



Daniel Jeremy Silver Collection Digitization Project

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Box
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Folder
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A Rabbi Looks at the Election, 1980.

A Rabbi Looks at the Election
Daniel Jeremy Silver
November 2, 1980

If I were more of a mystic than I am I would say that God was saying something to us when I know on a Sunday that I'm going to speak on this election and I suddenly lift up the Scriptures from its place under the pulpit and suddenly all that's below capsizes.

The stories about Elijah, the doubting champion of God which are told in the Scriptures, are among the most enigmatic and the most mysterious. We're told, for instance, in the book of Kings that Elijah summoned all of the leaders of Israel to Mount Carmel at one time. He proposed to organize there a great trial of strength between the Baalim, gods of Canaan, and Adonai, Israel's God. He would have the priests of Baal arrange a sacrifice on one altar, and he would arrange a sacrifice to the one god on another altar, and the true god, the priesant god, would show his strength by suddenly causing a flame, fire, to emerge spontaneously on one altar or the other. And before this test of the power of the gods or the one god, Elijah turned to the leaders and he said to them to attempt to get them to stop vaccilating between idolatry and monotheism: "For how long will you hop around between two opinions? God is the Lord, follow Him; and if Baal be god then follow him."

Now I suspect that most of us have been saying just that to ourselves. How long are going to keep hopping around between two opinions? If Jimmy Carter has proven his qualifications to another four years as President of the United States we'll vote for him; if Ronald Reagan has shown that he is of presidential timber we'll vote for him. But the answer doesn't come. If the polls are accurate and if what I hear echoed in our conversations is an accurate barometer of feeling, there are many millions who are still hopping around between two opinions, wishing that Elijah would suddenly come down and organize a test so that we could learn, you know, by some method whom we should vote for.

And I suspect further that many of us were looking on Tuesday night at the great debate, the great non-debate, as the test which would finally enlighten us, cause

the flame spontaneously to light on the altar. But Tuesday night didn't prove very much except that the Cleveland Chamber of Commerce got a few points. We learned again what we'd always known, that Mr. Carter is a quick study, that he can master a great number of facts and figures which are not necessarily relevant to the question that is being asked; and we learned that Mr. Reagan has a warm and professional way of presenting commonplaces and conventional ideas which also are not necessarily relevant to the question that is being asked. So, here we are, two days before the election, intelligent men and women who recognize that not to choose is itself a choice, troubled, tentative, even if in our minds we have decided we'll vote this way or that way, we know that something could happen, some particular persuasive argument could come along which might cause us to change our minds.

Last weekend we drove up to Niagara Falls. It was a dull drive and I decided to keep my mind alert so that I would not swerve the car off into another car by counting bumper stickers and taking my own poll as to the presidential preferences of Americans. It's a four hour drive up, it's a four hour drive back, and part of the way we went off the super highway so cars were coming at us in both directions. Within an hour I gave up my poll because there was nothing to count. In eight hours of driving I saw less than a dozen bumper stickers for any candidate, any of the three major presidential candidates. I saw bumper stickers for county commissioner, for members of Congress, but not for the president. It's an election in which most of us are really not looking forward to entering the voting booth. I saw again in the paper this morning that cartoon which has become famous, the voting booth, the open curtain, the sign, abandon hope all ye who enter here. It really should say, now you have to make up your minds.

Now why? Why are we having such trouble? It's rather strange in one sense because the two men are not evil men. Both of them have proven that they work hard. They've been competent in professions before they entered into politics and public service. Both of them are self-made men who fit the American image of young men coming from small towns who raised themselves up by their boot straps to financial

success and the respect of others. Both of them are financially greedy men but that's not necessarily considered to be a vice in many areas of American life. Both men have devoted years to public service with many fine accomplishments to their credit. Why then are we having such troubles?

The answer, I think, lies in the very nature of American politics. Our presidential elections are not elections of party leaders but of national leaders. Unlike most of the other free nations of the world our politics are not ideological. Our parties are not ideological parties, labor, tory. Rather they are agglomerations of people who come together for a whole variety of reasons, and the man whom we elect is above his party, he's not really beholden to them, and the Cabinet and the administration he will nominate will work with him, will represent his desires, his wills. And so uniquely among the free societies of the world American presidential elections depend upon the quality of the person. In France, England, West Germany and Italy you vote for a party. The Party elects its leadership, and there is less concern with the personal qualities of the leaders because you know where the Party stands on economic and international issues which immediately affect your well-being. That's why in those countries there's such a high percentage of voters, because the voters know exactly who represents what they assume to be their needs. Not so here.

