



## 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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Listening In On Your Beliefs, 1977.

Listening In On Your Beliefs  
Daniel Jeremy Silver  
January 30, 1977

About two years ago I was asked by the Central Conference of American Rabbis to chair a task force on Jewish identity. Two years ago the issue of Jewish identity somehow emerged out of the centers of Jewish life. There were commissions and task forces and study groups, all revolving around this theme. When I began to think about Jewish identity I was a little non-plused. My first impression was that Jewish identity had to do with something that labeled us from the outside as Jews and it was very clear that none of the<sup>s</sup>e commissions and task forces, be they from Federation groups or centers or the synagogues, were concerned that you could no longer pick a Jew out of a crowd. We were no longer that distinctive in our dress or that distinctive in our action.

Identity is an interesting word. It comes from two Latin terms; edem, which means the sameness, and eter, which means to do it again, to reiterate, to do more, more of the same. And it was clear that the term Jewish identity emerged out of a concern by this generation of Jews that there might not be a next generation of Jews, more of the same, who is part of what came to be called an agenda of Jewish survival, a concern that the young people should continue behind us in that long link of the generations which have made for the nearly four thousand years of Jewish history. And as I understood this basis for the term I began to understand the concerns from which it emerged and it seemed to be emerging primarily from a growing concern with the rate of Jewish intermarriage and outmarriage. It emerged by what people believed was a growing rate of marriage between young Jews and young non-Jews. Now there is no means of proving statistically that this rate had in the last decade or two risen precipitously. We have very inadequate records of matters such as this, but there were increasing numbers in the Jewish community who were facing the fact of their children were bringing



someone home who was not Jewish as their intended mate, and somehow the assumption was that if these young Jews had had a stronger Jewish identity, more knowledge of Judaism, happier experiences in their religious school or in their youth activities, if they had been more conscious of the fact of being Jewish, they would not in fact be choosing a non-Jewish life partner. Now this assumption, I hasten to add, has never been proven out. From my own experience in these matters I can testify to the fact that there are any number of Jews who had happy experiences in religious school, who had been very much involved in youth activities, even young people who came out of good experiences in all day Jewish environments, schools, who were nevertheless coming home with a non-Jewish partner and who felt that they were in no way being disloyal to Judaism nor that they were in fact denying their Jewishness. They could find no reason to believe that their Jewishness was in any way threatened because they had chosen to fall in love with and marry someone who was non-Jewish. But a conventional wisdom of these years has it that there's something lacking in the identity, the sense of Jewish self-worth of many young people and that therefore, somehow, the religious schools, the Sabbath schools, the youth activities, the centers, all of these institutions of Jewish life failed, are failing. It's been a time when any number of community commissions began to criticize this and that and the other rather severely in these activities on the assumption that if they only did their jobs better that we would in fact be able to staunch the rate of intermarriage. Now there is no doubt that every school in the land, that every center in the land and every youth activity in the land could always do better, it's the very nature of any human institution, but whether or not improvement of the quality of activity, of service, of classroom, of presentation, would in fact markedly affect the rate of intermarriage has never been shown to be true. It may be true. It may not



be true.

Now at the same time that all of our institutions were concerned with this agenda of Jewish survival, these task forces on Jewish identity, the Central Conference of American Rabbis, a group of reform rabbis in America, was obviously equally concerned and its concerns tended to focus <sup>not</sup> only on the larger issues of Jewish learnings, Jewish schoolings, youth activities and the like but a concern on one specific pressure point in our daily professional activities and that had to do with the role of the rabbi in an intermarriage or the non-role of the rabbi in an intermarriage.

In the very early days of our professional group, the 1890's, the rabbis had decided that there was no role for one of their colleagues in an intermarriage. This is the traditional position. The rabbi or whoever solemnizes a marriage is called in the Jewish tradition a seder kedushin, one who organizes the peculiar Jewish sanctity of this arrangement. The rabbi in this role is in his role as the resource person, the scholar in the Jewish community, telling how this sacred moment should be organized, under and within the customs and the religious faith of Israel. The rabbi is not a marrying Sam and it was believed then no reason for the rabbi to participate in a marriage which was not being structured within the sanctities of Jewish life.

