaspora the feeling of being blameless, morally superior, because we were impotent. It has always been everyone else's fault. We had no faults. We abused no one. We had no chance to. So we will always be bringing to Israel correction and Israel will always be saying to us put your lives where your mouths are. And I suspect that in that dialogue, in that tension, is a healthy kind of relationship which could develop.

What will the future be? As you know I am an old mystic. I believe in the God of Israel ultimately, that "he neither slumbers nor sleeps." I believe that there is a sacred purpose for this people of ours. I believe that we will share a common destiny though, indeed, it will be so only if we make it so. If we are determined and remain in close understanding and have insight, each of the other, and continue the marvelous work in which we are now fully engrossed, and in mutual support, each of the other.

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the poor.

## THIS IS MY COUNTRY

*by Ephraim Kishon, Israel's Leading Satirist*

Israel is a country so tiny that there is no room to write its name  
on the world map.

~~It is the only country in the world which is financed by its taxpayers  
abroad.~~

It is a country of boundless boundaries.

It is a country where mothers learn the mother-tongue from their sons.

It is a country where the fathers ate sour grapes and the children's  
teeth are excellent.

It is a country where one writes Hebrew, reads English and speaks  
Yiddish.

It is a country where everybody has the right to speak his mind, but  
there is no law forcing anybody to listen.

It is the most enlightened country in the region, thanks to the Arabs.

It is a country where all the capital is concentrated in Jewish hands  
— and there is much grumbling because of this.

~~It is a country of choice, but no choice.~~

It is a country which is an organic part of its trade unions.

It is a country where nobody wants to work, so they build a new  
town in three days and go idle the rest of the week.

~~It is a country where a slip of paper can move mountains, but all  
the mountains begot is speeches.~~

It is a country which produces less than it eats, and yet of all places,  
it is here that nobody has ever died of hunger.

It is a country where nobody expects miracles, but everybody takes  
them for granted.

It is a country where one calls ministers simply "Moishe" — and  
then almost dies with the excitement of it.

It is the only country in the region whose political regime is the bus  
cooperative.

It is a country whose survival is permanently endangered, and yet its  
inhabitants' ulcers are caused by the neighbors from upstairs.

It is a country where every human being is a soldier, and every soldier  
is a human being.

~~It is the only country in which I could live. It is my country.~~

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In effect, the Sabras feel no tie - other than a negative- one- with much ~~of~~ of Jewish tradition or with peculiarly Jewish values. They want little to do with the last two thousand years of the Jewish past and they wish to disassociate themselves from those Jews who actively or symbolically represent those valuse and that past.

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Feb 14, 1971



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there are no people of the people -

The Board is not a school committee - it is not

Jessie Kelly - Office Assistant

James White - officer mustard white  
more white red part of the white & white of the  
and red white

Handwritten notes:

8 pages full of good work - and also some

and relevant material - p. 2

8 ~~the~~ paper field of social work -  
into a theory & law // W g as to say the most relevant in the 2nd  
which a real part is

Cauchy

Power of General ~~Manager~~ <sup>Director</sup> for - General Manager  
General Mgr

La donna è sempre

Under Hand

and the cause - subject  
referred back

Plan - a study of the

But since Winn does not have his own carpet for  
the living - expects being placed under carpet  
Hats - R.C. red and white.

