



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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The Language of Judaism IV - Arabic, 1984.

The Languages of Judaism-IV - Arabic

Daniel Jeremy Silver

February 19, 1984

The relationship between our Jewish community and the universities of our country has revolved around three issues: the issue of admissions; the issue of hiring; and the issue of curriculum. The issue of admissions is the best known. Unlike many of the ancient universities of Europe, the major universities of the United States have always admitted a Jew or two. The issue did not really come to the fore until the last half of the nineteenth century with the major influx of Jews into the United States, and then these universities, all of whom outside the State schools had been created by church groups for denominational purposes, began to be afraid that their educational mission might be diluted by too many students of alien interests and strange proclivities, and most universities, fearful that Jewish brains might beat out traditional brains that had flowed into the schools, began to put in relatively narrow quota systems into their admissions process. And so it was that in most elitist schools, and certainly most fine professional schools, there was a very specific limited number of Jews admitted to any class. In one way or another, in most places, this written or unwritten quota system until the years immediately after the second World War when America found that it really couldn't accept this kind of racism any longer, we just fought a war with Hitler about an issue such as this, and where the war had broken the comfortable seal of insularity which had convinced most Americans that their way, our way, was the only way, the right way, and that education really consisted in raising up the next generation to the values which the white Anglo-Saxon Protestant generation of the time held to be right, proper and sacred. And so it is that in the last twenty or thirty years, with some exceptions, our students have been able to compete with places in the university on fairly equal terms, although admissions systems, it must be said, develops ideas about geographical distribution, about the distribution of interests and abilities in the class, which in one way or another were designed to keep any one group, translate that as you will, from dominating the student population of the university.

The second of the issues was that of hiring, the hiring of professional staff. And here the quota system was much more rigidly imposed than it was on the students themselves. If you look at the roles of the tenured professors at our institutions of higher learning and our professional schools until the second World War you'll find a sprinkling of men, very few women, a sprinkling of men in the hard sciences and in the professional schools, but almost none in the liberal arts and in the social sciences, in those areas which touch on values where a student might have to confront a series of ideas which the Board of Trustees or the sponsoring denomination of that university might not instinctively approve. Symbolic of this are the chairs of Biblical study across the country. The Bible, after all, is a Jewish creation. It's written in Hebrew. We have a two-thousand-year long history of commentary on the Bible, of trying to understand its every word, every phrase, its every nuance, but until the 1960's no Jew had ever been hired for a chair in Bible or Biblical Studies at American universities. This was the province of Protestant scholarship and it was seen as one of the ways in which the denominational interests of schools which had long since ceased, really, to think of themselves as denominational, maintained their tradition. After the second World War, again, the isolationism of the insularity of America had been broken and one began to realize that our young people ought to come to grips intellectually with people of widely different interests and so one found Jews now, for the first time, professing Jews, hired for posts in English and Literature and the social sciences and those areas where one touches on questions of value, of attitude and of commitment. Symbolic of this is the experience of Harvard University. Until the second World War Harvard had never hired a professing Jew for a tenured position in the social sciences or liberal arts. Since the second World War a sizeable percentage of the faculty is Jewish. One day a week at the Harvard Faculty Club there's a Jewish table where these men and women come together to discuss Jewish interests. And for the last ten years the Dean of the faculty has been a committed and professing Jew.

The third issue has to do with the curriculum. The curriculum of the American

universities and undergraduate universities and colleges, until the second World War, defined civilization as Western civilization. One was hard put to find there in the areas where most students would touch any real interest in opening their eyes and their minds to contributions of other segments of the world. And so it is that in a basic survey course called Western Civilization, you would be introduced to the Bible as the Old Testament and from then down to our times the Jewish component in Western civilization would be omitted, treated in silence. With the development of departments of Far Eastern Studies, departments of Indian Studies, departments of African Studies, departments of Near Eastern Islamic Studies, there also developed in many of our universities departments of Jewish Studies. Before the second World War less than ten men taught in our universities in areas which we would today label Jewish Studies. By 1980 we had over 800 full-time men and women teaching in these areas in our universities and they were teaching in some 350 colleges and other institutions, so there's been a great explosion of interest and the American Jewish community has been pleased with it, and it's now possible for a young Jew to go to college and to pick up the college syllabus of courses, and even if he never takes a course in the classics of Judaism or Hebrew he knows that they have no right to be in that catalog along with the history of early Christianity, along with Islamic studies, along with all the other elements which go up to make our rich and pluralistic civilization.