Now one of the great differences between our liberal Jewish tradition and that of the medieval world, the orthodox tradition, was that we have no way of enforcing by harr and by ex-communication or otherwise these decisions. And from very early on there were a small number of rabbis who disagreed, who performed intermarriages, some because they were pressured by congregations and congregants, some because they felt as strongly that they were bringing people closer by entering and helping them at this critical point in their lives, some out of a concern that their major role was to



show love and empathy and sympathy and that they had to show this at that moment in the young people's lives. Whatever the reason, this division between the large majority who followed the tradition and the small minority who did not remained a rather constant number down to our day. But in the 1950's and the 1960's there seemed to be more requests for rabbis to participate in intermarriages and greater pressure on rabbis from congregations and congregants to do so. Those who performed intermarriages asked the Conference to deal with the issue again and over a three year period, ending two years ago, there were protracted debates and papers and convocations and the sum and substance was that the Central Conference reaffirm its traditional position and those rabbis who had not performed intermarriages continued not to perform intermarriages and those rabbis who performed intermarriages continued to perform intermarriages.

One of the significant byproducts of this debate was a growing awareness by rabbis and congregants alike that our movement had not faced up to a problem which was coming more and more to the fore. We didn't have good answers, clear answers, distinct answers, to the question, why should a young Jew, any Jew, remain Jewish. What advantage was there to the individual for being Jewish? How did it make him distinctive? In Jewish life in the more traditional society the question never had to be asked. A Jew was a Jew was a Jew, everybody knew what a Jew was. You were a Jew was stamped on your passport. You were a Jew by birth. You were a Jew in the eyes of the state. You were a Jew in the eyes of your non-Jewish neighbors. You were a Jew in your own eyes. You never asked why you were a Jew. You simply were a Jew. There were learned Jews and not so learned Jews. There were pious Jews and not so pious Jews. The Jew was a Jew was a Jew, and the question of why be Jewish never emerged, but it has emerged, obviously. We live in a free society. We live in a heterogeneous cultural environment



and the question is what virtue is there in maintaining this traditionally distinctive and separate role? Why should the Jewish minority remain? What's the virtue of it? If the virtue of Jewish life is a kind of social sensitivity, a sensitivity to civic and communal problems, and there's certainly that in the liberal Jewish tradition which often defined itself in terms of prophetic Judaism, politically activist Judaism, socially concerned Judaism, what was the difference between this kind of social awareness and the kind of social involvement one could have through Common Cause, the American Civil Liberties Union or an organization of this type? And if the distinctiveness of Judaism lay in the diet anyone can go into a delicatessen and eat so-called Jewish food. And if the distinctiveness of the Jew lay in some kind of life style, this generation and the last found very little that was distinctive, tangibly, visibly, distinctively Jewish in their homes. Their homes were not filled with the Jewish practice. They were decreasingly filled with the peculiar Jewish insights which made for distinctiveness in our community.

Liberal Judaism emerged with emancipation. Liberal Judaism begins in the early 19th century when for the first time in central and western Europe Jews begin to be accepted as citizens of a larger state. The very first thrust of liberal Judaism is an attempt to belong, an attempt to do away with many of those particularistic phenomenon of Jewish life which had grown up in the ghetto, grown up when we were a community set apart, and the whole drive was to try to join the larger community, to do away with the sense of particularism and to enlarge, to discover, the universalist, the humanism, within the Jewish tradition. And so it was that among liberal Jews the traditional language, whether it be Hebrew or Yiddish, was put away and the language of the nation of which we were a part, German, French, English, was adopted. So it came about that the traditional hubub of a traditional service was reshaped into esthetic forms that were similar



