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Reel
61

Box
19

Folder
1203

Looking Back Over 25 Years of Temple Sermons, 1981.

Looking Back Over 25 Years of Temple Sermons

Daniel Jeremy Silver

May 10, 1981

After all these years of preaching and lecturing a rabbi, or at least this rabbi, gulps a bit when he reads that the safeguard of wisdom is silence. Actually, this is the 538th Sunday morning lecture-sermon that I have prepared and delivering to this congregation. And I guess the one drawback from this long discipline is the fact that I've been standing in this place and you've been sitting in the same place and I have quite a file cabinet of brilliant lectures and sermons and they stay in the file cabinet, you've heard them all. But I've discovered in these last years that my lectures do have an afterlife. As you know, any number of them are printed in the Bulletin and some of you send them around to your children, your parents and occasionally, in fact more than occasionally, I'll pick up another congregation's bulletin and I'll find that my sermon topic and a few slightly reminiscent paragraphs are appearing here, there and elsewhere so I know that the words do not end here. Actually, preaching for all these years is a great advantage for the preacher. We tend to relate preaching with certainty, Bible-thumping. In point of fact, the kind of lecturing that I do, that you've listened to, is a way of getting behind the simplicities, the common assertions, the conventional wisdom of our time. It require study and it requires research and quite often I assign myself a topic simply because I want to do further study. I have an instinctive reaction or I suspect my instinctive reaction, and I've always learned that the virtue of the discussion of any topic lies in opening it up, in looking behind what appears to be the truth for truth is always complex, far more complex than we normally assume it to be. And so over the years a youthful tendency towards dogmatism has been tempered by all of these years of preaching. And if I have any regrets about this discipline it is that it imposes a certain degree of serendipity upon me, each week another topic, and sometimes I find myself fascinated following out one subject or another, and as obviously on any subject, there's always more to read and to learn and just when I'm getting going suddenly it's Thursday and I have to set myself to work on another Sunday and another issue, but that, too, has a virtue for it reminds

me, it reminds us, that life is not a single common problem phenomenon. We are surrounded with the whole complex of issues, all of which are, in one way or another, inter-related. And I guess if I have any new understanding that is born in on me by this discipline it's simply this, that though many feel that preaching is really an art of the past, that there's so much sound and noise and there are so many voices out there that the voice of the pulpit is essentially drowned out and, therefore, why spend the time and the effort and the sweat and the research that's involved in the preparation.

The great virtue of the discipline is that it makes you understand that your world is really moving in the wrong direction. While you're trying to do the research and you and your congregation are searching out at least to understand the questions, recognizing that there are no simple answers, more and more in our society are clutching for nostrums, reaching out for gurus, demanding simple answers, ideologies which fit supposedly every and all and each problem and they're closing their minds because they don't want to deal with reason. They're closing their minds to reason and what they're looking for from fundamentalist pulpits, what they're looking for from fundamentalist political platforms what they're looking for from simplistic teachers, is precisely a way to close the mind off from reason, from complexity, to live within a few seemingly true simplicities and they decry reason without even having given reason much of a chance. The truth about life is that once you have finished any lecture you've only begun to understand the issues. You've raised the problems. Life goes on. The issues are infinitely inter-complexed, all issues are inter-related. As I've often said to you, there are no solutions, only adjustments which make for new problems and new opportunities. And so it's a blessed discipline for me and I hope for you, and it's a discipline in which I've never quite known what to call this Sunday morning approach. Sermons sound like Bible-thumping. Lectures sound like the classroom where you're playing with ideas rather than looking for solutions. An address is a word out of the nineteenth century which looks very formal and oratorical and oratorical, so let's just say that we schmoos together and that hopefully this schmoos has some kind of wisdom to it.

