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Danzig and Gdansk, a Footnote to Poland's Crisis, 1981.

Danzig and Gdansk, A Footnote to Poland's Crisis
Daniel Jeremy Silver
February 1, 1981

When I announced the topic of today's talk, Danzig and Gdonsk, a foot note to recent Polish history, one of you said to me, what two cities are you talking about? I answered, I'm not Charles Dickens, this is not A Tale of Two Cities, Danzig is simply the German name and Gdonsk the Polish name of a port city at the mouth of the Vistula River, the major river system of Poland where it flows into the Baltic Sea. The very fact that this port town has two names suggests what is true of its history, that since it was founded nearly a thousand years ago it has been a shuttlecock between the German peoples and the Polish peoples, each one in turn claiming sovereignty.

Apparently, around the year 1000, this little port was founded by Polish-speaking peoples, and then after a series of tribal-related vicissitudes around the year 1358 it was conquered by the Germanic order of the Knights Teutonic and it remained in their possession until 1468 when it was captured by the Polish king, renamed Gdonsk, and during the subsequent several centuries Gdonsk was actually the major port city on the Baltic, the most prosperous and at times the most populous city in all of Poland. Through it, when rivers were still the main means of transportation into Europe, through it all the goods that went into Poland and central Europe had to pass. And then in 1772-1773, somewhat after the heyday of this port, other ports had now begun to compete with it and overland transportation was now easier, sometime around 1772 when the first of the four modern partitions of Poland took place Prussia claimed Gdonsk, renamed it Danzig, resettled it with a largely German population. It was the provincial center of Prussia and of Germany during most of the nineteenth century and it remained so up to and through the first World War.

You may remember that during the first World War the allies promised the minorities of eastern Europe nationality. They promised Lithuanians, the Latvians, the Estonians that they would have a country of their own, but, of course, Poland was to come back and to become a nation again. Now Poland desperately needed a port on the Baltic if these countries of Lithuania, Latvia and Estonia were to be carved out

of her coastland areas, and she demanded Gdonsk. But since Danzig had a largely German population the solution at the end of the war was to give Poland the corridor of land which surrounds Danzig but to allow Danzig to remain a free city under the authority of the League of Nations, a free city, a largely German city, and it remained so until 1939 when the fourth of the modern partitions in Poland took place and the Molotov Ribbentrov pact was signed and the Reich claimed Danzig again for itself.

During the second World War Danzig was a part of the Reich, and after the war when Russia had overrun eastern Europe Russia, you will recall, gobbled up large amounts of eastern Poland and declared them to be within Russian boundaries, took some of eastern Germany and declared it to be within the Polish border and that included the area of Danzig which was then renamed Gdonsk. The German population was forced out and Gdonsk was resettled with a Polish population largely from those areas from eastern Poland which were now part of Russia and which Russia wanted largely to be free of their indigenous Polish population. That's the background of Gdonsk until it suddenly erupted into the news again. We were reminded of it because of the existence there of the Lenin Shipyards, the place where the first strikes occurred which led to the establishment of an independent Polish labor union, the solidarity under the leadership of this young thirty-eight year old Lech Walasa. Now, of course, the establishment of this independent labor union has been a cause of great embarrassment to Poland and to the Soviet, to the Communist bloc, and a cause of great interest to those of us who are outside of Poland.

Many of us have been under the innocent and not-so-innocent apprehension that Communist ideology and the actuality of Communist rule are one and the same thing. And the idea that the workers of the Communist state have in a sense distanced themselves from the state apparatus which, according to ideology, is committed only to their well-being suggests in a very dramatic way what is the reality of power in a Communist society and that is that after a revolution those who win the revolution are still unredeemed men and women. They have their own interests, to remain in power.