first night exam

1. 1940 - 1941 - 1942 - 1943 - 1944 - 1945 - 1946 - 1947 - 1948 - 1949 - 1950 - 1951 - 1952 - 1953 - 1954 - 1955 - 1956 - 1957 - 1958 - 1959 - 1960 - 1961 - 1962 - 1963 - 1964 - 1965 - 1966 - 1967 - 1968 - 1969 - 1970 - 1971 - 1972 - 1973 - 1974 - 1975 - 1976 - 1977 - 1978 - 1979 - 1980 - 1981 - 1982 - 1983 - 1984 - 1985 - 1986 - 1987 - 1988 - 1989 - 1990 - 1991 - 1992 - 1993 - 1994 - 1995 - 1996 - 1997 - 1998 - 1999 - 2000 - 2001 - 2002 - 2003 - 2004 - 2005 - 2006 - 2007 - 2008 - 2009 - 2010 - 2011 - 2012 - 2013 - 2014 - 2015 - 2016 - 2017 - 2018 - 2019 - 2020 - 2021 - 2022 - 2023 - 2024 - 2025 - 2026 - 2027 - 2028 - 2029 - 2030 - 2031 - 2032 - 2033 - 2034 - 2035 - 2036 - 2037 - 2038 - 2039 - 2040 - 2041 - 2042 - 2043 - 2044 - 2045 - 2046 - 2047 - 2048 - 2049 - 2050 - 2051 - 2052 - 2053 - 2054 - 2055 - 2056 - 2057 - 2058 - 2059 - 2060 - 2061 - 2062 - 2063 - 2064 - 2065 - 2066 - 2067 - 2068 - 2069 - 2070 - 2071 - 2072 - 2073 - 2074 - 2075 - 2076 - 2077 - 2078 - 2079 - 2080 - 2081 - 2082 - 2083 - 2084 - 2085 - 2086 - 2087 - 2088 - 2089 - 2090 - 2091 - 2092 - 2093 - 2094 - 2095 - 2096 - 2097 - 2098 - 2099 - 2100 - 2101 - 2102 - 2103 - 2104 - 2105 - 2106 - 2107 - 2108 - 2109 - 2110 - 2111 - 2112 - 2113 - 2114 - 2115 - 2116 - 2117 - 2118 - 2119 - 2120 - 2121 - 2122 - 2123 - 2124 - 2125 - 2126 - 2127 - 2128 - 2129 - 2130 - 2131 - 2132 - 2133 - 2134 - 2135 - 2136 - 2137 - 2138 - 2139 - 2140 - 2141 - 2142 - 2143 - 2144 - 2145 - 2146 - 2147 - 2148 - 2149 - 2150 - 2151 - 2152 - 2153 - 2154 - 2155 - 2156 - 2157 - 2158 - 2159 - 2160 - 2161 - 2162 - 2163 - 2164 - 2165 - 2166 - 2167 - 2168 - 2169 - 2170 - 2171 - 2172 - 2173 - 2174 - 2175 - 2176 - 2177 - 2178 - 2179 - 2180 - 2181 - 2182 - 2183 - 2184 - 2185 - 2186 - 2187 - 2188 - 2189 - 2190 - 2191 - 2192 - 2193 - 2194 - 2195 - 2196 - 2197 - 2198 - 2199 - 2200 - 2201 - 2202 - 2203 - 2204 - 2205 - 2206 - 2207 - 2208 - 2209 - 2210 - 2211 - 2212 - 2213 - 2214 - 2215 - 2216 - 2217 - 2218 - 2219 - 2220 - 2221 - 2222 - 2223 - 2224 - 2225 - 2226 - 2227 - 2228 - 2229 - 2230 - 2231 - 2232 - 2233 - 2234 - 2235 - 2236 - 2237 - 2238 - 2239 - 2240 - 2241 - 2242 - 2243 - 2244 - 2245 - 2246 - 2247 - 2248 - 2249 - 2250 - 2251 - 2252 - 2253 - 2254 - 2255 - 2256 - 2257 - 2258 - 2259 - 2260 - 2261 - 2262 - 2263 - 2264 - 2265 - 2266 - 2267 - 2268 - 2269 - 2270 - 2271 - 2272 - 2273 - 2274 - 2275 - 2276 - 2277 - 2278 - 2279 - 2280 - 2281 - 2282 - 2283 - 2284 - 2285 - 2286 - 2287 - 2288 - 2289 - 2290 - 2291 - 2292 - 2293 - 2294 - 2295 - 2296 - 2297 - 2298 - 2299 - 2300 - 2301 - 2302 - 2303 - 2304 - 2305 - 2306 - 2307 - 2308 - 2309 - 2310 - 2311 -

can carry - to be full and  
not be ruined - unwieldy



With one 65- two can 2 more have covered subject  
document related paper

1) Each two days one journal - Editorial -  
just what about and - Fixed balance and - with  
list to be there, yes, affairs - Public of Self Report and  
Dignity and the Law - (1) Very difficult about citizens

2) How likely to be responsible to the  
for unlawful acts - should be  
and from Barbarians - to unlawful acts  
for you -

2) In the way - response of violence -  
discovered and unlawful acts - Empire  
George Trumbull - the only to find peace

IF THERE IS A holy place to which  
they (The Subject) ARE INDIFFERENT, IT  
IS THE WALLING WALL, THE SYMBOL OF A  
PAST ALL TRACES OF WHICH, IN THE VIEW  
should be obliterated.

But more important is the at W.W. of the of  
them - by the of the new - the new  
of INTOLERANCE - COMMON FATE - //

" This was a friend who had been a socialist before  
 she was converted - religious - friend -  
conversion, appears (P.L. Excell - Reason) -

2. Can you say the capital - S. H. Just hope - Can they

But I have not been - really not in the field, in fact

11 - 10 - 9 - 8 - 7 - 6 - 5 - 4 - 3 - 2 - 1

The source was a man - born in the U.S. and was in the army in 1944 and was in the army in 1945 and was in the army in 1946 and was in the army in 1947 and was in the army in 1948 and was in the army in 1949 and was in the army in 1950 and was in the army in 1951 and was in the army in 1952 and was in the army in 1953 and was in the army in 1954 and was in the army in 1955 and was in the army in 1956 and was in the army in 1957 and was in the army in 1958 and was in the army in 1959 and was in the army in 1960 and was in the army in 1961 and was in the army in 1962 and was in the army in 1963 and was in the army in 1964 and was in the army in 1965 and was in the army in 1966 and was in the army in 1967 and was in the army in 1968 and was in the army in 1969 and was in the army in 1970 and was in the army in 1971 and was in the army in 1972 and was in the army in 1973 and was in the army in 1974 and was in the army in 1975 and was in the army in 1976 and was in the army in 1977 and was in the army in 1978 and was in the army in 1979 and was in the army in 1980 and was in the army in 1981 and was in the army in 1982 and was in the army in 1983 and was in the army in 1984 and was in the army in 1985 and was in the army in 1986 and was in the army in 1987 and was in the army in 1988 and was in the army in 1989 and was in the army in 1990 and was in the army in 1991 and was in the army in 1992 and was in the army in 1993 and was in the army in 1994 and was in the army in 1995 and was in the army in 1996 and was in the army in 1997 and was in the army in 1998 and was in the army in 1999 and was in the army in 2000 and was in the army in 2001 and was in the army in 2002 and was in the army in 2003 and was in the army in 2004 and was in the army in 2005 and was in the army in 2006 and was in the army in 2007 and was in the army in 2008 and was in the army in 2009 and was in the army in 2010 and was in the army in 2011 and was in the army in 2012 and was in the army in 2013 and was in the army in 2014 and was in the army in 2015 and was in the army in 2016 and was in the army in 2017 and was in the army in 2018 and was in the army in 2019 and was in the</