

1: 10 Unbelievable Stories About Family Reunions - stories about family, family meetings - Oddee

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However, academic research on the Jewish family is only in its early stages and information on the Jewish family in Eastern Europe is particularly scarce. The Holocaust dealt a mortal blow to the family and to Jewish life in general. Nevertheless, some sources indicate that, apart from the crisis and breakdown, there was also considerable strength in family ties so long as normal life could be maintained. Evidence from the labor and extermination camps, in which the sexes were separated, reveals that there were fragments of family that remained intact, such as siblings and cousins who tried to maintain contact; where this proved impossible, the inmates created a kind of alternative family. Such evidence is more plentiful with regard to women in the camps, for whom memories of family life were a source of strength even while they also aroused fear of a loss of hope. One might have expected sad memories to cause profound depression because of the unbridgeable gap between them and the grim reality. But women survivors report conversations about recipes, holiday customs and family life in general as a way of coping with the violence of their daily lives. Documentation of these phenomena is fragmented and scattered. Letters, diaries and notes from the period relate what happened to families and we can also learn from them of the decline that occurred in the ghettos of Eastern Europe as well as in Western Europe as expulsion threatened. Evidence collected after the war also provides a resource for researchers, but one must take into account the subjectivity of all the sources. Contemporary sources reflect the terrible pressures on daily life in the ghettos and the fragility of life in Western Europe. Family members found it hard to convey their condition objectively and their personal evidence reflects the painful changes that occurred in relations between spouses, between parents and children and more distant relatives. These sources frequently reflect a harsh and judgmental attitude. Evidence collected and memoirs written after the war often express nostalgia on the part of those who were children or young people at the time. Since their parents, like most of their relatives, had been murdered, there were no survivors with whom to share these thoughts and feelings. Their feelings find expression in some of the memoirs and oral evidence. In the s and s, Jewish families were typical of their times: As in non-Jewish families, there was a clear division of responsibilities, with the woman in charge of domestic life and child-rearing and the man serving as income-earner. In Eastern Europe more married women shared the income-earning, since most of the families belonged to the lower-income bracket of laborers, artisans and petty merchants. Most West and Middle European Jews were middle-class, with a few in both the lower and upper classes. Thus the mother had, as it were, two apparently contradictory functions: Hence, when we consider the everyday existence of both the family and the individual, we need to take into account the parameters by which we examine public life and the economic and social activities permitted to Jews under occupation. In the west, too, the state penetrated into the private domain via confiscation of Jewish property, prohibition of various occupations and study at state schools. Everywhere family life was influenced by economic status prior to the war and social contacts with non-Jewish surroundings. Many men fled at the outbreak of the war, since it was assumed that they were in greater danger than the women and children. Many men were caught and imprisoned during the early weeks of the war and later more men than women were sent to forced-labor camps. It is worth noting that while many women encouraged their husbands to flee, many others were so frightened by the situation and so feared remaining alone that they urged their husbands not to leave. What follows is based primarily on the ghettos in Warsaw under the Generalgouvernement in Warthegau an area that was annexed to the Reich , Lodz and Kovno, which was occupied only in In the latter, as in all of the areas that were taken over by the USSR in the wake of the Molotov-Ribbentrop agreement of August , the German occupation began with a series of mass murders even before the establishment of the ghetto. These continued during the early months of the ghetto, whose social composition reflected the remnants of the Jewish community and family. With regard to Western Europe, we shall deal mainly with Germany, where Jews experienced the Nazi regime from its beginnings, and with other countries that shared similar experiences, such as separation from children, concealment, etc.

While the men in the various families did not all share the same fate, nor at identical times, yet the families functioned as a unit even after they were taken, establishing new divisions of responsibility in which every family member participated. Those men who underwent physical abuse and were in greater danger refrained from leaving the protection of the home. The women thus undertook new tasks, becoming the main income earners. This change in the relationship within the family was sometimes harmonious, but at other times led to friction, undermining relationships between husband and wife and leading to the disintegration of the family. The chronicle of the Lodz Ghetto confirms the breakdown of marital relationships. A headline of December publicizes the case of a woman who requests a divorce because her husband, who is working in the carpentry, is not supporting the family and there is no shalom bayit domestic peace between them. Their thirteen-year-old daughter has died of starvation and the woman requests aid for herself and her three surviving children. The chronicles relate numerous stories and facts: In general, the shortage of bread weakens the children and leads to their death. Thus the chronicle reports the demise of an entire family in the ghetto. Other descriptions of families that remained with only one parent present a picture of great neglect of children in the difficult living conditions in damp cellars without heating or adequate clothing in the severe winter of 1941. Mothers who have to go out to work in order to bring some food home leave their frequently sick children at home without adequate supervision. Fathers left alone after their wives died of illness or exhaustion describe their helplessness and inability to provide even the little needed to protect the children. The danger of neglect among these groups, which usually comprised the poor and the refugees, was so great that no parental authority could survive the everyday conditions. Food proved to be a factor either in creating greater cooperation and responsibility or in causing division and alienation between family members. In September, 1941, David Sierakowiak described pitilessly and unforgivingly in his diary how his father concentrated on eating when the doctor came to determine which of the family members were too weak to work and would therefore be deported. After examining the mother he declared her unfit to work and thus to be among the deported. Many could not stand the hunger and either begged or stole bread from other family members. Many diaries and other evidence describe the heavy sense of guilt that resulted. In the Lodz ghetto many people carried the bread about with them and as a result were attacked in the streets. Eating at home was a factor that helped preserve the family framework. Some families gathered around a cloth-covered table to eat the little they had in the manner to which they had been accustomed in better days; but in most families there was no longer such a framework. The effort of getting food and preparing it was shared by all family members, but the main burden fell on the mother. One of the foods mentioned in the Lodz ghetto consisted of potato peels which were cooked, minced and fried. This was a long and tiring process that began with the children gathering the peels or other remains from the garbage. They then waited for their mother to come home from work in the evening and then they began the process which was usually completed only late at night. The Judenrat impacted on family life in various, often brutal, ways. One example of this was the degrading process of disinfecting and checking for cleanliness, which frequently deprived many families of their precious utensils and clothing. The speech by Mordechai Rumkowski "The Jews of Lodz", chairman of the Lodz Judenrat to the clothes pressers was an extreme example of interference in the feelings and considerations of the individual: He thus deprived the individual of even his personal and familial considerations regarding matters of life and death. In the ghetto reality, control of human life is not an individual but a general matter and the head of the Judenrat is therefore authorized to determine it. But this principle of Jewish partnership, that sense of Jewish family, do not hold good here. We are dealing with the general good, not that of the individual. The deportation of children and wives who had no husband was the most brutal intervention in the fate of the remnants of families. Such interventions on the part of the authorities were not an indication of opposition to the existence of families. When rabbis could not perform weddings, or if they refused to do so on halakhic grounds, one could register a marriage through the Judenrat. In Lodz a married couple received a loaf of bread and a dish of honey, while families that remained whole were less likely to be deported. In the Lodz ghetto, marriages were recorded almost daily, even in 1942, the hardest year of deportation. For ghetto residents the family was functional. Apart from granting both youngsters and adults a feeling of closeness and warmth, the family also helped in fulfilling daily duties such as providing food, cooking, cleaning, doing laundry and so on. The way families organized in the Lodz ghetto