They have their own interests, to use power for the benefit of those who are part of the apparatus. They have their own interests which are personal and, to a certain degree, inevitably corrupted by the power which they wield. In Poland it turns out that those who are in the party bureaucracy and those who were in the puppet union which had been sponsored by the government's supposedly to do the things which a union ought to do for its membership, that these people earning salaries of 100,000 zlotes or more a month, that they were allowed to buy food in stores which were reserved for them, that they were given special large apartments at beneficial rates, that they had all the advantages of the elite in any capitalist society while the workers who were presumably equal to them, the workers had an income of from five to ten thousand zlotes a month. They lived with minimal foods, food is rationed in Poland, meats particularly. They had to pay full cost for their apartments which were far less grand than those which their labor bosses and political bosses enjoyed.

And what is true, of course, in Poland has been true in the Soviet Union and is true throughout the countries of eastern Europe. And so the workers of Poland banded together to demand what the workers of the capitalist west, the repressive capitalist west, have had now for several generations: the rights to a union which represents their interests; the rights to negotiate openly and to strike when necessary against the factories and the industries where they work; a five-day week; a forty-hour week; decent pay for the work which they put out. And we've watched with interest and some fear the emergence of solidarity because we know that the Communist governments do not scruple to use power, to repress those who complain or criticize or band together in anti-social, anti-revolutionary activity. We remember Hungary. We remember Czechoslovakia. We remember the Stalin purges. We know that in the east, at least, power can be used and is used and is used often and we wonder just how far the Polish lords, the heads of the Communist Party the Russians will allow, this independent socio-political labor movement to go. We wonder that it's gone this far. most of us. We know that there are fifty-two Soviet divisions on and around the Polish border. We know that

Russia cannot allow Poland to slip out of the Warsaw Pact and become something else but a Soviet satellite. It would expose East Germany which would then be caught between two powers inimicable to the Soviet interests. We wonder that things have been allowed to go as far as they have which suggests simply that this is a totally popular mass movement and that those who are in charge of the apparatus have decided that they have to let some of the steam escape before they begin the repression, before they begin to bring the society back into line.

Now, what happened in Poland? A number of things. The first the exposure we should have known from other cases, particularly the Soviet Union, of the fact that central planning is not all that it is cracked up to be. In America our governments complain, our presidents always complain, that Congress stands in the way of central planning, that if only they had the power administratively to organize the economy we wouldn't have inflation, we wouldn't have falling productivity, we wouldn't have some of the economic ills that we do. Well, in the Soviet Union and the Peoples Republic of Poland the government can do exactly what it wishes to do with the economy, and there has been inflation, and there has been the failure of productivity, and there has been something far worse and that is massive bad judgment which has led the economy down the lines for ideological reasons which it ought never to have gone. There is no mechanism of the marketplace to act as a balance, a standard against which one makes economic judgments.

In the early 1970's Poland began to borrow heavily from the West to reindustrialize its society, a word which we Americans have become familiar with in recent months and ought to be a little bit wary of because of the Polish experience, they began to reindustrialize the society by borrowing billions of dollars from the West. They were going to build factories to produce goods which could be sold to the West. But then the OPEC nations struck and the energy bill of Poland which is entirely dependent upon the Soviet Union for her energy grew and grew apace, and the West went into the OPEC period of stagflation and was not prepared to buy many of the goods that Po-

land was now producing, and the apparatus of the Polish economy proved lethargic. I am told that there are factories in Poland which were begun ten years ago which have yet to produce their first spool, their first machine. The economy is not finely tuned or highly geared. And so after a year or two of a boomlet, in 1970-71, if you recall those years you may recall that people were beginning to talk of a Polish miracle in the same way they talked of a German miracle. Inflation began to hit the economy. The economy tried to produce millions of jobs for the workers and was not able to do so and it began to restrict the luxury goods and then to restrict food because it didn't have the money with which to buy some of the necessary foods, especially meats, in the foreign markets. In 1976 there were some food riots; there were a few minor strikes; then, finally, this 1980 scenario of solidarity.

Now another set of factors has to be considered. Poland exists on a flat plateau of land which traditionally rests between the hills and the forests of central Europe, of Germany, and the cricket marshes and the flat lands of Russia, and it has been a corridor to power where the Teutonic peoples and the Russian peoples have crossed and criss-crossed with their armies time and again. In many ways, geo-politically, it is exactly like the state of Israel. Israel, Lebanon and Jordan are in that narrow corridor of land where the powerful empires to the east and to the west, Syria, Babylon and Egypt, have crossed and recrossed as they fought for dominance in that part of the world where Poland is the land where the armies of Germany and the armies of Russia have crossed and recrossed over the centuries.