Here we elect a man, and we look for the qualities of character, generosity of spirit, of understanding, which are necessary to govern a power such as ours. Now, given the quality of the two men, why are we having such a problem? Because, I would submit, they lack that one thing for which we are most desperately searching. And what is that? Wisdom, wisdom, common sense in an uncommon degree, the ability to work through the problems of our times and make clear to us, the American peoples, some vision of how we're going to face the next few years. We've come to one of those crossroads in American political life. The past is behind us. The years of uncontested American power, the years of unlimited American prosperity, these are over. We're in a new era. We're in an era where we have double digit inflation which seems to

be intractable, a degree of unemployment with which we really do not seem to be able to handle, where we must share our power with other nations and peoples throughout the world, often in ways that causes great difficulty. We are not the nation that we once were, but we're still strong and powerful and a prosperous nation, and we need somebody who has the wisdom to think through with us the problems that confront us and help us to understand where we're going and how we're going to get there. And none of the candidates have had the ability to do that for us.

Mr. Carter is a technician, an engineer. He has the ability to absorb a large amount of material having to do with the very specific and narrow problem, but often when he has tried to explain a problem to us we found that we'd been overwhelmed, drowned by facts and figures, we really don't know any more than when we began and we certainly don't know how his proposed solution to an energy problem or to a tax problem or to a foreign relation problem fits in with everything else that face us as a nation. He's an awkward speaker. He has no talent for powerful verbal images. He's a problem solver rather than a man of breadth, of vision, a man of wisdom.

Mr. Reagan has, I think, won both of the debates in which he has engaged not because he's a wise man but because his style gives us the semblance of wisdom. He has the ability to speak simply. He can craft a powerful image. He knows how to speak to the heart, rather than simply to the mind. But, unfortunately, in his case so much of what he says is commonplace. He's dealing with the past, with nostalgia, rather than really confronting the problems of the present and of tomorrow.

And so neither man has been able to present to us in this time when America is groping for understanding and self-understanding the wisdom we need to face the future. And because of that lack neither man has been able to develop the kind of energy to his campaign, the kind of loyalty to his cause, which would summon the respect and the vote of the great mass of Americans who are moderate, in the middle, committed to the old value, but committed also to turning towards the future, facing it as we need to.

For most of us, if we're honest, this election was decided months ago.

It was decided during the primaries. At the very latest it was decided during the national convention for the truth is that America does not lack people of quality, of competence, men, and some day we would hope women, with experience behind them who could wrestle with the contentious problems of the day and speak to us wisely about the needs of tomorrow. Thirteen months ago when this campaign began in the party caucuses in Iowa and in the fields of New Hampshire there were other names that were being bruited about: Muskie, Church, Baker, Bush, Jackson, Brown. What happened? The problem, I think, of this election is the problem of the primaries. The primaries represent a form in American political life which is in need of reform, and it's not simply that they're too long. The very nature of the primary mitigates against men who are busy, against people who are active, who are moderate, who represent the great little of America becoming the nominees of their party. How so?

Why was Cleveland so eager to have the debate? Because we wanted to develop a positive national image, because debate would bring into Cleveland newspaper reporters, the television cameras, because we would become visible in a good way. Why have primaries proliferated across the land and some primaries moved earlier and earlier back into the months before the convention till now the first primary^{is} really a year before the Democratic and Republican Conventions? Again, because for financial and public relations reasons it's important to a small state like New Hampshire, to a farm state like Iowa, to other states, to attract attention to themselves, to themselves for their own purposes, not for the purposes of electing a president. It's attractive to feel that one will be significant, one state will be significant in the process.