I went back and I looked at sermon number one and I realized I wasn't as dumb as I thought I was. I chose as my first sermon, what else, the first chapter of the first book of the Bible. Almost instinctively I knew that there would be a lot of Sunday mornings to talk about the other chapters and the other themes of the Bible. And interestingly, as I reread that first sermon I recognized that things really don't change that much. With a different beginning I could preach that sermon today because creationism, as we now call it, the whole question of science and religion, did God create the world, is man specially created, evolution, has emerged again, twenty-five years later, as a real problem. But in that first sermon I tried to describe as best I could my understanding of what Torah, what the tradition, the literature is, that it is not the literal truth, that the first chapter of Genesis represents an attempt to put before us some basic insights into the nature of life. Creation is purposive, it's not simply chaos. God gave us a good earth and if we are only careful stewards of that earth there's all here that we need to build a graceful life upon it. And lifetime is meant not simply to be used but to be enjoyed, one day in seven at least is to be a set aside time, not to use time to some kind of work advantage but simply to use it to develop our inner resources, our spirit as well as we do six days our social position to meet our responsibilities.

And interestingly, that first sermon followed upon the opening in Cleveland of a play Lawrence _____, which some of you may remember, *Inherit The Wind*, and I cited at the conclusion of that sermon the last bit of business on the stage, the silent bit of business. The man who represents Clarence Darrow who has just won the famous Skokes trial is standing in an empty court room and he reaches down to the desk where he's been sitting and he picks up a book which is Darwin's Origin of the Species. And then he walks over to the Clerk of Courts' desk and he picks up the Bible on which the witnesses take their oath and he puts the two books together and he binds them with string and he puts them under his arm and takes them, they're both worth reading, on the train going back to Chicago. The theories of science, the theories of the

spirit, both of these have something to say to modern man and that's the position that this pulpit, at least, has tried to take.

Now, when you preach for these many years you come to some understanding of what the pulpit is, what it should be or what you think it should be, and I try, as you've learned over the years, to relate everything to the history of our people, to the dynamic growth of what we call our civilization. And so what I'd like to do this morning is not so much to pick up a particularly brilliant paragraph here or a particularly apt illustration there, but to tell you a little bit of how what we do, what this involves, is an outgrowth of all that has been before, to show you why I think that the spoken word if it's thought out, researched and wise, plays the critical role in the life of any congregation. It's a bit of conventional wisdom to call ourselves the people of the book. Actually, the phrase began with Mohammed. Mohammed called Jews a people of the book. He also called Christians a people of the book because in Muslim theology and law pagans had to be extricated, destroyed. And those communities which had a Scripture, which were, therefore, not pagan, were called *dimmis*, that is, they were allowed to have a certain legal status in Dar-Islam in the area which Islam controlled, only they could serve albeit under a limited toleration.

Now, we're a studious people. We have books, we relate to books. The census takers used to say that they could go into a home and know whether the home was Jewish or not Jewish, by noticing whether or not there were shelves in the living room and whether there were books on the shelves or bowling trophies. And I'm told by those in the book publishing business that the two major publics who buy books are southern gentle ladies and Jews. And when you're married to a southern gentle lady who is Jewish you buy a lot of books.

But in point of fact, we're a people of the spoken word far more than we're a people of books. It's interesting. For a thousand years the Torah survived only in oral traditions. There were tribal professional reciters whose function it was to know the law, to know the history of the beginning, to know the early sagas and at the great covenant renewal ceremonies or the great pilgrimage holidays to recite these for

the people. It wasn't until the time of Ezra that the Torah as we know it, that this oral tradition was inscribed, set down on parchment onto a scroll. And what was true of the Torah was true originally of the prophetic tradition. Most of the oracles and the sermons of the prophets, all of them were originally simply spoken and remembered and repeated by disciples and it was a matter of some generations before these, too, were set down in scrolls and thereby preserved.

And when you look at the law of the Talmudic tradition you find that it's called the Torah shev al per, the spoken tradition, because it, too, for many hundreds of years was spoken and heard and memorized and repeated and reported but not set down. The traditional law, the mishnah, the tosefta, was not set down till the third century of the Common Era, of this era, and then only because persecutions and the defeats of the Jewish rebels against Rome made it unlikely that there would be enough people who would survive who had a very clear memory, total recall, of the tradition.