In the eighteenth and nineteenth centuries as Poland began to try and emerge, to try and develop into its own sense of sovereignty, it found itself cut between these powers east and west. And the Catholic Church in Poland began to play the same role the Catholic Church plays in Ireland. Once the partitions of Poland had taken place beginning in 1770 you could not meet openly in a nationalist cause but you could go to church, and so the church became the nationalist self, and because Lutheran pressure was on the west Russian Orthodox Russia was on the east, the Slavic nations were to

the south with their Greek Orthodox and Muslim traditions. Roman Catholicism became a banner of nationalism as well as a faith to the Polish peoples. And it's estimated even today, thirty some odd years into the Communist-dominated school experiment and to the Communist-dominated state with all of the propaganda apparatus at its control, that ninety plus percent of the Polish people are members of the church and seventy-five percent are still active, active in their churches. This has led to the fact that alone, uniquely, among the satellite countries of the Soviet, in the post-war years Poland has gone through a population explosion. I am told that seventy percent of the population in Poland is under thirty-five years of age. Of the workers in the Lenin Shipyard at Gdonsk the average^{age} of the worker is twenty-four which suggests there is a generational division between the workers and the Communist bosses, but also suggests there's a great deal of youthful dynamism involved among the workers who are demanding more and more and the control is becoming a very difficult one. And as you've seen from the news in the last month one of the things that Walasa and his colleagues have been trying to do is to temper the demands so that they don't go too far too fast because clearly things are in a very bad shape.

Now, nationalism, the Roman Catholic Church and the population explosion are part of this equation. Another part of the equation is the Roman Catholic Church and the Communist Party of Poland and that relationship suggests that there will be limits to how far this trade union movement is allowed to go.

In the 1950's a concordant was entered into between the Catholic Church and the Communist Party of Poland which was essentially a live and let live agreement. The Church agreed not to become the center for an anti-party underground. The government agreed to allow their church to have some schools, to build some new churches, to ordain priests, to bring in priests from the outside, to send its priests to the outside for training and the like. And it's very important to the Roman Catholic Church in Poland, which is, of course, the dominant church, that the terms of this arrangement be continued because the church knows that if the Soviet Union marches in with its

tanks the Soviet Union will have no interest in entering this kind of arrangement with the Roman Church. The Roman Church is weak in the Soviet Union. The Communist Party is much stronger in proportion to the total population in the Soviet Union and the Roman Catholic community knows that it will not receive the kind of preferential treatment it is now receiving at the hands of the Soviet invasion.

And so in August of 1980 there was a synod of Polish bishops which expressed solidarity with solidarity, which said there ought to be negotiations, open negotiations between labor and the government, but also warned solidarity not to go too far, to be temperate in its demands, not to resort to violence, to remember that one had to be concerned with what was at the borders, the church is concerned, therefore don't tempt fate. All of this suggests, given the fifty-two divisions of the Soviet, given the very effective KGB of the Polish government itself, given the Polish army which is still at the beck and call of the Polish government, given the interests of the Roman Catholic Church, all of this suggests that there will be, in fact, limits to how far solidarity will be able to go, that we will not see what some have begun to talk about, the emergence of a democratic Poland. Not at all. There will be an independent labor union. It will have a five-day week four of the five weeks of the month. It will have some rights to negotiate openly but I doubt seriously that it will be allowed to grow into an oppositional force and grow much further.

Now I called this talk this morning a footnote to recent Polish history, and I did so because, in a sense, as a rabbi I see things through Jewish eyes and, of course, there's been no Jewish component in the Lenin Shipyards strike. There are less than six thousand elderly Jews in all of Poland. There were 3,500,000 Jews in Poland just forty-five years ago, but interestingly, by chance an exhibit was planned at the Jewish Museum in New York for this last year coincidental with the emergence of Poland into our headlines which was called Danzig 1939, and I thought about Danzig even before Danzig began to appear as Gdonsk in our papers. Now this exhibit consists of some hundreds of ceremonial objects, ritual objects, which belong to the

synagogue, the central synagogue of Danzig, and which were brought over to the United States in 1938. I'd like to tell you the story of this exhibit, behind this exhibit, to remind you a little bit about the history and the relationship of Jews in Gdonsk and Jews in Poland because I think it has some relevance to the larger issue.