on Sundays, a day on which half the day was allocated for rest, is described in the ghetto chronicles, which reflect reason, order, organization and the way in which all the members of the family prepared for the week ahead. All these were far more difficult for the individual who lacked a family. Therefore the ghetto authorities in Lodz and Kovno, for example, tried to create cooperative frameworks for lone persons, in order to maximize child care, employment, human resources and mutual support in everyday life. At the same time, the trials with which the family had to cope were unbearably hard, especially at the terrible times of deportation. In his diary, Zalek Prechodnik describes his inability to summon up the courage to join his wife and daughter, whom he had persuaded to report for deportation, when he discovered that the police chief had deceived him and they were deported and murdered. On the other hand, he writes about his friend, a fellow policeman, who joined his family on their final journey. A calm of the masses, that same unmediated switch to everyday activities, that same stupefactionâ€”if one may call it thatâ€”all of which testifies to an indescribable dulling of the senses and a total paralysis of the normal way of thinking. Of course there were exceptions, but they were scarce. Most people went on as usual after the disaster. After three years of war this dulling of the senses is nothing to be marveled at, nor can one blame people for carrying on as usual despite the pain of others, but it is hard not to notice it when the phenomenon is so blatant. Shabbat of Yom Kippur bore all the signs of respect and ceremony. People moved quietly in the streets, dressed in their best. Everybody who could wore better clothing. Parents walked about with their children, holding them by the handâ€”on that day work in the workshops did not separate husbands from their wives and children. Here and there one could see a Polish Jew openly carrying a Torah scroll in the streets of the ghetto, in order to take it to the house where prayers were being conducted. These two quotations are among the examples which depict the swinging pendulum of family life in the ghettos of Eastern Europe and the way in which the fine line between solidarity and rupture could crack as a result of the indescribable distress and threats to life.

GERMANY AND AUSTRIA At the very beginning of Nazi rule in Germany and even before the implementation of the laws expelling Jewish children from school in , the mothers were the first to learn from their children of Jew-baiting by teachers and fellow pupils, the first to sense the change in the attitudes of neighbors towards them and their children; they heard the commentsâ€”both loud and quieterâ€”of customers in the grocery store or people in the neighborhood park. Usually, the mothers realized sooner than the fathers that something had happened, that they and their children were experiencing something they had never before experienced and that they could no longer rely on the various authorities or on the law to protect them. In addition, their function as spouses became more difficult. Even though the family duties of the wife and mother remained virtually the same as always and the focus of their activity remained the home, they underwent a certain intensification. The women had to steer the lives of their families with sensitivity and great care in order not to disrupt completely the balance within the family and the respective status of each partner in preserving order in the family. It was important to maintain continuity in the face of changes in the mutual relationship between the parents and in their relations with the children. This compelled them to undertake a new kind of activity. They had to apply to the authorities and especially the SS, which since November 9 had borne virtually sole responsibility for the fate of the Jewish population, and to show entry permits to a destination of emigration. They turned to foreign consulates requesting the issue of such permits. The appeals to the SS and the Gestapo evoked unending humiliation and harassment, while waiting for the permits at foreign consulates was a Sisyphean task. In and , it became increasingly difficult to obtain the entry permits. It became clear to the women that they were no longer dealing with the kind of orderly emigration they had previously contemplated, but that their husbands must flee Germany and try to arrange for them and their children to join them.

2: 10 Fascinating Stories of Lost and Found - Listverse

In Lost and Found, Waldman's paintings draw the reader deeper into the stories by adding charming details that bring the characters' everyday settings to life. As in most Jewish stories for children, there are morals to be gleaned from each story.

But from the ashes of a fire that once consumed its top floors, history was made. Michelle Miller offers this remembrance: It was late in the afternoon on a beautiful spring Saturday - March 25, - 4: Someone dropped a match, or a cigarette Fire ladders, which reached only 6 floors up, were useless. The fire escape collapsed under the weight of desperate workers trying to escape. One of the doors, it would be reported, was locked. It was more intimate, though. You could look into their faces, see the expression on their face in their last moments, hear them hit the pavement that way. On that day, says Hirsch, all of New York was united in grief. Everyone knew something was wrong, there was something wrong with that building and that maybe we were somehow responsible. And it led to all these reforms that came after. Out of the ashes of the Triangle fire came new safety and fire regulations The outpouring of support for working people galvanized the fledgling American labor movement. Hirsch, co-producer of an HBO documentary on the Triangle Fire, said, "I thought it was important to remind people about why we made the changes we did along the way. But he worries that memories of that day and its repercussions are fading - like the names on graves at Mt. Zion cemetery in Queens. For them to lose their names as well, that just seemed wrong. Almost a century after the fact, Erica Lansner discovered that her year-old aunt, Fanny Lansner, was a hero that day, saving the lives of many of her coworkers, before jumping to her own death. She was a relative of factory owner Max Blancke, who along with his partner Isaac Harris has gone down in history as the man who locked the factory doors - some say to keep out union organizers after a bitter strike. Their acquittal by a jury caused outrage then, and still rankles today. No one really knows this. Growing up, she says, she knew nothing of the Triangle Fire. Her family moved to California, and changed the spelling of their name. When she was a teenager, she came across a book, and a name that looked familiar It was too painful," she said. Susan Harris has spent the last five years remembering the fire, and its victims And the reason I use the handkerchiefs is because of the loss and the grief. So many families broken. So many memories, lost and found, and so much pain. But also stories of courage and triumph. And that, says Michael Hirsch, is worth remembering. They wanted what we all want. They wanted to have a successful life here. They wanted to be Americans. So in a way, they are kind of heroes. I look at it that way. It will reopen on April 12 and remain on view through July 9.