If in very early times ^{the} tradition of the lecture, the sermon, was developed, and in the great schools of Palestine and Babylonia where the Talmud was taught there was no law library as such. The teacher would stand and he would lecture to the class, and standing next to him was a living library, a man called the meturgiman and when the professor would say, I want you to remember, to recall a particular case or a particular bit of law having to do with inheritance or damages or one thing or another, he turned to the meturgiman and he'd say, now quote me case B, and this man had total recall and he would simply repeat exactly, word for word, the tradition as it had been taught to him by the meturgiman who had preceded him in that role.

So, we're an oral tradition. We think of ourselves as a people of the book in part because we come into a sanctuary, into a synagogue, and we hold a prayer book or a siddur in our hands, but remember that printing was not invented in the west until the fifteenth century, and it really wasn't until the eighteenth century that printing became cheap enough for congregations to have prayer books, and that for two thousand years the prayer service was known by heart, memorized by people with children.

There were no prayer books. You came into the sanctuary and you simply repeated what you knew in oral tradition.

We're a people of the spoken word. We're dependent upon our memory and one of the sad facts ^{about} modern life is that we've lost the art of remembering. There are still some among you who remember when you were in school sixty years ago or so where a good part of schooling consisted in memorizing long passages from Shakespeare or Longfellow or any of the classics. That's not part of education today. Today we teach our children the art of tuning out. There is so much literature, there is so much sound, there is so much out there that we tell them, know how to look for something but don't keep it up here. I assure you that no rabbi until the nineteenth century had a class in Talmud or anything else where everybody sat in front of him like a secretary, and as he lectured they would take notes. You had to trust your mind, trust recall, and you could do it because you were trained from early on to depend upon your mind. Our mind is one of the most undeveloped instruments that we have and we have lost the sensitivity, the capacities of the ancient world, largely because we have created so much sound, so much information, so much literature.

In Biblical times it was possible for a man literally to know everything, everything that was known; all of the literature of his people, all of its law, all of the science of his day, all of the poetry of the tribe. Think of yourself on a fishing vacation deep in the wilds of Canada. You've not taken any books along. You've not taken a transistor radio along. There are no telephones. All the sounds of modern civilization have been left behind. You have no way of repeating anything that you've heard before. You have to depend upon what you know and what is told to you by the people who are there with you. If you can imagine yourself in that condition you know the condition in which the ancient people lived their entire lives. There were no other sounds but the voices that were spoken to them. There was no way to trap the voice so that you could recall it on a tape instantly. You heard, and if you forgot there was no way of calling it back to mind. You had no paper. You

had no pencil. Parchment was dear. You depended upon your mind. You depended upon your memory, and because of that those who were the professional reciters, the professional storytellers of the time, their function was not so much to create new literature as it was to recall to you from time to time the well-known myths and fables and legends and histories of the tribe. And that's why the oral tradition of our people passed down with relative certainty from generation to generation. It was not changed, as we change. You know how today in a classroom in psychology a teacher will often start a story at the beginning of the class and ask the people to pass it on through the classroom and by the time it reaches the last child in the class the story is unrecognizable from the story that was begun. In the ancient world material was passed on with absolute fidelity. It was not forgotten.

And when we add to all of this oral tradition the art of preaching which the Jews borrowed from the Greeks sometime during the Greco-Roman period, we recognize how truly our tradition has been an oral one. It was Aristotle, I think, who said some place in his rhetorics that when a speaker persuades it is possible to find out exactly why he was successful in doing so. And with their interest in analysis and with the importance of speech in the law courts and the political forums of ancient Greece, the Greeks developed a very elegant and a very elaborate form of oratory and knowledge of what we call rhetoric, and they were the first to shape speeches, to see to it that the speech was, for its particular type, particularly effective. Now the Greeks used this art that they called rhetoric politically and legally. It was the Jew who first in history recognized the validity, the importance, the usefulness of this form of shaped speech which we call preaching in the synagogues, a form of instruction.