Jews enjoyed during the Middle Ages relatively happy circumstances in Poland, but not in Gdonsk. In Poland, as a whole, Jews provided much of the literate middle-class, the auditors, the accountants, the lawyers, the purveyors, the business folk, the secretaries, the farm managers that the Polish pans required. Poland was a two-class society, the pans, the nobility who were interested in their estates and their hunting; the peasantry who were bound to the land and only the Jews were, in a sense, operating in between, providing the middle-class. Gdonsk was an exception. Gdonsk was a mercantile city and the guilds and the merchants of Gdonsk wanted nothing of Jewish competition, so during most of the Polish occupation of Gdonsk in the Middle Ages Jews were prohibited domicile in the city. A few families lived in the countryside but none in the city itself. The Jewish community of Gdonsk began to emerge there only when Gdonsk became Danzig. It was a German community, a community of German Jews who came to this provincial center for business reasons during the late eighteenth and early nineteenth century. Danzig never had a Jewish population of more than 2500 souls, men, women and children. It was as a German community a liberal German community. It had a Reform rabbi already by the eighteen-fifties. It had an attitude towards Reform which was in a sense classic. It wanted nothing to do with Zionism. It wanted nothing to do with the sense of Jewish community. We often use the phrase, Germans of the Mosaic persuasion. Well, that's what the Jews of Danzig were, Danzigites, Danzigots, of the Mosaic persuasion. They had and built in the 1880's a magnificent synagogue. It was in the central part of Danzig. It was a large Arabic Moorish cathedral kind of building which sat sixteen hundred people. It's interesting that in the era when Reform Jews were Mosaists they came to shul. In the era where Jews are Jews they don't necessarily come to shul, but that's another story. This building was in the center of downtown. It was a statement as the main

Temple of our congregation. Many of the buildings were built in the late nineteenth and early twentieth century that we Jews are part of the society, we're no longer hiding our buildings, we want you to see us, we want you to know we're there, you're welcome to come in, there's nothing secret that's happening here, this isn't a Masons' lodge. Anything that's here is open, we're proud of what we do.

One of the members of this synagogue was a man named Liser Gelzinsky who was a rather well-to-do wheat and barley merchant, and Mr. Gelzinsky was something of an art collector, and it was his collection of Jewish ceremonial objects which was given by him on his seventy-fifth birthday in 1904 to the synagogue which was on exhibit last year at the Jewish Museum in New York.

Now, as long as Danzig remained Danzig the Jewish community remained small. But once Danzig became the free city of Danzig under League of Nations protection after the first World War, Danzig became the focus of a large number of eastern Europeans, particularly Polish Jews, who wanted to flee. You didn't need a visa to enter Danzig or to leave Danzig, and so if you wanted to come to the United States, if you wanted to come to England and South Africa, wherever you wanted to go, Palestine, if you could get to Danzig you could get out. Danzig became one of the great entrepols for Jews in movement in the 1920's and the 1930's. And just as we've maintained in Vienna a transit camp for Jews on the way out of the Soviet Union in the last twenty years, so the Hias and the JDC maintained in Danzig during most of the twenties and thirties a transit camp for Polish Jews, eastern European Jews, on their way out from eastern Europe.

The entrance of eastern European Jews into Danzig created community problems. These were the Ostjuden. These Jews spoke Yiddish, not German. They were different than the Danzigers and they tried to keep them in the camp. And when those settled who wanted to settle because there was good business to be done in Danzig, the Synagogue Gomeinda, the old German Jewish establishment, tried to keep these people from having the rights to vote so that their views, their Zionist views, would not be able to be expressed.

