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Israel's Four Holy Cities II: Tiberias, 1983.

Israel's Four Holy Cities:

II Tiberias

Daniel Jeremy Silver

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If a pollster or census taker had visited any of the communities in the Holy Land during the Middle Ages and had asked the heads of the households there to list their occupation he would have found that by far the largest number would have answered piety. Now, piety doesn't pay well. These people, for the most part, spent their days in prayer and in study, holy occupations of Jewish life. They did so because they felt that through their prayers and their study of Torah in the Holy Land they were hastening the end of the exile and the coming of the Messiah. Some were called the advacion, the mourners for Zion. All of them felt that they, by being in the Holy Land which is the highest place on earth closest to God, were a key element in the life of piety of the Jewish people in the terms of encouraging God to bring redemption. But still, even holy men have to put some food in their stomachs, and since Jewish holy men marry and marriages tend to lead to children, their wives and their children had to be fed also. So how did piety resolve this problem in the Middle Ages?

They had what was known as a kolehel. Kolehl is a word which simply means a centralized fund-raising agency. And what the kolehl did was to send out from Hebron or Tiberias or Jerusalem or Safed missionaries. They were called schlihim, and each one was given a territory. Essentially, they were commission salesmen, commission salesmen in piety, and one was given Luge and its environs, and one was given Marakesh and its environs, and one was given Bombay and its environs. And they would leave from the Holy Land and they would be given a commission, paper, which certified that they were collecting funds for the holy kolehl, and then they would pass through their territory and the usual arrangement was that they would be able to pocket 50 percent of the monies that they raised plus their expenses, and the rest of the money would in one way or another be remitted to the kolehl for distribution to the professional pious. And, believe it or not, somehow it worked

because there's very little evidence that unless the locals attacked these communities they starved.

Now, the profit motive is a powerful one, as we well recognize, and since these salesmen were working on commission it's really quite amazing when you read the stories of the schlihim. They literally crossed the seven seas and the highest mountains in order to raise money. And my favorite story of one of these schlihim has to do with a brave soul who found himself in England in the early part of the 18th century, and he heard that a new unharvested field of fairly rich Jews had developed in Newport in Rhode Island. So he bought passage on one of the little ships of the time and he landed in New York and he made his way to Newport and he harvested such gold as he could from the Jews of Newport. But after he had paid his expenses it wasn't enough for a return ticket back to Europe, so here he was, high and dry in puritan New England. So what does a schliah, a schnorrer, do who's high and dry in puritan New England, believe me puritan New England was high and dry? He puts his ear to the ground and he discovers that a local divine by the name of Ezra Stiles was about to found a new cemetery which he was going to call Yale. And so he went to Hartford where Ezra Stiles was teaching at the time and he told Ezra Stiles that he was a Biblical scholar and since, in fact, he knew Hebrew and Ezra Stiles hadn't the faintest idea of what Hebrew looked like or sounded like, he gained an appointment as the first academic Jew to gain an academic chair in ^{an} American university.

The most ingenious of all of these commissioned salesmen in piety, all these representatives of the kolehl, was an unknown genius who went into eastern Europe, probably in the 15th or 16th century, and he recognized that in order to make money you sometimes have to spend some money and he did a little bit of investigation. His territory was relatively poor. He recognized that though people were pious and were willing to give him whatever free money they had when he happened to show up in town, they didn't know when he would come. They certainly didn't save for his coming because their lives were desolate and they lived on the thin edge, and

so the problem, he decided, was that he couldn't be everywhere at the same time always, but he could, he decided, leave behind a cash box, a place in which they could put money. And so he went to a manufacturer friend of his and he asked the manufacturer to build him little collection boxes, and this man built him a set of little blue boxes with a little place in the top where you could drop in the coins, and this representative kohlel put across the face of the box, Mayor, the master of miracles, and wherever he went he left little boxes behind him.. And, sure enough, the housewives, husband, the children, from time to time whenever they wanted something desperately there was always the sense, give a little money with prayer, they would drop a coin in the box, and now we have a real collection agency. He'd simply come through town and pick up the boxes and give a receipt for what was there and he doubled and tripled and quadrupled his income very nicely. Now, these little blue boxes which began in Poland picked up the Polish name, pushka, and in the 19th century the Zionists revised this old form of piety. And many of you may remember in your home or your parents' home, because almost every Jewish home had one, a little blue box made out of some kind of simple metal with a white map of the Holy Land on it, it was called Palestine at the time, and it was titled not Mayor Bal Hanes now but Yisroel, the Jewish National Fund, and the monies that were collected in these boxes were really the major funds which bought land in Palestine between 1890 and the 1920's and '30's. And again, collection agents, better policed this time, went out through all of Europe and of America, collecting these boxes, and this old piety became a modern form of charity which really went out of business only in our own lifetime as Federations and UJA and other more efficient fund-raising agencies took their place.

