



Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series III: Personal Correspondence, 1914-1964, undated.

Sub-series A: Chronological, 1914-1964.

Reel
116

Box
41

Folder
58

Personal correspondence, 1926 May-June.

LAFAYETTE HOTEL
MEADVILLE, PA.



STANDARD HOTEL
SHARON, PA.

Leslie Hotel

MODERN

New Castle, Pa.

5/2/26

Rabbi G. N. Silver

Dear friend:

Through an error on the part of our night clerk, who made a \$2.00 charge for a room you only used during the day on which day you visited New Castle Pa, and for which there was to be no charge, I am therefore returning the \$2.00 charged for same and ~~with~~ wish you would accept same.

Thanking you for calling on us at ~~any time~~ you are in our city,
Very respectfully,
Leslie Hotel
J. A. Silverman, Prop.

THE UNION TRUST COMPANY

(A)

~~KLING ST. OFFICE 6-10~~

CLEVELAND, OHIO

May 1 1925

\$75⁰⁰/₁₀₀

PAY TO THE ORDER OF

A. L. Bauer

Seventy Five &

xx DOLLARS

No



W. H. Salmer

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

REV. S. PARKES CADMAN
PRESIDENT

REV. CHARLES S. MACFARLAND
GENERAL SECRETARY

FRANK H. MAHN
TREASURER

916

105 East 22d Street, New York May 4/26 1925

Rabbi Abba Hillel Silver

ON BEHALF OF THE COUNCIL I BEG GRATEFULLY TO ACKNOWLEDGE

YOUR CONTRIBUTION OF

Ten

DOLLARS

\$ 10/00

Research & Education

Frank H. Mahn

TREASURER

Metzenbaum - re King

DR. MYRON METZENBAUM
736 ROSE BUILDING
CLEVELAND, OHIO

May 5 1926

Rabbi A. H. Silver,
The Temple,
Ansel Road and 105th St.,
Cleveland, Ohio.

My dear Rabbi Silver:

I herewith enclose a letter I received from Dr. George L. King, Alliance, Ohio. Dr. and the deceased Mrs. King, both graduates of the Mount Union College at Alliance, for a period of many years acted as the official parents to the college, and during each year Mrs. King would have a personal talk with every girl at the college and the Doctor with every young man in the college, and so became a potent influence in the moral and hygienic guidance of these young people.

Last year Dr. King attended your services and was so impressed with the Kadish Prayers that he asked me to try and procure a copy of the same. I never did this, and now I would ask you to do it for me, if it is possible.

If time will permit, I am sure that Dr. King will appreciate a short note from you, and with my kindest thoughts, I am,

Sincerely yours,

Myron Metzenbaum

MM-W

May 5th, 1926.

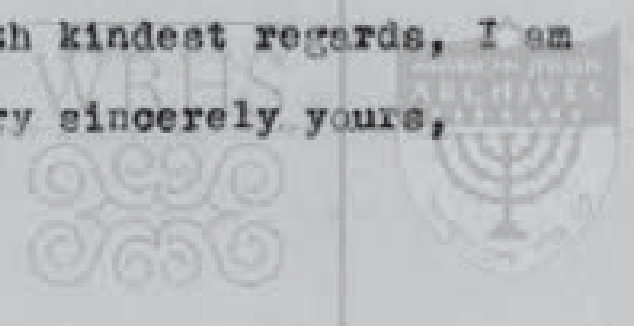
Dr. Leon Fram,
Congregation Beth El,
Detroit, Michigan.

My dear Dr. Fram,

The gist of my address on
"The Four Modern Tendencies in Judaism"
has not been printed nor have I as yet
reduced it to writing.

With kindest regards, I am

Very sincerely yours,



May 6th, 1926.

Mr. Jacob Kepecs,
1800 Selden Street,
Chicago, Ill.

My dear Mr. Kepecs,

Please pardon the delay
in answering your letter of the 19th.
I have been out of the city so much
of the time. I do not know Mr. and
Mrs. Rovner very well. They are members
of The Temple. Mrs. Rovner, who was a
non-Jewess was converted by me to Judaism
after a course of study. They both impress
me very favorably. I have had occasion to
inquire of a business associate of Mr. Rovner
and his account of Mr. Rovner's character and
moral standards are very commendable. I
understand that Mr. Rovner is financially
in very comfortable circumstances and would
give a child a good home. I understand that
the Welfare Association for Jewish Children
is making further investigations for you.

With kindest regards, I am

Very sincerely yours,

May 6th, 1926.

Mr. Pp Silverman,
Leslie Hotel,
New Castle, Pa.

My dear Mr. Silverman,

Permit me to thank you for your kind note of May 3rd and for the enclosed remittance. I really felt that the charge of \$2.00 was not at all excessive for the use which I made of the room. However I am very grateful to you for your kindness in thus proffering me the hospitality of your hotel and not charging me for the use of my room. I do hope that I shall have the opportunity of seeing you again upon some future visit to New Castle.

With kindest regards, I am

Very sincerely yours,

Thursday

Dear Rabbi Silver,

Being offered a very fine position as head counsellor of Camp Council which is run and financed by The Council of Jewish Juniors of Philadelphia, I am writing to ask you, dear Rabbi to do me a great favor by writing a letter of recommendation to the Camp Chairman, Mr Paul Simons, 1324 Blarrie St. Phila., Pa.

I feel that as I was formerly a student of yours and now a spiritual follower that

your word is willing to
do this.

I am looking forward to
a wonderful summer doing
this work and opening
up new friendships, if they
don't me ready & accepting
the position. As the chance

they will see to it that
they will see to it that

to keep you all able

I am better & thankful
to the great opportunity that

have me & trying to better
morally, mentally & physically

these lads of the Phila. Streets
who are starting life with
a great handicap.

If you would be so
good as to take care of
this as soon as possible
with multitudes of thanks

I remain

Your devoted pupil & friend
Julius E. Lyle

455 New York Alumni
U. of P. Dorms.
Phila., Pa.

P.S. I hope you have my brother
Felix by the ears and he
is learning his fundamental
laws of Judaism.

Re Julius Syele

May Seventh, 1926

Mr. Paul Simons,
1324 Blavis Street,
Philadelphia, Penna.

My dear Mr. Simons,

I understand that one of the young men of my Temple has applied for the position of head counsellor of Camp Council, conducted under the auspices of The Council of Jewish Juniors of Philadelphia. I am very glad to offer my recommendation of Julius. He is a graduate of The Temple Religious School and was confirmed by me in 1922-. His parents are members of my Temple and are well and most favorably known in Cleveland. Julius is a fine type of young man, earnest and eager for service and I believe will meet your requirements and prove his worth in the position which you have to offer.

If there be any additional information which you desire, I should be glad to furnish it.
write me.

Very sincerely yours

Schoenberger-

Cleveland, Ohio,
May 7, 1926

Rabbi A. H. Silver,
c/o The Temple,
E. 105th & Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:-

Mother has requested me to send
you the enclosed, for the courtesy you recently extended
us at the time of Father's death.

Very truly yours,

Alon A. Schoenberger

THE MIDVALE LAND CO.

817-819 GUARDIAN BUILDING

CLEVELAND, O.

May 10th, 1926.

HOWARD P. COHEN, PRES.-TREAS.
DAVID B. WHITMAN, VICE PRES.
LEONARD S. LEVY, SECY

TELEPHONE CHERRY 2623

Christian Science

Board of Trustees,
Temple East 105th and Ansel Rd.
Cleveland, O.

Gentlemen:-

I desire to resign from the
Temple and ask that you forward me a letter
giving me my resignation.

