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Reel
60

Box
19

Folder
1177

A Rabbi Visits China, 1980.

A Rabbi Visits China

~~Two Sermons I Didn't Deliver: America and its Confusions~~

Daniel Jeremy Silver

May 11, 1980

The Chinese, like the ancient Egyptians, buried the powerful and the rich with great pomp and many possessions. China buried her wealthy and her powerful not only with their own possessions but also with hundreds, and sometimes thousands, of little wooden or clay figurines which represented the world in which that man or woman had lived out their life. When a Chinese tomb is opened they often find six-inch high, three-foot high figurines of the noblemen's wives and concubines, the attendants at his court, the slaves and peasants who worked in his fields, models of his palace and of his farms and of his graineries, models of his cavalry and his own favorite horse, his hawk, almost anything that a man or a woman might have enjoyed in this world is symbolized in this way as accompanying him into the next life.

The oldest surviving Chinese painting dates from the tenth century of our era. These armies of varied forms, these figurines, reach back another thousand years and allow us to get a picture, a visual image^{of}, costume, architecture, of means of transportation, of the animals and the people of China during the first ten centuries and more of this era.

Now, the ancient Chinese, like the ancient Hebrews and all who depended upon our Biblical tradition, looked upon their world as the center of the world. Jews, and later the Christians, looked on Jerusalem as the very center of the universe. And the Chinese called their empire the middle kingdom. Such was the power and the wealth and the extent and the achievement of their empire that they felt little, if any, need to go out to explore the rest of the world. The Chinese, for the most part, were content to allow the world to come to them, ambassadors from other countries to bring tribute, traders from other countries to bring their goods and their silver to barter or to exchange for the paper that China had invented, for the silk which China had first learned to manufacture, for that elixir of all drinks, tea, for Chinese porcelain, for any of the other of the goods of China which the world so much coveted. And among the figures which you will find in a number of the royal and imperial tombs

are figures of heavily-laden camels that trudged their way across the great silk routes of Asia, figures of the traders who accompanied the camels, traders with long costumes fit for the road, traders with very semitic faces, traders who are representations from the fifth, sixth, seventh, eighth centuries, among others, of the first Jews to cross the world and enter China. There were probably Jews in China as early as the first or second century of our era. There were certainly Jewish traders in China by the fifth and sixth centuries of this era. There were two ways to trade with China: from India and southeast Asia by sea to the eastern ports and then up the rivers to the great capital cities; or from the Middle East and Persia across the roof of the world, from Persia to Tashkent, across the Russian steppes into Turkestan, and from there into China.

Most of the Jews who came to China came by this second road, by land, and settlement soon followed trade. We tend to think of China as a country which sealed itself off from the rest of the world; and it's certainly true that in our medieval times and in pre-modern times the Ming and the Ching dynasties, the last two great long-lived dynasties of China, in fact tended to build walls against the outside world. Though there were always communities of foreigners in China, time and again during this medieval period the Chinese tried to uproot those who were bringing alien ideas. First, they attacked the Buddhists; then they attacked the Catholic priests who were there; and then in 1734 the Chinese government ordered all European traders, missionaries, out of China. But during the first ten centuries or so of our era China was rather eager to have the traders and the visitors and the travelers to learn what could be learned of the rest of the world to satisfy the curiosity of the scholar class, to have them bring whatever instruments, technical devices that they had developed, and their silver and their gold for Chinese trade. And it was during these long centuries that Arabs, Indians, Persians and Jews came and settled.

We know that as early as 1132 a synagogue was dedicated in the Sung capital of China - Kai-feng. Now, I would not have liked to have the insurance business on this

synagogue. We know that in the course of its seven-hundred year history it burned down several times; it was destroyed by floods several times; there were a number of other natural and political disasters which overcame it; but for at least eight hundred years Jews were affiliated with this synagogue, and whenever there was a rebuilding, as is the custom in China, a great stone tablet, a stele, was raised, a stele which thanked God for His guardianship of this community, a stele which praised the emperor in very tactful terms for his support, and a stele which mentioned the leaders of the community and the major donors to the rebuilding. Plaques on walls were known in China as well as in the United States. One of these stele, from the year 1498, a stele which commemorates the rebuilding of this synagogue from one of the great floods which overwhelmed it and destroyed it temporarily, tells us that the community was led by a rabbi who was called in Chinese wu-wwu-tu which apparently is a transliteration of a Persian-loaned word, Persia was the lingua-franca, the common language of the traders between the Middle East and China; the Persian word is ushtad, and it means teacher, a mentor, a learned man. This community seems to have numbered in the many thousands. It had its rabbi, and it also had an official who was the official responsible for the synagogue, who was called the manla. This man seems to have been a combination shohet, religious slaughterer, sofer, the one who writes the Torah scrolls and shamas, the general factodum around a synagogue. And the word manla is an interesting one because, again, it seems to come from a foreign source, it's the same word as mulah which most of us have become familiar with in recent times from reading about Iran. A mulah is a minor Muslim religious official who is responsible in a small area for the ordinary events of the religious life. And it's not surprising that a Jewish official, with very specific Jewish tasks, should be given a name which is obviously borrowed from the Arabs. The Chinese always had a great deal of difficulty in separating out, distinguishing between the two great uritarian traditions - Islam and Judaism - which had come into their country. Indeed, one of the names by which Jews were called in China is the name which translates to be blue-turbaned Muslims. The Muslims wore a white turban; the Jews wore a blue turban; and this was simply one easy means of identifying the Jews, almost as a Muslim sect.