Why was this name, Maier Bal Hanes, such an attractive one to put on the boxes? Why should people associate prayer in the first instance with the giving of money? They do, and it seems to be universal. As you go into Asia and you go into any of the Buddhist temples, Hindu temples, Shinto temples, you'll find that before the shrine where the images sit there's always a great big wooden box, and as a person

makes his prayer he'll clap his hands together and toss a penny, whatever little sum he has, into that box. In part it has to do with the custom of the world which was that when you had a need in human terms you had to go to your lord and your master, you didn't go directly, you went to court, you found a bureaucrat, a courtier, you paid him a sum of money and he interceded for you with the lord. And the heavenly court was supposed to operate just as the earthly court in fact did.

I suspect also it had to do with the proof of your own need, your own burden. You were willing to give something, you sacrificed something, to the god, and that very statement of need might in fact, that you had given something for this that you desperately needed, might suggest to the god that he, it, they, she, be merciful to you. Now, Mayor Balhanes turns out to be one of the most enigmatic of holy saints that you can possibly imagine. I told you the other day of the Muslim story about the poor man who had nothing left, who'd run through his business and he had nothing left but his donkey, his ass, and how he and the donkey went out to find their way, to make fortune in the world, and the donkey died, and how he laid prostrate over the grave. Passers by saw him and felt that this must be the grave of some holy man and they began to leave money with their prayers and suddenly he was in business. There's a certain amount of that to this bit, Mayor Bal Hanes story. If you go to Tiberias today your guide will show you on the hillside just outside the town a collection of small buildings, several of them having these small little domes on them, which is the sanctuary, the school associated with Maier Bal Hanes, the mayor, the master of the miracles. And he will tell you that a great holy man lies here and that miracle cures occur here. People come here who are pious to offer their prayers, they've lost an article they think they'll learn if it's been lost, they're afraid of childbirth, whatever the need be they come and express it. He'll probably tell you that this is the grave site of a very important second century tanah, second century religious leader by the name of Mayer. Mayer is one of the men who's quoted most often in the Mishnah. In fact, we believe that he was

the man who organized the material of the Mishnah in the form in which it was finally edited. He was a very important sage of the first half of the second century, and his name is Mayer and so his name got associated with this Mayer Bal Hanes shrine. What he will not tell you, this Israeli guide, is that the Talmud indicates that Mayer died in Turkey. That's another story. Fact and piety are not always necessarily wedded.

In the Middle Ages they associated this shrine, we don't know how it came into being, with a man by the name of Mayer Katzim. Mayer Katzim, it appears, was a 10th or 11th century pilgrim, probably from Paris, who went to the Holy Land and must have died there a martyr and somehow his name got associated with this shrine. The truth is we haven't the faintest idea who was supposed to be buried there. The only thing we know is that already in the 12th century or 13th century it was a center like Lourdes, a center like St. Ann de Boupres, a center for Jewish piety, not Catholic piety, a center where cures and miracles take place, and that the one peculiar legend of this shrine is that the mayor, the great Rabbi Maier who is buried here, the master of the miracle, was a man who was so determined to force the coming of the Messiah that he said, I will not lie down, I will not sit down until the Messiah comes and so he buried upright.

Now, the association of miracles of his holy grave is really the cause of the fact that Tiberias is one of the four holy cities of Israel. As a matter of fact, most of the graves in Tiberias are a little bit suspicious. They'll tell you, for instance, your guide, wherever you go in this world, guides should be half believed and more than half disbelieved. They'll point to you the grave of the great Moses Maimonides. It's in Tiberias except that unlike Mayer who died in Turkey Maimonides died in Egypt, but he was magically transported to the Holy Land. But again, his grave is there, it's visited. About a month after Pesach there's a great procession on the 11th of Iyar in Tiberias of holy folk who believe in these things from Maimonides' grave to the center near Bal Hanes and miracles take place and prayers

are said and a great time is had by all, even today.