Slowly, though, in the thirties as Naziism spread in Germany, the German population of Danzig began to vote heavily for the Nazi Party. The Danzigers themselves began to understand that a Mosaist was, in fact, a Jew, and they began to make the motions towards coming together and organizing for their self-defense.

In 1937 there were a series of pogroms and riots in Danzig. Half of the community left within the year. Some of it was able to get to Scandinavia, to England; most of it went back into Poland feeling that Poland would be a place that was safer than the German population might provide.

In 1938 we have Kristalnacht. There were four synagogues in Danzig. Three of them were burned down to the ground, all except the great synagogue which was protected by their version of the Jewish Defense League which does have its uses from time to time. The great synagogue, however, could not be sustained and finally, following the suggestion of a Zionist leader, Herman Segal, the community entered into a rather interesting agreement with the Nazi government of Danzig. The agreement was to this effect; that they would sell to the city for a fraction of its value this great synagogue building and that they would get the right to sell to the United States their ceremonial art collection, and this money would be used to expedite the travel of Jews from Danzig. The Germans wanted the Jews out. The money that was involved would all come back to them in any case. It was a good bargain for them. The Jews saw no alternative. And so in April of 1938 because the Germans wanted everything to be in order, all of the householders of Danzig had to come to the synagogue and the agreement was read out and the German gauliter of the town insisted that the Jews rise en masse to signal their acceptance of the terms of the sale of the building and the sale of their museum collection and that they sign the document, making this official. And it was so done and the ceremonial objects were shipped off to New York and the five thousand Jews of Danzig who remained began to shift for themselves to try and escape. A number of the children got out on one of the children's trains to Great Britain. Many of the Poles went back into Poland, feeling that this was a way

to escape from the Germans. They were wrong. Some of them were able to get to Scandinavia and to Latin America. A goodly number of them entered the illegal underground and tried to get into Palestine. A large number of the passengers on the ship Patria, which was one of those illegal ships which tried to make it through the British Blockade and which was blown up with considerable loss of life in Haifa Harbor, were from Danzig. A number of others were caught en route and spent the war in Moritania which was one of the camps which was maintained by the British for the unwanted, so-called illegal, Jewish immigrants into Palestine.

There is no more Danzig Jewish community. There has been no Danzig Jewish community, no Gdonsk Jewish community, since the second World War; but there were these objects in New York and in honor of the fortieth anniversary of the destruction of this community, the Jewish Museum planned this exhibit and had a number of fine curators and museum people prepare a catalog, and they found a number of Danzigers who now live in the United States and they were brought to the opening and they testified, they found themselves in photographs, they remembered how certain objects had been used, and there was a sense of continuity, and now these objects are in the permanent collection of the Jewish Museum in New York and you can see many of them on display there if you visit.

All of this serves to remind us of an interesting fact of recent Polish-Jewish history. We tend to think simplistically that the Holocaust was German, that once the Holocaust was over that tragedy was over for the Jews. But I would remind you that in 1947, two years after the end of the war, there were 350 to 400 thousand Jews in Poland, and any number of these Jews had positions in the government, in education, in the sciences and industry, the Jewish community was on the way to be re-established. But then there were pogroms in Poland in '46 and '47. Millions of Poles had taken over land, houses, farms, furniture, wealth that belonged to the Jews who lived there before the war and they didn't want the Jews coming back and reclaiming what had been theirs. And during that first three-year period about half the

Jewish population of Poland had had enough, and they picked up and they went. as soon as the gates of Palestine were open.

And then in 1956, with the fall of Stalin, there was a Krushev kind of purge of Stalinists in Poland as there was in the Soviet Union and the Soviet-Communist group in Poland blamed the Jews for all the ills under Stalin, and a number of Jews were purged from various offices and there were pogroms again and there was a second emigration of Jews from Poland.