Now it cost several million dollars to run a primary campaign today. Television and radio and the professionals who have involved themselves in this are terribly expensive. And one must commit not only fourteen or fifteen months of one's life to the search for nomination but somebody else's millions of dollars. Very few of the candidates are like Governor Rockefeller of West Virginia who, it was reported

in the papers today, has spent over nine million dollars of his own money in order to run for re-election in that state. Very few candidates have that kind of money and we certainly would not want our choice among presidential candidates to be limited to a few multi-billionaires in the country. But you need money. You need a staff. The long primary road favors, first of all, the incumbent who has a staff, who has an ability to command public attention, who has already established his name in the public mind, who has access to the party coffers. The long primary campaign favors the person who has had nothing else to do but to run around for the last three or four years, as Mr. Nixon did before his re-election twelve years ago, and as Mr. Reagan did in the years between 1976 and 1980, raising money for his party and therefore developing the ability to tap the party for money. It favors the incumbent. It favors the fundraiser, and it favors the extremist because as the mass media people will tell you those who raise money by mail solicitation and otherwise money is there to be raised from those who are among the most angry, who want to go on a crusade, and if you will speak to them of their crusade the money will come in.

The moderate, the person whose wisdom we might prefer, is not likely to command that crusade. Crusades have come from the extremes in American political life, not from the great center. The moderate is not likely to have four years to spend doing nothing but raising money for his party. And unless by some quirk of fate he has become the President of the United States he's not likely, therefore, to stand in line to be nominated for the presidency of the United States.

Now, the primary campaign became a fact in American life as a reform. Early in this century people wanted to take the nomination of the President away from the Mark Hanna's and away from the smoke-filled rooms and give us a voice in the nomination. But over the years things have changed. It worked well for awhile, it doesn't work well any longer, it's too long a process, it's too costly a process, it's a process which favors those whom we would not necessarily be representative of the great American middle, it's a reform which, I submit to you, is badly in need of being reformed.

Will we survive this election? Yes. We'll muddle through, to use Churchill's phrase, you think we'll muddle through, you believe it. And the test of that is the fate of Mr. Anderson's campaign. It's hard to remember that just three months ago after the two national conventions some of the pundits and the pollsters were predicting that Mr. Anderson might receive as much as twenty-five percent of the popular vote. Mr. Anderson has always been neither of the above candidates. His candidacy represents the feeling that we could not survive the presidency of either of the two major party candidates. The fact that fifteen percent has dwindled to ten in the polls and ten to eight and seven suggests that most Americans are convinced that we will survive another four years of Mr. Carter or four years of Mr. Reagan, although I must say that I hope that come Tuesday Mr. Anderson receives enough votes to qualify for the Federal election financial assistance which he will qualify for if he receives five percent of the national vote. For I must say that he has served the national purpose well. He has raised issues that neither of the other candidates were willing to do so.

What kind of a campaign has it been? Well, it's been an issueless campaign. Mr. Carter is for the Equal Rights Amendment. Mr. Reagan is for every provision of the Equal Rights Amendment but not for the idea of an amendment. Mr. Carter is for the ratification of the SALT II Arms Control Treaty with the Soviet Union. Mr. Reagan professes that he's for arms control and for an agreement, a treaty, on arms control with the Soviet Union but he objects to some of the provisions in the SALT II Treaty. He would like a SALT III Treaty. Mr. Reagan is for an increase in the national defense budget. Mr. Carter is now saying that in the last years of his administration he has already increased the national defense budget and intends to do so. Mr. Reagan is for a major three-year across-the-board tax cut and Mr. Carter is also for a tax cut on a different basis. Where are the issues? Where are the substantial issues between the men? Neither of the men has really confronted the specific needs of the nation. That's why I say both have lacked wisdom.

What then has this campaign been about? Well, I think it's been about values. Four years ago Mr. Carter was elected largely because he developed a congregation, I'm using a religious terminology deliberately, a congregation of people beyond those who normally vote the Democratic ticket, who believed that it was time for the American spirit to come to Washington and clean out the stables and bring back the old values. And what has happened in this election essentially is that Mr. Reagan has taken over Mr. Carter's old congregation. In his acceptance speech Mr. Reagan spoke of a community of values embodied in the American spirit, embodied in five words and the words were family, work, neighborhood, freedom, peace. Lovely words, but these were the words on which Mr. Carter ran for election for eighteen months in 1975 and 1976. These are the words which Mr. Reagan has made central to his rhetoric in 1980. They are words, obviously, which are compelling to a large number of Americans who are concerned that we seem to have lost our way. We seem to be going in all directions at once and some of the values which we think of as instinctive to American life seem to be disappearing. And so the question is how did Mr. Carter lose his congregation, and what does Mr. Reagan mean by his rhetoric.