Now, these Jews of Kaifeng and there were Jews in Chungan, which is today Shian, which was then one of the great capitals of China. There were Jews in Hungjo and Soujo. There were Jews in many of the major cities in China. These Jews were rabbinic Jews. They maintained some of the dietary laws. One of the other names by which they were known is the people who pluck the sinew. They had their sefer Torahs. They maintained the whole calendar of holidays as we do. They observed the sabbath, practiced circumcision. They even solved the problem of emperor worship. In China whatever denomination, whatever group, you belonged to, whatever shrine you worshipped at, you had to perform a formal act of obedience, of genuflection, to the emperor; and in every Chinese shrine there was a royal plaque with the emperor's name high up on the ceiling and as you entered you bowed to this plaque. What was a Jew to do when the law says you shall not bend the knee to any idol or any but the King of Kings? The answer is very simple. They raised high the emperor's plaque and above the plaque they put another plaque which had on it, "we bow the head and bend the knee to the King of Kings, the holy One, praised be Thee."

And as you pick up encyclopedias or history books you may see a picture, a photograph taken around the turn of the century, of the Jews of China. And what you are likely to see is a picture of four or five rather impoverished Chinese gentlemen, rather bedraggled, the remnants of this community of Kaifeng. By 1900 these remnants of the Jews of China hardly knew what being Jewish meant. All they had was the memory of what the elders had told them when they were young. There were no Jewish practices. There was no formal Jewish structure or Jewish institution. But until the nineteenth century Jewish life had survived and, indeed, had survived and thrived.

Now, I did not go to China to look for new employment as a wu-shu-tu. You couldn't make a living as a rabbi in China. Once the high walls of separation were built up between China and the West, once centuries passed without the Jews of Kaifeng or Hungcho meeting a Jewish traveler, meeting anyone from the outside, the forces of acculturation, of assimilation and of numbers simply began to exhort their toll. There

is a critical mass in religious sociology as well as in physics, and when a community falls below a certain number it ceases to be able to provide wives for its young men, husbands for its young women, teachers for its children, all the human beings who are necessary for the survival of the generations.

We were in a city called Kuuming. Kuuming is in Yunnan Province in the very south of China. We were there early on our trip when the Chinese were still celebrating their two-week New Year festival. Kunming is a lovely city, known to many Americans because it was in Kunming that the famous Burma Road had its Chinese terminus. Now, I am a wanderer. I don't get herded into groups very easily, and I am also one who does not like to waste time with the more formal parts of the day. I found that there were travelers to China with us in the little group we had, you have to travel in China with a group, who had to eat three meals a day, and they had to eat three long meals every day, and over the long lunch hour I had a habit of strolling off, wandering by myself, and seeing what could be seen, and on one of these strolls in Kunming I walked down a canal about a mile or so from the hotel, and I noticed as I passed one courtyard entrance that some place deep in that courtyard there was a big red emblem, an embroidery hanging from a second-floor balcony, and being a curious sort I walked in and there were a number of children playing in the courtyard and some people came up and obviously were welcoming me, you know, to come in further; and as I looked at this big red flag I saw suddenly the crescent on the flag, and underneath it in Arabic words, alah akbar, God is great. I had found a mosque and I walked into the mosque which looked from the outside like any other rather small Buddhist or Confucian lecture hall, wood-latticed, wood-pillared, and as I walked up the steps to this building I noticed on the left and on the right, on the sides of the porch which were plastered, that someone had painted two postal card scenes, one of Mecca and one of Medinah, the two great cities in Mohammed's life. And the shamas of the mosque was kind enough to open the doors for me and there inside was the mithrag and a reader's desk and the Turkish or Chinese rugs, prayer rugs, on the floor, and as best I could I found that yes, the mosque was still being used; yes,

it was one of four mosques in Kunming and regular worship took place here.