3: Orthodox Jewish women 'erased' by popular culture, research finds

*Bryna Waldman's warm and imaginative work has appeared in a number of children's books, including the popular *Tiny Treasures: The Wondrous World of a Jewish Child*, *A Trip to Mezuzah Land*, and *Precious Little Spice Box* and other stories.*

Jewish Press My husband and I were just beginning to unwind. There sprawled before us were great stretches of grass, dotted by oak trees – remainders of what historians say was left behind after Roman troops denuded northern Israel of its plentiful Great Oaks in long ago military campaigns. Advertisement The kids were off exploring and we scouted the area for a suitable campsite. Only in the late afternoon did we realize that we had a problem. The boys wanted to take out more equipment from the car, but the car key was not where it was supposed to be. We fanned out and combed the entire park area – and still no key. After a second more scrupulous search, I started envisioning what permanent residence in the Golan might be like. Then came the more realistic but dismal thought of hiring van to take us back home, the expense of redoing the key, if that was possible, and somehow retrieving the car one day. As more time passed, we became discouraged, feeling that important vacation time was being consumed in a futile pursuit. We had covered multiple times all the areas that anyone had been to that day. We all set out for another look seemingly retracing our previous steps. We were taking advantage of the last rays of sunlight before breaking for Mincha. The girls and I were setting the picnic table and the boys were tossing a Frisbee around with their father. My husband walked toward our makeshift outdoor kitchen wearing a concerned look. A lens in the sand is about as close to the proverbial needle in a haystack as one can get. We crisscrossed the zone where we guessed the lens had fallen. In close lines we tread back and forth, widening our search perimeter hopelessly. As soon as my husband concluded what he thought was a close approximation of the sought-after passage his eyes fell upon the tiny outline of the transparent disc that was his lens lying in the grainy sand. How grateful we all were that the soothing scenery that we had come so far to take in would not remain a visual blur for Abba for the rest of the trip. For many New Englanders like me, snow pulls at our nostalgic heartstrings like nothing else can. Usually, a panoply of images flit by:

4: Returning Lost Objects

Since , the Lost & Found Project has been telling the stories of Russian-Jewish-Americans through theatrical productions. Founding member Anya Zicer explains to Tablet's Gabriela Geselowitz that the name comes "from their belief that their work is 'bridging the lost and the found.'" So.

Strange Stories , views From a married couple who was separated for 60 years because of the war, to a dog that spent five years away from his owner. Meet ten amazing stories about family reunions. For Richard Lorenc, she turned out to be the last thing he ever imagined: The year-old Kansas man had always been curious about his birth parents. His search began when he filed a request with the Kansas Department of Social and Rehabilitation Services to find his biological parents. Six weeks later he received a letter from the department saying it had the identity of his mother: Vivian Wheeler, now It also informed him that both his mother and his maternal grandmother had hypertrichosis, known as werewolf syndrome. Each had facial hair, even as children. The letter further stated that his mother was born a hermaphrodite, with both male and female reproductive organs. She says her mother wanted a daughter, and doctors were instructed to remove the male parts. She began working in sideshows at an early age, earning money to send home to her family. Wheeler stopped shaving her beard entirely in shortly after the death of her mother. According to Wheeler, doctors examining her for Guinness said she has a male bone structure, with half her hormones being male. Doctors thought it would be impossible for her to give birth, but she became pregnant, and baby Richard was delivered by cesarean section in For Wheeler, a Seventh-Day Adventist, it was a miracle. But she says the father, a carnival ride operator she had met in Nebraska, took the baby away from her soon after the birth. Wheeler says she spent years searching for her son but never contacted the authorities about the disappearance. Her son was placed in foster care. At 7, he was adopted and became Richard Kevin Ryan. Jim Lewis and Jim Springer first met February 9, after 39 years of being separated. When Jim Lewis finally found his twin brother, Jim Springer, after years of searching through court records, he knew their unwed mother had put them up for adoption shortly after giving birth. When the two first met, Lewis described it as "like looking into a mirror. They were physically identical. But when they got talking, the similarities were astounding. Both had childhood dogs named Toy. Both had been nail biters and fretful sleepers. Both had married first wives names Linda, second wives named Betty. For years, they both had taken holidays on the same Florida beach. They both drank Miller Lite, smoked Salem cigarettes, loved stock car racing, disliked baseball, left regular love notes to their wives, made doll furniture in their basements, and had added circular white benches around the trees in their backyards. Their IQs, habits, facial expressions, brain waves, heartbeats, and handwriting were nearly identical. The Jim twins lived apart but died on the same day, from the same illness. Carter, from Indiana, met Mr. Bailey four years ago after he tracked her down following the death of his mother, Lynette. Carter fell pregnant with Lynette at 18, out of wedlock, and claims that she was forced to give her child up for adoption by her strict Catholic parents. She went on to marry, but never had any more children. The couple, who claim to be abused in public and could face prison for incest, say that they fell in love and became lovers soon after meeting. Carter said that she searched for her lost daughter for many years, finally giving up hope 15 years ago. Carter, who was then single, thought what a handsome and sexy man he was before pinching herself " he was her grandson. She wrote back immediately and included her phone number. Bailey, a carpenter, said that he too felt instant attraction towards his grandmother. After a night out during their first week of dating, Mrs. Carter decided that she would no longer hide her feelings from her grandson. I expected rejection but instead he kissed me back. Bailey announced that he wanted a child. Carter told him she was also desperate for a baby, but it was one wish that she could not fulfill as she had already gone through menopause. The couple then decided to use Mrs. They placed an advertisement asking for an open-minded surrogate, and Roxanne Campbell applied. The couple sees Miss Campbell, 30, once a month and accompany her for scans. Mr Beschorner, 67, was searching for information about his Jewish father, Hans, a former inmate at the Dachau Nazi concentration camp, who later fled to Britain. He had no idea he had a brother, Klaus Mueller, 76, who was also doing the same. Both men contacted the International Tracing