How did Mr. Carter lose his congregation? He lost his congregation because there's a gap between the sermon and the street, because it's always difficult to translate values into practical programs, because when he got into power he found that there were mitigating circumstances, things he could not accomplish, things he no longer wanted to accomplish, he no longer spoke to the congregation in the terms to which they would recite instinctively Amen. Family, it's one thing to be for family, to be pro-family, but it's another thing to govern a country where for economic and other reasons the majority of the women have elected to go to work. It's one thing to be pro-family; it's another thing to represent a country where a majority of the people seem to favor the Equal Rights Amendment.

What about work? Well, it's one thing to favor work in the abstract and to say that one ought to get the benefits of one's labor; it's another thing to be

president of a country where there is an under class which is under-educated and under-talented and under-trained and anti-social and who simply cannot be brought into the labor force but who must somehow be sustained.

It's one thing to be in favor of neighborhoods, it's quite another to be the President of the United States, pledged to the Constitution, governed now by court decision which has mandated busing and other such anti-neighborhood activities as the law of the land.

And it's one thing to believe in freedom and the responsible use of power to protect freedom; it's quite another to be able to find a way in which one responsibly uses power in order to sustain freedom.

Teddy White called Mr. Carter when he came to Washington an innocent. He was innocent. In many ways I think he still is, but you cannot remain innocent in many areas for long in Washington because the statements that you make are no longer purely sermonic. They have an immediate consequence upon the lives of millions of people. And in trying to work through, to learn on the job, Mr. Carter wasn't able to convince millions of Americans that he had retained the values of the past, the things he talked about from the pulpit, and that he was energetically and actively trying to weave these into the context of American life. He failed miserably at that task, not for want of trying but for a lack of ability to communicate and because he didn't have the wisdom to put it all into a simple, direct, meaningful perspective. He seemed always to be vacillating, to be coming at a problem because it had been thrust at him, thinking he'd solve the problem of putting it aside, never integrating all our problems in a common whole. So Mr. Reagan picked up where Mr. Carter left off, and if Mr. Reagan is elected as President of the United States next Tuesday, when he comes into power in January he's going to face the same problem that Mr. Carter has faced in the last four years because it's one thing to enunciate values and quite another to tie them into legislation, to weave them into the fabric of American life. He's going to find it's very difficult to take the values

of the past and find ways in which one can make them clear, visible, in the present which is so full of convulsion and change and uncertainty.

I think Mr. Carter lost his congregation for another reason. It has to do with the spirit of the man. You expect a religious leader to be a man of principle, to be a man of honor, and to be just a little bit less concerned with his own success than the average run of folk. That's the danger of anybody, by the way, who gets elected as a cleric rather than as a politician. Mr. Carter has a streak in him which is a very defensive streak, some have called it a mean streak, and I suspect there isn't a group in America which can't point to one or two instances in which his concern for his own re-election, for his own constituency, did not stand in his way of doing the right thing.

As a Jew I'll never forget that long Mississippi River steamboat ride he took several years ago. It was just after Andrew Young had been forced to resign as our Ambassador to the United Nations. The word was being put out by some of Mr. Young's supervisors that he had been forced out by Jewish pressure. The issue, you will recall, was his meeting with the representatives of the Palestine Liberation Organization. In point of fact Mr. Young had been forced to resign because he had directly disobeyed an order of his superiors. It was a very serious community relations issue for the Jewish community. Mr. Carter was on his boat and for three days he refused to be interviewed on the issue, letting the charge lie there when a single sentence of his, explaining the reasons for the resignation, might have cleared things up. But he was concerned about Mr. Young's constituency, the black vote, the vote which had elected him in 1976, and the words were never spoken. One who preaches must expect to be judged by the same morality that he demands of those he preaches about. It's easy to see the other fellow's mistakes but if you can see them and talk about them publicly you'd better be prepared to have people point out your own.

Which brings us to the Jewish sides of this campaign. Isn't it delightful to have a campaign where ^{the} major issue is the Christian vote and not the Jewish vote?