Well, for a rabbi this raises an interesting question. Why had the Muslim communities survived in China and not the Jewish community? And I suspect that there are several answers. One has to do with numbers. There were never more than twenty, thirty thousand Jews in all of China, and there were sometimes perhaps as many as half a million or three quarters of a million Muslims in China. One has to do with geography. The Jews who came to China had to come the long land route. There were major Muslim communities in India and Southeast Asia much closer to China and the access was always easier for Muslim groups to come in. And I think the third reason has to do with the nature of the faith itself. Islam, when it came into China, was an imperialistic faith, that is, it was a faith that was still bent on a world mission. It had a world vision, and still does, to make all men see and women see the truth that Mohammed taught, the truth of the Koran, the truth of Islam. But when Jews came to China, at the time Jews came to China, we had already had the imperialistic part of the tradition knocked out of us. We were a missionary faith in the early centuries before the common era, but with the great defeats of the first and second centuries when the Jews rebelled against Rome and were so viciously and violently defeated in the year 70 and again during the Bar Kochba rebellion. We lost our elan, we lost our drive, because it was now inpolitik for Jews, a minority faith, always a minority within another dominant religious tradition, to go out and to seek converts. It was worth the missionary's life and the convert's life. And so the Islamic world of China was a missionary world and remains so to this day. Now, I suspect that the Jews of China were simply Jews, content to live among themselves, dependent upon occasional other groups of co-religionists coming from abroad and when these ceased to come there was a slow atrophy, a slow disintegration and, finally, disappearance.

These mosques, and the fact that these mosques were regularly worshipped, raised for the rabbi another question. What about religion in China? Has Communism in China effectively erased all traces of traditional religious practices? But here I must say that I was surprised by the degree of attendance and worship which we found,

particularly in southern China, at the various shrines. I had heard from earlier visitors that the shrines were deserted, that many of the buildings were simply abandoned, that you could see them from the roadside as ruins, and all that is true, particularly in the north. Many of the old temple compounds have been turned into public parks, shrine buildings into libraries or other meeting rooms of some kind or other, but in southern China, at least during this New Year's period when we were there, whenever we came to a Buddhist or a Taoist shrine, we found not only tourists but worshippers; not only the elderly but the middle-aged and the young. Generally, since it was at springtime they were bringing offerings of branches of flowering trees, flower petals, and they were burning joss sticks, little incense sticks, in the great urns that are before the shrines. And when you went into the shrine itself and stood before the great figure of one of the seated Buddhas, or the many figures of the lohans, the wise men of the Taoist tradition, you found that the individual worshipper would come, bend, pray and light a candle very much the way you see candles lit in a Catholic church before one of the icons or one of the statues.

There is worship in China. I was surprised at the extent, and I must say that so were our guides. You cannot travel in China on your own. You are always accompanied by a representative of the Chinese Tourist Bureau; and in addition to the national representative who remains with you during your trip, the local guides appear in the various cities. And the guides told us in Kunming, in Ching-du and Nanning, the southern cities we visited, they told us that this was really the first year in which there were any number of religionists as opposed to just tourists visiting these temples and these shrines. And they made much of the fact of the relaxation of domestic pressures now that the cultural revolution is behind. And I want to come back to that question because to me it was the most fascinating question which we came to grips with in China.

How different is China now that Mao is dead? How different is China now that the cultural revolution is history, and a new period, a period which seems to be more open to the West, certainly more willing to accept tourists, where people can again go to the shrines? How different is this period from what existed in China before? But cer-

tainly there was, on the religious level, a relaxation and it was symbolized for me by a temple that we visited in the western hills outside Kunming. The compound is walled. On the west side there's a great shrine. On the east side there's a very large, open meeting area. We first entered the west shrine and looked at the lohan, and looked at the guardian figures, saw all the things that tourists were taken to see and there are some very beautiful images and icons throughout. The place was thronged with the pious. And, interestingly, I met in one of the rooms where there were fifty or a hundred images of the Taoist saints on the wall, a man, late seventies, who came up to me and began to talk to me in good English and who asked me if I was impressed with what I was seeing, if I believed the people actually worshipped, and I said, yes, I was impressed, and yes, I thought that they were worshipping, and to sort of add authority to what I was saying, you know, I'm a rabbi, and I know a little bit about ^{what} worship is. We started talking and he turned out to be a graduate of Ohio State University, class of 1924, field - aeronautic engineering - who had made the mistake of going back to China in 1936 or 1937 and who now was acting as shamas in this Taoist shrine, the call for seventy-five year old aeronautical engineers in China being rather limited.