That's a strange fate for a city, a city which was, as its name suggests, dedicated to a Roman Emperor, Tiberias, successor of the great Augustus, a man who was known as the durist and gloomiest of all men, a man who has no particular interest in or involvement with Jewish life or Jewish history. In the first century B.C.E. a family from whom Herod ultimately came, a family which came to India and was converted for political reasons to Judaism, was given authority in the eastern Mediterranean by the Romans. And Herod's son, Herodentipas, was given the governorship, the rulership of a bit of territory whose geography has become familiar to us in recent years. It included southern Lebanon, the Galilee, the Mecca Valley where all those Syrian missile sites have been, and the Golan Heights. And when he took over this territory Herodentipas decided that he ought to have several district administrative centers, and so he looked around and he decided that halfway up the western shore of the Sea of Galilee would be a lovely site for a district administrative center which you could visit from time to time. It was right at the seashore, the climate was good, and he determined to establish the city there. This is the year 21 of the C.E. The walls were dedicated in 21. The community was finished in 29 of the C.E. It's the newest of the major cities, major holy cities, of Israel. Being a shrewd courtier, what do you do when you create a new city? You dedicate it to the emperor, therefore, the name Tiberias.

Now, the most interesting thing about this whole city is that in its first century good Jews refused to enter it. They found as they were putting the foundations of some of the buildings of the city that Tiberias was mapped out over what had once been a graveyard. Now, in the Bible there are certain rules which stipulate that if a priest enters a graveyard he is in a state of ritual uncleanness. And the Pharisees, those who found rabbinic Judaism, enlarged most of the priestly rules so that they involved all of Israel, and for all of Israel it became a rule according to the rabbis, the sages, that any living within a graveyard or touching of bones

defiled the ritual, made you tamai, and so you do not live in an area which had once been a graveyard until you have removed all of the bones and they have been properly buried. And still today you'll find from time to time a story coming out of modern Israel that the archeologists have struck a cave which is a grave and the rabbis are picketing because they insist that all the bones in the grave must first be picked out and given proper burial before the archeologists can in fact continue with their work. In any case, the problem with the ancient graveyards is that unlike Mayfield or a modern cemetery where things are nicely laid out and there's a plot which shows exactly where every grave is. People tended to be buried in caves or hither and yon and there's really no way of knowing when you had completely decontaminated an area so that religious Jews could live there.

Now, establishing Tiberias over this ancient graveyard bothered Herod antipast not at all nor did it bother those who were called by this time the Ameah Aliks, the ordinary folk of the country who had no concern yet with what became of the subtleties of rabbinic law. But the scholars and the rabbis did and they refused to enter this area. And the paradox of all of this is that within 150 years of its founding Tiberias had become the center of the rabbinic world in the Holy Land and was to remain so for 300 years, that it was in Tiberias that the mishnah was published. It was in Tiberias that the great son Hedron met, for the most part, over a three century period. It was in Tiberias that the patriarch , the central rabbinic authority of those times met. How did this reverse take place? And incidentally, one of the things that always interests me about history is what Robert Burns capsuled when he said the best laid plans of mice and men of Gangaghi.

I'm sure that if Tiberias had set out a long range plan for the city what he would have hoped was that the great Roman baths which he had established where the statues of Tikay and Zeus were prevalent, that the theater which was part of any Roman city, with all of these monumental buildings would be embellished and they would become one of the great centers of the Roman world. The last thing he

had in mind, I'm sure, is that some Jews would come along and take down all the statues of the Roman gods in the city, that they would take the city dedicated to Tiberias and make it into the Jerusalem of their day. How did this happen? Three things conspired to make it so. The first, the Jews had always enjoyed going south, to Miami for the winter; the second, that Jews have always enjoyed baths, that they enjoy the spas; and the third, the most political of ^{the} reasons, that Tiberias escaped most of the damage that occurred to most of the cities in the Galilee during the two great revolts against Rome.

which has to do with Jews in baths. There is a very famous scholar by the name of Simeon bar Yohai. Simeon bar Yohai was a contemporary of Rabbi Meir and Rabbi Akiba. He was to become later one of the best known mystics of Jewish life. He was assumed to have been a kabbalist, and a great book of the Jewish mystics, the Zohar, was in fact claimed to have been written in his name. In point of fact, we know very little about Simeon bar Yohai except this, that during the Bar Kochba revolt, the revolt that Bar Kochba led between 132 and 135 of the C.E. which had its final defeat at Masada, that during this period Simeon bar Yohai was an ardent rebel, that the Romans put a price on his head, that unlike Rabbi Akiba who was captured and executed Bar Yohai managed to evade the Romans who were chasing him. They lived for, some say as much as 14 years in caves in the wilderness trying desperately to survive and when, finally, the rebels against Rome were pardoned and it was safe to come out of hiding, this scholar who lived in the dank and the cold of these caves in the wilderness, probably in the hills some place, came out crippled with arthritis. And Tiberias is known for its hot springs, so what did he do? He went to the schvitz and he sat there with the heat and slowly the arthritis began to leave from his aching bones and he was very grateful to Tiberias. And as they talked, as you would have talked as you sit in the schvitz, he discovered the old problem of living within the city walls, and being a shrewd man he put his mind to work on how to clean up Tiberias of this ritual