For once nobody is going at us and blaming us for voting in a block way one way or another. They're going at each other and that's become much more of an issue. How do the two men stand on what is assumed to be the basic issue of the Jewish community on Israel? Well, it all depends by what standards you judge, campaign rhetoric, by what standards you judge presidential accomplishment. Mr. Carter has the last days found good reason to go to the Forest Hills Synagogue, a Philadelphia Young Men's Hebrew Association meeting, and he spoke there about many billions of dollars that America has given in foreign military aid to Israel during his incumbency, and it's true. But he's not added that there would have been no foreign aid bill if Israel had not been part of that measure. He has spoken of the significance of the Camp David Accords in which he played such a central role, a role which ought not to be minimized, but he fails to mention that if he had not flirted with bringing the Soviet Union back into the Geneva agreements Sadat and Begin would not have been pressured to come together and to in a sense force the United States into a Camp David kind of arrangement to take Russia as much as they could out of the Middle East.

If one's standards for election of a president are one hundred percent agreement to whatever the policies and programs of any government in Israel may be, no incumbent is ever going to measure up because the American national interest includes many interests which conflict with Israel's.

If one is going to vote for a man whose campaign rhetoric is one hundred percent in favor of Israel one will always find the non-incumbent having a perfect record. How much shall we trust campaign rhetoric? If Israel could bank all the fine things that have been said by those who ultimately won the highest office in our land her relationship with America would be far different and far more secure than it is today. This is an election without a Jewish issue. Neither candidate is an anti-semite. Neither candidate is a Philo semite. We have many issues and many concerns and they will do what needs to be done according to their likes in the Middle East. Both, I think, appreciate the importance of Israel to the United States, an im-

portance which was re-emphasized in these last few days as some of the complications and convolutions of the Iranian-Iraqi war have been played out. Israel will receive support from either administration but whoever is in power there will always be those who want to respond to the Third World. There will always be those who are oil-related, who demand that the oil concerns be primary. Neither man - neither man will do all that Israel would like him to do.

And I must add a word about Israel in all of this. Perhaps the most unfortunate part of this campaign has been the intrusions of Israeliⁱⁿ to the American political process. I was shocked and saddened to see Ezer Weizman, the former Defense Minister of Israel, as part of the Carter entourage here in Cleveland this week. Ezer Weizman is a nice man. He has no place being in the middle of an American political campaign. There have been a number of indications from both the Anderson camp and the Reagan camp that they are very unhappy with the positions that Mr. Avrun, our Israeli ambassador, and others have taken emphasizing what they consider to be only the positive sides of the relationship between Israel and America during these last months. Now, an Israeli Ambassador in Washington has a very difficult time during any American presidential campaign because our vote is still a crucial vote. But for a man who obviously would like to be elected Prime Minister of Israel, to campaign for that office by campaigning for one of the candidates for our office here is unconcionable, and I hope it is an act which will not be repeated on any side by any Israeli official at any time in the future.

Why have there been these expensive advertisements in our local newspapers of Jews for Carter and Jews for Reagan? Well, because there are Americans for Carter and there are Americans for Reagan. What's been interesting is that most of the people who came out publicly for Mr. Reagan, though they pitched the advertisements to Israel, are really people who sympathize with his basic social philosophy, with that community of ideas having to do with work and freedom and defense and peace and family, more orthodox than our community. It's been also interesting that those who have come out

for Mr. Carter, who represent more of the traditional establishment of our community, are doing so though they write and speak in terms of Israel largely because any number of the entitlements and of the programs which are important to their institutions have come out of this administration and they are protecting themselves in that respect.

But whatever you do on Tuesday next do it without any feeling that there is a Jewish issue in this campaign. There isn't, thank God. The issues are social, the issues are the confidence that you place place in one man or the other to guide us through some very complex international issues. The issues are who is the least likely to make mistakes, who is the most likely to bring us to the point four years from now when, hopefully, other men are running for office and we can have greater hopes for the next presidency.

Now, rabbi, what are you going to do on Tuesday? Well, I'm going to vote for Issue 5 and I want you to vote for Issue 5. Issue 5 has to do with the restructuring of our County Charter. It's a very important first step towards changing the nature of this terribly chopped up political world in which Cuyahoga County and our area exists.