But what was interesting to me about this walled compound is that while all this touring and worshipping was taking place in the west wing, over here in the east wing the young Communist League of one of the local towns was having a temple picnic. There were tugs of war, hop-skip-and-jump games and prizes and there was no tension between the two. No one over here was making a list of just who was going in to worship over there. Nobody over here was looking over his shoulder to see if the young Communist League who, after all, were the most ideological of all the Chinese. You sometimes forget that less than five percent of the adult Chinese population are members of the Communist Party. Nobody was looking to see if they were being noted down or watched.

Just how different is China since Mao? You must remember that anything I say is limited by the limits of experience. In China you see, to a very large degree, what the Chinese want you to see, that is, the Chinese government. I do not speak Chinese.

Our contacts were limited to those who could speak English with us. Most of those who spoke English with us spoke as officials, spoke because they had a task and had been assigned to it. In China even if you have the name, address and telephone number of someone whom you want to see you're not always allowed to make contact with that person. We had several such names and somehow, we're sorry, we don't know just quite how to arrange it and somehow the two days or three days we were to be in this town passed by and you never make a contact. Your contacts with English-speaking people on the street do exist. English is being taught to many Chinese in most of the schools and many are eager to practice their English on you, but obviously you can't have a deep philosophic discussion while standing on a street corner. And the Chinese government prohibits the entry of ordinary Chinese citizens into the tourist hotels. Every hotel is a compound, there are guards at the gate, and if you want to go out and visit with someone whom you've met you have to go out of the gate and talk on the street corner. You can't simply invite them in for a drink, they will not be allowed in.

So there are what - a billion Chinese? We talked to fifty. How much can you really really know? But these are my impressions for what they are worth. The Cultural Revolution is over. Mao was right. The contradictions of Chinese society remain despite the Communist revolution, that is to say, there is still the distinction between intellectual work and menial work, between the old scholar class, the university students and peasants. You are part of the elite if you are in the scholar class and an ordinary Chinaman if you're a peasant. The whole question of status, of class, exists in China. There is a class of privilege. There are no private cars in China. There are gray taxis in most cities which you can hire, but there is also in every city a fleet of big, black, nine-passenger Chinese Cadillacs, complete with curtains on the window and Turkish rugs on the floor in which the elite of China move back and forth from one meeting or one place to another. And I am sure their homes are equally distinctive from the rather cramped, limited quarters of the average Chinese worker. It's not an egalitarian society, and those who are privileged obviously try to pass on their privileges to their children.

And Mao was an ideologue. Mao was a true believer. Mao was eager to resolve these contradictions, and that is the whole basis of the Cultural Revolution, to destroy the difference between the menial worker, the man who works with his hands, and the man who works with his mind, to destroy the contradictions between the traditional reverence for aged and the importance of youth, to destroy the contradictions between the traditional reverence for the man and the traditional subordinate status for the woman. To resolve these contradictions he tried to force the society which would see to it that all participated in hard work, that the privileged had to have their turn at the bottom of the scale as well as at the top. But, in the process, he almost destroyed China. He absolutely destroyed the training of a generation of young people who will be able to be the experts and the scientists and the technicians who would allow China to develop industrially. He made it impossible for universities to continue their work because you can't simply take a peasant and tell him to teach nuclear physics, it's physically impossible. And so China was almost brought to its knees by the kind of convulsive activity that the great leap forward and then the cultural revolution entailed. And Mao's theoretical correctness had to be undone by more practical men who are now in the government. And the only way ^{that} they knew how to do this, to accomplish this, was to relax tensions for awhile, to allow things to settle down, to allow the youth from the universities who had been sent to the far places to work with their hands, to come back to the universities and to complete their work, to allow the university professors who instead of being in the libraries were in the rice paddies to leave the rice paddies and return to the libraries, to allow those who knew how to manage the factories of China who had been sent to do some other kind of work and had been replaced by idealogues to replace the idealogues and allow the factory to begin production again.

Something had to be given to all Chinese to signal this world and what they did was to allow a free market to develop in China. To the peasant they said you can take a certain small percentage of the land that you work of the land of the commune,

and it will be yours, and whatever you raise on this land you can sell and the money you can use to buy what you need. And to the worker in the city they said, once you have worked on your shifts in the commune factory you can go out on the street and have a stall where you can repair shoes^{or} you can weave cloth or you can sell something that you make in your household and whatever you make from this stall, from this work, will be yours to buy what you need. And on those small plots which the Chinese farmers were allowed to own they began to raise fifty percent more food than they managed somehow to raise on the large commune plots per acre. And somehow people began to invest themselves energetically in the stalls on the streets to a degree that they had not invested themselves in the work in the factory. And wherever you go, and wherever we went in China we saw this free market and, interestingly, our guides, though they were obviously chosen because they were members of the party and were people whose ideology could be trusted were eager to buy in the stalls of the free market rather than the stalls of the commune commissaries. And I asked them why, and the answer was, you get a better grade of food, less food has to be thrown out as inedible.