to those which were seen in the churches of the world around them. So it was that a doctrine like a doctrine of the chosen people began to be forgotten, put aside, and a doctrine such as that of the brotherhood of mankind was enlarged and came to the fore. And wherever you turned in the liberal Jewish tradition what was being emphasized was those things that we share with all others. We were not different, we were, in fact, the same and our difference<sup>was</sup> only that we had a special religious calendar that for a few moments of the year we touched again our traditional base. And this tradition, this urge to belong, this drive to find the universal within the Jewish tradition, remained the dominant theme within the liberal Jewish tradition for a century or more. The problem is, of course, that when you emphasize brotherhood you've got to have somebody who wants to be your brother. And though in the United States we move rather consistently into greater and greater participation in the larger society and a greater sense that we were in fact accepted by the larger society, elsewhere in the world we had the pogroms, we had Kishnev and the rise of Stalin. We had the rise of Fascism and Naziism. The Jew was no more accepted because he had adopted this tradition of universalism, he was emphasizing the ties which he felt with the larger community, and the great crisis of philosophy, of approach, emerged in our liberal tradition over the creation of a national Jewish home, over Zionism. This was the first time that the liberal Jewish community had to confront a particularist issue. It came to us from the outside, politically, but there it was, and many within the reform movement could not put away this need to belong, to feel the same as, and in the 1920's and 1930's perhaps a majority of those who belonged to liberal congregations in the United States were either lukewarm or actively opposed to all those who talked of dishu, a return by Jews to a national home in what was then called Palestine. This was to identify us again. It seemed to

Jewish by external pressures largely. We are Jewish because of the Middle East, four



set us apart again.

Now with Hitler, with the Holocaust, with the war, all of us came to recognize the significance of a place of refuge, the importance of <sup>this</sup> state psychologically, emotionally and otherwise for our community, if it is nothing else it is a great symbol of the possibility of renewal, the possibilities of life itself. But, within our own homes, within our own lives, the liberal Jews involve themselves now in the Jewish community and though they took their share of leadership responsibilities vis a vis Soviet Jews, vis a vis the needs of the Middle East and Israel. Within the context of their own private lives their homes retained this thrust towards being like everyone else. Part of it was inevitable. Generation after generation went to the community schools, to the public schools of the community. Generation after generation was exposed to the media and the literature and the theater of the larger community. Its language became second nature to us, its frame of value reference became to a large degree ours and all that seemed to be distinctive seemed to be disappearing. It had been distinctive that the Jewish home was a closely knit place. As generation shaded into generation the Jewish home became as torn apart by the pressures of modern life as any other home. The rates of alcoholism, the rates of divorce, the rates of social disintegration which have characterized America the last 20-25 years showed up, a generation perhaps behind, but it showed up nevertheless in our homes. And when our young people came to grips as each one in turn had to come to grips with the question why should I be Jewish, what is there of advantage to me in remaining a Jew; he was faced, or she was faced, with the fact that she was hard put to find within the context of her life or his life something tangible, visible, that was clearly distinct and was clearly appreciated, clearly was of significance. Our generation, that is, the middle-aged generation of Jews, has been kept at being Jewish by external pressures largely. We are Jewish because of the Middle East, four



Arab wars; we are Jewish because of political concerns in Israel and the Soviet Union, the Argentine, wherever it may be; because of the traumatic events of the Holocaust and all that represents; these are all external to us. These are the pressures that come in from the outside and when our young grow in a community where there is prosperity and degree of security, when they have not lived through the Holocaust, that's ancient history to them, these external events are not of similar pressure, similar consequence to it and they do not understand always that this is enough. They want something more. They want a warmth, they want a piety, they want a sense of ethical distinctiveness, they want to know that there's some virtue in being distinctive, not simply being forced on us from the outside. That's the problem, and to try and find some answers, some explanations and programs, some approaches which might be useful. This task force which I head took as its first mandate to understand exactly where we were, what the problems seem to be, because though many of us felt that we could frame it sociologically, we could understand it in terms of history, we were not sure that we were not projecting our own limitations, our own environment, our own assumptions on to what in fact exists. Each of us undertook one body of work. One of the members of our group undertook to listen to a largish number of reform Jewish congregants, to have them talk as openly and as willingly as they would about the reasons that they belong to a congregation, about their feelings about being Jewish, about those explanations which satisfied them and which they hoped would satisfy their children about why be a Jew. A series of interviews were held in New York, Richmond, Virginia and here in Cleveland. In each case people were chosen from two congregations: a large, well established congregation and a newer smaller congregation. The interviewer was a single person and the same person in each case and the conversations were open ended. He tried simply to keep



the conversation centered on the questions at hand. We tried to bring into each of these discussions people of various age groups and we insisted that there be in each discussion at least two people, one from each congregation who was not at all active in the life of the congregation, who was a typical member who belonged but did not actively participate.