No, I'm not going to break a twenty-five year tradition and tell you how I'm going to vote, I don't think that's my task or my purpose. I'm going to vote, and I've a long history, almost an unbroken history, of voting for losing candidates, but I think it's important to go to the polls, exercise our franchise. There are many people running for office, not just the President of the United States.

I'm reminded as I close of a story which is told about Abe Lincoln whom I often think about as the Elijah of our American history. When the war was on the White House, which had up till then been a fairly open place, was suddenly filled, as you might expect, with security people. They were afraid, and with good reason, for the life of Mr. Lincoln and so when groups of people would come to visit the President they would be ushered through the meeting room but not allowed to shake hands and they would be pushed along by the military who were there. One particular day

on one such levy an old man was being pushed through and he obviously had come a long way to see the President, and as he was sort of being pushed out the door he turned and he shouted back to Mr. Lincoln: Mr. Lincoln, he said, I'm from Maine. I've come a long way and I just want you to know that in Maine we believe that the Almighty God and Abe Lincoln alone can save the Union. Mr. Lincoln turned and he called back, he said: You're half right.

WRHS

AMERICAN JEWISH
ARCHIVES

Kaddish

Friday

Sunday

NOV. 2

Those who passed away this week
JAMES B. KRAMER

Vahrzeits

SAMUEL STERN
HELENE R. HIMMEL
SAM HARRIS
SOL DORSEY
HILDA W. KROHNGOLD
DR. JACOB SIEBERT
SADELLE KLEIN
HENRY G. SEED
RACHEL MILLER ELLBOGEN
JACOB H. ALTMAN
FLORA J. BRATBURD
HEDWIG HENRY
BECKY ROSENTHAL
COLEMAN SPITZ
EDWARD W. BEECHLER
JEAN YOELSON LEVIN
ROSE GRAVER COHEN
MARY O. SHAPERO
JOSEPH W. SCHIFFER
RABBI MOSES J. GRIES
MAX PAUL MEYER

HARRY D. KOBLITZ
BERTHA HAYS EISENMAN
GEORGE H. COHEN
THERESA SENOR
LILLY BASSETT
JOSEPH EDWARD STONE
DORA CHAVINSON
LEO STERNGLANZ
ALBERT SIEGLER
Charles Kramer

serve God. When, for example, self-assurance is uplifted, it changes into proud assurance of the ways of God. But to what end can the denial of God have been created? It, too, can be uplifted through deeds of charity. For if someone comes to you and asks your help, you shall not turn him off with pious words, saying: 'Have faith, and take your troubles to God!' You shall act as though there were no God, as though there were only one person in all the world who could help this man—only yourself.

Chasidic

COMMUNITY

The Rabbis teach: When Israel is in trouble, and one among them separates himself, the two angels of the service who accompany a man lay their hands on his head, and say: 'This man who has separated himself from the community, shall not see its consolation.' And it is taught: If the community is in trouble, a man must not say: 'I will go to my house, and eat and drink and peace shall be with you, my soul.' But a man must share in the trouble of the community, even as Moses did. He who shares in its troubles is worthy to see its consolation.

Ta'anit

Judaism did not turn heavenward and create in heaven an eternal habitation of souls. It found 'eternal life' on earth, by strengthening the social feeling in the individual by making him regard himself not as an isolated being with an existence bounded by birth and death, but as part of a larger whole, as a limb of the social body . . . I live for the sake of the member. I die to make room for new individuals, who will mould the community afresh and not allow it to stagnate and remain forever in one position. When the individual thus values the community as his own life, and strives after its happiness as though it were his individual wellbeing, he finds satisfaction, and no longer feels so keenly the bitterness of his individual existence, because he sees the end for which he lives and suffers.

Achad Ha-am

THE COMMUNITY AT PRAYER

Because I have seen reflected in your eyes the rising flame of the two Sabbath candles, your attention stretched out towards the movements of the young girl who lit them, as if you wished to help her and take part in her prayer;