So they allowed a certain freedom to develop in the context of Chinese society, so we have, on the one hand, evidence of relaxation of religious proscription, and, on the other hand, evidence of relaxation of economic strictures, of the enforced labor that was the hallmark of Communist China during the early years, and many who have come back to China have come back feeling that China has entered a new era and that we can expect further and further relaxations and the normal capitalistic, dare I use the word, the normal free enterprise and normal greed, the normal energies of the Chinese people to develop and express themselves. I don't think so. I am not convinced that China after Mao is that different than China under Mao.

I am not convinced that the Chinese Communist Party is seriously relaxing its grip. We saw much evidence of this. In the first giddy days after the Cultural Revolution, you recall, that they allowed freedom walls to appear in all the major cities, and on these walls any Chinese citizen could put up a poster which spoke of his needs

or his group's needs or complained about the abuses that they had endured under this or that party hack. Well, the freedom walls have disappeared from every Chinese city. We were told that one remains in Peking but it's someplace in the outskirts, and every time I asked to see the outskirts freedom wall the issue was skirted. I never got there and I don't believe it exists, though there may be a two-by-four piece of stone some place marked, Freedom Wall, and with two policemen guarding it.

About four months before we visited China the Chinese televised the treason trial of several men who had made the mistake of becoming too close with some of the foreign residents in Peking. The entire trial had been televised throughout China and the Chinese have television sets; not only the factories and the communes but many individuals have sets. One of the fascinating things to me was the number of television sets we saw for sale in the stores. Now they cost three to four times what a television set costs in the United States in real terms, and if you add to that how much less the Chinese worker is paid for his daily work you understand how costly these sets really are, but they are there, and on radio or on television the Chinese followed this trial and learned a lesson, that it's not good to become too close to anyone who is not a Chinese. And to drive home this truth, about a week after we left China, the government published a new espionage act, a bit of draconian legislation which essentially says that almost anything you might say to a foreigner can be construed as revealing State secrets. Anything that you cannot prove to have been published in the official newspaper, Sinwah, that you say to a foreigner may open you to guilt as a spy. And obviously in a country where punishments can be swift, final, involve not only your person but your whole family, people are going to be very careful in the future in terms of their relationship with non-Chinese in their own country.

During the period of relaxation the Chinese began to encourage tourism. They did so for several reasons: one, political, tourism is an inevitable by-product of trade and the Chinese desperately need the advanced technology of the west and part of the price for that technology is to allow the tourist to come along and the advantage of the tourist as he brings hard dollars with which to pay for whatever China

wants to buy. But tourism brings people with new ideas, different perspectives, facts which the Chinese may not have heard as yet, and so the Chinese are increasingly determined to find ways to wall off the tourist from the citizen. Language is the great wall. It's one that the tourist cannot generally overcome, but, unfortunately, for the Chinese, now everyone who was teaching Russian and Chinese fifteen years ago is now teaching English. They are determined to develop a whole class of university people, engineers and technicians and bureaucrats, who know English so they can deal with us, and so there are a lot of people on the street who come up to you and put in front of you a book and say, will you read me my latest English lesson so I can hear how it should be spoken.

We were in one shrine one day and a young man came up to me and he said, will you read this lesson to me, I have a tape recorder and I want to have a way to refresh my mind from time to time on how English really sounds. The Chinese, when we were there, allowed us to exchange our money for yuan, Chinese currency, at an arbitrary rate, and armed with yuan you could wander through the streets and go into any restaurant or any store, buy something at a stall, start up any kind of conversation, all kinds of contacts can be made. About three weeks after we left China the Chinese passed a new law which said that all tourists, all foreigners coming into China will be given script rather than yuan; and the script can be exchanged in the accredited hotel and accredited restaurant but nowhere else. So, again, you have the sense of walling the tourist in from contact with the rest of the country.

China is not a free society, and I must say the Chinese do not seem to be too unhappy with that situation. One of the unexpected contradictions for a westerner is to see smiles, a certain grace of manner despite the poverty and squalor that you see about you, to see a people which really does not seem to be unhappy, frustrated, embittered by what they are living through. And one of the things I think we have to understand about China is that China has never been a free society. And there is nothing in Chinese philosophy or acculturation pattern or psychological pattern which encouraged

the kind of rugged individualism which the west takes for granted. I don't know whether a sense of individualism will develop in China, I suspect that it's almost inevitable, particularly among those who would like to be able to use the skills they develop in their own personal advantage, but you don't sense it in personality types. Marriage is delayed in China. Most people in China do not marry until they are in their late twenties. We met a Chinese American woman who was born in China, trained in the United States, she taught for years at UCLA University. She was an adolescent psychologist and psychiatrist and I tried to talk with her at some length about adolescence, growth patterns, marriage patterns and the like, and it seemed to me just natural that if marriage is so delayed there must be either tremendous frustration in the society or there must be any number of illicit liaisons which are simply not sanctified by some form of religious or civil marriage. And her answer was no, not at all, that the Chinese patiently await a marriage, that she has not found in the three years that she has been working and back home in China in one of the clinics, she has not found evidence of tremendous frustration, and she has found very little evidence of menages being set up, people simply living together. They are patient, that is a Chinese tradition, and it still, for the moment, governs Chinese life.