Now, I bring up this background because I want to suggest to you how the subject of these four sessions on some of the languages of our tradition have affected this burgeoning new field, have created opportunities and problems for it. I've talked of three, and we'll talk this morning of a fourth, major language of Judaism, Hebrew, Aramaic, and Greek. And if you look back over our tradition, the Bible is written in Hebrew, a bit in Aramaic. Philo and Josephus wrote in Greek. There are two Talmuds: the so-called Palestinian Talmud is written in Western Aramaic; the Babylonian Talmud is written in Eastern Aramaic; and they are as different from one another as Spanish is from French. Maimonides, and even Gibril and Ha-levi and these great men wrote their philosophies in Arabic, and

much of the halachic work of the great heads of the yeshivot of Babylonia were published in Arabic. The great Jewish community of Spain kept its records in Catalan or Castilian, and those who fled from Spain and went to Italy and took part in the Renaissance, like Leon Abreo, wrote their books of thought and philosophy in Italian. I haven't begun to speak of the literature of Yiddish, but Moses Mendelsohn and Theodor Herzl and Martin Buber and Franz Rosenzweig wrote in German. And Jews have written in every one of the major languages of our modern world. Moral? If you have a child or grandchild who wants to go into Jewish Studies make sure that he or she doesn't have a language block. But for the teaching of Jewish Studies at the universities, this profusion of languages, the fact that we have been linguistic cameleons over the ages has had some very important ramifications and ones which have never really been resolved.

When a college professor teaches a basic survey course he doesn't set out simply to reproduce the text book, that is, simply to present a survey based on secondary literature of the particular field. You can buy a text book. You can go to the library and take it out. The value of any lecture course or any seminar is that you are getting the benefit of a trained mind, dealing and reacting to an original body of material, an original body of literature, and providing his particular understanding of that literature. A teacher assumes that the youngster will go out and read the basic standard text. And if you're asked to teach a basic survey in Judaism, and with three or four exceptions, most people who are in Jewish Studies Chairs around the country are sole practitioners or, at most, have one other colleague in their field. You are inevitably going to have to deal with a great deal of literature which you can't control in the original, which you may not even be able to read at all because it may not have been translated as yet. There must be 40-50 languages in which Jews have written significant materials, and even those who could learn the language in a matter of weeks could spend the rest of their lives simply mastering the languages of our literature before they began even to think about teaching it. And so one of the things that has happened

with this proliferation of Jewish Studies programs is that some of the expectations of the communities and undergraduates have been frustrated because the more cautious academics have been unwilling to teach a universe Jewish Studies. They'd much rather teach the course which they can do competently in comparison of the doctrine of faith and reason in a Maimonides, something of that kind. But that's the kind of material which graduate students are interested in, and when our children go to the university and would like to have some kind of exposure they want a basic kind of approach. So only a few of the people have been willing to brave it, to admit what they don't know and to go on regardless, to do what rabbis have had to do from the pulpit for hundreds and hundreds of years.

The second problem is, in a sense, related to the first, and that is that though we talk in gross numbers of having 800 or so full-time trained people in Jewish Studies, because of the linguistic difficulties associated with Jewish Studies most of these people have been going into two or three fields. I have been Chairman of the Academic Advisory Council of our National Foundation For Jewish Culture for almost 18 years, and in that period of time we have had submitted to us, perhaps, 4,000 requests for grants by youngsters who wanted to get their PhD's in some field of Jewish Studies. Half of these were frivolous, but of the half that were not I would say that 90 percent want to deal with some contemporary subject. They want to deal with the history of Zionism, modern Israel, they want to deal with the Holocaust and Holocaust studies, they want to deal with the American Jewish community or American Jewish sociology. Why? Well, not only because it's contemporary but because it's easier. You learn Hebrew. You learn English. You learn French and German which you have to have anyway for your PhD and then you've really mastered the languages that you need. In that whole 18-year period we have had only two requests for people who wanted to prepare themselves in Talmud. Now, Talmud lies at the very center of rabbinic Judaism. The Talmud requires a knowledge of Hebrew and of at least two varieties of Aramaic, of Greek, of Latin, a number of other difficult dialects of the time. It's a difficult text

to begin with and our students are shying away from it. In that same period of time we've had less than ten who have asked for help in preparing themselves for medieval studies where Latin, Greek, Arabic as well as Hebrew and Aramaic are requirements, and so what we are developing is a field which is unbalanced where the basic work in the standard background, the standard classics of our tradition, is not going to be pushed ahead with the same speed that studies of contemporary issues will involve. It's a tragedy because a people which doesn't understand the full range of its background cannot understand its foreground, and the whole value of the academic enterprise is not to be a journalistic enterprise which simply deals with the events of the day but to give background, color, perspective, on what is happening, the special peculiarities of the Jewish ethos. And so the renaissance of Jewish Studies which we have heard so much about, and which is important, is an unbalanced one, and it's unbalanced, to a degree, because of the theme which we have taken for this little series, that is the fact that Jews have adapted themselves to so many languages, expressed themselves in so many languages, and so made it so difficult for those of us who today would understand our past.