Now what did we discover? We discovered as we reread the tale of the tapes that no one joined a reform congregation because they had examined the philosophy of reform and its pronouncement and agreed with them. In fact, with the exception of one religious school teacher in one congregation, no one even really knew that there were such pronouncements. One joined a congregation largely because it was convenient; because there was a general acceptance of its position; because one's friends belonged; because the rabbi seemed to be a bright or nice fellow. There was a general acceptance in the proposition that we lived in a small town where there was only one congregation and we would have no trouble joining that one congregation, what else could we do. In other words, we were Jews and we joined a congregation not because of its theological position, but we joined it for a series of other far more practical reasons. Why did we accept the proposition that we were Jews? Largely because we felt that this was the way. Pressures were coming still from the outside. When do you feel most Jewish? That was a question that was often asked and the answer was in one case I feel most Jewish when I am among Jews. Another answer was when the seventh game of the World Series happens on Rosh Hashanah. The definition is determined from the outside and when the young rabbi who was conducting these discussions attempted to focus on theological questions, I'm a Jew because I believe in God; I'm a Jew because I believe in the mission of Israel; I'm a Jew because I believe in the Torah and its continuing



validity; all of the discussions shied away. These were not the issues of primary concern. These were not in the forefront. In the forefront was the question of providing religious education for my children. In the forefront was the question of some kind of symbolic identification with the Jewish people, that was terribly important. In these discussions someone said, you know when I go traveling I look for Jews. In each discussion someone said I feel very Jewish when I hear somebody speak a Yiddish word, sing a melody which I recognize from Israel or the synagogue.

We belong because we have a kind of basic sympathy both with the Jewish people and with the liberal tradition, but we don't really understand what it stands for, its inner content. We belong because we want our children to belong, but the parade is always here on Sunday morning as in every congregation throughout the land. We bring our children. We drop our children for Religious School and we turn and go home or go to the tennis courts or go for a cup of coffee, we do not come in to religious worship. We have here the explanation of why though congregations are religious institutions and though the central act of any religious institution is obviously public worship, of all the activities of a synagogue public worship is one of those which is among the least attended and least popular. The synagogues are to a large degree community centers. I don't mean by that they are recreational institutions, but everything else has a popularity which is not accorded by the large majority of congregants to the worship service itself. Obviously, the worship service raises questions of faith; raises affirmations about truth, about ethics, about a particular moral perspective which this generation of Jews, at least apparently not yet, is prepared to face.

We define liberal Judaism if we can take these conversations as being a good indication of where the average reform Jew is, we define reform Judaism by what we



see happening within our congregation, that is, what is immediately apparent to us. Reform Judaism is what our rabbi says it is. Reform Judaism is what our ritual committee allows to happen. Reform Judaism is the curriculum which we hold in our religious school. There is very little sense that there is a larger movement out there and it is obvious that those congregations which are most determined to maintain standards, to make a clear statement <sup>about</sup> religious standards, are those which are most effective in establishing the fact that liberal Judaism is not simply a minimal kind of belonging to the Jewish faith, but that it has a program, it has priorities and it has principles which are basic to it.