And sometime in the third or second century B.C.E. in the synagogues in Antioch and Alexandria, usually before the sermon it became the custom for someone to rise and to offer instruction, to offer shaped speech. And this form of shaped speech was taken over by the rabbis in Palestine and it was taken over with all of the elab-

otsyion and all of the elegance of the Greek forms and it became what was called a sermon. Now, their sermons were unlike ours. They depended in the first instance on the fact that the congregation and the preacher shared a single culture so that they could refer to a person, place and idea a quotation and would call up in the mind of the listener a whole series of associations. And there was also a certain amount of gamesmanship to the old-fashioned sermon, and that is it had to follow a certain form. The erudition of the preacher was tested by the way he jumped over the hurdles which the particular form set for him and the form seems to have been this, that a text was given to him, often just impromptu from the congregation. The text was almost always taken from the third of the main sections of Scripture, the holy writings, psalms, proverbs, Job, the scrolls and then he was called upon to relate it to the prophetic reading of that Sabbath and to the Scriptural, the Torah reading of that Sabbath, and to draw from this the set of bridges, a theme, which he would elaborate with any number of quotations and illustrations taken either from the Torah, from Scripture or from the tradition itself. And then, having elaborated this theme as much as he could, having laid before the people again the basic terms of their tradition, he almost always went into what was known as a sing-song chant in which he evoked the glories of the Messianic Age. The sermon always ended up with hope. And the phrase that's still in the Kaddish, may God's Name be blessed now and forever and ever, was almost always the phrase with which the ancient sermon ended.

Now, this sermon was not so much an attempt to deal with the social or political or religious problems of the day as it was a desire to show how the wisdom of the tradition, the shaped finite wisdom of the tradition, could be put together in new forms, and it was a way of reinforcing in the minds of the listener and of the preacher the culture which was part of his world.

Now, the Talmud also tells us that there was another form of preaching. It was a form of entertainment. It had to do with stories, illustrations and wild tales of daring do, of kabbalistic achievements by the holy men and the faith healers

of the time. And we're told in one section of the Talmud that when a certain abba came into town and a certain hia came into town on the same day, abba preached the entertaining kind of sermon and hia preached the old scholarly type of sermon. All the community wanted to hear the entertainment and they deserted the scholar. And so the rabbis, being stubborn men then as now, had a choice, either to pander to the ordinary tastes or to maintain their traditions and, being stubborn, they maintained their traditions and the sermon in its classic form was relegated largely to the schools where scholars preached to disciples, to the future scholars, and in the synagogue whatever speech there was was largely either simple illustration of a Biblical text or simply a series of popular illustrations, legends, folk tales and the like. And out of that tradition emerged a man whom we call the magid, a man who often appeared in the eastern European communities on Sabbath afternoon and he was a professional storyteller, a professional preacher, and he would get up in this synagogue or else in the open air and he would entertain people with stories from the tradition for an hour or two. And if he was effective and if he was charismatic he would draw quite a crowd. He had a problem. Since it was Shabbas he couldn't pass the hat and so what he did was always to stay over into Sunday morning and on Sunday morning he went knocking on every door and he passed the hat on Sunday morning rather than Saturday afternoon.

In the Sephardic synagogue, the sephardim have always been more stern, more strict, more determined to be religious than the Ashkenazi Jews, they've been more pious over time than the Ashkenazi Jews and Europe's Jews, there was a person known as the darshon. Darshon means, really, the sermonizer, and this man was an appointee of the major communities and usually, after the Torah was read on Sabbath morning in the synagogue, he would rise in the pulpit and he would preach to the congregation about the vanities of this world and about the glories of the world to come. Medieval time was a time when this world was seen as a corridor and a testing place. Let me quote to you one of these sermons. They're much more hell, fire and damnation than anything that we are accustomed to as thinking as a Jewish sermon. This comes

from a twelfth century sermon:

Unto you O men I call, remember the awesome God, awake you whose minds is asleep and put away your wine. You are smitten with error who sell life eternal for the life of the moment. Know that this is not the resting place, therefore, prepare for the day of death. Depart, descend from the hill. Arise, go forth into the valley of the dwelling place of your fathers, the land of your sojournings. Prepare provision for departure to the destined cities. Do you know that you are strangers and sojourners here in a land which devours her inhabitants and hates those who love her and puts far off those akin to her. Bitter is her taste in her wells slime pits and a cup of foaming wine is in her hand. For terror of it all flesh shudders and every heart burns. They call her world but she is as her name, pollution. Her beginning is mourning and her end is pang and thrice. She lures you with her ornaments. She seduces you with her beauty. Her pain she barter with you for her finery. She appears as a bride that adorns herself with her jewels, and on and on and on. . .