YOUR TEMPLE CALENDAR — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
2 NOVEMBER SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on A RABBI LOOKS AT THE ELECTION	3	4 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Lunch With The Rabbi Sheraton Inn-Beachwood Chagrin Blvd. - I-271 12 noon - 1:30 p.m.	5 Mr. & Mrs. Club Board Meeting	6	7 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY LESLIE GELB 8:15 p.m. - Branch	8 Shabbat Services 11:15 a.m. - Branch Hebrew Camp Weekend
9 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE RABBI: YESTERDAY & TODAY Hebrew Camp	10	11 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	12	13	14 Services - 5:30 p.m. The Temple Chapel	15 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah ANDREW GALKIN 11:00 a.m. The Temple Chapel Senior Youth Group MOVIE NIGHT 8:30 p.m. - Branch
16 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on JERUSALEM - CITY OF PEACE CITY OF CONTROVERSY	17	18 TWA FIRST TUESDAY 11 a.m. Shop & Socialize 12 - Lunch - 1 - Lilli Lief Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board 8:15 p.m. - Meeting COPING I Coping with Politics Do We Really Count? DR. MARTIN PLAX 8:00 p.m. - Branch	19 TWA Board Meeting 10:00 a.m. - Branch	20	21 Services - 5:30 p.m. The Temple Chapel Seventh Sabbath 8 p.m. - Branch	22 Shabbat Services 11:15 a.m. - Branch
23 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	24 COPING II Coping With Our Community: What Will It Be Like? Norman Krumholz 8:00 p.m. - Branch	25 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	26	27 Thanksgiving UNIVERSITY CIRCLE THANKSGIVING SERVICE Church of the Covenant 10:30 a.m.	28 Services - 5:30 p.m. The Temple Chapel Special Sabbath Service Hebrew Graduation Class of 1961	29 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah DANIEL MARGOLIS 11:00 a.m. The Temple Chapel Bar Mitzvah STEVEN DE NELSKY 4:30 p.m. The Temple Chapel

Let me to you what I am doing / and

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24 - 10000 to 10000 10000 to 10000

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10000 to 10000 10000 to 10000

Mr. Carter but tried to show last he was - as just - a member
as before budget - Top Out / Top Out - which
show saved days 60 savings in that case saved
for studies & instead find members in the end
had still an enforced not on the other would a
proceed

The Republics task is a managing task - with
Mr. May to do in the end a it leaves hand
very full - nearly whole - mostly in human
in service in high rank some full under
full the most ways enclosed "A community of
values" "enclosed" - will and a family work
Notwithstanding / Power and Freedom - are

long last of -
one of the principles of the states in and
it has many of its own kind in the world &
you see - under the same principles -
But the principles of man principles of work
affairs however principles and of the
principles - - the world with many the
and - on the world in the world the
values

be able to go to work successfully - The primary note
is a reform in need of reform -

We all are very ^{serious} ~~much~~ ^{concerned} - we need -
need in conscience & inner plan - needed time - let
the spirit also accidentally be not more than needed -
- a policy - we can't - - - not right to me
as the first best career feel it needed - Mr. Adams,
concerning blame and of from last to rule
right not same - we made in attention -
any attention - to even to now of the clear end
- at one time one of the most important idea not
renew in many as 27 of the date - now especially
be could renew the 5 of the new to need to
young to found idea again who - needed
in idea, 2 in article to very clear - And,
and readily to right aspects a reading not to
compare - he did read us to include of
what about to have been -

My kind of work to be - 21 less
an idea can compare - Mr. Carle - for Carle -
Mr. Reyes - for examples the idea for renew
an example - - Mr. Carle - for SALT it -
Mr. Reyes - for an article with the
for Carle idea - Mr. Reyes - for -
in idea to define budget - - defined

~~present of facts to make the case~~

If we want to make a case in 1957 - we must
use going to make the case & say we have at the present
system & we are reluctant to let say capital case -
Proletarian Revolution appeared on stage entitled about
to your eye to see the relations of conditions were
for the socialist period - the socialist -
& where the people to have some say -

in say a lot of people remained just stay -
the present state in the land of Stalin -
the long - running to some extent of the office, the
also want to make the case - The present,
rule necessary admission - the refugee
then a request of the present - I don't
recall the present

Even on the basis of present - clear
refuse to move to make the present
to be delivered - rules PSC - But the
present system is not a present successful way
to conduct a rule present system.