We're talking this morning of Arabic. Jews think of Arabs today as the enemy, but Arabic is as old as Hebrew. We have a literature by Jews in Arabic which goes back at least 1600 years, several centuries before Mohammed. And until the romance and assimilation by Jews of the modern technological culture of the 19th and 20th centuries the impact of Islam and of Arabic upon our community was second to none in consequence and in significance. Arabic, like Hebrew, is one of the semitic languages. It is what we call south-semitic, south Akkadian. Arabic, unlike Hebrew and Aramaic, developed an alphabet consisting not of 22 letters but of 29. It did not go through the final reduction of the alphabet that the Canaanites, the Hebrews, the Arabs, the Arameans and the Greeks did, but the language base is very similar, but the alphabet is not. The earliest literature by Jews, in fact the earliest literature which is in Arabic and it includes Jews, is poetry, poetry from the 400's and 500's of this era, poetry written in the Arabian Peninsula

largely by literate sheiks and tribal chiefs. It's a rather bold, marshal, bombastic, poetry which deals with warfare and vengeance, the Hatfields and the McCoys. It deals with honor and it deals with vengeance. It's written in the major . . . It's written with emphasis. You can sense it from the brief biography I'll give you of one of these Hebrew poets. He was a tribal sheik who had a castle in the Hegias, that is near Mecca and Medina, and his name was Suliman ibn Abin, Solomon's Ben Abin, and Suliman was one day minding his own business when a neighbor of his fled from his castle, his castle had been overrun by some enemy, and as he fled south he left with Suliman his daughter and his treasure for safekeeping. Suliman accepted this responsibility. The pursuer, instead of keeping after the neighbor, stopped in front of Suliman's castle and beseiged it, and during the seige captured Suliman's son and said to Suliman if you don't hand over the girl and the treasure I will kill your son. And Suliman defied him and the son was killed and Suliman wrote a great poem about the importance of neighborliness, honor and responsibility. This kind of poetry is the poetry of Rudyard Kipling. It's a poetry of Robert Service. You can sense the beat of this poetry in a strange way if you think of the familiar Adonolam with which we often close the service. The high women came riding, riding, riding/the high women came riding riding up to the olden door - this kind of very simple straightforward beat. Adonolam is based on Maimonides' thirteen statements of faith. It was written in about the 14th century. Listen to the beat. Adonolam, ashermalah all of Spain and much of Ashkenaz France and Sicily and much of southern Italy, short and long, short and long, simple, direct. of Constantinople and the entrance to the Now, how did this marshal poetry of tribal honor and tribal vengeance emerge into the sacred language? And that, of course, is owed to Mohammed. Mohammed was born around 560. He died around 631. He may have been illiterate. He claims to be so in one of the surahs of the Koran. He was a speaker, not a writer, but he claimed to speak directly what the Angel Gabriel had spoken to him of God's word in God's original language, Arabic. And later on those who developed the legends

of Islam would insist that during his visit into Heaven Mohammed had seen God's own book which was written in Arabic and their text in their alphabet was an exact duplicate of God's own work, so the script and the language are God's own. Now, Jews have always called, not always, rabbinic Judaism is always called the holy tongue. As I told you some weeks ago, it's written in Aramaic script. The rabbis were quite aware that Moses had not been able to read this kind of script, that it had been transformed, and the New Testament is looked upon as holy script, but Christians are quite aware that Jesus spoke and wrote, if he wrote, in Aramaic, not in Greek, it is a translation. The Arabs alone claim that theirs is the direct true copy, the true statement of God's words in God's own speech. And Arabic becomes to them a holy language, a language which expresses all that one needs to know about the universe, about God, about the truth. It becomes the subject of art as well as of content, being aniconic, that is taking the Second Commandment literally. They did not have any representations except these letters which they played with and drew out and which to them were their icons, were the images through which they expressed their faith in the virtues and in the attributes of God.