Very truly yours,

Howard P. Cohen

HPC/F

Id to June 1st 1926
no seat
no children

16-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100

DIAMONDS
WATCHES



GOLD WORK
STERLING WARE

The Webb C. Ball Company

1112-14 Euclid Avenue

CLEVELAND, OHIO

SOLD TO

MAY 11 1926

RABBI A H SILVER
1485 - EAST 106 TH STRRET

CX

ALL ACCOUNTS DUE ON
THE 10th OF THE MONTH

2004

WATCH

100 00

Kindly receipt and return

RECEIVED PAYMENT

JUN 3 1926

THE WEBB C. BALL CO.

BY *R. Webb*

May 11th, 1926.

Mr. Joshua B^osch,
New York Public Library,
New York City.

My dear Joshua,

May I trouble you again.
I wish that you would have copied for
me out of the Polyglot Psalter of Bishop
Guistiniani which you showed me, the verse
of Psalm 19 verse 4 beginning " At Vera
Quoniam Columbus..... Just the one sentence.

Thanking you for your kindness,
permit me to remain

Very sincerely yours,

Morse - New York

Albert L. Morse & Son

637 Madison Avenue

New York

Telephone, ~~main 2-100~~

Antiquities

Regent

7375

5/11/26

Dear Mr. Silver -

We have just
received from Europe
a set of four 17"
Century Brussels
Tapestries - episodes
Life of Moses
Beautifully woven
Glorious colors
Unceedingly rich
Preservation.
Each one about 11
feet high & 8 wide.
Most appropriate
for use in Synagogue

or other Jewish institutions. Would you care to have me send you photos of them? Then if they interest you I would arrange to bring the tapes to you for you to see. Have you any place where they could be hung. Would you consider buying them? If you have a place for them but not the means to buy, would you

accept them for the Temple
if I find somebody to present
them as a gift?

Truly yours
Morse



May 11th, 1926.

Mr. Leo Wiesenfeld,
The Jewish Daily World,
Cleveland, Ohio.

My dear Mr. Wiesenfeld,

May I not take this occasion to join the great host of Mr. Rucker's friends in extending to him my heartiest felicitations on the occasion of his sixtieth birthday.

Few men have served the Jewish community of Cleveland so loyally and so selflessly as Mr. Samuel Rucker. The newspaper which he founded and through which he carried on his ministry of education and leadership has for many years been a potent influence in our community life, for good. He could always be depended upon to speak the courageous word of truth in behalf of the noblest ideals of Israel. In the cause of Jewish Education, of rebuilding of Palestine, the defense of the rights of our people here and abroad, the integration of our own community and in many other causes, Mr. Rucker and the Jewish World were never found wanting. Mr. Rucker and I have not always seen every issue in Jewish life eye to eye. We have differed on many but I have always respected his underlying earnestness, devotion and sincerity of purpose.

The whole community of Cleveland, Jewish and non-Jewish is richer and better for the many years of service which Mr. Rucker has given to it.

Very sincerely yours,

May Twelfth
1926

Mr. Albert Downing,
3226 Euclid Avenue,
Cleveland, Ohio.

My dear Mr. Downing,

Mrs. Silver requests me to mail
the enclosed check to you. You left The
Temple this afternoon before she had an op-
portunity to hand it to you.

sincerely yours,

Secretary

Judge Geo. S. Addams,

May 13th, 1926.

Judge George S. Addams,
Probate Court,
Cleveland, Ohio.

My dear Judge Addams,

May I not take this opportunity to extend to you my heartiest felicitations on the occasion of your appointment to the office of Judge of the Probate Court. I know of no one in our community more deserving of the honor or more competent to discharge the duties of such an office than yourself. Your fellow citizens are honored in your selection.

With kindest regards, permit me to remain

Very sincerely yours,

OFFICIAL RECEIPT

תקן חשבון

Nº

14946

American Zion Commonwealth. [Inc.]

114 FIFTH AVE., NEW YORK, N. Y.

Received from

DATE

May 14, 1926

Rabbi Abba. Hillel Silver
E. 105th St. & Ansel Rd.
The Temple Cleveland

Ohio

HOLDER OF CONTRACT NO.

P 1990

the sum ofThree Hundred and Fifty dollars.....
in payment of the following:

Dollars

1926	Installment on	dunams 25 Afule	
MAY 14	1 ST Plots No.	XXXXXXXX	350 00

\$. 350.

This receipt is not binding upon the company
if paid by check or draft until it has been paid in
cash by the bank upon which it is drawn.

American Zion Commonwealth, Inc.

by 

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 DAVID TANNENBAUM
 VICE-PRESIDENT
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OFFICE OF THE
 EXECUTIVE CHAIRMAN



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 TELEPHONE CHELSEA 10400

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 BENJAMIN WINTER
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May 14th, 1926

Rabbi Abba Hillel Silver,
 The Temple,
 Cleveland, Ohio.

My dear Rabbi Silver:

With the approach of the summer months Young Judaea must think of its plans for the fall. While the members of Young Judaea are at play, and their parents run off to the coolness of the seashore or the mountains, the leaders and workers of Young Judaea meet about the Conference table or busy themselves at their desks to plan and prepare carefully for the time when the thousands of boys and girls under Young Judaea's direction resume their Jewish studies and interests. Young Judaea cannot think of vacations, if the Jewish youth of today are to be the Jewish leaders of tomorrow.

It is during the warm summer days that new educational material must be prepared for the use of the clubs, new suggestions compiled for the volunteer leaders and workers. It all means the expenditure of considerable sums of money; money that we have not in our treasury because all of it has been expended for work in the clubs during the year that has come to a close. It is not easy to work when finances are low; financial difficulties are distracting. Assistance to Young Judaea now therefore, has a far greater value than funds obtained at another time of the year.

Because of your contact with Jewish life you surely appreciate the work of Young Judaea among the Jewish youth of this country. We have not burdened you with requests during the period of campaigns. Will you not help us now, when funds are needed so greatly by renewing your contribution of last year in the amount of \$100.00.

For the sake of our boys and girls do not lay this letter aside before responding.

Sincerely yours,

David De Sola Pool
 President.

ANNUAL CONVENTION

Long Branch, N. J. Friday to Monday-May 28-29-30-31

HERBERT BUCKMAN
1583 E. 117TH ST.
CLEVELAND, OHIO

May 15 1926

Dear Rabbi Silver

It occurred to me
that in the mass of comment following
Harvard's recent action, you might not
otherwise see the attached article. It
is from the New York World of May
14 - a paper which I was pleased
to hear you commend in one of your
sermons.

Cordially

Herbert Buckman

קהלית ציון
American Zion Commonwealth, Inc.
114 FIFTH AVENUE
NEW YORK

CABLE ADDRESS: AMZIC
CODE: BENTLEY'S
TELEPHONE
CHELSEA 8222

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Harry Kottler, Vice-President
Charles Pausman, Vice-President
Feibus Kobak, Treasurer
I. S. Adlerblum, Secretary
Bernard A. Rosenblatt,
Chairman, Board of Trustees

May 16th, 1928.

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Solomon J. Weinstein

Rabbi Abba H. Silver,
c/o The Temple,
Ansel Rd. & 105th St.,
Cleveland, Ohio.

Dear Sir:

We wish to acknowledge the receipt from Dr. Deutsch of your contract for the purchase of twenty-five dunams of land in the agricultural zone of Afule, together with your check in the sum of \$350.00 in payment of the initial instalment. An official receipt for same will be sent to you under separate cover. We will also send you, within the next few days, a copy of your contract, signed and acknowledged by the officers of our company.

Thanking you for your purchase, and assuring you that you have made a splendid investment in Palestine, we are

Very truly yours,

AMERICAN ZION COMMONWEALTH, INC.

EX

H. Kottler

May Seventeenth
1926

Mr. Howard P. Cohen,
The Midvale Land Co.,
817 Guardian Building,
Cleveland, Ohio.

Dear Mr. Cohen,

I would like very much to have
a little talk with you. I wonder whether
you could come in to see me at my study
at The Temple some day this week. Please
call me up before you start out to make
sure that I am to be in.