Present the present system - present
present present - The present present
in some 13 months ago - by the present
attitude to state - must be present

and people - much in charge - 13 months. But
and with the high prices - a candidate must be
to move to a by the rights - 2 a day per day. I believe
as an unpaid working in an office - 10 to 15 cents,
of payments - piece - - - the per cents
in sum of 100. in cost several million dollars.
Employees are conducting experiments - - 10 to
candidates will appear in public in a show -
Today also in area to find - improved
find more good ways - 2 seventy dollars
Rule - 7 people will be top also people
large - Quinn will appear again 1 week
three months - Richard Vigando - Chapman
direct will volunteer to help us extra -
and at straight cost!

People who take strong definable
positions have greater success because
these people are committed and
are willing to get up every day.

Simple - 100 days, months, years, 10
time consuming per system under it
includes the money, capital, resources
not necessarily near money one day to

For me to send ~~advice~~ ~~and~~ ~~sympathy~~ on 1750 ~~congress~~ ~~to~~
was to stay, ~~own~~ Rule F-36 at the ~~San~~ ~~Nath~~ ~~Constitution~~
- ~~the~~ ~~long~~ ~~rule~~ ~~needed~~ ~~and~~ ~~delegates~~ ~~to~~ ~~make~~ ~~for~~ ~~the~~
~~candidate~~ ~~in~~ ~~the~~ ~~election~~ ~~because~~ ~~they~~ ~~had~~ ~~been~~ ~~eligible~~ ~~to~~
run. ~~Could~~ ~~not~~ ~~be~~ ~~most~~ ~~convinced~~ - but ~~the~~ ~~rule~~ ~~is~~
~~the~~ ~~rule~~ ~~was~~ ~~that~~ ~~in~~ ~~an~~ ~~it~~ ~~was~~ ~~stupid~~
~~candidate~~ -- That rule had ~~something~~ ~~of~~ ~~the~~ ~~aspect~~ ~~of~~
a Greek ~~Tragedy~~ ~~to~~ ~~it~~ - a ~~rule~~ ~~was~~ ~~passed~~ ~~when~~
~~people~~ ~~would~~ ~~not~~ ~~be~~ ~~shaken~~ ~~even~~ ~~though~~ ~~the~~ ~~cost~~
~~of~~ ~~stays~~ ~~would~~ ~~be~~ ~~made~~ ~~to~~ ~~be~~ ~~election~~ -



[illegible][illegible]

The City school was broken up on account of lack of funds,
scarcity of coal & electricity, and no longer
 continued — — The school was the last of the
 year — Tuition & for all the wanted present and
 have been helped.

Most common number is yes with someone
 who would speak simple words and would
not think about any process - of a subject -
 for not make some 'agendas' for the unstable future,
 as in - the unstable world for in order - as
 always to speak common sense in an unknown
beast - to get to the name of the puller & off
 a bullet my with a

Mr. Carter appears to believe in the
consideration you make into - fact or figure - we
understand you are disappointed - last case
WASPING 1 fact does not add up to wisdom
- say now can well stand - before all as
to our every purpose - wisdom - no other
to put wisdom - sustain in perfection -
you & your son will be able to see in fact
for the unbeliever - he has been converted
say it

which is in the next act - a common day since
appeared - who was said - a thought was taken - The U.S.
house.

It is not that easy to answer what has
not been done in the past few years - and after
all an old man - But for the current success
strategy - has been very successful - and soon
But has not been very successful in the political
arena - But has been very successful in the business arena - And that
is the main reason to be pleased with
the present strategy - but that is not all that has been done -
nothing on which we can rely for the future -

What is the future plan ? A little of
what has been done in the past few years -
also yes ; but not all that has been done -

This is the main reason to be pleased with - Conrad's
idea ; perhaps one and the same idea - The
idea that a new idea is being done and that
transfer on for the new idea is being done and
a new idea is being done and that is the main reason to be pleased with -
and that is the main reason to be pleased with -
and that is the main reason to be pleased with -

renewed - at 70%
renewed in the past few years -
and that is the main reason to be pleased with -

[illegible][illegible]

Wed 20 July to 26 Tuesday

7. 6. 1941

2 on way to see of way 2 - 1000
4 on way to see of way 2 - 1000

Care will be - Good Luck - as before Elv

W.H. receptor - must find my - but not
assumed that - one old man - but was a
long way - number to take back - as to see
very much else - he checked to find

M. White I'm for saying to Mr.
unless we believe that and it is
are going to some other country

The H. will receive but -
my friend your - half right