Arabic emerges then in the 7th century as the holy language of Islam, and because it is strong and forceful and militaristic it fit well into the saddle bags of the Muslim soldiers who marched out from Arabia in the middle of the 7th century and who by the end of the 8th century captured all of North Africa and all of Spain and most of southern France and Sicily and much of southern Italy, all of Egypt, all of Asia Minor up to the gates of Constantinople and the entrance to India, one of the most amazing political eruptions, military conquests in history. And within that same century or century and a half Jews had begun to speak Arabic as their daily language and to create, as the Muslims were creating, a literature in Arabic, but with one great change. And that is that all the literature written by Jews in Arabic, whether it be halachic responsa sent out by the heads of the yeshivah, the gaonim in Babylonia on legal points, whether it be the great

medieval philosophies produced by the men whom you heard about, Ibn ga biron, Ibn Bakuda, and Cress and Maimonides, whether it be encyclopedias of medicine or astronomy or astrology or linguistics or grammar, lexicons, it was all written in Arabic but in Hebrew letters.

Now, if you want to think of cultural assimilation and compare our cultural assimilation to that of the Arab world, the Arab prayer book, the Arab Jewish prayer book had what looked to be like Hebrew letters on both sides. One side was in Hebrew and the other side was in Arabic. Every Arabic phrase was transliterated into Hebrew letters. A daily newspaper for Arabs was in the Arabic script; for Jews was in Arabic but in the Hebrew script. Now, we we don't know why Jews did not make the complete transfer, linguistic transfer from the Hebrew script to the Arabic script. It may have been because of educational reasons. The Arabic script is difficult to master, it's very different. It may have been because of their fear that the Arabs would not like for Jews or others to be writing in God's own script things which God would disapprove of, which denied certain tenants of the Muslim faith. We simply don't know why this transformation was completed, but it was not, and so although Jews participated culturally in the intellectual ferment of the Arab world of those great Muslim centuries, they did so in a very peculiar and very special Jewish way. How did they take the 28-letter alphabet of the Arabs and use a 22-letter alphabet, their own, in order to express it? Simply by taking six letters, the gimel, the , the tess, the and adding to the top of them little dots or an inverted single quotation mark as an indication that this letter was to be read in a second way, a different way. Without that dot the gimel is g, gimel. With that dot the g is , the kind of with a g in front of it which is important in the Arabic speech.

Now, the Muslim world, once it had established itself imperialistically, was not only a militaristic world, it was not only a world which was imperialistic in a religious sense, it was not a world which treated all other religions as

second-class citizens only on tolerance, but it was one which was fascinated by reason, by the culture of the ancient classic world, specifically the culture of the Greeks. Plato, Aristotle and Zeno and the others were quickly translated into Arabic, and at least the elite among Jews could read Arabic texts in Arabic, and very quickly in intellectual circles Jews began discussing, as Muslim philosophers had begun to discuss, the relationship between the analytic and conceptual ideas of the great philosophers and the claims and statements advanced in their scripture about revelation, about God, about Creation, about the nature of man and so on. And you have developed in Muslim a great philosophic tradition of apologetics and analysis, of Echina, and others, who tried to adjust these two worlds to one another. You have in the Jewish world Maimonides and Krescus and others who are attempting to do the same thing. Jews dealt with all kinds of themes, in other words in Arabic, and they dealt particularly with those themes which were central to the interests of the Muslim world, and one of these interests led to a major advance of importance to Judaism. Islam is a people of the book. Everything in Islam goes back to the Koran, the word of God, and just as Jews have had for centuries commented on and had super commentaries on the meaning and the text of the Torah, so did the Muslims have commentaries and super commentaries on the text of the Koran. Believing that the language was important, that is the grammar and the syntax, as well as the meaning, Muslims began to investigate the grammar, the word order, the word structure of their scripture in a way that had not been done before. And in the 9th and 10th century Arab grammarians discovered the basis of all semitic languages, that is that all the verbs in the semitic languages are based on three-letter roots, and nouns and objectives are formed out and around these three basic letters which give the essential meaning. And they were able to create paradigms of all the declensions and conjugations of nouns and of verbs, and Jews read these grammars, and Jews then applied these grammatical ideas to the Bible. And it is the grammarians of the 9th, 10th, 11th century who have made available to us a clean understandable text of our scripture.

It was in these centuries that what we call the masoretic text, the vocalized text which is accepted as the basic text of the Bible, was finally agreed upon and the agreement was based largely on what the Arabs had taught the Jews about grammar, and it was in these centuries that the grammarians worked on and made commentaries on the Bible which, for the first time, made us understand what the texts probably mean, how they were divided, how the words were to be spelled, where paragraphs began and ended, what was the function of certain kinds of clauses and sentences and the like. So in a strange way we owe to these Islamic grammarians our control of and much of our appreciation of the inner and most subtle meanings of our Biblical tradition.