Service in Switzerland - and they quickly put two and two together and realised they shared the same father. The brothers were contacted by staff at the archives and eventually met in Berlin. At the age of 22, he had an affair with Alfreda Wensel, the year-old daughter of a local mayor and she fell pregnant with Klaus Mueller. The relationship was forbidden and Miss Wensel brought up Klaus as a single parent. Beschorner, a Jew, was later captured by the Germans and thrown into the concentration camp. He was released in when he became one of the 40, German Jews to be deported to Britain before the outbreak of the Second World War. In he married a British girl, Joan Soan, who gave birth to Peter later that year. None of the kids knew about the existence of the other. Source 5The long-lost brothers who discovered they were neighbors After years of trying to find each other, two long-lost Newfoundland brothers have discovered they live just metres apart in Corner Brook. Tommy Larkin, 30, and his brother, Stephen Goosney, 29, were adopted as children by separate families. Goosney grew up a few hundred kilometres south, in Woody Point. For more than two years, they have lived on the same street Larkin moved to a different residence seven months ago. Since meeting, the brothers said they have been spending a lot of time together. They say each visit reveals just how much they have in common. The brothers say they had an instant connection, facilitated by the fact they have so much in common. They were both adopted into families who informed them at a young age they were adopted, and both have an adopted younger sister. Source 6The couple who got back together after finding in a fireplace a love letter written a decade ago A couple got married after they were reunited when a long-lost love letter sent ten years ago was found unopened behind a fireplace. Steve Smith and Carmen Ruiz-Perez, both 42, walked down the aisle on Friday following a separation of 16 years. The pair fell in love and got engaged in their 20s after Carmen moved to England as a foreign student. But after a year-long relationship the couple drifted apart when she had to move back to France. It remained there unopened for the next decade until the fireplace was removed for renovations. Carmen - who had remained single and never forgot the love of her life - was given the letter in which Steve had written: I was just writing to ask if you ever married and if you ever still thought of me? It would be great to hear from you, please great in touch if you can. They met up in Paris a few days later and have now wed - 17 years after they first fell in love. Source 7The kidnapped kid who was found by his mom after 27 years with help from Facebook A woman whose three-year-old son was abducted and taken to live in Hungary has been reunited with him 27 years later after finding his name on Facebook. Avril Grube last saw Gavin when his father took him on an outing to Blackpool Zoo in Instead of going to the zoo, however, Joseph Paros took the boy to Budapest in defiance of a court order. Grube heard nothing more of her son. Over 25 years later, her sister, Beryl Wilson, typed the name Gavin Paros into Google and found a link to someone of that name on the social networking site Facebook. A frustrating wait followed. With more than million users, there was a possibility that the Facebook member merely shared the name with Mrs. It was several weeks before Mr. Paros, now a year-old father of three, checked his Facebook page and found the message from his aunt. Mother and son were reunited after her husband Jeff picked him up from Gatwick and drove him to their home in Poole, Dorset. The pair managed to communicate, although Mr. Paros has forgotten all the English he knew as a boy and Mrs. Grube does not speak Hungarian. Grube, who has three other children, has yet to meet her daughter-in-law, Sylvia, and three grandchildren Anastasia, 10, Thomas, 7, and Angelina, 6. She hopes they will decide to move to Britain. And after a year, he decided there was a hole in his life that only another dog could fill. Five years later, however, he was stunned to receive a call saying that Jack Mark One was alive and well at an animal shelter in Cambridgeshire. Now aged nine, he had been found in Ireland and sent to England in a consignment of dogs for re-homing. Then one day, on a chance encounter, they found each other again! I knew it was him. I was crying with joy. As he stepped out of the car, he looked up to see Anna standing by her old house, where they had lived for the few days after the wedding. Recently, Irene Adkins, 79, opened her front door to be confronted with Terry Spriggs, 73, who had managed to track her down.

5: Family During the Holocaust | Jewish Women's Archive

5 Amazing Stories of Things Lost, Then Found Beth Dreher Mar 19 Thanks to the kindness of strangers, these precious lost objects were returned to their rightful (and thankful) owners.

If the owner is not known to you, then you should bring the object into your house, where it shall remain until the owner inquires after it, and you will return it to him. So shall you do for his donkey, his garment, or any lost article that you may find" Deut. At the most basic level, this means that if we find a bundle of money lying in the street, we are required to seek out the owner and return it. The Torah adds a deeper dimension: With lost objects, the key factor is "siman" – an identifying mark by which the true owner of the item can be determined. What is an acceptable siman? For example, if you find an umbrella with initials scratched on the handle, or an iPod with a blue ink stain, that is a siman. And that means you are obligated to try to find the owner and return it. Sometimes, the precise location where the object was found can be considered a siman, if this is an atypical place for it to be. If the item appears to have been placed down intentionally, it should not be removed, as the owner is likely to return to look for it. If an item is found in a public place without any siman, the finder may keep it. As an example, you would publicize: To claim it, call In this way, we are certain that the object is properly returned. In the interim, the item may not be used; it must be cared for and kept in a safe place. However, if it gets lost or stolen, the finder is exempt. What happens if no one comes to claim the item? It is permitted to sell the object and put the money aside. Of course, this can get very burdensome. So once it becomes evident that an item is not being claimed, it is permitted to sell it and put the money aside to be returned to the owner. In that case, the details of the item should be recorded, including the specifics of where and when it was found, and the amount of money for which it was sold. Rabbi Chanina thus became obligated to care for the chickens until their owner could be found. In order to consolidate, he traded all the chickens for a few goats. Through careful observance of the mitzvah, Rabbi Chanina had multiplied the wealth of the original owner of the chickens. By the time the man came to stake his claim, he was the proud owner of an entire herd of goats. Listen to an inspiring story: The classic example is if I accidentally dent another car in the parking lot; I am required to leave a note with my phone number. The Talmud Baba Metzia 31a extends this idea to include "preventing damage. You could later ask to be reimbursed. The mitzvah to return lost items applies not only to material objects, but also to more intangibles. For instance, if someone is not talking to a friend because of an argument, we should try to help restore the relationship. Furthermore, if someone is drowning or in other physical danger, rescuing them is also included -- you are restoring to them life! If someone has lost their connection to Judaism, we must do what we can to help restore that connection. With this idea in mind, consider the following illustration: Sam the stockbroker calls up his friend Bill. Remember that great new stock I told you about? Week after week, month after month, the phone calls continue. And Bill is left out in the cold. I want to tell you something. Now that portfolio is worth over a million dollars. Now apply this to Jewish history. From Moses to Maimonides, from the Holy Temple to the modern State of Israel and everything in between, our ancestors sweated and fought and sacrificed to build a Jewish legacy. A heritage of wisdom, of idealism, of education, and of caring for each other and for the world. This is not a Jewish guilt trip. This is about recognizing our birthright. For 4,000 years, the Jewish people have been accumulating an enormous treasure and have been guarding it, just waiting for each of us to come and collect!

6: Lost and Found and Other Stories for Jewish Girls by Rachel Yaffe | LibraryThing

Lost and Found, and Other Stories Average rating: 0 out of 5 stars, based on 0 reviews Write a review This button opens a dialog that displays additional images for this product with the option to zoom in or out.