With kindest regards and trusting
all is well with you, I am

Very sincerely yours,

(3) גליה נבאנטי דא דער דערשטער אקט, זען ברכות, אבאקן ופה, 3⁰⁰
 וטא ואלט אה האלדער הייליג זעה ^{האלדער} ברכות ^{באק} דא דערשטער אקט, אה ואלט
 (הדבר מביא א פערד באקד, זכריה אה דור, המידה הא 27⁰⁰
 ברא ואלט אקד דא יבו א מין ספיק אקד, דא אה ואלט

6. הענין ה' 132, עמוד 140
הענין ה' 132, עמוד 140
הענין ה' 132, עמוד 140
הענין ה' 132, עמוד 140



George S. Addams
~~XXXXXXXXXXXXXXXXXXXX~~
PROBATE JUDGE
CLEVELAND, OHIO

May 18, 1926.

Rabbi A. H. Silver,
The Temple,
E. 105th St. at Ansel Road,
Cleveland, Ohio.

Dear Rabbi Silver:

I was pleased beyond measure to receive your kind note of congratulation and your expression of confidence. There is no one whose good opinion I would rather have than yours, and I sincerely hope that I will prove worthy of the confidence which you express.

With kindest regards and best wishes for you and yours, I am,

Most sincerely,

Geo. S. Addams

GEORGE J. WOLF

PRESIDENT

S. ELY LIEBOW

VICE PRESIDENT

ESTABLISHED 1909

GEO. J. WOLF CO.

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JERSEY CITY, N. J.

PHONES 444 BERGEN
2971

HENRY M. KIRSTEIN

SECRETARY

ARTHUR G. FAIRCHILD

TREASURER

(Liebow)

Z.

*Will come on Friday.
Do not want any
publicity & will not
make speech in synagogue -
will be glad to get an
'Aliyah' - Love -*

May 18, 1926.

Dear Abbo & Virginia:-

Bess and myself are expecting
you Friday, June 4th in order that you will be able to
attend the Saturday morning services for Irving's Bar-
Mitzvah.

As this is really the main
Bar-Mitzvah, it will be indeed, a great pleasure to
have you at the Synagogue. The congregation are also
expecting you and are making certain preparations for
that occasion.

Please do not fail to answer
if it is possible for you to come Friday, June 4th, as
I have to notify the congregation as they would like to
write about you in the local papers.

Hoping you are both feeling fine
and with best regards from the children, I am

Yours, as ever,

Ely

May 20th, 1926.

Miss Carolin Heller,

Cleveland, Ohio.

My dear Carolin,

I hoped to see you yesterday morning at the Confirmation Service but to my great regret I learned that you were no there. I am sorry that your poor health during the past few months made it impossible for you to finish your studies in the Confirmation class and to take part in the Confirmation Service.

We have however always regarded you as belonging to the 1926 Confirmation Class and I am sending you under separate cover your Confirmation Bible and Program. We wish you to regard yourself as if you had been formally Confirmed.

We are all looking forward to your speedy recovery and trust that when the high school begins next fall you will be among the many who will join.

With kindest regards and best wishes in which all the members of your class join me,
I am

Very sincerely yours,

May 20th, 1926.

Mr. Herbert Buckman,
1583 East 117th St.,
Cleveland, Ohio.

My dear Herbert,

Permit me to thank you for
your kindness in sending me the clipping
from the New York World. I enjoyed reading
it very much.

Hoping to have the pleasure of
seeing you soon and with kindest regards to
the members of your family, I am

Very sincerely yours,



Cleveland, O. May 24/

18926

Rabbi A. H. Silver

Dear friend:

Just a few lines to tell you what an inspiration your sermons have been to me during the past year, and how much benefit and enjoyment I derived from

the history circle. My only regret was that owing to being ill and the bad weather I was not able to attend them more frequently. Your confirmation services were most impressive. I was so glad I could witness them. May God grant you health and

strength to continue your
noble and inspiring work
for many years to come as
spiritual leader of the Temple.
May you and Mrs. Silver
spend a pleasant summer.
Sister Bessie and self send
regards to you and Mrs.
Silver

WRHS



Cordially Yours
Jessie Cohen

2588 Mayfield Road

Thank her for note

מחזיקי ישיבת עץ חיים

No. 13366

ישיבת ר' יצחק אלחנן



RABBI ISAAC ELCHANAN

THEOLOGICAL SEMINARY

301-303 EAST BROADWAY



ת"פ' _____ נ"ו יארק.

Talmudical Academy

New York, *May 13* 192*6*

Received from

Mrs. A. H. Silver *Rabbi*

East 105 th St. at Axel Rd, Cleveland, Ohio

Ten and *00*

Dollars

For Dues as Member from _____ to _____ \$ *10*

For Donations _____ *1926 Dues* _____ \$

J. Matz

Secretary

Enrolled by _____ Audit Dept.

ההסתדרות הציונית * המשרד המרכזי

5279

THE ZIONIST ORGANISATION.
CENTRAL OFFICE.

76-77, GREAT RUSSELL STREET,
LONDON, W.C. 1.

21st May, 1926

Received from Rabbi A. H. Silver, Cleveland,

the sum of six dollars. ~~Pounds~~

Shillings and Pence,

For Subscription: 1. Mar. ¹⁹²⁶ - 28. February 1927

\$ 6.: 00 :

Treasurer —  ^{גזבר}

ברנשי כבוד ותודה.

WITH COMPLIMENTS AND THANKS

W - Rev. Francis S. White

TRINITY CATHEDRAL
CLEVELAND

My dear Friend

Mr Paul Beymer tells me that your courtesy enables us to have his services at our extraordinary ~~meeting~~ tonight at eight o'clock.

For this most gracious and generous act I would express my cordial appreciation. As you may have heard from Mr Beymer, he is taking Mr Kraft's place at our organ while the latter is out of town on his wedding tour. When I arranged for this service I had no thought of interfering with Mr Beymer's regular schedule and I am embarrassed.

But doing things graciously, and doing gracious things generously is evidently bred in your bones; and so, I am happy in the knowledge that you have made this contribution to the success of our Mass Meeting this evening.

Sincerely,

Francis S. White.

23, May 1926.

May 23, 1926

השם

בשם

הון ועושר בביתו וצדקתו עומדת לעד ;

כימציון תצא תורה ודבר ה' מירושלם

עשרת
פז

תשית
ראשון

ברכות
טוב

כי
תמדתנו

נזר גבאות קודש

WARDENSHIP

Grand Rabbinical College
Lishkat Harabonim
in Jerusalem

Founded for the Purpose of educating
Palestine and immigrant young men
as Rabbis and men with authority to
decide questions in Jewish Law.

שרי שם מורה



ישיבה הגדולה
לשכת הרבנים

הנוסדה בירושלם
בעד בחורי חכר סכני ציון הסעונים
וסתמנהנים, להכשירים
לרבנים מוסמכים מורי הוראה לישראל.