An interesting thing happened during this time of cultural syndiosis and that is, as I said, Jews wrote literature in Arabic in almost every conceivable field of interest to Arabs except two - poetry and history. Jews wrote poetry. The medieval period under Islam is one of the richest periods for Jewish poetry, but all of that poetry almost without exception was written in Hebrew. All the other literatures were written in Arabic. A man in Israel, Davidson, some 20 years ago what was then known of this Hebrew poetry from this Islamic world from about the 9th to the 13th century. He collected over 37,000 poems written by 3,000 poets, and other men working since have at least doubled that number. It's a great literary poetic renaissance. We would expect to find it in Arabic, however, it's written in Hebrew, but in the Hebrew which apes exactly the styles and the forms which were important and used and praised in the Muslim world. Now again, we don't know why Jews wrote this poetry in Hebrew when they wrote all else in Hebrew letters but in Arabic. It may be that the poem was particularly beloved by Arabs and the Jews would have been trespassing in some sacred area. It may be that Hebrew poetry was reserved to a kind of literary elite who wrote in a language and with ideas that they didn't want the hoy-paloy ordinary Jew to understand, for it is certainly true that poetry in the Arab world and in the Jewish world of this time was an academic exercise, an intellectual treat, as

much as it was a simple expression of feeling, using the beauties of the language. Take T. S. Eliot. Think of those modern poets that you really have to have a commentary by the side of the poem in order to understand all the references in the poem. Arabic had developed a style called musia. Musia means that you take the language of the Koran and you use it in your poetry in figurative and illusive ways so that a poem reads one way if you read the words simply, and has other illusions and other suggestions if you understand the connection between the text of the Koran and the text of the poem. It's an intellectual game, therefore, as well as an aesthetic experience. And Jews used the same style and you really have to be one who knows the Bible backwards and forward in order to appreciate most of the poetry which comes out of this period. It's powerful. We associate the names of Juda ha Levi, Solomon ibn Gabiro, Many of the poems which found their way into the medieval liturgy were written at this time.

Jews wrote in all fields except poetry and history in Arabic. They wrote poetry in Hebrew, using Arabic forms, and interestingly, they did not write history at all. Now, the Arabs were fascinated about history. A great deal of Arabic thought has to do with describing and defining the history of Mohammed and his biography, associating the generations of people who repeated sayings of Mohammed, testing these. There were any number of annals written of the conquest of Islam, of the great achievements of the great Arab caliphates. And finally, in the 14th century, you have that great collection, that great philosophy, of history by Ibn Kaldoon which is one of the great monuments of human civilization. But at no time in these six or seven hundred years did any Jew write in Hebrew or Arabic or any other language anything which approximates a history of the Jewish people. And that's an interesting fact, and it raises some interesting questions. Why not? There's nothing in our tradition to preclude us from writing history. The Bible's full of history, Joshua, Judges, Samuel, Kings, Chronicles, Daniel, Ezra, Nehemia. There were chronicles of the Macabees. There's the work of Josephus. There's nothing against our writing history in our tradition. In fact, we talk

about the God Who reveals Himself through history and, therefore, we ought to be fascinated by writing history in order to show the power and the grandeur of God. Why no history?

The answer seems to be that for all the cultural achievements of this period, and though there were Jewish communities for some considerable of time who enjoyed a degree of economic prosperity, the Jew still felt himself in prison, in exile, in galut. One of the modern misconceptions which many of us have is that the condition of Jews in the Arab world was much much better than the condition of Jews in Christian Europe. We associate anti-semitism with Christianity. We know the whole sad history of that relationship. We know very little about the relationships of Arabs and Jews. We know that in religious terms they are very much more similar. In point of fact, in the Arab world Jews were considered to be demies which means second-class citizens, people who are allowed to remain only on tolerance and sufferance, only because, like Arabs, they have a scripture. Jews in most parts of the Arab world were forced to wear special costumes just as in the Christian world. In most parts of the Arab world they lived in malas, the equivalent of ghettos. It was not an open and free society that exchanged ideas, but socially there were great separations and from time to time the Jewish community would be pillaged, somebody would come into power, would incite the mobs against the Jews. It was not, as some seem to think, an easy and fraternal relationship