Faded Background Second style cover as shown by Meet Samantha. Cover illustrations used the same themes and compositions but with several image changes. Cover illustrations were given more detailed though faded backgrounds that filled the entire cover, rather than a small section. The title, year, book number, etc. The spine was colorized to match the colors assigned to each girl, rather than just using the color on the dingbat symbol on the spine. The back cover no longer showed a full list of all the characters. The other characters are represented in a small arch of mini-portraits at the bottom, just above a brief description of "The American Girls Collection. What was it like to be a girl long ago? The American Girls Collection takes you inside the worlds of girls who lived during exciting times in the past. As you read their stories, you can imagine how different life was back then. Hallmark sold versions of these books in their stores for a short time. This variation had the back bottom cover state The American Girls Collection from Hallmark and a Hallmark logo was on the spine. Large Illustration Third style cover as shown by Meet Samantha. There was no longer a primary set theme to the cover illustrations, though some of them maintained an illustration style similar to the original covers. Characters were given a special font intended to mimic their handwriting. This font is used in their names in each title. Books no longer have the book number or extra subtitles on the front cover. The back cover changed fully. The stripe at the front of the book is echoed on the back as a cropped inner illustration. Below it is a story summary, then an arch of the other books in the series and a blurb about the series itself. Other characters are not listed externally, but can be seen on an internal front page. Books either showed a wholly unique illustration or a larger, close up version of an inner illustration with a brighter background. This style was retired with the launch of BeForever, though older character books somewhat remain available through multiple venues. The six-book series were rebundled into two-volume books--referred to as Classic Series--and the Central Series became no longer available as individual single book volumes. Each volume has a unique name and contained three of the six books, with no titled separation between the books specifically. Reasons include making the books more palatable to e-book formats and to "age up" the books to the desired eight-to-twelve age range as most children of those age ranges have or will soon transition into chapter books of considerable length with few to no illustrations. Books released for characters exclusive to BeForever, starting with Maryellen and onwards, are only available in this cover and book style. To the right side in a single character color stripe is the character name and the year. Instead of individual styled handwriting, a standard brush-writing style font was used for all names. Theme colors for some characters changed dramatically e. All internal illustrations have been removed. Cover illustrations are more photo-realistic, and include detailed backgrounds. All new covers were done by Juliana Kolesova. Transitional paragraphs and sentences are placed between chapters in some books to tie books together. The spine is in the assigned color. At the top left, when held with text upright is the BeForever logo. Below are shown the covers of the other volume and the My Journey Book , with text saying to look for the other books. Below that is the AG promotional text, followed by a unique dividing line appropriate to the era e. Older style books were slowly phased out of print and retired. This resulted in books for Felicity and Molly until rerelease , Kirsten, Marie-Grace and Cecile, and all Best Friend Characters books being no longer available as easily through American Girl directly, though they remain available through the website when searched. The text of "A Classic Featuring Name" is removed, as well as any volume numbers from the front; volume numbers remain on the side. The title of the volume is not isolated in an oval frame and directly printed on the cover image. BeForever is moved where the name was previously, in a small burgundy ribbon in the lower corner with the year and a star logo. Ribbons are no longer in individual colors; designated colors are on the spine. Furthermore, cover images were resized in various ways for some characters. Some cover images were zoomed in or out, recentered, or adjusted. Each parallel book in the individual series had a specific cover style which varied only by the character and era, in part to help display items available in the Historical Collections

and show parallels among characters. Plots generally loosely aligned in some way.

Meet Books Each meet book was titled Meet Name: The book establishes the character, their family and some friends, a major issue or theme for the series, and the setting and historical era. The timeline is set from either late spring or summer to the early fall, so as to neatly connect to the following school book. The character was initially viewed sideways to the right, walking in front of a location, with her head turned towards in a three-quarters view.. She wore her meet outfit and at least some of her meet accessories.

School Books School Book Example: Felicity Learns a Lesson. Each school book was titled Name Learns a Lesson: The book takes place in the fall, often within a short span of time after the events of the Meet Book. The main character starts their formal education in some cases for the first time, such as Addy and, if she has not already met their "Best Friend" in the first book, meets them here--an example being Kirsten and Singing Bird. During the course of the book, the character both learns educational lessons and a personal lesson outside of a classroom setting that expands or changes their perspective and helps to lead to personal maturity. Oftentimes, the "outside" lesson reflects or is influenced by larger scale historical events. The character is seated facing left opposite to the direction of the meet book , at her desk at school, wearing her school outfit and with some of her school accessories. The background consists of items from a school-room setting, according to the historical era. The main character has something disappointing happen to them around the holidays that makes them personally sad, but this is almost always resolved by the end of the book. The main character is surprised in some way during the story, sometimes by their own actions to help bring the surprise about. The character faces forward, fully showing her; she is holding something special from her holiday story often her gifted doll and wears her holiday outfit. There is a holiday-themed background of some type such as a tree or decorated hearth.

Birthday Books Birthday Example: These books are set in the spring; this resulted in a majority of the characters released having spring or early summer birthdays. A pet or animal is usually featured prominently. The pet usually belongs to the character but not always e. The character learns a lesson about growing up and maturing. Most of the birthday celebrations happen at the end of the book and are anticipated by the character the notable exception being Samantha, who has her party at the beginning to allow for later events. Viewed from a slight angle, the character sits in a chair often the one from the available Table and Chairs facing left with something from her birthday collection in her hands or at her feet. She wears her birthday outfit and her pet is shown, and her table, dishes, and party treats can be seen in the background.

Summer Books Summer Example: Josefina Saves the Day. Each summer book was titled Name Saves The Day: These books are set in the summer, outside of school time. Many of the characters go on some sort of trip or vacation to a new location not seen before in the series. Notable exceptions are Kit Kittredge and Addy Walker. Actions occur--many times they are exciting to the character, but later lead to a problem to be solved that causes the "saving". At some point in the book--generally near the end--the character "saves the day" for herself and possibly other characters. An "action" shot, in which the character is dressed in her summer outfit re-enacting some of the "action scene" from the book. Molly is rowing her canoe, Addy is chasing the thief at the fair, Samantha is in the boat holding up a lantern to guide them, Kit is walking on the rails.