There's a need to relate to things which are tangible and which are real and though many of these people, especially those who came from Richmond which is an old-line you know, almost still classical reform congregation, many of these had trouble with the particular rituals that a rabbi or a congregation was introducing into his worship. Almost everyone said yes, rituals are important. None of them was in favor of an old-fashioned sort of ethical culture unitarian service where there would be a total absence of that which was ritual, that which was visible, that which was symbolic. One man said when they talked about rituals, you know rituals are a little bit like chewing gum, they stick to children, and it's a very graphic way of saying that children and we, the adults, define to a large degree that which is Jewish as the lighting of candles, the objects on a seder table, <sup>the kiddish cup</sup> those things which we know, which we see, in a synagogue and which we associate with Jewish life. There's a new acceptance of ritual. Many say, well, we don't want to go back, we want to create, but there was an acceptance of ritual of the definable, and the feeling that unless we found some way to define Judaism visibly, symbolically, clearly, the next generation would not have anything



really to hang on to. What I found lacking in these discussions was any recognition that if all Judaism is is a kiddush cup and candles and the objects on a seder table, a few rituals, there is really nothing to hang on to in any case because these are simply symbols of larger truths, symbols of a faith stance, of an ethical stance which must have specific value, bite, meaning, definition, if it is to have any long staying power. What we found, in other words, as we read these tapes was a recognition by the people that their lives were complex, that they lived in a heterogeneous society, that they had not resolved and in fact many had been unwilling to confront the questions of faith, that religion was to them largely an identification with the people, that the sense of Jewish history, of its continuity was very strong, that the sense that Jewish life today needed to pull together for a series of political reasons, problems that confront us, was very apparent; that when push came to crunch as far as international issues are concerned there would be a rallying around, but that when it came to dealing with that which is at the very heart of the religious enterprise, that which has to do with a search for God, that which has to do with establishing a pattern of life, a Jewish life style which is clear and distinct, tangible, almost none of the people who spoke had really tried to work through this kind of development. Questions were asked, so we love to talk about the problems. There were a number of solutions offered, but very few people were able to say honestly, my family, we, I, however they wanted to put it, have really begun not simply to think here or again about a particular problem, we have begun to try and live a really Jewish life.

And I left off reading the transcript with this conviction, that we really do not face a crisis of Jewish survival largely thanks to the political problems which exist out there; that Jewish life will sustain itself for this generation at least and probably for the next because who are out there are forcing us to find ourselves, to be ourselves,



and react to the crises and <sup>the</sup> challenges which confront us. We are going to be given another generation or so to face up to the larger issue and that is how can we find within the Jewish tradition those graceful and generous and <sup>n</sup>enobling values which are there and weave these into the pattern of our lives so that we are not simply another group of middle Americans, another group of people who live and struggle and die, but that we are people whose lives, whose families, whose activities are graced with generosity of spirit, sensitivity and empathy to others, courage in the cause of justice, piety, deep faith in God. That's the challenge and it will not be met, I feel, simply by tinkering with religious curriculum here, school curriculum here or a Jewish-centered program there or having another set of papers on the sociology of Jewish life. If Jews really want to be Jews then we've got to be Jews and to rediscover from study and discussion what Jewish life is all about and to determine to weave into the fabric of our homes and of our private lives a regimen of practice, a set of standards, which will define our lives as being Jewish because I am convinced that when a youngster emerges from a home where the father and the mother have taken and lived a life which in some way or other is clearly and distinctively Jewish there is an indelible impress on the youngster of the value of being Jewish. He may rebel for a period of time, as we all do against the values of the home, but he'll never go very far because he understood it was vital, it was powerful, and it was significant; and I am equally convinced that when a youngster leaves the average American Jewish home where Jewishness consisted of a few foods, perhaps a seder, gripes about religious school, explanations to the 8-year old of why if he is being sent to religious school I don't have to go as the adult to synagogue, when he comes out of our average home <sup>which</sup> is really in no way different than the home of any other person on the street, Jew or non-Jew, there's nothing to relate it to.



There's nothing to say to this young person, yes it was worth it and it will be worth it. What I see about me here and there are small groups of Jews who are trying to make the search, in trying to live the Jewish life. It's not easy, but I think somehow in that search in their discovery, in their homes, lies the secret of Jewish survival. In any case, I will from time to time talk to you about some of these things <sup>that</sup> we are working on and we discover because they go to the heart of all that our congregation, all congregations, are about. It's one of the more interesting of the tasks I have undertaken in recent years, and I hope in time we will find in these studies answers to some of these questions and I assure you when I find the answers you'll be the first to hear about them.

And now with that the time is getting late, let me make one or two announcements.