Now, history is written by those, or is of interest to those who feel that they're making some changes in the world's history, that they count, that things happen because of what they do. Prisoners in jail write biographies, confessions, exculpations, justifications, but they don't write history. Histories are written by Americans who sense the power of America, by Russians who sense the power of Russia. The great historians of the 19th century were the English and the Germans, the two great colonial, imperialist powers of Europe. When Jews felt themselves to be in galut, in exile, when they felt that they were somehow

just living out their days without control over their lives, when a Juda ha Levi could sing I am in the West but my heart is in the East, during such a period Jews did not write history because they were outside of history. What they longed for was Zion. What they longed for was a return. What they longed for was a renewal of their sovereignty with the Messiah, an end to what they had. And so we find some interesting unexpected attitudes. There was a man in the 11th century by the name of Hasta ibn Shakrut. Hasta ibn Shakrut was a vizier, that is the prime minister of one of the great and powerful Muslim rulers in Spain. He was a man of wealth. He had a private army, a man of power. He had castles of his own, and yet we have a letter which he wrote, he wasn't quite sure to whom, because he had heard that far away in the East in the Ukraine, the Crimea, there was a Jewish kingdom, a group called the Kazars. He didn't know much about them, but he wondered if they in fact existed or the king of the Kazars could come and could help his beleaguered community, or perhaps might come down and conquer Jerusalem and allow the Jews to go wherever they really wanted to live. This was a Jewry that was at home, but not quite at home. Its script was Hebrew though its language was Arabic, its literature part of the greatest possessions of our culture, but its political condition very much like that of most Jews in most times, at home but not quite at home.

REMARKS

Date February 19, 1984Service no. 4

(UP)

GOP

(SOLO)

Opening  
anthemShewitz: Ps. 36

Bar'chu

Trad.

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocha

Weiner

Tzur

yisraeil

Trad.

Avot

Trad. in GC. SMITH

K'dusha

Sulzer

May the

words

Meisels: '54 #1TORAH SERVICE\*\*

Anthem/

~~Solo~~Steinberg: Shalom rav

Aleinu

Trad.

V'ne-emar

Trad.

Amen

#1TO CON 6

Hymn

Ein keilohemAmen\*\*S'u sh'arim/  
Ein kamochaKi mitzionSh'ma torah--L'cha adonaiTorahblessingsEitz chayim--Hashiveinu

REMARKS

USHERS

The Ushers who served at the Vesper Service during the month of January were

Alan Levine, Fred Rivchun, Garry Kahler and Vivian Linn

Thank You!

## T M C EDUCATION SERIES

Monday, March 5, 1984 — 8:15 P.M. — The Temple Branch — Ellen Bonnie Mandel Auditorium



RABBI DANIEL JEREMY SILVER will present: "The Synagogue — Then as Now", an illustrated tour of synagogues from Third Century, Israel, to Twentieth Century, America. In support of the thesis that form follows function this lecture will discuss synagogal design, style and ornamentation.

Monday, March 12, 1984 — 8:15 P.M. — The Temple Branch



ORI Z. SOLTES, B.A., M.A., Ph.D., Assistant Professor of Judaic Studies at Cleveland College of Jewish Studies will present: "Ceremony and Ceremonial Objects", an illustrated presentation, with authentic museum pieces, evidencing the reverence with which Jews viewed Jewish Ritual and Jewish Ritual Objects.

Monday, March 19, 1984 — 8:15 P.M. — The Temple Branch



RABBI DAVID F. SANDMEL, Associate Rabbi of The Temple, will present: "Prayer and Prayer Books". He will detail the forms of worship unique to the Synagogue and the development of the books of prayer — the Siddur and Machzor.

Monday, March 26, 1984 — 8:15 P.M. — The Temple Branch



RABBI SUSAN E. BERMAN, Associate Rabbi of The Temple, will present: "The People of the Synagogue", an illustrated portrait. She will describe the evolution of the various synagogue "professionals".

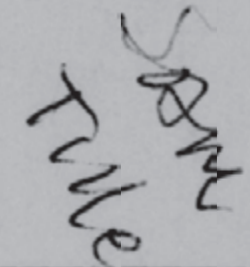
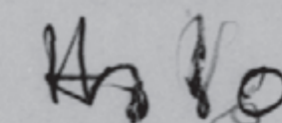
Refreshments following each presentation

J. Norman Stark and Dr. Howard A. Steiner, Co-Chairpersons

### USHERS

The ushers who served at the Vesper Service during the month of January were  
Allen Levine, Fred Rivchun, Gerry Kerner and Vivian Liff.

Thank You!