contamination. And looking around, poking around, he realized that the top soil in Tiberias was very shallow, perhaps an inch or so, and below that, for the most part, the land was gravel and friable stone, and so he said, I'll tell you how we'll manage. We'll plant a of plants which have very deep roots and wherever the seeds do not grow, flourish, we'll know that the land has not been touched. And wherever the seeds do flourish, if a plant grows out, we'll know that the roots have been able to reach down into some soft soil, somebody has cut into that area. And if you dig up those areas and you clean them out of whatever bones you find there, I'll declare the city of Tiberias tahor, clean. And so they did, and so Tiberias was cleaned up, not in the sense of a cleanup of a modern city but as rabbis clean up cities, and it was ready for serious Jewish settlement. It escaped, as I said, the depredations, the destructions, for the most part, of the war. It was a salubrious climate and it was a natural place for the rabbis to come to establish their schools when they could no longer further south in Judea and Samaria because the weather there is far better than in the pestilential swamps of the Valley of Jezreal. The Romans controlled the coastlands, this was an area off the beaten track, where they could live with some degree of peace. And if you go to Tiberias you'll recognize that the weather is very much like Miami, palm trees, sub-tropical, a kind of life that Jews in their upper years tend to enjoy.

So in the second century by about the year 150 or 160 of the C.E., Tiberias becomes the center of intellectual rabbinic life. It's there, as I said, that the Mishnah is published. It's there and in several surrounding communities that the great yeshivahs met, of Palestine, in which the discussions took place which now comprised the bulk of the material in the so-called Palestinian Talmud. There are two great Talmudic compilations, one in Babylonian, one Palestinian. It was, in other words, the great center of Jewish intellectual cultural life in Palestine during the second, third, fourth and early fifth centuries. And then, of course, as the Christian Church became the established church of the Roman Empire and the

churchmen were able to get their way more and more with the Byzantines in Constantinople. Any kind of rabbinic presence was opposed and Tiberias, being the great center of Jewish life, was particularly opposed and the church put the screws on Tiberias. They forced the Jews, little by little, out. They cut off their means of support and by the sixth century Tiberias settled down into being just another small town in which a few Jews happened to live.

But, interestingly, it remained throughout that century a rather creative center. One of the great poets and hymnists of our tradition, a man named Eliazar Kalir who lived in the seventh century, was born, lived, and spent his years, his creative years in Tiberias. And in the ninth and tenth century Tiberias was the center of a circle of grammarians called the Maserets who produced the critical edition of the Bible which is still the accepted critical edition to this very day. It is the Maseret who determined what spelling a word should have, the division of sentences in the Bible, the punctuation, the stroke, the stresses, the Biblical readings should have and their work, which culminated in something which is known as the Ben Asher Codex, their work produced a hand-written text which was the accredited accepted text of the Bible and remained so ^{for} Jewish life down to today. Tiberias has a noble place in the development of our intellectual and cultural tradition. The Crusades did Tiberias no good as they did no good to most of the cities in that area. And during the first half of the second millenium, that is from about the end of the Crusades to the fourteenth or fifteenth or sixteenth centuries Tiberias remained a relatively ruined site, for the most part empty of people.

And then, interestingly, outside of the great graves which continue to throughout those years to attract pilgrims, Tiberias enjoyed a revival, a very brief one, but a revival which was in many ways the prototype of modern Zionism. Let me give you a little bit of history. The Jewish community in Spain during these centuries we've been talking about was the great powerful, wealthy, intellectually developed Jewish center in the world, but, unfortunately, in 1492 when the two great

kingdoms of Spain the Castile and Aragon, were united for the marriage of Ferdinand and Isabella, the church was able to gain a ruling from the royal house that all Jews must either convert or within six months leave the country. The poor, for the most part, left. The rich, for the most part, converted and they became the Moranos that we know of our history. Some tried to find a half-way point. Portugal was very Spanish but had not yet imposed an exile, and many of the rich fled for a few years to Portugal, but in 1498 the Church was able to force the King of Portugal to put through a similar decree.