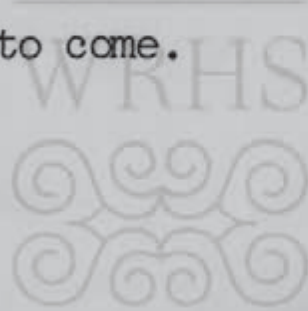
In 1967 and '68 there were further anti-Jewish, anti-semitic outbursts in Poland. Now the Gromolko government was under pressure from the Soviet Union for various economic reasons and they accused the Jews who were still in the apparatus of the government of being the cause of all of Poland's ills. And a general by the name of Mokzar, you may remember, went out on a series of anti-semitic tirades to purge Poland of its Jews and the Jews were, in fact, purged from all areas of Polish life and another emigration of Jews took place from Poland.

In 1970 there were a series of student riots in the universities having to do with the quality of the education, having to do with their future and their opportunities. And again, the Jewish intellectuals were blamed for these riots. And again, all the ills of Poland were blamed on her Jews.

In 1976 there were food riots in Poland, and again the Jews were blamed for the bad crops, the economic ills of the community.

Now, during these earlier episodes one could always find some real live Jews to blame. It's going to be interesting to see who Poland blames now that there are really no live Jews around to point the finger at. But if you hear and read in the papers a Jewish-sounding name, if you find some diatribe or other by one of the members of the Conia government, the present Communist Party government, suddenly speaking about subversion from intelligencia, the responsibility of the revisionists for what's happening in Poland, look carefully for the Jewish element. It's in there someplace. Poland has one of the longest, saddest, most wretched histories in all of

Europe in terms of anti-semitism. The Church in Poland, being a nationalist church, has very little of the breadth of vision which one would hope a church would have towards people of other communities. When the present Polish pope, John Paul II, visited Warsaw two years ago he was the first Polish prelate ever in history to make any reference to the fact that Jews fought with the Poles against the Nazis, the Warsaw Ghetto had, in fact, taken place and that millions of Polish Jews had died along with millions of Poles. It was a passing reference but it was a reference nevertheless. It may be that the Polish community is finally coming of age, Solidarity may signal that, willing to look at its problems as problems and not in terms of stereotypes, but if the stereotype solutions are sought I can assure you that the stereotype which will be lifted up is the anti-semitic stereotype, the stereotype of the Jew. That's the way it's always been in Poland and I'm afraid that's the way it's going to be for some time to come.



Kaddish

Friday

Sunday

FEB. 1, 1981

Those who passed away this week

EDWIN M. JOSEPH

Vahrzeits

DR. SHELDON GREEN
H. SHAN CARRAN
THERESA R. STEINER
MARY B. GROSSMAN
MORRIS WOODLE
KATIE FISHER COHEN
MINNIE KORACH KUX
OSCAR J. GREEN
JENNIE WEINGART
ALICE ROSENWASSER COHN
ALEX WEINGARDEN
LEON F. BIALOSKY
GERTRUDE GOLDBERG
ANNE J. KANE
EVA B. ROSEWATER
THEODORE T. SINDELL
DR. DAVID B. STEUER
BENJAMIN F. KOPERLIK
JAY IGLAUER
FRANCES ROTHMAN
SAUL GOLDFARB
MICHAEL H. GREEN

LEAH B. MELLMAN
ESTHER MORSE KATZ
RACHEL RIVCHUN
SARA E. MANDELZWEIG
SAMUEL BAER
TILLIE DEVAY

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 much' part - found case -

1) will of ~~man~~ ^{god} and ~~not~~ ^{not} ~~just~~ ^{just}
2) ~~disposition~~ ^{disposition} of ~~people~~ ^{people} ~~not~~ ^{not} ~~just~~ ^{just}

last when lured for 1000 vultures

San Juan de los Rios

to come to 4. on foot in demand

re said they had come of Nelson's death - for about
 three to four years - at night to sleep near death,
 saying to each, Nelson's death was
 seen to be certain - -- was Nelson's death to
 see a paper of the 17th - a full page - 2 weeks ago -
 about to be brought - ~~seen~~ - a picture of Nelson's death.

[illegible]

(Faint handwritten notes at the bottom of the page)

had been water entered in

Circular I enclose you letter D-6 - 6 attached to record
and have noted accordingly.