SUN	MON	TUES	WED	THURS	FRI	SAT
<b>FEBRUARY 19</b>  <b>SERVICE</b> 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on <b>THE LANGUAGE OF            JUDAISM - IV - ARABIC</b>	<b>20</b>	<b>21</b>  TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Lunch With The Rabbi Downtown City Club 12:00 noon - 1:30 p.m. TMC Board Meeting 8:00 p.m. - Branch Religious School Board Meeting 7:45 p.m. - Branch	<b>22</b>	<b>23</b>	<b>24</b>  Service - 5:30 p.m. The Temple Chapel	<b>25</b>  Shabbat Service 9:00 a.m. - Branch  
<b>26</b>  <b>SERVICE</b> 10:30 a.m. The Temple Branch Temple Young Associate Creative Service <b>"CHOOSING            JUDAISM, CHOOSING            LIFE"</b>  Youth Group Activities	<b>27</b>	<b>28</b>  TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch	<b>29</b>	<b>MARCH 1</b>	<b>2</b>   Service - 5:30 p.m. The Temple Chapel <b>FIRST FRIDAY</b> 8:15 p.m. - Branch	<b>3</b>  Shabbat Service 9:00 a.m. - Branch
<b>4</b>  <b>SERVICE</b> 10:30 a.m. Dr. William W. Hallo will speak on <b>IN THE DAYS WHEN            THE TEMPLE STOOD:            A VISIT WITH OUR            ANCESTORS AS THEY            WORSHIPPED GOD</b>	<b>5</b>  TMC Lecture Series	<b>6</b>  TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Young Associates Board Meeting	<b>7</b>	<b>8</b>	<b>9</b>  Service - 5:30 p.m. The Temple Chapel	<b>10</b>  Shabbat Service 9:00 a.m. - Branch  Bar Mitzvah <b>A. JORDAN BISHKO</b> 11:00 a.m. The Temple Chapel  TMC Bowling Party 7:30 p.m. Eastgate Coliseum
<b>11</b>  <b>SERVICE</b> 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	<b>12</b>  TMC Lecture Series	<b>13</b>  TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch  Temple Board Meeting 8:00 p.m. - Branch	<b>14</b>	<b>15</b>	<b>16</b>  Service - 5:30 p.m. The Temple Chapel <b>THIRD FRIDAY</b> 7:45 p.m. - Branch	<b>17</b>  Shabbat Service 9:00 a.m. - Branch

# Kaddish

Friday

Sunday FEBRUARY 19

Those who passed away this week

ROBERT M. VOLIN

ALEXANDER GREENE

LAURIE STRAUSS

## Yahrzeits

ALFRED M. BONHARD

CARRIE HEITLER FREEDHEIM

KATIE MANDELKORN

JAY KARL SILVERBERG

DR. SIDNEY D. WEISMAN

ROSE BUBIS ROSKOPH

FRANK WULIGER

HYMAN H. HILL

CHARLES A. MELSHER

JANE ELLEN UDELF

HENRY H. HIRSCH

BEATRICE DEICHES COHEN

DR. MORTON MORGENSTERN

SIDNEY S. WOLFE

DAVID STROMBERG

FANNIE MARKMAN

MAX DUCHON

BESSIE WEINER

HENRY BERGER



The relations between Canada; outside of the Canadian  
bond cannot be removed and thus against them.  
Admission; <sup>hinder</sup> ~~hinder~~ and consolidation.

There is nothing to be said against the Canadian  
union already given - free passage to the United States  
except by the Canadian - but as the United States  
U.S. is more, the number of the Canadian is more;  
American and not to the United States; though previously  
the United States is not to the United States; most desirable  
a Quebec agreement - please in order to give the United States  
most important would not have a United States  
with the United States.

And not all -  
The United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;

would not be "OVERVIEW"

United States is not to the United States;  
the United States is not to the United States;

United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;

United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;  
the United States is not to the United States;







unpleasant language, his deal to a sweet article  
of interest among those who prefer Canada for the  
future.

[illegible][illegible]

One boy out. So he had been on sand to  
beaten. Set me up in front of the house - I  
observed several small fish - & began to return  
young fish