Now, among those who fled the rich, who fled from Spain to Portugal, was a family known as the Nass family, and there was a woman named Donna Gracia Nasi. She was a very wealthy and very lovely woman, a very energetic one, and she married a man named Mendez who came from the other great wealthy family of the time, and she and he really controlled, they were known the way the Rothschilds were known in the 19th century, it was the wealthy Jewish family of the day. Now, as in Morano Donna Gracia was known as Beatrice Deluna and she and her husband lived for awhile in Portugal and then they went up to Antwerp where there was the center of their banking. Then they went to Venice and finally they fled from Venice and reconverted to Judaism and they went to live in Constantinople. During the same period of time, the early sixteenth century, the Mamaluks who had ruled the Middle East had been overthrown by the Turks, and the Turks in those early years were very shrewd business folk and they recognized that among these Moranos who had been forced and were leaving as fast as they could from Spain and the great Spanish empire, were, first of all, men of great wealth, and second of all, people of great skill in all of the professions, in literature and, most of all, in banking and in trade. And they encouraged the movement of these Jews, these ex-Jews, these Moranos, into Turkey and the Turkish empire because they saw them as agents, as such, in the economic development of their empire. And, of course, the most important of the families, Beatrice Deluna, now Donna Gracia, was welcomed in Constantinople. Her husband,

unfortunately, died, but her son-in-law, a man named Yao Miguel, his Hebrew name was Joseph, took over the great family empire and he became one of the most important people in the Turkish court.

An interesting thing happened psychologically among the Moranos, that is, among that group of Moranos who were able to get out and who were able to reconvert to Judaism, and that is that they suffered this terrible sense of guilt for having once been Christian. And they developed among them the piety that if they could only be buried in the Holy Land, somehow that fact of having returned physically to their origins and remaining there until the resurrection would free them of any sense of guilt and a sentencing by God. And so large numbers of these ex-Moranoes lived only to be buried in the Holy Land, and Donna Gracia buried her husband there, and then she made plans for her own burial and she decided that she wanted to be buried in Tiberias, in part because there was a pious tradition that the resurrection would begin in Tiberias forty days before it began anyplace else in the Holy Land. And we don't know quite how that tradition began, but it's nice to know you have forty more days than anybody else. It probably has something to do with the fact that Tiberias is the lowest city in the Holy Land outside of Jericho, and Jericho was not part of the Jewish world during the Middle Ages. In any case, she was not about to go to Miami without having a lovely house to go to, so she told Joseph, her son-in-law, she wanted a palace built in Tiberias where she could live out her age, she knew it was Miami, and then she would be buried. And besides that, she wanted him to bring to Tiberias a number of the holy men from Safed so they could study and pray and guarantee that she would get what she wanted in the next world. She deserved it, by the way. Her money, more than anything else, organized the underground travel which brought thousands and thousands of Moranoes out of Europe to the then relative freedom of the eastern Mediterranean. Her money was such that when the city of Ferrara burned 25 Meranoes at the stake, she organized a boycott at Ferrara through the Turks which almost bankrupted the town. She was able to get even for

many of the crimes which were being done against her people. She was a great woman.

Now, Joseph Nassi was the first modern Zionist. Donna Gracia is still an old-fashioned lady who will go to the Holy Land to die. He had this commission. He would carry it out. He thought to himself, there's a problem. What's the problem? The problem is that there's a tremendous group of refugees who were coming out of Spain and Portugal and the low lands of Italy because this is now the fifties, sixties and seven^{ties and} the counter reformation has set in in the church and the church has turned from being a place for the Vatican areas to turn, a place where Jews could live with relative security to ones which were now places of great danger for Jews. And Jews were coming to the East. What was to be done with them? If too many of them pile into Constantinople or Salanaca they'll create problems; there won't be enough jobs; the community won't be able to support them; they'll create tensions with the locals. Why not find a piece of land which is empty? Why not find a piece of land where Jews can develop their own economy and be masters, relative masters, of their own fate? Tiberias was in ruins. The whole area around the Sea of Galilee is not used for anything. He recognized that the Turks would not at all be adverse to having a friendly group of people in that area as a buffer against the bedouins who would from time to time raid up through the area into the under belly of Turkey itself. And so he went to Suimam, the emperor in Constantinople and he agreed to pay a certain sum of money if the emperor would give him a writ which would allow him to reestablish the walls of Tiberias, to bring down drafts of Jews to Tiberias to settle the land, and he told this Suimam and his heir apparent, Murad, that he saw a basis for a new economy that would be textile-oriented. They would grow the silk worm in the area, the silk was a very precious commodity, the area is very conducive to silk cultivation. As a matter of fact, silk had been grown there for some years during the third or fourth century and he would reestablish that silk industry and Turkey would benefit, the Jews would have a home, the Jews would be able to control their own destiny, the refugees would no longer be refugees, they would be Zionist

pioneers, This would be the yishuv.