The world is pollution; the worldly is to be avoided; and man is to prepare himself or herself as best we can for the world to come.

Now, this kind of medieval preaching had a vogue. It turned people away from the limited opportunities of their time which they couldn't change very much anyway towards a life of withdrawal of asceticism, a more spiritual kind of life. And these two forms of preaching, that of the darshon and the magid, come down to modern times where they are transformed early in the nineteenth century into the modern pulpit. And the modern pulpit exists, it came into being in Germany around 1810, largely as a means of instructing congregations in the needs of Jewish life to transform itself, to adjust itself to the problems of the modern world. It was called

in German *pradicht*, and these kinds of sermons were essentially ways of dealing with intellectual and cultural and social issues in a new way, in a way which would remind the Jew that his Judaism had within it the capacity to adjust to the modern world. And the modern sermon was opposed by the orthodox. Eastern European Orthodoxy had really not known the sermon in this form. There had been simply the storyteller on the Sabbath afternoon and they went to the Prussian government and they complained that the Jews were introducing reform into the synagogue, and Germany has never liked change, and for awhile the German government prohibited preaching from the pulpit, but then, finally, they allowed it under the name of Enlightenment. And a great scholar by the name of Leopold Zunz ransacked through Jewish history and he proved that over the centuries and in every century Jews had in fact used the spoken word, the sermon, to lecture in a whole variety of ways.

In the nineteenth century and the early twentieth century the sermon was terribly important. If you look at the figures of congregations in terms of attendance you'll find that they thronged to the lecture because it was the one chance that they had to come to grips during the week with the problems of Jewish life: the problems of adjustment, the problems of change, the problems of all that was new. And if you look at the attendance figures in our congregation you'll find that in the 1880's, 1930 period the Temple was full every Sunday morning and the role of the synagogue was really two-fold: one, to show how Jewish life fit neatly into the American experience; and the other to show how Jewish values looked upon what Jews saw about them in the American experience. It was all very new and it was hard to find out what you simply were seeing strange but was valid and what was strange out there and was dangerous. The sermon was a means of public instruction.

Beginning with the 1930's, beginning with the emergence of Jews in America as a university-trained group, the sermon began to lose some of its importance. It began to be less and less significant in life for the Jew because the Jew had now been through the university experience. He knew the terms of the world in which he lived. He felt comfortable, more or less, with the religious tradition that was his

and the sermon began to have less and less of an attraction, less and less significant. There was also the fact that there were now a thousand other lectures out there and a thousand other voices that could be tuned into and listened to. The sermon was not the only opportunity a Jew had to think through the problems of his day.

And so the last thirty years or forty years or so have seen, both among rabbis and congregations, a tendency to relegate the sermon into a few well chosen simplicities spoken on Saturday morning to a Bar Mitzvah or a Bat Mitzvah, a few simple comments on whatever happens to be the Torah portion of the day. In most congregations, with the exception of Rosh Hashanah and Yom Kippur, there is very little attention given to the spoken word, to the themes which are chosen as subjects for the spoken word, and to its possible importance in the life of the congregation. I think in this respect there's a number of others. The modern temper is mistaken. In the first instance you don't judge the impact of something you do simply by the number of people who are there to be part of it. Secondly, if you accept the idea that there are so many voices out there and your voice will probably not be heard, your voice is in fact not heard, you don't give it a chance. And any synagogue which has no spoken voice as its center is simply a synagogue which is going through the rituals, which assumes that ceremony and custom and rites of passage and all these things with which we are all familiar are enough to sustain Jewish life in the twentieth century. In other words, Jewish life exists simply so that Jewish customs can continue, and that's a tragedy because Jewish life exists so that the Jewish message, the Torah's insight, moral, spiritual, political, social, can continue. The customs encourage us. The customs sustain us, but not a reason for the Jewish people to continue its long historic pilgrimage. And precisely at a time when issues are so complex and so confused, this is precisely the time when the voice of understanding should be heard. It need not simply be the rabbi's voice, but a voice must be heard. You don't have to accept it but you have to listen to it. It begins hopefully to pique your interest, that you will follow up and learn more about a subject about which