Changes Books Winter Example: Each winter book was titled Changes for Name: These books are set in the winter to early spring--roughly about one year after the events of the holiday book and about one and a half years since the Meet Book. This leads to further maturity, and helps to show their progress as a character since the first book; often, their maturity or change in perspective is noted by parental figures. All of these books have some sort of positive event for the characters involved, ranging from small in scale e. She wears her winter coat over another outfit and often included winter outfit accessories and waves. Her storyline is written so that she does have several alike events, such as a winter festival; however, she does not have the lifestyle of the prior characters and so would not celebrate Christian holidays. Some titles tried to relate to the pattern of prior books, such as Kaya Shows The Way , and her meet and concluding winter books remained titled the same. She also was given subtitles, each relating to the events of the books. The main stories, however, are loosely equivalent and are simply are not titled in the same format. With the exception of the first book, the subtitles of the stories that had been applied were also removed. Her birthday less focuses on the party and more on environmentalism. Her holiday book focuses on Hanukkah as she is Jewish, and includes conflict with Rebecca being Jewish and having her own traditions

while trying to live in a Christian-dominant American culture. The intertwining series make their books serve as a diptych and a parallel to one another. However, they do not align to events in the same order as the others with the exception of the Meet Book.

7: Lost (TV series) - Wikipedia

"Lost and Found in Love," will be an evening of stories about Jews in 18th century Poland, early 20th century Russia and post-WWII Brazil by Nobel Laureate Isaac Bashevis Singer, one of our most famous Jewish writers.

Share8 Shares Whether we are preoccupied, our possessions are stolen, or simply by unforeseen circumstances, everyone eventually loses something belonging to them. When that item holds much value – sentimental or otherwise – it tends to hurt a little more when it is lost, but then the joys of reconnecting are all that much sweeter. Here are ten stories in which a little bit of luck, and possibly a lot of good Samaritan acts, can sometimes restore what was once lost. Among his most prized possessions is a leather-bound journal that he carries with him at all times. It is where he sketches and writes down his ideas for future films. The movie almost never came to be, as Del Toro had exited a London cab one night and neglected to take his notebook with him. The cabbie found the notebook, as well as a scrap of paper with a hotel logo on it. In , Fallingwater tour guide Seth Weible was exploring the area during his free time and spotted an odd shape sticking out of the stream nearly a mile from Fallingwater. The right hindquarter is still all that remains of the original sculpture but there are two casts of The Horseman currently in two different art galleries. Surprisingly, there was a lot of art to choose from. There were literally shelves and shelves of art portfolios, finished drawings and paintings within the lost and found. The exhibit was earlier this summer and, although it closed at the end of June, three lost artworks managed to be reunited with their artists. Among those reunited was a portrait of a young boy. The owner of the piece was the artist who painted it and the subject was his younger brother. The artist carried the piece from gallery to gallery trying to find one willing to exhibit his work. His bad day turned worse when, not only did he fail to get an exhibit, but he also forgot the painting on the subway. The story does have a happy ending as he did find his painting again in this exhibit of all places. These dresses are made for each specific girl after they have a dream of what it is supposed to look like. The dress was passed to various family members and eventually stored in a closet. At least, that was what the family thought had happened. Sometime in the past, the dress was accidentally sold at a yard sale and the family thought that their heirloom was lost. Through email forwards and posts in online circulations, a woman recognized the dress as one her parents bought for their granddaughter years ago. They mailed the heirloom dress back to the family. More details can be found in this article. One day, he found a painting of a little girl wedged in the bushes near the building. Thinking it belonged to one of the rich tenants of his building, Puentes kept it in his locker for days trying to find its rightful owner. A few friends mentioned that the painting might be worth something so Puentes went to the internet to find out more about his mystery portrait. A drunk courier was taking the painting to a prospective buyer at The Mark hotel, but lost it on the way back to the gallery. The lost work and ensuing legal mess it caused – from lawsuits to federal criminal charges – made it easy for Puentes to find information online. He turned in the painting to the cops, who handed the painting to the FBI because one of its owners was being investigated for wire and mail fraud. By the comments left on his on-line obituary, he was well-liked by all who personally knew him. However, no one knew much about his personal life, aside from his intellectual pursuits and his dabblings in art collecting. In , Kingsland passed away and since he left no heirs, his estate was left to the state of New York, who began arrangements to auction off his rumored art collection. William Kingsland left no heirs or family members to pass on his belongings because it was not his real name. He was born Melvyn Kohn, from the Bronx. Before auctioning his art, the city officials went to his one-bedroom apartment to catalog the collection and found many stacks of priceless artworks several feet high. There were paintings, drawings and sketches by renowned artists like Picasso, Toulouse-Lautrec, Copley and many more. They also found that many of those pieces were illegally obtained, although it is unclear if Kingsland was involved in stealing the works or had unknowingly purchased them from disreputable sellers. The design was too intricate to mass-produce, so only 12, were made. This particular coin held much more sentimental value as it became an heirloom, passing from family member to family member for 90 years. After a house robbery in , Tere Claiborne put the coin in a safety deposit box so the family would never lose it. Unfortunately, Claiborne lost the paperwork for the

safety deposit box and never mentioned owning one. That is how Mae Sadler came to be in possession of a photograph of her, then-five-week-old, mother, eighty-five years after the photo was taken. The photograph was found at a flea market and posted on the site by another DeadFred user. When performing a surname search, Sadler stumbled upon the online image. Since she is a direct descendant, the DeadFred company organized to have her reunited with the original photograph. As the only Jew in his regiment, he grew especially attached to the prayer book as the only tangible ties to his Jewish heritage while he fought in World War II. He said he always kept it in the left breast pocket of his shirt, every single day overseas. After the war, Mogil married his childhood sweetheart and they left their Nebraskan hometown. Using the money he saved from mowing lawns, Beach bought the book and after searching on the internet, eventually found and returned the book to Mogil, who by that time was living in Washington, halfway across the country. At the age of 90, Mattos once again proudly wears his ring. While on the job, city worker Tony Congi found the ring and recognized the crest as the same high school from which he had graduated. Based on the few clues the ring provided, notably the graduation year and the initials JTM etched inside the band, Congi set about to hunt down the owner of the ring. After tracking down a yearbook, he determined that the only name to match the initials was Jesse T. Congi also found a member of the graduating class still living in the area.

8: Remembering an American tragedy - CBS News

The story of the Jews of Calcutta tends to always be a story about disappearance. There are only about two dozen Jews left in the city where once they were thousands and that makes it a poignant story of loss - of shuttered synagogues without services, a Jewish Girls School without a single Jewish.