ובשמאלה עושר וכבוד



רחף צדקה וחכר ימצא חיים צדקה וכבוד

אורך ימים בימינה



לשכת הרבנים

עץ חיים וצדקה

ה' הכותר בעטו ונתעוררת, האלקים אשר ברת אתנו חבורה לכל יוספו מפנינו וספי וקינו דברי קדשו, ואשר
קורנו להקים בציון מגדל קדש וסגוב התורה, היא הישיבה הגדולה לבחורי ציון ולסתמנהנים אשר בשם
לשכת הרבנים' הוא יסכין שלום וברכתו ראש כבוד רב הגאון המפורסם למהלך ירח

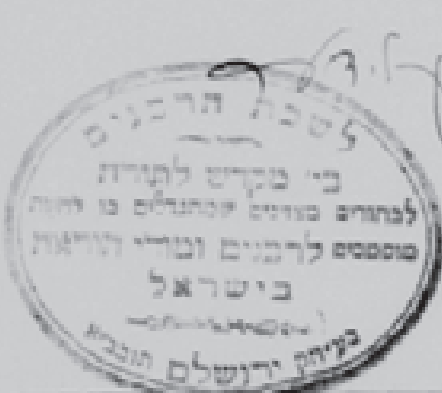
לוא וכל בשם מורה
אבא הלל סילווער שליטא

הנכתו סאתו להיות נבאי קודש בעיר קליו לאנך -

היתה זאת התעוררה בידו לקדש כי סקתה ארי הוא סכבורו והדרו, נבאי' לשיבתנו ועל ראשו
סתרסס לתפארת קודש סתרה של תורה בסאתים—כי יסתריו צדיקים.
ידו כירנו וכתו סכחנו לקרוא בשם ה' את הקריאה באוני אחינו סכנולה שיתקורר ויתגדלו על
ידו אפ תרומות נרבותיהם לשם סחוקת הישיבה הגדולה הזאת.
וקתה אתה נבאי קודש! קוסה ותנשא בשם ה' ודבר אלקינו ספיק, כך סכחק זה ועשת חיל
סאפרת. חנך לסכך את תורת בית הישיבה הזאת אשר היא עין סתול על סלג אלקים חיים לגדל
את סתורי התורה סציון לרבנים מוסמכים להוראה וסריסי דגל התורה. חורס וחכנים כי חיסל ה' הוא אשר
סכל אכן סכל סנת רוססת אלקים סאירה ססורות אש. וידע ישראל כי בית יש בקדש אשר ססנו סתירה
של תורה וקוסה להורות, ויתקוררו סלכסם להתגרב על יד סבורו עורה וצדקה. וסואו לסכת סכרים
ותוססס לנידולי תורה לסכן נוסל לקיסס לנהלם ולסכסס על סכונם להיות סוני תורה ויקוס סנו
רב שלום סנוך—סוניך.

סאנתו ספלה לססים סקרים קרת חיראים בעד שלום סבורו ושלום כל סססיקים לשיבתנו וסכרכו
סאת ה' סכל סכרנות סאסורות סתורה ויסכו להיות סאור ה' סציון ותתגלות קדושתו על ישראל וסאו
כל חקסים כי שם ה' נקרא קליו סכסא

סכקת וס' ה' חרש סיון סנת חרשין לסין סקתק ירושלם סוכסא.



אס יתאל חיל הורווער מלך
באל סאחזר ס' גינעל 311

Address : Rabbi Chaim J. Leib Auerbach for Rabbinical College Lishkat Harabonim P. O. Box 564 Jerusalem (Palestine)

Receivd Chaunkah
lamp. Thank him
for his kindness. Will report
other object when next in N.Y. -

1556 East 18th Street
Brooklyn, N.Y. May 23rd 1926

Rev. Rabbi Abba Hillel Silver
Cleveland.

Dear Sir:-

Several weeks ago I sent you by parcel post insured a Chaunkah lamp. Since then Mr. Ezerniakoff inquired from me whether the lamp was duly delivered to you. I therefore would kindly request you to please acknowledge receipt of the lamp, which letter I should like to transmit to Mr. Ezerniakoff.

In this connection I should like to inform you that I am also a collector of Jewish silver art pieces. I have some very nice old pieces, which at the present time I am forced to dispose of. I have a very old Crown for the Torah, several old Jewish Birkchen, a plate for the Torah and other ads. Should you or your friends be interested in these antiques, also sugar boxes, candle-holders

etc. I shall be pleased to submit offers.

Anticipating the pleasure of hearing
from you, I am,

Yours very truly
Geo. Pooby



H.U.C.

Re Gordon

THE HEBREW UNION COLLEGE
CINCINNATI, OHIO

HENRY ENGLANDER
REGISTRAR

May 24, 1926.

Dr. Abba H. Silver,
% The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

My dear Dr. Silver:

Mr. Milton M. Gordon, 923 Herrick Rd.,
your city, a Senior at the Western Reserve University,
has applied for admission to the College.

We have requested him to call upon you.
If he sees you, will you kindly interview him carefully
and give us your confidential and frank opinion as to the
fitness of this young man for the Rabbinate?

Very sincerely yours,

IG:G

Ida Goldstein
ASS'T REGISTRAR.

*favorably impressed -
good character,*

Dear friend -

It is an ^{certain} amount of Heb. preparation -

but not - Truly hard this summer -

5/24/26

The Jewish Center,
Grantwood Ave. and E. 105th St.,
Cleveland, Ohio.

The rabbi, officers and members of The Temple
take this opportunity to extend their felicitations to the
Jewish Center on the occasion of its Anniversary celebration.
We wish you and your great leader continued success in the
fine service which you are rendering our common cause.

Benjamin Lowenstein

Rabbi Silver



Friday

May 23, 1926.

My dear Rabbi Silver,

I was feeling rather blue because I could not go to confirmation, and therefore, your letter made me very happy. Mother and I had expected that I would at least be able to go to the Temple, but I was sick the previous day and mother was quite worried.

However it greatly
pleases me to know that
you consider me one of
the confirmants of 1926.
I do appreciate your kind
letter and my inscribed
Bible. If I ever get to
college I shall use it
there.

I was sorry that I
forgot to tell mother
that you and Mrs.
Silver called.

Daddy and Mother
join me in wishing
you a happy summer.
If Mamma keeps well,
we are going to Elizabeth's

graduation and sail
for Europe June 19th.

Affectionately
Carolyn Heller



Cleveland May 27 '26.

Rabbi Abba Hillel Silver, D.D.

Cleveland.

Dear Rabbi:

Would you kindly express your candid (not "sanded") opinion of the inclosed bit of verse, to let me know if it is fit to be published in some Jewish publication.

I have tried to stick to the text literally, which does not make as smooth a rhythm as may be desired, but it's the best I could do.

Hope you will pardon me for taking up your valuable time with such trivialities, but as I value your discernment above anyone's, I take the privilege to ask this.

Sincerely yours,

Ernest Altschul

Very nice. Sure
some paper would
not to print it
at Passover time

MAH NISHTANO.

Why does this night so differently appear
From all the other evenings in the year ?

On other nights we eat all kinds of bread -
This night unleavened we are only fed.

Our herbs may tart be, - other nights - or sweet -
Tonight we only may the bitter eat.

We need not dip in brine our herbs or spice
On other nights, - tonight we dip it twice.

We may, when other nights we drink and dine
Sit as we please, - tonight we must recline !

Because, when we were slaves in Pharaoh's land
Our God Eternal, with a mighty hand
And outstretched arm brought forth us, - made us free.
And had not our most Holy, - blessed be He, -
Rescued our ancestors from Egypt's bond
We, and our children's children, in, despond,
Would still, perhaps, in Pharaoh's bondage be.
And as we are wise, and know our Thora well
It is therefore incumbent upon us
The time our Fathers did in Egypt dwell
And their departure wisely to discuss.

And all of those who now their voices raise
About the leave from Egypt, let us praise.

JOSEPH BARONDESS

1440 BROADWAY

NEW YORK

Phone Pennsylvania 6635-6-7

May 28th 1940

Dr. Abba Hillel Silver,

Cleveland Ohio

My dear Dr. Silver:-

I understood that you visited
the City of Great Lakes, and ~~that~~ at the meeting
at the Macc Temple, in New York, you
spoke of the terrible conditions, which
surrounded the Jewish people of this town.

At the request of Mr. Nathan Shapiro,
I have, on several occasions, cooperated
with him and others, in an effort to influence
our fellow Jews, who originally came here
from Great Lakes, to come to the rescue
of their erstwhile town people, and I am sorry
to say that their response to our appeals
were rather meagre. They have raised
about \$35,000, all in all, from the beginning
of the war until the present time.