you were utterly confident or utterly approving or utterly disapproving up to that time.

One of the reasons, the unspoken reasons, that the sermon has fallen into disuse is the fact that now one speaks to congregations who know quite as much in many areas as the rabbi does. And there's almost always in the congregation someone who has made a special interest to the theme the rabbi has chosen to speak on. And so silence is in fact a safeguard to wisdom, those who are not willing to do the homework are not willing to do the research. They're not willing to think the hard thoughts. They quickly find that they open their mouths and they put their foot into it and if they want to maintain the respect of their congregations the best thing is silence. But that says something that ought never to be said about a rabbi, and that says something about the rabbi's own sense of self and of his responsibilities as a teacher. There is no subject so arcane with which the pulpit ought to deal that by a great deal of research and thought one cannot come to some intelligent understanding of it. The test is one of will. The test is whether you're willing to put in the hours, the time and the effort. Those who have reduced the sermon to fifteen minutes of scribbled platitudes hastily put together before they climb into the pulpit will put their foot into the mouth, into their mouths if they choose to talk about a subject of any complexity. But certainly, those of us who come with at least a thoroughly professional understanding of our Jewish tradition and who can, through effort, attain a thoroughly competent understanding of many of the problems of our day, surely that wedding of tradition, of insight, and of the questions of the day is one that's at least worth being lifted up and considered by those who are willing to come, all of which is to say that I have now preached my 538th lecture-sermon. I went back and looked at another number. My dad preached 949. I'd like to top that number, so this is not the last sermon that you've heard from me.

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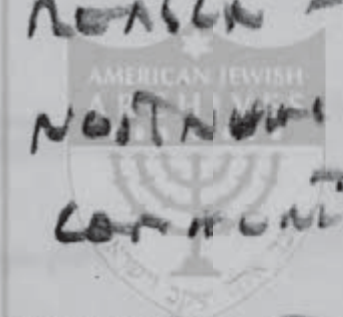
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the ~~middle~~ of the ~~last~~ ~~middle~~ - ~~before~~ ~~the~~
quite to the introduction to ~~the~~ - [~~the~~ ~~last~~ ~~middle~~ ~~of~~ ~~the~~ ~~last~~ ~~middle~~]
+ ~~introduction~~]



asked for my own stem - rel. matter - &
changed the number from a mapped - also see notes
on act - by table - also some model into
line of the supplement, sample - stencil -
presented subsequent option - and and not by 6 what
for - To last let of under mapped some note 4
note - most any attention

handy to the number some days in ^{notes} books
- the can annex 14 / Ex, / book where
for days to my church place - name of Ex of church
- note - Ex place - to study book - 1900's
others should be see steps of church - in for

L. 2nd note a list of books - as list -
The old subsequent from now not revised -
at with and causing test - a number 2 times
into followed - just a new can test - it -
days - need a document from school test -
- often causing test - not appears in case of day -
talk to school now - often books read too
much can express - pages same - to study
to be see test not afford see books - but

Use rubber at least generally put under the hand
of

I am believing of course, the same thing a left hand
can do as well as right - I am sure that the voice is
stronger - I think this is a matter for which
rubber is very - - at least from experience - use
rubber less off in exercises against stiff of
neck & head aching - he does not put rubber with
for exercise - he very often finds in actual
work of the hand - undoubtedly the same principle of
less time

Now as you know in 2 weeks that a nerve
will be very - no large can make - but not
it can not be placed - 6-8 months

AHS - 997
DSJ - 525 - just fully, total