2 years ago I was asked to clean a Tank or fuel  
system for the CAR. 2 years ago it seemed as if  
everyone had ITC's, amplifiers were coming around  
everywhere - But what was ITC's identity -  
I looked up identity in the dictionary - The result was little

IDENT - definition or identification

ITC - ITC - to be more to identify - The identity  
has something to do with TO BE MORE LIKE - and the  
result of ITC identity means TO BE MORE LIKE A TOW

From what I had seen ITC identity  
But then I saw ITC identity was just what I needed  
you could pick up a TOW in a crowd -  
- the identity had been destroyed - the idea of  
the ITC identity was on account that it disappeared -  
What then was the idea?

I found out that ITC identity was the fact  
that ITC identity was the fact  
and ITC identity was the fact  
ITC identity was the fact  
ITC identity was the fact  
ITC identity was the fact



to the parents? Answering by more with sympathy  
lead to clear future next -

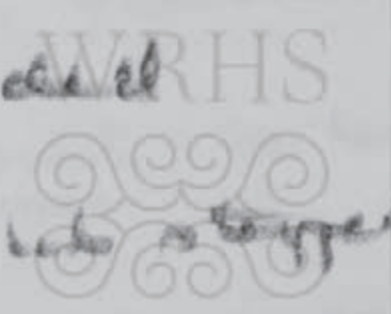
showing by showing and showing  
very intelligent & intelligent to judging - the  
example was lost of my and deeply about  
been judged - the accident cannot be considered  
and a man.

Moreover, the consequence has been  
been proven. My own experience says that the number  
of active young men - perhaps of thousands like I have  
and sympathetic young men - just intelligent -  
says to remember. "I CAN STILL BE A GOOD TEW"

But the consequence has been proven  
that the place of the man was due to  
a lack of JEWISH commitment - - & the man  
Rabbi David & young men who are being raised as  
subjected to a burden of entire for personal  
judges - can look. No logic now the way  
if you had operated from within, they  
would never have been tempted and  
the never would have happened.



Occasionally, some one said something about the  
absence of Turkey and DISTINCTLY passed of just  
being in most "general" house -- but the  
pink were coming from front under bed been  
upheld by the Holocaust, General, & Tanya - - 8  
also felt someone abandoned under the General  
brought home a new general poster - General  
and  
General had made some form -- & they didn't  
understand any more because had not always  
known as they did  
They had stayed  
Confusion & were more deeply involved in  
General General General General &  
General General General General General  
General -- These General didn't General General  
on very day -- General General General General General  
the night General General General General General  
which was General General General General General  
The school and THE SERVICE -- To the  
General NATIONAL SURVIVAL General General





as interest in money - for my case about that  
was some day to the small fund amount -  
but by the old in the past part - the small amount  
be as fund principles?

Can small amount - the to  
Can to fund principles - To with 4 small  
+ special program - 1 to introduce the fund  
the small amount program more needed

principles as your commitment to the  
the small amount to be

the small amount of the small amount  
the small amount - not of the small amount  
the small amount to be the small amount

the small amount as a fund to be  
the small amount as a fund to be  
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the small amount as a fund to be  
the small amount as a fund to be  
the small amount as a fund to be



to make the largest world tuberculosis - and of course 6  
the oldest most expensive to be and of all  
which needed - So can we find solutions -

Yes, there are ways of starting fund

appeals - at expensive fund allocation - and we  
should be able to find out how to do this

much money and it is not easy to find out  
very fund part -

The CCNY Board has been very active in the past year  
and of the various proposals submitted to it  
and of other ways to do this is not easy to find out  
as a whole to be sure of it

troubles - as a propositional to be sure in the past  
because of various ways to do this is not easy to find out

as the fund part - then make it known to the public

Fund will be very fund part of it

sure to find out how to do this is not easy to find out

intimate and to be sure of it

" - Why should the public officials be sure of it?