My friend, Mr. Nathan Shapiro, who
is the treasurer of the Great-Lakes Relief
Com. here, is being availed with letters,
day-by-day, convincing hearts. Reading
appeals for help. From the Rabbi and the

Dr. Silver 2
JOSEPH BARONDESS
1440 BROADWAY
NEW YORK

Phone Pennsylvania 6635-6-7

Rest of the Communal leaders of that town.
An attempt was recently made to revive
the activities of the Relief Committee,
but without success. The old story:

"אין ארץ ליטא, אין ארץ פראג נ' פראג."

Now, we are convinced that
if you were to have the goodness to address
a letter to Mr. Nathan Shapiro, at the above
address, stating the facts, as they exist
in Brest-Litovsk, and the extent to which
they affect the Jews, and permitting us
to publish it, we would raise an
appreciable amount of money, for
the immediate Relief of our suffering
Fellow Jews, in Brest-Litovsk.

We would also be most grateful
to you, if you could find it possible to
write to the Joint Distribution Committee,
urging that body to do, whatever is possible
and convenient, for the Jews of that town.
Thanking you, in anticipation for
your kindness, I am

Very cordially yours
Joseph Baroness

Dr. Silver #3.

JOSEPH BARONDESS

1440 BROADWAY

NEW YORK

Phone Pennsylvania 6635-6-7

B

P. S. Since writing the letter, I spoke to my friend, Mr. Shapiro, who asks me to call your attention to the fact, that during the occupation of the City of Brest-Litovsk, by the Russian Army, they have burned houses and destroyed the property of the Jewish people of Brest-Litovsk. I understand also from Mr. Shapiro, that about two streets of the City were re-built by the Joint Distribution Committee, and that in recognition of this fact, the Jews occupying the houses on these two streets, have named them The Warburg Colony. I told Mr. Shapiro that there was no need mentioning this fact to you, having been there, you surely must know of these facts, but Mr. Shapiro insisted that I should call your attention to this fact so that in writing to the Joint Distribution Committee, you should be good enough to bear this in mind.

Very cordially yours,

Joseph BarondeSS

JB:MR

TRUST COMPANY

623 EUCLID AVENUE
CLEVELAND, O.

FOR REASONS CHECKED

FORM 78

NOT SUFFICIENT FUNDS
NOT DUE
PAST DUE
NOT ON US
NOT ENDORSED
GUARANTEE ENDORSEMENT
PAYMENT STOPPED
SIGNATURE MISSING
SIGNATURE INCORRECT
SIGNATURE INCOMPLETE
NOT COUNTERSIGNED
GUARANTEE AMOUNT
VOUCHER NOT RECEIPTED
DATE
GUARANTEE DATE
NO ACCOUNT WITH US
BANK ENDORSEMENT
NO INSTRUCTIONS TO PAY
FRAUDULENT
ACCOUNT CLOSED
ORDERED RETURNED
DRAWN ON UNCOLLECTED FUNDS
CHECK HAS BEEN ALTERED
VOUCHER DETACHED
PASS BOOK MUST ACCOMPANY THIS ORDER
ACCOUNT ATTACHED
NO ACCOUNT AT THIS OFFICE
PRESENT THIS ITEM TO THE

Not Paid.

OFFICE
WHERE THE ACCOUNT IS CARRIED

EUCLID-105TH OFFICE

THE GUARDIAN TRUST COMPANY

6-66



No. 1750



CLEVELAND, OHIO,

May 29 1925

AY TO THE
ORDER OF

Rabbi A. H. Silver

Seventy five

100

\$75

DOLLARS

H. Parsons

RETURNED FROM

THE GUARDIAN

A. O. TELETYPE

מ.

S. J. Scheinfeld

Rabbi of the United Orthodox
Congregations of Milwaukee

רשי שיינפעלד

רב לאגרת הקהילות
במיכואקי, וויס.

967 TWELFTH STREET

MILWAUKEE, WIS.,

May 21 1926

כבוד היג הורב פה יפיק מגילות בני בני אבא האל זיאלדנ
אפן מינו חזקים שורמ או אר ספרי זילינים קדין החייק. דליו
אני כי כדך קיח אומ צד תויו - וינצ אהודנו אמ וואיל
אכמוק אי חור צדמו אלי, אמ מלא 12 דדניס הכאלוק אהאמר
זינגל. בני 3 ודדמו צילין

ש. שיינפעלד

כד דמיאוינג וויס.



June 1st (26

C

Rabbi Silver.

Dear Friend.

Enclosed please
find check for Ten dollars.
\$10.00) for services rendered at
the funeral of Philip Kalich.
also many thanks.

yours truly

Mrs. M. H. Cohen

13607 Miller Ave

PALESTINE FOUNDATION FUND

(KEREN HAYESOD), INC.

78th St

OHIO REGIONAL BUREAU

CLEVELAND, OHIO

Gift?

Rabbi A. H. Silver
The Temple



1925

Paid 6/1/25

PLEDGE

500.00

PAID

200.00

100.00

BALANCE

300.00

200.00

Kindly receipt and return

R.

June First, 1926

Mr. George Rooby,
1556 East 18th Street,
Brooklyn, New York.

My dear Mr. Rooby,

Replying to your kind letter of May Twentynethird, permit me to say that I received the Chanukah lamp which you sent to me several weeks ago. A great deal of absence from the city and a heavy burden of Convention work here in Cleveland has been the cause of my delay in acknowledging its receipt and in thanking you for your kindness.

When I am next in New York I will try to make an opportunity to inspect the other objects which you mention in your letter.

With kindest regards and again thanking you, I beg to remain

Very sincerely yours,

Special Delivery

June First, 1926

Dear Ely,

I have your kind letter. I am planning to come on Friday, but please do not give my coming any publicity. I shall not make any speech in the synagogue. I shall be glad to get an "Aliyah".

With kindest yourself, Beise and the children, in which Virginia joins me, and looking forward to seeing you all very soon,
I am

Very sincerely yours,

June Second
1926

Miss Ida Goldstein,
Assistant Registrar,
The Hebrew Union College,
Cincinnati, Ohio.

My dear Miss Goldstein,

In compliance with your request,
Mr. Milton M. Gordon called upon me and I had
a talk with him. He made a favorable im-
pression upon me. He has a good appearance
and is possessed of a clear mind. He has had
a certain amount of Hebrew preparation and he
tells me he will study hard this summer.

Very sincerely yours,

June Second, 1926

Mr. Ernst Altschul,
2544 Overlook Road,
Cleveland, Ohio.

My dear Mr. Altschul.

I have read over your poem-
"Mah Nishtano" and think it is very nice.
I am sure some one of our Jewish papers
would wish to print it at Passover time.

Trusting you are quite well
and wishing you and Mrs. Altschul a happy
summer, I am

Very sincerely yours,

Cohen

C

June Second, 1926

My dear Miss Cohen,

I want to thank you for your kind note of May Twenty-first and to tell you how much I appreciate your friendly greeting and good wishes.

With kindest regards to you and your sister and wishing you a very pleasant summer, I am

Very sincerely yours,

Miss Jessie Cohen,
2588 Mayfield Road,
Cleveland, Ohio.

Re M. M. Gordon

THE HEBREW UNION COLLEGE
CINCINNATI, OHIO

HENRY ENGLANDER
REGISTRAR

June 2, 1926.

Dr. Abba H. Silver,
% The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Friend:

Mr. Milton M. Gordon of 923 Herrick Rd.,
Cleveland, Ohio, has made application for admission
and reports that he has spoken to you.

I should appreciate your sending us by
return mail your confidential and frank opinion
with regard to this young man's fitness for the Rabbinate.

With all good wishes to you and yours, I am

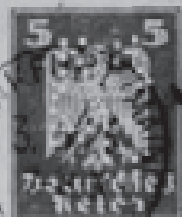
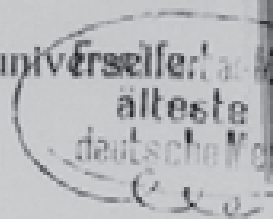
Very sincerely yours,

HE:IG

Henry Englander
REGISTRAR.
C. H.