I could see the
 road way - End of the road near the
 junction - I had not seen the bridge for years -
 I had not seen the bridge for years -

~~perfectly~~ ~~and~~

~~in a good manner~~ ~~usually~~ ~~with~~ ~~free~~ ~~of~~

Design - Printed for you ~~reference~~ P.O. 1 Post 1-1 date

~~Sealed Free of Charge~~

Edge - ~~... of ...~~

~~Admitted (see original note) see also ~~original note~~~~

~~city - present~~ ~~Partially visible at head of~~

میں نے اس سے پہلے - اس سے پہلے - میں نے اس سے پہلے

T. l.

Kano - The road up

2 lines are lines 6-10 - 6-10 - -

By the way, yesterday some years ago in S.M. in
NYC passed an act 1937 which was
which concerned the city - 707 are
after the amendment. The year of the act was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was

By the way, 754 building in 1907

One of the most important of the history
period under the act of 1937 which was
Perry - to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was

By the way, 1773 - first edition of the act of 1937 which was
to amend the act of 1937 which was
to amend the act of 1937 which was

reference case released on Paul Days see
to provide letter - then wait for source on file
now now on 2, 5th - 1st - center

'Days' has been center center center
big but a deland center - center center center
big build - large center center - center center
on side of center - center center - center center
more part of center of center - center center
center - center center center - center center
center - center center center - center center

Paul Days center center center
of center center - center center center
to center - center center center - center
little of center center center to center center
center center center of center

center center - center center - center
center - center - center center center
center - center center center center -
S.A. - center center center center -

Keep center center A.S. - center center center
for center center - center center center center -
center center for center center center - center
Release center center - center center 2-10T

1933 - Hubs - even early - but slightly different
lately - more some of things - some different -
League - united more arrangements -

Concurrent days to good things 1934-35 - I think
but the year / into year - some to good things
also -

but small 0.4 27, 1937 - some more
but not different - my days to more different -
1/2 - 4 years -

Nov 17, 1935 - united - some
concurrent days - some to united -
but some - some -

Concurrent arrangement of some different
part - some to good to good 5 or more
good different to 375 - in some 7 or more
some more to some - < some to some
some

to League - some more to some 7 or more
some - some 1931 - some, some, some

some some some (7.6) some -

1) some some to some

2) some - some some

3) some some - some

4) some - some some

some to some
some to some
in some

2. Can a 'see'?

2 more

1940 and just Red state

56 - 69 - 76 - 76 -

in case one comes to a point just in case

for - 1. intended A.D. calendar

56 for of calendar

61 for 2 more -

3507 for Red 1945 -

1946 pages -

1946 - 1946 -

61 - 76 found

found more - only 67 left

2 more 1 for -

more one

WRHS



WHO'S RIGHT? WHAT'S LEFT? NEW FACES, NEW CLAIMS

A Four-Part Lecture Series

February (4) (11) (18) (25) — 8:15 p.m. at The Temple Branch

Wednesday, February 4

"WHO'S RIGHT? THE SHIFT TO A NEW MAJORITY"

Milton Himmelfarb

What does it mean to speak about becoming "more conservative"? Upon what elements is the New Right founded? Are all objections to what is now called liberalism necessarily conservative? Are there a variety of conservative interests? Are some of them stabilizing elements in American life?

Milton Himmelfarb is the Director of Information and Research Services of the American Jewish Committee and contributing editor of *Commentary*.

Wednesday, February 11

"WHAT'S LEFT? THE LIBERAL RESPONSES"

Dr. Werner Dannhauser

With the shift to the right will liberals be forced to re-evaluate their agenda? If so, in what ways? How will the relationship between liberals and radicals be affected? Will politics become polarized as the radicals of the 1960s predicted? How will that affect the patterns of political consensus that prove so useful?

Dr. Werner Dannhauser is Professor of Government at Cornell University and former contributing editor of *Commentary*.

Since 1972 a change has taken place in American life. It has been characterized as a shift to the right and has produced some anxiety. New faces, new issues and new demands have appeared. This series is devoted to an analysis of these changes as they are reflected in politics and religion.

Wednesday, February 18

"THE RIGHT RELIGION: TO WHAT ARE CHRISTIANS RESPONDING?"