How different then is China? I think, as a rabbi, I was struck by the fact that to understand China you have to understand something about messianism. We are a pragmatic society. We are looking at tomorrow and find it very difficult to look at the day after tomorrow. What works, works. We believe in reforms rather than revolution, that's been our tradition. We have a basic Constitution which guarantees certain rights but does not guarantee the future, and there are very few Americans who are convinced that they know exactly how the future will work itself out. The Chinese ideologues, that is, the governing Chinese party, are cut from quite different cloth. They are not unlike the millenarians who announced from time to time that the world is going to come to an end on April 7, 1980, and except for those who are in a particular bomb shelter in Santa Barbara the rest of the world is going to be destroyed. They

know exactly how things are going to work out. They know the dialectic of history. They know the iron laws of economics, a fascinating word, iron laws of economics, the inevitable chain of events. They are confident that they know how history will work itself out. They will admit that they don't know exactly to the day when it works itself out but they know the stages. Everything can be graphed, charted. To Deng and to those who now rule China Mao's failure was not that he was not a good Communist or an ideologue of the first order - he was both - not even that he was not the great charismatic founder of the State, they still revere him as that; but, rather, that he was what our Jewish tradition would call makatzpahat, one who tries to push the end, to force the hand of the messiah, to force the messiah to come now, to be shap tai tzvi, one who tries to take history and by the force of his own energy and charisma make it happen faster than it must inevitably happen.

Now, we Jews come from a messianic tradition, but we always said that we do not know when the messiah will come, and we do not really know what are the antecedents of the coming of the messiah, but there were times in our Jewish tradition, and there have been Jewish leaders who knew exactly when the messiah would come and exactly what would be the term which would precede his coming and who read history exactly as the Chinese do. But when one is certain of the course of history, when Deng can say in the same speech: we welcome contact with the west, it is important for the countries of the world to meet and to exchange goods and people, and also say in that speech, the destruction of capitalism is inevitable, and before that is inevitable there will be a third world war which will mark the end of imperialist capitalist nations, you are dealing with a different kind of mind, a mind to whom relaxation is a tactic, not an end in itself. Communist ideology is what Communist ideology has always been, a messianic religion, if you will, which tells to a nation, to its devotees and disciples, that they are part of the flow of history; and just as detente to the Russians is a tactic, not an end in itself, so relaxation in these post-Mao years to the Chinese is a tactic, necessary, useful now, but necessarily a tactic which you allow to grow

and become the dominant element in the social order.

If I were to make a prediction about China in the next two or three years my prediction would be that you will see more and more restrictions placed on the Chinese population. The sense ^{that the} cultural revolution is behind has already gripped the country. The need now is to organize, not to allow disintegration, the centripetal forces to go too far, bring everything back under control, and you are going to see all manner of attempts to achieve this.

China is a very different place and that, I think, Americans must recognize. The attitudes that we bring to the normal course of our political, social, personal lives is not necessarily the attitude that the Chinese bring to the issues which confront them.

The Hebrew word for China is sinn, not sin, but sinn. It comes from a term which was used by the prophet Isaiah in one of the great prophecies of return and messianic redemption, when he says that when the messiah comes, when Israel returns to Zion, we will bring the peoples from the north and from the south, even from the land of sinnen, which is apparently some land in the Middle East but when they needed a word for China it was the name that they had in their Bible for the furthest away and most distinct and different place. And if we keep that sense of China perhaps we will begin to understand China. China is a far place, its attitudes, its whole way of life is conditioned by history which is quite separate from our own. Though Jews lived in China Judaism made no impact in China. The Muslims lived in China, Islam made no impact on China. China is traditionally governed by

continuation on another tape as follows

as the individual is valued in the west. If individualism emerges in China, and that's what really we talk about when we talk about relaxation, we see the emergence, we hope we see a free enterprise, democratic forms of government, of less totalitarian forms of control - all of these will depend upon the emergence of individualsim, of the sense of self.