In 1558 he received the Fierman, who was afraid to leave the court for fear of powerful courtier, you don't go far from your emperors, so he sent his most trusted lieutenant with a draft of Jews down to Tiberias, and in the matter of a year they had a wall two miles long completed, they had established the first synagogue. Donna Gracia's palace was well under way and the silkworm was being cultivated in the area. And, of course, you know what happened. An area which no one had wanted suddenly everybody needed. The Pope interfered within a year. The papal legate in Constantinople went to the Grand Porta and complained that the Jews had destroyed an old Crusader church which had been destroyed for five hundred years and that they couldn't be trusted, and besides that they were enemies of the faith. A local sheik said and published the fact that he discovered an old book in which some Muslim saint had written that if the walls of Tiberias are reestablished by the Jews Islam will fall. And the Muslims took this to the Muslim court in Constantinople and they used it as evidence that the Jews must not be allowed to continue. It cost Joseph a lot of money to handle these affairs, but he was, to use the vernacular, tight, with Sunamon and Murad and so about thirty years his plans went ahead. And they faltered, interestingly, in a way that many of the early Zionists' plans faltered, in the way suggested by the Torah portion that I read to you this morning. The Jews were as much at fault as the enemy. Why?

Look at Zionism. For every Jew who is willing to leave Czarist Russia and the pogroms to go to the Holy Land, a thousand came to the United States. Almost every Jew voted against Zionism with his body. He went elsewhere. The Moranoes of Joseph's day, they didn't want to go to the provinces to the inland city of Tiberias where there was no culture, there were no libraries, there was no theater, there was no orchestra, only hard work and fields to cultivate. They wanted to stay in Constantinople, in Salanaca, in Ismir. They wouldn't go. And for every Jew who did go during the 1890's and 1900's and 1910's to Palestine to cultivate the land,

for every two Jews who went, one returned within two years to Europe. It was too tough. It was too difficult. When the Bible says that the Hebrew slaves were afraid for Moses to go to Pharoah with the demand to free the people, the kotzurah, because of the narrowness of their spirit, it was presaging something which is true about the human spirit generally. We are creatures of habit. We are really afraid to try different kinds of living. We are afraid to be part of the new experiments. What saved modern Israel is that the pogroms were so universal and so consistent, and most importantly, that so many places where you wanted to go closed their doors to us and we couldn't go there, that we had no alternative. That didn't happen in the sixteenth century. In a strange paradoxical way which we prefer not to think about, it was the 1924 immigration laws in the United States which established quotas, quotas which were designed to preclude large numbers of people coming in from southern Europe and eastern Europe where Jews lived, but where it was the ~~vilains~~ which Canada and England and other countries had, which precluded further Jews from piling in, as they had up to that time, to these places which made it inevitable that enough Jews would go to Palestine for there to be a viable Jewish state. Palestine exists, to a large degree, Israel exists, to a large degree, because of the anti-semitism of the west. I speak not of Hitler now and Stalin. I speak of the immigration systems of the free nations of the west not so much because of the courage of the Jewish people, the people who went there had tremendous courage, but most went to the Golden Medinah. They went to convenience. They went to comfort. They went to civilization. They went to the big city, and we're still doing that in many ways.

Well, after about thirty years as things happened there was not yet a sufficient number of Jews in Tiberias to really allow the economy to be substantial, to cultivate the fields and to have the industry which needed to be there. The local Arabs did exactly what the local Arabs did in the Middle East in the twentieth century. They began to attack, first the outskirts of the settlement, then the settlement itself. Joseph died and no one was quite as interested in this particular ex-

periment as he had been before, and by around 1600 or 1610 this noble early Zionist experiment went the way of all flesh, and Tiberias settled back to being a holy city, a city of graves and of pilgrims. In the eighteenth century Hasidic groups came there. In the nineteenth century some more of the pious of eastern Europe came there. And then in the twentieth century Tiberias began to have its modern which is a much more Zionist one, largely because it was the only viable city east of the Valley of Jezriel and within the area of the Galil and so it became the big market and transport center for those communities and because the young farmers of Heilozim in the kibbutzim of the area wanted to be able to go swimming, they wanted to be able to relax from time to time, and it became the early Eilat of Israel, the resort town for the farmers, the young pioneers, and it retained that particular tradition to this day.

If you visit Tiberias today you'll find a city which is lovely and architecturally of more particular distinction. It is on the shores of the lake. The ruins are Crusader and Lader. What they will not tell you is that the old Jewish tradition is still believed by many; The resurrection will begin with Tiberias and so that if you really want to have forty days on the rest of us, arrange to be buried not in Mayfield but on the outside of Tiberias and I'll see you forty days later.