Weltpostverein. Union postale universelle.
Postkarte. Carte postale.

S. 1.



Herrn Rabbiner A. H. Silver,

Nur für die Adresse.
Côté réservé à l'adresse

J. Kauffmann

Buchhandlung und Verlag

Buchdruckerei

Frankfurt am Main

Schillerstraße 19

Cleveland
East 105th St. (Ohio)

J. Kauffmann
Verlag + Sortiment + Antiquariat
Postfachkonto Frankfurt (Main) 39
Postsparkassenkonto Nr. 59,990

Frankfurt a. M., den 3. Juni 1922
Schillerstraße 19
Fernsprechanchlüsse Amt Hebes Nr. 7220, 7221

Herrn Rebaine A. F. Licoer
Choilau

Die mir 7 Stück vom Stück 7 1/4 gütigst gesandtem
Mk.

55. habe ich Ihnen zusätzlich

mit Mk. 55.- unter übl. Vorbehalt dankend — à Conto —
gutgeschrieben und damit ih werfes Konto — meine Rechnungen — vom
beglichen.

Der Erneuerung Ihrer gesch. Aufträge mit Vergnügen entgegensehend, zeichne ich
hochachtungsvoll



1580 East 118^S Street
Cleveland, Ohio.
June 4, 1926.

My dear Rabbi Silver,

I want to thank you,
ever so much, for signing
my State Certificate. I
consider it a great privilege
to have you as one of my
vouchers.

Thanking you again, I am,
Sincerely yours,

Beatrice C. Schlesinger

Gross

Cleveland, Ohio,
June 5, 1926

Dear Rabbi Silver,

Mrs. Sam Gross has asked me to tell you how sorry she was that she did not see you when you and Mrs. Silver called on Confirmation Day. Your note cheered her a great deal and she wants you to know how much she appreciates your thoughtfulness.

Very sincerely,
Mrs. Stella S. Lazarus

ALVIN A. SCHOENBERGER

Rabbi A. H. Silver,
The Temple,
Ansel Road and E. 105th,
Cleveland, Ohio.

Dear Rabbi Silver:-

A memorial fund, in memory of Father, has been formed, and I would like the opportunity of discussing with you some time the place to use this fund.

Because Father was always extremely interested in Travel Books, we have been thinking that perhaps a suitable case of travel books would be acceptable to the Temple Library.

When you called on Mother a few days ago, she explained to you her feelings regarding the regulations of monuments imposed by the Cemetary Board. We will appreciate anything you personally can do for us in gaining permission to put up a monument when the proper time comes.

With my kindest regards, I am

Very sincerely yours,

Alvin Schoenberger
13229 Shaw Ave.

June 5, 1926

6. II. 1926.

ליקטן

לכבוד מי ש' א. ה. גלבר!

באלו ימים נעלם סוף כל ענין.

הענין והענין ה' גלבר.

ה' גלבר ה' גלבר ה' גלבר ה' גלבר.

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ה' גלבר ה' גלבר ה' גלבר ה' גלבר.

ביתך ובעדך מלך מלך, חן מלך מלך מלך מלך.
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Isaac Kisenishski

C/o J. P. Wool 4831 N. Rockwell
Chicago Ill.

**Why does the Jew
control the wealth
of the world ?**

Flat Rock, O.

F

Flat Rock, Ohio, June 7, 1926.

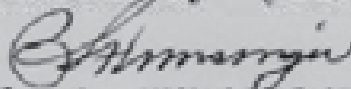
Rabbi Silver,
Cleveland, Ohio.

Dear Rabbi Silver:

Have heard you over our Radio so often that we feel well acquainted with you and take the liberty of asking the following question:

I am deeply interested in encouraging our Church people to start tithing and have heard the statement printed on the attached circular regarding tithing by the Jewish people. Would you mind telling me about what proportion of your people tithe in order that I may be sure of passing this statement on? I would appreciate this very much also any other facts on tithing that you care to send me.

Sincerely yours,


C. S. HUNSINGER

He Tithes !

June 7th, 1926.

Mr. Alvin A. Schonberger,
13229 Shaw Avenue,
Cleveland, Ohio.

My dear Alvin,

This morning prior to receiving your letter I had a talk with Mr. Levy who is chairman of the joint Cemetery committee on the matter of the erection of monuments. He told me that there are certain restrictions on certain plots of ground. I told him that you would write to him and that the matter would then be taken up by the cemetery committee. I would suggest that you communicate with him at the earliest opportunity.

I am very pleased to learn that you wish to memorialize your dear departed father by the establishment of a memorial book fund at The Temple. Any time when you are at leisure this week or next, drop in and we shall talk it over.

With kindest regards, permit me to remain

Very sincerely yours,

June 7th, 1926.

Mrs. Walter D. Oppenheim,
Box 1058,
Huntington, W. Va.

My dear Betsy,

Thanks very much for your kind note. Virginia is not coming with me as she is in Baltimore visiting her sister and as for myself, I have made it a rule always to put up at a hotel. I shall however be very happy to spend some time with you in your home either Friday evening or Saturday evening.

With kindest regards, I am

Very sincerely yours,

Hertz



PARK LANE VILLA
CLEVELAND

June 7/26

Dear Rabbi Silver

Enclosed please find
our check for \$25. from Mrs. Hertz
and myself. We hope you will
receive enough so that ^{it} will form
a large fund for the worthy Cause.

Yours Sincerely

A. F. Hertz

June Eighth
1926

My dear Elisabeth,

Please accept the earnest congratulations of Mrs. Silver and me on the occasion of your graduation from Wells College. We are gratified that you have completed your college career so successfully. We are confident that your future life will be richer and fuller because of the fine preparation which you have received at Wells.

We are looking forward with great pleasure to seeing you soon.

With our kindest regards and best wishes, we are

Sincerely yours,

Miss Elisabeth Heller,
Wells College,
Aurora, New York.

June Eighth
1926

Mr. Isaac Garson,
Care, The McCreary Mfg. Co.,
Erie, Pennsylvania.

My dear Mr. Garson,

Just a word of greeting from
an old friend. I regret, of course, your
departure from Cleveland, and in common
with your host of friends here, I miss you.
I am certain, however, that you will
quickly make for yourself as fine a place
in Erie as you have held in our Cleveland
community.

Trusting that I shall have the
pleasure of seeing you, either in Erie or
in Cleveland, before long. Please convey
to Mrs. Garson my best wishes, in which
Mrs. Silver joins me.

With kindest regards, I beg to
remain

Very sincerely yours,

Receipts**GUS C. MOSS**
TAILOR

1200-2-1-11 H. F. KETTER BUILDING

CLEVELAND, O.

June 8, 1926

SOLD TO

Rabbi A.H. Silver,
The Temple,
East 105th at Ansel,
Cleveland Ohio.2% DISCOUNT IF PAID WITHIN 10 DAYS FROM DATE
OF BILL. POSITIVELY NO DISCOUNT ALLOWED THERE-
AFTER.June 2
June 8Sack Suit and Trousers
Do

165	00
165	00
<hr/> 330	<hr/> 00

PAID

Kindly receipt and return

Shank

QUS C. MOSS
TAILOR

1202-4-6 B. F. KEITH BUILDING
CLEVELAND

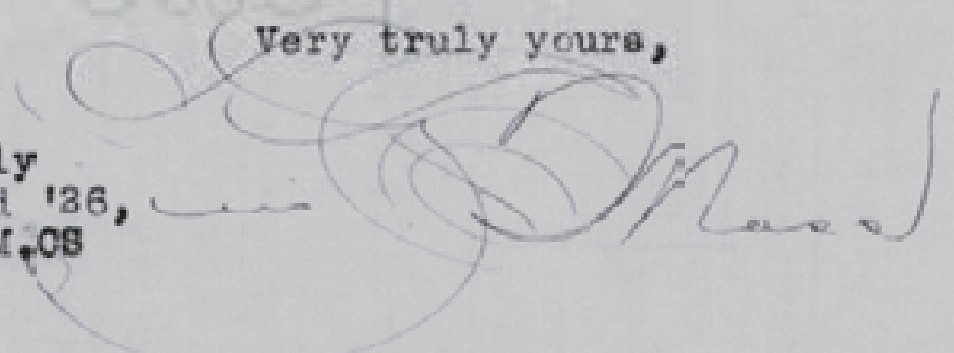
Rabbi A.H. Silver,
The Temple,
Ansel Road at 105th,
Cleveland Ohio.