The young girl who was our guide graduated in English from one of the local universities. She had been third in her class. We asked her how she happened to be in the guide service. The answer was very simple. The first two in the class were allowed to teach at the university. The next two went into the guide service. The next two went into something else. Would she have rather done something else? I think the answer was yes, but what she really said was what we would say when we make the best of what we have: I can't think of governing my life, that's simply not the terms of life in China.

And where one of our children would have lived a life of terrible frustration, forced to go into the family business, forced to do something they didn't want to do, she accepted. It was over. That's the way life is in China. And unless we accept that as the basis of understanding, and if there's any insight into China that I came away with it was that. They are used to authority. They are graceful in their patience. Their patience is almost infinite, and anyone who expects China to become a western-oriented, western attitude society, I think, misreads history.

China, for a long period of time, is going to remain a place which we rarely see and hardly understand and yet I would recommend for any of you that you take a trip there. It's fascinating, it's intriguing. Travel is not easy. You'll lose a good deal of your independence. The first question I am asked almost always is: how free are you? And the answer is that you don't govern your schedule; you go from one state to another when you're told to go; but once you get to a city you don't have to do all that you're told to do. You can be very American. And when they say we are going to see our sixth commune you simply say to them, I don't think I am going along and I will do something else. And they will say to you, but what will you do, you can't go out in the street, and you'll say, why not, and ultimately the trip will have to go on and you go out in the street and you go and you see.

One can see a lot in China by just not going along, but it's only the surface, and some day I would like to go back and if I were a little younger I think before I

would go back I would learn what I could of Chinese so that the language barrier would be somewhat overcome because I would like to learn more about this great civilization. They're going to play a major force in our world and we better learn to live with them and, hopefully, they may some day desire to live with us.



SHABBAT

MEDITATION

THE GODS WE WORSHIP

Through prayer we struggle to experience the Presence of God. Let us be sure that the One we invoke is the Most High, not a god of battles, of state or status or 'success' — but the Source of peace and mercy and goodness. For, truly: "The gods we worship write their names on our faces, be sure of that. And we will worship something— have no doubt of that either. We may think that our tribute is paid in secret in the dark recesses of the heart — but it will out. That which dominates our imagination and our thoughts will determine our life and character. Therefore it behooves us to be careful what we are worshipping, for what we are worshipping we are becoming."

• •

LAND OF HOPE AND PROMISE

Eternal God, like all the generations of Israel, we turn to You in hope. We need You as we need air to breathe. Be enthroned in our hearts; let Your law of justice rule the world. O may all Your children be filled with a love of freedom and truth, that tyranny may vanish and the reign of righteousness be established everywhere on earth. Then will the suffering end of all who live in lands of darkness and persecution.

Your spirit pervades the world. Your love encompasses the earth. We pray for the peace of all lands and peoples. And we pray for our brothers and sisters in the land of Israel. In our pilgrimage among the nations, our people have always turned in love to the land where Israel was born, where our prophets taught their imperishable message of justice and peace, and where our poets sang their deathless songs of love for You and of Your love for us and all humanity.

Throughout the ages we have prayed that Zion might be restored: it has been for us the land of hope and promise. May the promise now come true in all its fullness; may we be privileged to bring a new light to shine upon Zion. And may we who live in lands of freedom be imbued with the knowledge

YOUR TEMPLE CALENDAR — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
11 MAY SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel J. Silver will speak on TWO SERMONS I DIDN'T DELIVER: II AMERICA & ITS CONFUSIONS	12 DINNER Confirmation Parents and Students With Rabbi Silver 5:45 p.m. - Branch	13 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	14 TWA ANNUAL LUNCHEON Oakwood Country Club 12:30 p.m. Confirmation Rehearsal 4:15 - 6:00 p.m. Main Temple TMC ANNUAL MEETING Magical, Musical Evening 8 p.m. - Branch	15 <i>Adella</i> <i>Sister from</i> <i>Memphis</i> <i>Enb</i> Services - 5:30 p.m. The Temple Chapel	16 Shabbat Services 11:15 a.m. - Branch Confirmation Rehearsal 9:00 - 12 noon Main Temple	17 Shabbat Services 11:15 a.m. - Branch Confirmation Rehearsal 9:00 - 12 noon Main Temple
18	19	20 TWA Rally Day 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch 7:45 Religious School Board Meeting - Branch	21 SHAVOUT CONFIRMATION 9:30 a.m. The Main Temple	22	23 Services - 5:30 p.m. The Temple Chapel	24 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah MARK HEYMAN 11:00 a.m. The Temple Chapel
25	26	27 -- LAST DAY MIDWEEK CLASSES -- Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m.	28	29	30 Services - 5:30 p.m. The Temple Chapel	31 Sabbath Services 11:15 a.m. - Branch Last Day Sabbath School Bat Mitzvah LISA BERCU 11:00 a.m. The Temple Chapel Mr. & Mrs. Club Installation & Square Dance
1 JUNE Last Day Sunday School THE TEMPLE ANNUAL MEETING 8:00 p.m. - Branch	2	3 Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. Mr. & Mrs. Club Joint Board Meeting	4	5	6 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY	7 Bar Mitzvah JOHN HERMAN 11:00 a.m. The Temple Chapel