During the middle 60s most of the Jews who lived in
Palestine occurred ~~under~~ ^{under} party. They were called to
11'3 '52 - 60 members of Zion and ~~was~~ ^{was} ~~attending~~
rented ~~Sanitation~~ for the ~~delivered~~ Temple and prepared
for the ~~return~~ of Zion and also ~~came~~ of the ~~movement~~,
Kulak ~~not only~~ ^{planned} a ~~team~~ ^{special} ~~movement~~,
~~movement~~

But even professional prayers & motives have the
cut, there ~~many~~ ^{many} of support ~~was~~ ^{was} ~~intended~~ ^{called}
the Kolal - a private Federation ~~which~~ ^{which} ~~sent~~ ^{sent} ~~out~~
money RAIONS
money RAIONS - SHOCHIN - to call out of the ~~general~~ ^{prayer}
~~needed~~ ^{needed} to collect funds for the support of the ~~prayer~~ ^{prayer}
and ~~help~~ ^{help} ~~students~~ ^{students} in the Yeshiva of Palestine. The
Shochin ~~was~~ ^{was} an effort commission salon now ~~was~~
collected 50% of all funds collected (plus of ~~costs~~ ^{costs}, ~~was~~
expenses) - But the ~~general~~ ^{general} ~~needed~~ ^{needed} ~~much~~ ^{much} ~~to~~
the prayer & students ~~to~~ ^{to} ~~continue~~ ^{continue} ~~and~~ ^{and} ~~improvement~~ ^{improvement} ~~is~~
as ~~powerful~~ ^{powerful} ~~encourages~~ ^{encourages} ~~some~~ ^{some} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~religious~~
~~business~~ - ~~an~~ ^{an} ~~was~~ ^{was} Shochin ~~lately~~ ^{lately} ~~cannot~~
~~maintain~~ ^{maintain} ~~it~~ ^{it} ~~to~~ ^{to} ~~maintain~~ ^{maintain} ~~the~~ ^{the} ~~task~~ ^{task} - ~~my~~
~~parents~~ ^{parents} ~~say~~ ^{say} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~interior~~ ^{interior} ~~of~~ ^{of} ~~the~~ ^{the} ~~land~~ ^{land} ~~had~~ ^{had} ~~that~~
a ~~great~~ ^{great} ~~community~~ ^{community} ~~of~~ ^{of} ~~some~~ ^{some} ~~unusually~~ ^{unusually} ~~but~~ ^{but} ~~changed~~
in NEW YORK A.I. - 8 and ^{LATV} ~~and~~ ^{and} ~~the~~ ^{the} ~~17~~ ¹⁷ ~~cities~~

would be ~~collected~~ to build the necessary intended
field, it must have been a strong gully - for
though he was able to ~~use~~ save money - he wanted
nothing of the relatives change - but would be preferred
found and more he would up a class of people
New York? It seemed - but David Ego Steen
who was about to take a new company YALC -
and personal burden of a burden scale of note -
[But, would it not be known and be used?] and
be you the first step to go on to release
of people in a company movement.

These Shidukin are engineers John - on engineer
from among the released - we don't see quite clear - but
probably are in the company - that release could
be imposed if he did not have to depend on release
free and people but the release be supposed to
meet the community - so he find a manifestation
and not for him 1000 of like blue leaves some
find money needs some imposed investment) and
he self was based on every how he needed so
that the community on conditions should any -
a few people under the first the need - -
I under can begin and the direct cause out of
the possible - the like blue leaves some any

of course, I am in the first - indeed I am - indeed
 the Jewish National Fund put in about all funds have
 known quite before the time of the war - when your
 name used to purchase land for Jewish settlement in
 Palestine.

My friend hermann, James an Englishman sent to
 buy a car in the way? Obviously, to give people might
 to a request - a page - as a gift to him - why not also
 will entrance to car. This was the way it was
 done in all the world of the world. You have your
patience and a gift later would be - I be present



You request to the WRHS
own your first name is number of the
blue way put to the MOIN WIAL HA-NOI on
the front of the MOIN - WAS FOR LA DE WAS WACH -
A coin for some money do - - man will use

too powerful sent and could introduce to the
needs - even if the side a secret a truly with
his words - and have the human law to
is we don't know ? H-1 ISRAELI UNKNOWN W

July MAN - and not James INTRODUCTION
man
Outside of Tilman - just as the well do -
You can see a little of boundary - the large done

The material which I have used for several
has been ~~the~~ ^{various} papers.