Season 1[edit] Season 1 begins with the aftermath of a plane crash, which leaves the surviving passengers of Oceanic Airlines Flight on what seems to be an uninhabited tropical island. Jack Shephard , a doctor, becomes their leader. They encounter a French woman named Danielle Rousseau , who was shipwrecked on the island 16 years before the main story and is desperate for news of a daughter named Alex. They also find a mysterious metal hatch buried in the ground. While two survivors, Locke and Boone, try to force the hatch open, four others, Michael, Jin, Walt, and Sawyer attempt to leave on a raft that they have built. Meanwhile, flashbacks centered on individual survivors detail their lives prior to the plane crash. Season 2[edit] Season 2 follows the growing conflict between the survivors and the Others and continues the theme of the clash between faith and science, while resolving old mysteries and posing new ones. The survivors are forced to return to the island, where they find the tail-section survivors the "Tailies". A power struggle between Jack and John Locke over control of the guns and medicine located in the hatch develops, resolved in " The Long Con " by Sawyer when he gains control of them. The hatch is revealed to be a research station built some thirty years earlier by the Dharma Initiative , a scientific research project that involved conducting experiments on the island. A man named Desmond Hume had been living in the hatch for three years, activating a computer program every minutes to prevent an unknown catastrophic event from occurring. To recover his son, Michael betrays the survivors and Jack, Sawyer, and Kate are captured. Michael is given a boat and leaves the island with his son, while John destroys the computer in the hatch, whereupon an electromagnetic event shakes the island. This causes the island to be detected by scientists working for Penelope Widmore , and it is revealed that a similar event caused the breakup of the plane. Season 3[edit] In Season 3 , the crash survivors learn more about the Others and their long history on the mysterious island, along with the fate of the Dharma Initiative. The leader of the Others, Benjamin Linus , is introduced as well and defections from both sides pave the way for conflict between the two. Time travel elements also begin to appear in the series, as Desmond is forced to turn the fail-safe key in the hatch to stop the electromagnetic event, and this sends his mind eight years to the past. When he returns to the present, he is able to see the future. Kate and Sawyer escape the Others, while Jack stays after Ben promises that Jack will be able to leave the island in a submarine if he operates on Ben, who has cancer. Jack does, but the submarine is destroyed by John. Jack is left behind with Juliet , an Other, who also seeks to leave the island, while John joins the Others. A helicopter carrying Naomi crashes near the island. Desmond has a vision in which Charlie will drown after shutting down a signal that prevents communication with the exterior world. His vision comes true, but Charlie speaks with Penelope, who says she does not know any Naomi. Meanwhile, the survivors make contact with a rescue team aboard the freighter. In the final scene, these are revealed to be "flash forwards", and Kate and Jack are revealed to have escaped the island. Jack, however, is desperate to go back. Season 4[edit] Season 4 focuses on the survivors dealing with the arrival of people from the freighter, who have been sent to the island to reclaim it from Benjamin. In the present, four members of the freighter arrive and team up with the survivors to escape the island, since the people of the freighter have orders to kill everyone who stays. Ben takes John to an underground station in which time travel was researched. John becomes the new leader of the Others, while Ben moves the island by turning a giant frozen wheel, after which he is transported to the Sahara. The six survivors escape in a helicopter as they watch the island disappear and are subsequently rescued by Penelope. In the season finale, it is revealed that the funeral Jack went to in the "flash forwards" was that of John Locke, who had been seeking out the Oceanic Six in his efforts to convince them to return to the island. Season 5[edit] Season 5 follows two timelines. The first timeline takes place on the island where the survivors who were left behind erratically jump forward and backward through time. In one of these time periods, John speaks with Richard Alpert , one of the Others, who says that to save the island, he must bring

everyone back. John goes to the same underground station Ben went to. After moving the wheel himself, John is transported to the Sahara in , as the time shifts on the island stop and the survivors are stranded with the Dharma Initiative in . In , John contacts the Oceanic Six, but no one wants to return. The last one of the Oceanic Six he finds is a depressed Jack. John tells Jack his father is alive on the island. This seriously affects Jack, and he begins taking flights, hoping to crash on the island again. Ben finds John and kills him. They take the flight, but some land in , where they meet with the other survivors who are now part of the Dharma Initiative, and others land in . In , John Locke apparently comes back to life. He instructs Richard Alpert to speak with a time-traveling John and tell him that he must bring everyone back to the island. After this, he goes to speak with Jacob. The season finale reveals that John Locke is still dead and another entity has taken over his form just to make Ben kill Jacob. In , Juliet detonates the fission core taken from the hydrogen bomb. Season 6[edit] Season 6, the final , follows two timelines. In the first timeline, the survivors are sent to the present day, as the death of Jacob allows for his brother, the Man in Black , the human alter-ego of the Smoke Monster , to take over the island. Having assumed the form of John Locke, the Smoke Monster seeks to escape the island and forces a final war between the forces of good and evil. The second timeline, called "flash-sideways" narrative, follows the lives of the main characters in a setting where Oceanic never crashed, though additional changes are revealed as other characters are shown living completely different lives than they did. The ghost of Jacob appears to the last-of-the-surviving candidates, and Jack is appointed as the new protector. Jack catches up with The Man In Black, who says that he wants to go to the "heart of the island" to turn it off and, therefore, finally leave the island. They reach the place, but after doing this, The Man In Black becomes mortal. Hurley , one of the survivors, becomes the new caretaker of the island. Several of the survivors die in the conflict or stay on the island, and the remaining escape in the Ajira Plane once and for all. Jack returns to the "heart of the island" and turns it on again, saving it. Hurley, as the new protector, asks Ben to help him in his new job, which he agrees to do. After having saved the island, Jack dies peacefully in the same place in which he woke up when he arrived on the island. The series finale reveals that the flash-sideways timeline is actually a form of limbo in the afterlife, where some of the survivors and other characters from the island are reunited after having died. In the last scene, the survivors are all reunited in a church where they "move on" together. Mythology and interpretations[edit] Main article: Mythology of Lost Episodes of Lost include a number of mysterious elements ascribed to science fiction or supernatural phenomena. The creators of the series refer to these elements as composing the mythology of the series, and they formed the basis of fan speculation. At the heart of the series is a complex and cryptic storyline, which spawned numerous questions and discussions among viewers. Theories mainly concerned the nature of the island, the origins of the "Monster" and the "Others", the meaning of the numbers, and the reasons for both the crash and the survival of some passengers. Eko; conflict between science and faith, embodied by the leadership tug-of-war between Jack and Locke and their stark disagreements on subjects such as the hatch, the button, and leaving the island; [18] the struggle between good and evil, shown by the relationship between Jacob and the Man in Black, several times by Locke using symbols such as his backgammon set, also the white and black rocks that the Man in Black referred to as an "inside joke"; and references to numerous works of literature, including mentions and discussions of particular novels. The initial season had 14 regular speaking roles that received star billing. Matthew Fox played the protagonist, a troubled surgeon named Jack Shephard. Evangeline Lilly portrayed fugitive Kate Austen. Jorge Garcia played Hugo "Hurley" Reyes , an unlucky lottery winner. Josh Holloway played a con man, James "Sawyer" Ford. Maggie Grace played his stepsister Shannon Rutherford , a former dance teacher. Emilie de Ravin played a young Australian mother-to-be, Claire Littleton. Dominic Monaghan played English ex-rock star drug addict Charlie Pace. During the first two seasons, some characters were written out, while new characters with new stories were added. Ana Lucia and Libby were written out of the series toward the end of season two after being shot by Michael, who then left the island along with his son. In addition, three new actors joined the regular cast: Several characters died in the season: Eko was killed off when Akinuoye-Agbaje did not wish to continue on the show, [30] [31] Nikki and Paulo were buried alive mid-season after poor fan response, [32] and in the third-season finale, Charlie dies a hero. In season four, Harold Perrineau rejoined the main cast to reprise the