Dear Rabbi:

Enclosed please find
receipt for your remittance received
this day. Permit me to thank you for
the same and solicit a continuance of
your valued patronage.

Very truly yours,

July
2nd '36,
GCM:CS

A large, stylized handwritten signature, likely "Qus C. Moss", is written over the typed name and extends across the right side of the page.

Samuel Aron

"SELLS FOR LESS"
SHOES, CLOTHING AND FURNISHINGS
OF QUALITY

2222 East 9th Street · Cleveland, Ohio

June 8, 1926.

Dr. Abba Hillel Silver
The Temple, E. 105th St.
Cleveland, Ohio.

Dear Rabbi:

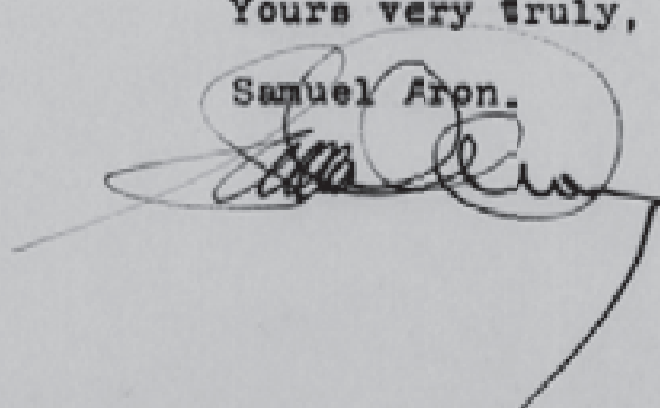
Enclosed you will please find check for
\$1.00 which is my contribution toward the fund for
the support of infirm rabbis.

Don't think that I have forgotten your
kind invitation. I have just delayed this matter
so that I might see whether time will change my
attitude toward the production about which I wrote
you.

Yours very truly,

Samuel Aron.

SA/ERM

A handwritten signature in dark ink, appearing to read 'Samuel Aron', is written over a circular postmark. A long, thin line extends from the bottom of the signature towards the bottom right corner of the page.

B.

Mrs. and Mrs. Jacob Billikoff

announce the arrival of a son

David

on

June 9th 1926

Stiver

S.

June Eighth, 1926

Mr. and Mrs. A. J. Stiver
Excelsior Club,
11111 Euclid Avenue,
Cleveland, Ohio.

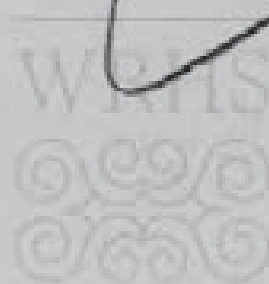
Rabbi and Mrs. Silver extend to you their heartiest
felicitations. They pray that the future will hold in store for
you the fulfillment of your dearest wishes.

Rabbi A. H. Silver

Mr. Nathan Fryer,
De Grasse Steamship,
French Line, New York City

We hope you will have another
happy summer abroad. Bon Voyage.

A. E. Silver.



OFFICIAL RECEIPT

קהלית ציון

Nº

15231

American Zion Commonwealth, [Inc.]

114 FIFTH AVE., NEW YORK, N. Y.

Received from

DATE

Rabbi Abba Hillel Silver,

The Temple, Ansel Rd. at 105th St.,

Cleveland, Ohio.

June 10th, 1926.

HOLDER OF CONTRAST NO.

P-1990

the sum ofSeventy-five and 25/100.....

in payment of the following:

Dollars

JUN 10

2ND installment on 25 dunams agricultural land in Afule
INT. ~~SALE~~ ~~SALE~~ ~~SALE~~

70 00
5 25

00

\$.75-25

This receipt is not binding upon the company
if paid by check or draft until it has been paid in
cash by the bank upon which it is drawn.

American Zion Commonwealth, Inc.

by

[Signature]

June Tenth, 1926

The Ohio Bell Telephone Co.,
2077 East 9th Street,
Cleveland, Ohio.

Gentlemen:-

Enclosed please find check for
Long Distance tolls for April and May
charged to Rabbi A. H. Silver.

Please have Rabbi Silver's
telephone bills of whatsoever nature
sent to him, as follows

Rabbi A. H. Silver
1425 East 106th Street

In spite of several requests
for correction of his mailing address
his bills are coming to The Temple office
in care of Miss Frances H. Jones, Secy.

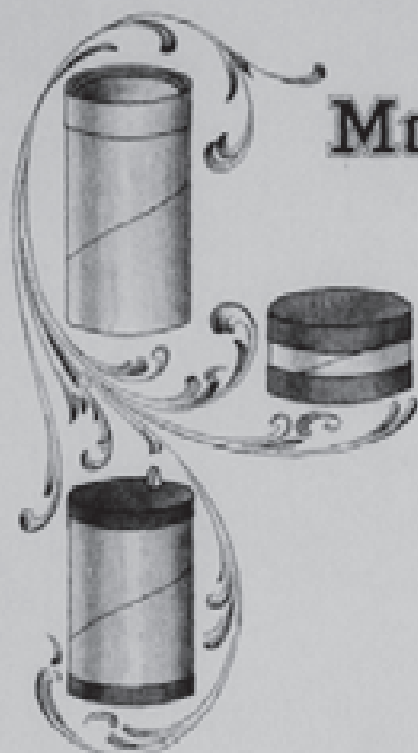
Kindly make the correction and
oblige

Yours sincerely,

Secretary

I. J. Carson

g



McCREARY MANUFACTURING COMPANY

MANUFACTURERS OF

PAPER TUBES AND CANS

CYLINDRICAL PAPER SPECIALTIES

1045-47 WEST 19TH ST.

ERIE, PA. June 10, 1926.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

My dear Rabbi Silver:

If anything can compensate us for leaving Cleveland and our friends, the kind words as expressed in your letter of June 8th has that effect.

Both Mrs. Carson and myself heartily appreciate your thoughtfulness in writing to us and your good wishes will always be remembered and cherished.

The anticipated pleasure of meeting you and Mrs. Silver either here or in Cleveland we will look forward to with anxiety and hope it will be very soon. Thanks very much.

Mrs. Carson joins me in kindest regards to you and Mrs. Silver.

Sincerely yours,

I. J. Carson

~~X~~ Steubenville 8

June Eleventh
1926

Mr. Lawrence Leopold,
Care May & Leopold Furniture Co.,
Steubenville, Ohio.

My dear Mr. Leopold,

I understand that most of this year's graduates of the Hebrew Union College are already placed. The one who is most likely to satisfy your requirements is Rabbi Bernard Dorfman. He seems to be highly recommended. I suggest that you get in touch with him at the Hebrew Union College.

With kindest regards, I am

Very sincerely yours,

A.

Geo. S. Addams
ALEXANDER HADDEN
PROBATE JUDGE
CLEVELAND, OHIO

June 11, 1926.

Rev. Abba H. Silver,
1485 East 108th St.,
Cleveland, Ohio.

Dear Friend:

You had given thought to what you said. It was not simply another speech. Conscious of many of my own weaknesses, I still hope there was an element of truth in it. At least, you have given me something to live up to.