The Treaty never was an integrated Tribal in
 & has city - always been land also land in the
area where rights of tribes - Constitution to

was in
Tank of M.M. - The place is marked; but
is not M.M.'s Tank - He was buried in Egypt -

~~There is a...~~
 The way to Tulam - see the way to the top

1 July 1960 San Diego State - San Diego, California

is the same subject as a ~~subject~~ new set. 28

man built for white (Ladon) 21-36 CE

by one of Harold's sons - a Russian puppet ruler - who
 General de Gaulle was to be used

General on coral - Antennae just to reach
 balance & low carbon height - Antennae just to reach

the DISTANT Costa with the Condors & the other birds

the DISTRICT COURT of the County of ...
in and for the State of ...
do hereby certify that the ... of the ...
is a true and correct copy of the ...

a prudent consideration, we are

les regins Caca - Cacalet, no comen -

Tuberculosis

No heavy handedness seen - The best account
about a century ago - and he
interest in the present scene of his life -

rubens collected - heraldic group which ^{to} included &
first of all the pieces of the great manuscript 66-72
old Reinhardt of 132-135. The MANUSCRIPT - the great
Temple planned in house of Hachem was now completed &
the value 1 piece in the manuscript book was revised -
1 Temple house a town of Reinhardt & the street - the
Then - value the manuscript was completed & published
the value - value to the manuscript value piece the P.T.
for the manuscript value piece - 6 value value piece

collected manuscript

Temple house manuscript value piece the manuscript
Reinhardt house manuscript value piece the manuscript
manuscript value piece the manuscript value piece the manuscript
manuscript value piece the manuscript value piece the manuscript
the manuscript value piece the manuscript value piece the manuscript
manuscript - - and the manuscript value piece the manuscript
a manuscript - manuscript value piece the manuscript value piece the manuscript
manuscript - manuscript value piece the manuscript value piece the manuscript
- a manuscript value piece the manuscript value piece the manuscript
a manuscript - manuscript value piece the manuscript value piece the manuscript
with manuscript value piece the manuscript value piece the manuscript

The for Tulare - 20% seeds seen to be done - Travel time
 in August - 9 to 10 days around 1900 - 1905
 run into the Tulare area to 1900 - 1905 -
 at about the same time Sp. 1 - 1900 - 1905
will & present found unusually (1442-1788) - at
 the delicate attracted as study - many of
 the for the Continent - at the last 1/2 of the 19th
 century Tulare as for 4 to 5 feet medium
2000 localization is shown - at the end of the

- because it has a 20 mg of the parent under
 in 1000000 : approx 1000000 per year
 That 2 need to maintain you to BEATLE or LUNA.

The young had been well & peaceful in Spain - but
 close to home under the present - went to Portugal -
~~from~~ Portugal followed from records to your door -
 & the young committee - Bologna was seen with
 a Museum - she named ~~Francis~~ Francis - the
 owner of a red Sulky family - & named ~~Francis~~ Francis in
 to Antwerp (the party & present Francis) - after
 carefully review Francis in Francis, Francis &
 much of her family (the Francis had died I went to
 Ferrara - where she had been Francis Francis

and some GNACIA NAST - Boats - but as the one
 at the time however, I found better - as well as a
 small number of men - and the myself & myself
 on unhappy days with unhappy unhappy
 Men to be kept from from from & from -

On a summer morning she returned in style
 & they again into the Trunk and - They
 now entirely back to the same meal - of the
same kind - the same kind of meal as before

and a group of recent
 Turkish land -
 the Turkish people -
 found a number of larger islands

6. These pulls of NAYUS

As the year closes I am sure that you
to plan to ~~finish~~ ^{complete} last day in the year and to
be sure that the record is full. ~~It is~~ ^{It is} in
particular, I would like to mention that
the day just past and the year set around the
the year has been spent DISCIPLINING a little -
There needs to be a lot of careful planning
in the new year - What will you be accomplishing

a number of scenes before - based on letters (see 1 ad,
L-100, 101 & 102) -

On page 10 - see new paragraph - It was
not easy to get good or people - on end of Tulcan -
Barbican street - - - - - The tower going out early -
The American people were really very good and
the American people - really - the people of "bank to the
west" - - - - - 4 to 5000 people - - - - -
not possible to visit every house to visit -
the population of a whole country -

Township club is 1577 - - - - - in one house
the people of Tulcan - - - - - actual record book
"high up" - a few years - a few people - - - - -
still it started about 20th century - - - - -
London - N. Street - - - - - made it a special to
face 4 had record - - - - - books found -
the books - - - - - for index and found it
under London -

Chambers street
Museum, not whole in Tulcan - - - - -

Reed of house - - - - - release