should be sure of it







Some sense involved that we must  
use every year people every -  
The answer was no - The debate joined -  
a regular meeting of the members meeting to  
meet the old friends - of which the new  
STATIONERS were always the original

can make all real debate, the  
changed for much - but can we be useful

Success - The WRHS has been concerned

Whether or not



and how effectively the members meeting at  
Lancaster can be made of July

in order not of being even  
much more right & social justice  
but particular ways  
the sum of the joint people

The answer would be yes & yes in the  
consequence: what does being Jewish do for



no text & couldn't get the words - of phrase  
in simple words - perhaps just - 200  
just like for the new on Common Law in the  
S.D.S. - - of just - says he ought to make  
my own mind - 2 lines about right religiously  
of just - says might be one and says they  
just - no reason to keep report - says one  
for who a publication -

Why should there be Jews?  
Why is there WRHS Jews?



For most of the 1<sup>st</sup> century  
early modern world was  
not very much an attempt of new information  
from the great world and that  
Palatine association seemed to require  
cultural institutions association

The whole free was a legacy of  
culture needed - the new a free by city  
The association free still social any time  
and now free to new free - the new  
for us now to free not be lost & called before



The Tribunal considers the proposed place of  
abandon

Yiddish was replaced by the national  
languages

The proposed's state was reorganized  
along the European front. needed -

No desire of the European People was  
described as the desire of the Parliament  
of trans republic

There was really nothing  
was a real world order  
justice seen in region  
But now many accidents had needed to  
be well given - with breakdown needed  
brothers - there to mental put down all  
it restored regular - on under head  
university be can suicidal - You are  
how - is no on will into you -  
You are now with a country









Approved "10/2/50"

Under review

Under review 1/2/50

Under review 1/2/50

Under review 1/2/50

Under review

1949 - 1950

Under review 1/2/50

Under review

Under review

Under review

Under review

Under review

Under review

Under review

Under review 1/2/50

Under review

Under review 1/2/50



There are ~~several~~ ways — inside — a lot  
today — explore — — heavy explore on  
road at the top — — every at the top is  
privatized

used the expensive 1 with  
used up count the afford to  
first round

used the under support on

the under rule rule  
to found up

Glenn rule the

There is a large — the before a physical  
can provide change the with the surface  
physical — the used in the  
and be in a new method

the one and the new and of the new  
creating a work up of the new — 2



I thought you might be interested in a study  
on polygamy - which the researcher called

### Conventional Research

What did you see in saying at  
what did you think of what you heard - by  
you were to identify - and what you  
meant by city state

methodology: 3 only, others - 2  
center - NYC - Research - Case - 2 and  
case study of number of newly emigrants -  
one by interviews - one small & large -  
The interviews were also selected for study  
Age group as at least one year and up -  
but to be unpublished by her last year

activity - Consider free journal - one

ended -



We discussed just last night. There must  
be movement before food and clothing -  
they must not refuse for basic necessities -  
particulars organization - 1 of the fund people  
The way, as rule / year - I mean must let  
- and then / the relief - 20 / it should be  
developed in the area -

to say, a limited number of people &  
usually the same - only small group  
I feel strongly about just for no reason  
- only small can order relatively -  
to prevent - by rule & clear up -  
a board member of HUE then agreed early  
about rules of order 1st year should to have

"IT TAKES 7000 around 4  
years back at the college  
take then the whole of it



and a man - a dead - Elie Gou Arnan of

DR ARBON is a Zionist

You hope to find your father -

myself with you, my dear son

can a single country

myself - a very small

in a single country - a single

country with you - a single

country with

a single country with

a single country with

a single country with

a single country with

a single country with

a single country with

a single country with



To a large degree social form needs to justify  
of identity - will can under / identity / method  
use created

History played a major role in the can

phenomena

Picture is a little bit like showing  
but - IT STICKS TO THE LINE - IT  
KEEPS FROM TURNING IDENTITY

Again the importance of the idea of identity is crucial  
from policy point of view to the actual action as

identity

Picture is a STARTING PLACE

Was very important to the can in

no common policy idea about identity -

Not really

There is no unity to reform

Only identity are can be caused  
In small ways and could just be one way



for the purpose of the study - a study  
study

If a student who is - the for  
the study the study the study

study the study // the study the study