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10. 11. 1918

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John F. Smith

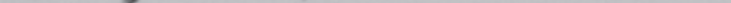
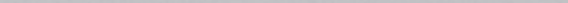
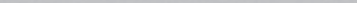
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מחלוקת

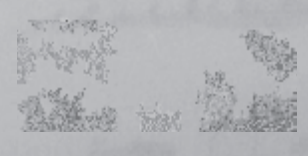
5. 10. 1944

port more painted small persons put out
news of masses & murder - - - - -
that group of people greatly became our friends - some
was with - a particular kind - and the
floods were covered under paper wings -

Yes the people were still under the shadow
law was 4 in the name - common to
not admitted advice in law any more
law in the name - - One of the great reports of
not up now ^{but} ~~to~~ the people & to the
show are needed - In law were
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We were in saved under a to
2 under the people and the people -
and a very place was found your and
under the people and the people and the people
and the people and the people and the people

Yes it is the same here too -
Dilemma we have mission in Colombia in South
Yukon 2 in North we have same party -
But in the South we have more mission -
Can you imagine can imagine -

Apparently there was the 1st year we
Commenced in the ¹⁹⁴⁷ and last winter
pressures were added enough for
people to feel safe - the public pressure

in these times



As a result I cannot not say they would
only to rough had remained in Colombia not
the apocalypse - The answer I come too had to
the first mission mission - one more apocalypse
to be done in any mission in Colombia in
fact - one apocalypse - one more mission
Commenced in S. E. Asia where mission
could only have been done and the
you also had to have the mission
only - I fully missionary 2016 - done

To Frederic Walle in disappeared from any
Coven City

There has been a tremendous show back of
people who get lost when to foreign

after the last Coven published a new

Exposure last - which refused to

revels of ^{secret} as about any but

trivial like small papers

To K. WRHS
English at WRHS



to be the last

not unusual as last to the last

section as the history - see the new

clearly history in the last because

has no present German -

Can meet you to see what can be done

you to see - ^{last} but can see

would think what would come

last German should not have what

1. The ... in ... you ... to ...

1. The ... you ... year, ... are ...
are ...

My ... in ... are ... are ...
are ... are ... are ...

The ... are ... are ...
... are ... are ... are ...
... are ... are ... are ...
... are ... are ... are ...



are ... are ... are ...

2. ... are ... are ...
... are ... are ... are ...
... are ... are ... are ...
... are ... are ... are ...

... are ... are ...
... are ... are ...

... are ... are ...
... are ... are ...

more wood on unlaid due, personal altered
conclusion - personal new conclusion
to work the conclusion

let intended some work
let work go to meeting it

Direct work



~~FA~~ = redacted about - the question has
and changed about the question has
concerning the redacted about the question has
Nass's thinking

The old question has been asked
again - 90% of the question has been asked
still asked in the redacted about the question has
Want about the redacted about the question has
in the redacted



the redacted about the question has
"free redacted" - the redacted about the question has
the redacted about the question has
the redacted about the question has

the redacted about the question has - the redacted about the question has
the redacted about the question has - the redacted about the question has

the redacted about the question has - the redacted about the question has
the redacted about the question has - the redacted about the question has
the redacted about the question has - the redacted about the question has

Do, at all any interest that would be to
the credit of the committee or other to display
and a copy of the paper - name given

- 1) introduction state as minutes -
- " & only could see admission to
- Recess - by me

First step "only rule" - and family can get
pay well to be -

But rely on the data recorded as a
TACTIC and as well as the party person
have not been forgot - Recess during a rest
for - you do understand you are lost !! -

Some person to present, the same idea
begin to talk - U.S. must see first
but also USA - must see as use
useful and not cancel as a potential

~~Next - people - minutes - name -~~
~~nothing - a few only had been - lost~~

Long range to

to the north end

1) on the way to the north end to the north

up? - Truly correct - last year

all possible

Search of material - systematic

simplest of capital -

long run - long

superior rule of

long run goods



Letter - Wm. F. Felt - Aug 10 - 1880 - 1880
quite different - 1880 / 10 - 1880
Success from - D. L. ...

#41 purley - Aug 10 - 1880

These should be for J-

From W. & W.

Even for Oct 4 1880 -