Fr. John Palikowski

The revival of Christian Fundamentalism has raised questions about the future of pluralism in American life. What kinds of problems are Christians facing today? What is the significance of the National Council of Churches' public support of the Palestinians? What is the significance of the Moral Majority's support of Israel?

Fr. John Palikowski is Professor of Social Ethics, Catholic Theological Union, Chicago, Illinois.

Wednesday, February 25

"WHAT'S LEFT OF ANTI-SEMITISM?"

Rabbi Daniel Jeremy Silver

Is the reality of anti-Semitism greater now? What accounts for the Jewish Community's apparent concern? Is the shift left and right good or bad for the Jews?

Rabbi Daniel Jeremy Silver is Senior Rabbi of The Temple.



Coffee will be served following the presentation.

YOUR TEMPLE CALENDAR — *Clip and Save*

SUN	MON	TUES	WED	THURS	FRI	SAT
25 JANUARY SERVICES 10:30 a.m. The Temple Branch Rabbi Paul Joseph will speak on OUR "HUMPTY DUMPTY" AND "CHICKEN LITTLE" SYNDROMES 3rd Grade Retreat	26	27 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	28	29	30 Services - 5:30 p.m. The Temple Chapel	31 Shabbat Services 11:15 a.m. - Branch Bat Mitzvah Joan Berger 11:00 a.m. The Temple Chapel
1 FEBRUARY SERVICES 10:30 a.m. Rabbi Daniel Jeremy Silver will speak on DANZIG AND GDNSK, A FOOTNOTE TO POLAND'S CRISIS 4th Grade Retreat	2	3 TWA FIRST TUESDAY 11:00 a.m. - Shop & Socialize 12:00 noon - Lunch 1:00 p.m. - Cynthia Dettelbach Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Mr. and Mrs. Club Board Meeting 8:00 p.m.	4 <i>Change to 10:00 a.m. if Tues 4:00</i> "WHO'S RIGHT? THE SHIFT TO A NEW MAJORITY" Milton Himmelfarb 8:15 p.m. - Branch	5	6 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY CLEVELAND OPERA 8:15 p.m. - Branch	7 Shabbat Services 11:15 a.m. - Branch
8 SERVICES 10:30 a.m. The Temple Branch THE TEMPLE WOMEN'S ASSOCIATION SERVICE <i>The Synagogue</i>	9	10 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	11 "WHAT'S LEFT? THE LIBERAL RESPONSES" Dr. Werner Dannhauser 8:15 p.m. - Branch	12	13 Services - 5:30 p.m. The Temple Chapel	14 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah MARK GOODMAN 11:00 a.m. The Temple Chapel The Temple Senior Youth Group Theatre Party
15 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	16	17 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Religious School Board 7:45 p.m. - Study Group 8:15 p.m. - Meeting Branch	18 TWA Board Meeting 9:30 a.m. - Branch "THE RIGHT RELIGION: TO WHAT ARE CHRISTIANS RESPONDING?" Fr. John Palikowski 8:15 p.m. - Branch	19	20 Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	21 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah SCOTT POLISH 11:00 a.m. The Temple Chapel MR. & MRS. CLUB TENNIS AND RACQUETBALL PARTY

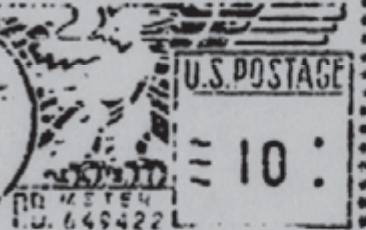
Attn:
Rabbi Silver

THIS IS TO INFORM YOU THAT THE TEMPLE MUSEUM AND SANCTUARY
WILL BE SPOTLIGHTED ON P.M. MAGAZINE TO BE AIRED ON
FEBRUARY 2, 1981 AT 7:30 P.M. ON CHANNEL EIGHT.



PM
magazine
CLEVELAND

TV8 The
Winners!



The segment Moss Man
did on The Temple will
air on Monday, Feb 2
on PM Magazine.

Holly Strawbridge

Mr. Al Cronig
The Temple
Silver Park
University Circle
Cleveland, O 44106