role of Michael, now suicidal and on a desperate redemptive journey to atone for his previous crimes. Charlotte was written out early in the season in episode five, with Daniel being written out later in the antepenultimate episode. Season six saw several cast changes: Juliet was written out in the season premiere while three previous recurring characters were upgraded to starring status. Numerous supporting characters have been given expansive and recurring appearances in the progressive storyline. Danielle Rousseau Mira Furlan – a French member of an earlier scientific expedition to the island, first encountered as a voice recording in the pilot episode – appears throughout the series. She is searching for her daughter, who later turns up in the form of Alex Rousseau Tania Raymonde. Alex has been kidnapped by Ben Linus and brought to the Others where she was raised. Cindy Kimberley Joseph , an Oceanic flight attendant who first appeared in the pilot, survived the crash and, subsequently, became one of the Others. In the second season, married couple Rose Nadler L. Scott Caldwell and Bernard Nadler Sam Anderson , separated on opposite sides of the island she with the main characters, he with the tail section survivors , were featured in a flashback episode after being reunited. The second season also introduces Dr. Pierre Chang Francois Chau , a member of the mysterious Dharma Initiative who appears in the orientation films for its numerous stations located throughout the island. The introduction of the Others featured Tom , a. Gainey , and Ethan Rom William Mapother , all of whom have been shown in both flashbacks and the ongoing story. In the third season, Naomi Dorrit Marsha Thomason , the team leader of a group hired by Widmore to find Ben Linus, parachutes onto the island. One member of her team includes the ruthless mercenary Martin Keamy Kevin Durand.

9: 10+ Unbelievable Stories Of People Finding Things They Thought They Lost Forever | Bored Panda

Research led by a senior academic from the University of Birmingham has found that the media and popular culture frequently depict Orthodox Jewish women as powerless, silent individuals who are at.

August 31, , University of Birmingham *Women of Valor: Skinazi*, Rutgers University Press, Research led by a senior academic from the University of Birmingham has found that the media and popular culture frequently depict Orthodox Jewish women as powerless, silent individuals who are at best naive to live a religious lifestyle, and at worst coerced into it. *Skinazi*, an academic practice advisor for the University, is one of the first works to challenge this popular portrayal of Orthodox Jewish women by showcasing and analysing a body of art generated by the women themselves. Due to be published on September 7 by Rutgers University Press, the work examines representations of Orthodox women in memoirs, comics, novels, cover art, blogs, radio shows, television, music, and movies, and speaks with the authors, filmmakers, and musicians who create them. The book finds that contrary to the conservative stereotype, there is a far more modern and frankly interesting reality and culture emerging amongst Orthodox Jewish women. The problem is that there is an unwillingness to recognise and engage with it from the media and within popular culture. Using this proverb to unite Judaism and feminism in a complex and surprisingly modern relationship, *Women of Valor* provides a framework for studying religious women in liberal-democratic societies of the 21st century. She is also an Orthodox woman. A perfect example is the film *Disobedience*, coming to British cinemas September, based on the novel by British writer Naomi Alderman. The novel is nuanced and thoughtful and shows that women can change their communities from within. But in the upcoming film version, we see the commonplace idea that, repressed by religious "extremism," Orthodox women can only have a "happy ending" if they abandon their communities. In *Women of Valor*, I highlight the alternative: Men in the communities, she explains, commit acts of violence to police the dress and behaviour of women—and sometimes even young girls. News articles covering these stories are nothing short of harrowing. But, Karen writes, "what is lost in the mainstream media representations is this: Orthodox girls and women were and are not all sitting silently in their dun-colored, floor-length, appropriately fastened clothing at the back of the bus or locked in their homes, despairing their helpless fate. The biblical "Woman of Valour" is undoubtedly a businesswoman: She girds her loins with might and strengthens her arms. She senses that her enterprise is good, so her lamp is not extinguished at night. In another chapter, Karen reveals an obscure but fascinating alternative cultural world that makes a feminist virtue of gender segregation:

The technology of ancient Greece Planet of the Apes Movie Edition Western Horsemanship The 7 Percent Solution Fulfilling a need : from Conception to combat What researchers say on Sri Shirdi Sai Baba Collection of the Nelson-Atkins Museum Ap calculus practice exams German literature and the American temper. Off base tssa bailey In the future perfect Neues from the Dead Laboratory excursions in physical science Reply of the Philadelphia brigade association to the foolish and absurd narrative of Lieutenant Frank A. Armstrong (Life Times (Life&Times series) Pt. 3. During the Amerian revolution Introduction to sunburst andrew york The Life Voyages of Christopher Columbus to Which Are Added Those of His Companions (Geoffrey Crayon Edit The Wells family and the early years of Old Sturbridge Village William Dean Howells 155 County courthouses of Ohio National building code of india 2005 part 3 Self-fashioning or subjected in style? : the intertextual networking of female subjectivity. Conversion as revolution Slavery, Atlantic Trade and the British Economy, 16601800 (New Studies in Economic and Social History) Environmental science research paper Headache and Chronic Pain Syndromes (Current Clinical Practice) Study of the effect of practice on the elements of a factory operation Early Eastern record. American Indian Identity Todays Changing Perspectives The most valuable business legal forms youll ever need Hornady reloading manual 9th The housewife and the Garchey system of refuse disposal How to study terrorism in the twenty-first century Hearing on split decision Bible manners and customs Monster in the shadows A Martians Dream of Christmas Introductory chemistry cracolice 6th edition American war literature, 1914 to Vietnam