Checked garden receipt early until the 5th  
of the year - but when we were off the shore by  
one garden, too small to go to the garden - only  
about 10. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 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621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 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1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1340. 1341. 1342. 1343. 1344. 1345. 1346. 1347. 1348. 1349. 1350. 1351. 1352. 1353. 1354. 1355. 1356. 1357. 1358. 1359. 1360. 1361. 1362. 1363. 1364. 1365. 1366. 1367. 1368. 1369. 1370. 1371. 1372. 1373. 1374. 1375. 1376. 1377. 1378. 1379. 1380. 1381. 1382. 1383. 1384. 1385. 1386. 1387. 1388. 1389. 1390. 1391. 1392. 1393. 1394. 1395. 1396. 1397. 1398. 1399. 1400. 1401. 1402. 1403. 1404. 1405. 1406. 1407. 1408. 1409. 1410. 1411. 1412. 1413. 1414. 1415. 1416. 1417. 1418. 1419. 1420. 1421. 1422. 1423. 1424. 1425. 1426. 1427. 1428. 1429. 1430. 1431. 1432. 1433. 1434. 1435. 1436. 1437. 1438. 1439. 1440. 1441. 1442. 1443. 1444. 1445. 1446. 1447. 1448. 1449. 1450. 1451. 1452. 1453. 1454. 1455. 1456. 1457. 1458. 1459. 1460. 1461. 1462. 1463. 1464. 1465. 1466. 1467. 1468. 1469. 1470. 1471. 1472. 1473. 1474. 1475. 1476. 1477. 1478. 1479. 1480. 1481. 1482. 1483. 1484. 1485. 1486. 1487. 1488. 1489. 1490. 1491. 1492. 1493. 1494. 1495. 1496. 1497. 1498. 1499. 1500. 1501. 1502. 1503. 1504. 1505. 1506. 1507. 1508. 1509. 1510. 1511. 1512. 1513. 1514. 1515. 1516. 1517. 1518. 1519. 1520. 1521. 1522. 1523. 1524. 1525. 1526. 1527. 1528. 1529. 1530. 1531. 1532. 1533. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 222

deliberate thing - Robert Brown & Richard Byrd  
since one to and - so each  
under men & women - self made & unbroken & strong  
tried suffer & suffer -- let me tell you of one real  
famous band SAMUEL L. ADAMS - Samuel was an  
a little short and great deal of smaller stock - not  
more at hand - in circle - all this was suggested  
in letters - & flying in evening in left in daylight &  
his travels in case of Samuel & Cadogan - The  
person was beyond Samuel - captured in 20 & continued  
to hold him by under the great power in the Jewish  
travels & daylight - The Samuel referred to & the  
by not told - & Samuel under of men & day after.

When several under light and home for the whole  
known in new rules - each, the time heard the  
change in alphabet for under to know - just  
order in under - so as N.T. health in a circle.  
But to the under under - the subject of God,  
knowing, and that material men a speaker with  
a number - under not can to reach to  
with of the have quite a rule a the subject

With the new under with & 12 letters alphabet,  
under heard with under subject for 12th order  
subject (the - under) and under under under

men in such roles than ever. Very early we ought to understand  
but we ought to keep that we understand in our mind that  
we are human and to know that we are care of God; our  
bond.

also admitted to including ~~the~~<sup>the</sup> material &  
also - earlier project - Geler (Nash) (Geler) (Merrill)  
June / July, but later had some - cost of and  
translated and by the time it was all complete -  
& the translation & to monitor. Over 10 years now  
just, though, I recapitulation - as to how we  
are used of well our work.

These facts are striking about the language, left  
 words and phrases are for following to explain -  
 could interpret of the 2<sup>nd</sup> & 5<sup>th</sup> sentences -- The first is  
 that under a word for all word as used, more  
readily & readily under -- but that very word does  
 not rest in under but in under script.

[illegible]





party - <sup>to men</sup> ~~the men~~ who ~~will~~ ~~have~~ ~~the~~ ~~work~~ in  
London. - One of the people you & the other want me to  
MASLI - a "study table" - what we would call it  
a gaffer <sup>reading</sup> ~~have~~ ~~party~~ ~~study~~ - very different - see how  
well we would also go along and at the first -  
just made a <sup>Literati</sup> ~~study~~ set to go - one more to  
David Dunder for ~~needed~~ 37T pair & 37 rods for  
the pen

the 10 other angles, also other hand for handwriting  
past, some writers - The use of Arabic numerals & letters  
underneath a set of columns under which were  
placed one or more (A.D. 1800) Good as now.  
13 ~~other~~ 4 to find

The very good and very much loved to you, as a teacher,  
for these things, some day, we will be able,  
a word in honor of you - The first day we  
of first day of class in Boles (day of day)

just 100 seeds - under - 1000 1 seed down - last  
~~the~~ single seed in - middle eye - 4 seeds  
 seed & seed with seeds - pure corn  
masses 1 leaf - little seed in - just before  
to reach

musiu

Let's make sure. in 1940 - subject - went to on  
 over - hasty - acted - planned - Mr Khulda -  
 in front of hostes - (see 1 below)

under power - for subject - same 2 key  
 in Gal's hand ~~to~~ meant