Thanking you from the bottom of my heart, I am,

Sincerely yours,

A. S. Addams

S

THE AMERICAN HEBREW

A MAGAZINE FOR AMERICAN JEWS

ESTABLISHED 1879

TELEPHONE MURRAY HILL 4473-4477

ISAAC LANDMAN

Editor

WALTER HART BLUMENTHAL

Associate Editor

June eleventh
1926

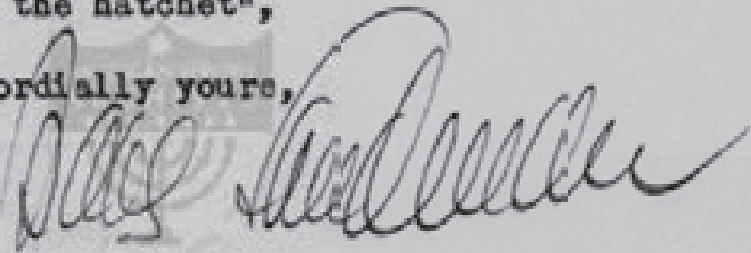
NEW YORK
19 WEST 44th STREET

My dear Silver:

Please look up the correspondence which passed between yourself and Mr. Blumenthal in September 1924 regarding the matter you and I talked about in full at the luncheon. It is a pity that this momentary unpleasantness should "hang on". I repeat what Mr. Blumenthal said in his tart note. "You do not need us, but we need you".

Let's "bury the hatchet",

Cordially yours,



Rabbi Abba Hillel Silver
East 105th Street at Ansel Road
Cleveland, Ohio

E. S. HORKHEIMER
WHEELING, W. VA.

June 12. 1926.

Dear Altha.

Are you planning to come to my wedding? I hope so. We are being married at the St. Regis at 8:30 Monday June 28, 1926. Should you be able to come would you officiate? Both Irma and I would love it if you could. From all indications your dad will be there, and you could have a reunion. Please let me hear as soon as possible so we can make our plans. I'm sorry that the time is so short but the arrangements have just been completed.

My love to both you and Virginia

Devotedly

Ernest

B.

EUCLID AVENUE CONGREGATIONAL CHURCH

FERDINAND G. BLANCHARD
MINISTER

EUCLID AVENUE AT EAST 96TH STREET

CLEVELAND

MISS HELEN LUSH
PASTOR'S ASSISTANT

GEORGE H. JOHNSON
PULPIT ASSOCIATE

MISS LOUISE HARPER
CHURCH SECRETARY

June 12, 1926.

Rabbi Hillel Silver,
The Temple - East 105th St at Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:-

I appreciate your kind note. It was indeed a pleasure
and a great profit to me to be with you last Sunday evening.
I certainly congratulate you on the splendid work that goes on
in the Temple and I congratulate the Temple on your leadership.

Cordially yours,

FQB:LEW

Ferd G. Blanchard

Matlaw

THE 39th STREET PHARMACY

LITT & MATLAW, Props.

601 EIGHTH AVE., cor. 39th STREET
NEW YORK

June 12 - 1926

Dear Abba:

This letter is the result of a long debate with myself "To write or not to write." You may believe me, when I say that it is far from pleasant for me to ask you for a "money favor" but I really could not help it. As I told you recently, I have ~~no~~ assets, but it is impossible for me to do anything at this time. If you ^{could} possibly get about a thousand dollars for me for a year at 6% I would appreciate it greatly. I hope that something will happen within a year or so, and will come and brighten after all.

Any feeling a little better now.
Rose and Sylvia are fine.
Regards to Virginia & Maurice
Jack

உள்ளுறை மயமா

1921 163.

Handwritten signature



Hotel Hasadana

BROADWAY AND 61ST STREET

NEW YORK CITY

June 13, 1926.
(Dict. June 12)

Rev. Dr. Abba Hillel Silver,
E. 105th St. and Ansel Rd.,
Cleveland, Ohio.

Dear Dr. Silver:

I am enclosing herewith *ten*
~~fifteen~~ subscription blanks for shares
to the Encyclopedia Judaica, and hope
you will be able to raise, together with
Rabbi Goldman, about Five Thousand (\$5000)
Dollars, apropos our conversation.

Please be good enough to
send any money which you will receive to
our Berlin office (Verlag Eschkol, Berlin-
Charlottenburg, Bismarckstrasse 106).

I am awaiting checks for
the two subscriptions which you made for
the Library and for your own use, and
also for the letter referring to the sum
you will raise in Cleveland.

Assuring you of my sincere
appreciation of all your generous assist-
ance, I am, with very best wishes,

Cordially yours,

JK:rek
Enclosure

Y. T. Klapfen

*I sent also ten blanks to Rabbi
Goldman.*

ENCYCLOPEDIA JUDAICA

PUBLISHED BY THE
ESHKOL PUBLISHING COMPANY

BERLIN
Bismarck St. 106

To aid in the publication of the Encyclopedia Judaica, to be issued in 10 volumes, by the Eshkol Publishing Company of Berlin, I hereby subscribe to _____ shares of the Eshkol Publishing Company stock, each share valued at \$250.

Every shareholder will receive one set of the Encyclopedia Judaica without charge.

Signed _____

Address _____

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Hon. President
M. FINEBERG
President
S. FELDMAN
Vice-President
M. RUBIN
Treasurer
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of House Committee*



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June 14, 1926.

Rabbi A. H. Silver

Cleveland, Ohio

Dear Sir:

Please accept our sincere thanks
and appreciation for your very kind visit
to our school.

Your address afforded so much joy
and pleasure to all present, that we feel
our journal will not be complete without
a few words of greeting from you.

May we remind you that you promised
to send them to us at your earliest convenience?

Sincerely yours,

Simon Yellin
Principal

Jersey City N.J. ^M
June 17-1926

Dear Abba and Vigina

How are you? Busy as usual?
Just read a very nicely written story
and enjoyed it so much I thought
to pass it along. Read it you
will enjoy it also

Best regards
from Jack Pearl and
Kiddies

Hindman, Knott Co, Kentucky
Hindman Settlement School

P.

Rabbi Abba Hillel Silver

(Poole)

The Temple

2105th & Aust Rd
Cleveland, O.

Dear Rabbi Silver

I had intended long ago to Thank you for directing me to Mr Harry Levy in regard to a seat for the coming yr at our Temple, Then I had this wonderful opportunity to come down here in the beautiful Cumberland mountains to take up the Kindergarten work this summer - During the winter the littlest ones cannot come - so we have our Kindergarten now. ^{here at the school} Like I hope to do other work (where it is over)

I love the work & the children - The latter are sweet and very bright

I feel that here is some truly worth while work

My co-workers are most charming people
Am enclosing some folders that will show you our work here

You have no doubt read Miss Lucy Fernald's 'Glass Window' a story of our mountain people

I wonder, Rabbi Silver if among our Jewish people you know

of any who could spare a little
contribution of money for these mit-
tles at our school?

And I do hope that some-
time you can visit the school
I know you would be interested

Someday I feel that, being
of the Jewish faith helps me to
be bigger & broader hearted
I know I can see things in
a broader sense than before I
accepted the Jewish faith which
I deeply love

Very truly yours
Alice L. Cook

June 16-26.

This is most beautiful country
& it is so good to be out of doors.
The people are all so kindly, hospitable
& courteous

June 16th, 1926.

"Haciam"
77 Great Russell Street,
London, England.

Gentlemen:

In reply to your letter of the
4th of June, permit me to say that I
would appreciate if you would send me
back the six dollars, which I sent to
you by mistake.

With kindest regards, I am

Very sincerely yours,



H.

June 17th, 1926.

Mr. Ernest Horkheimer,
Wheeling, W. Va.

My dear Earnest,

Please pardon the long delay in answering your letter. I have been out of the city so much of the time. I wish I could see my way clear to officiate at your wedding on Monday, June 21st but I am scheduled to attend a Zionist meeting in Buffalo on that day and must therefore forgo the pleasure. I need not tell you that both Virginia and I wish you and your bride greatest joy and the fulfillment of your dearest wishes.

Hoping to have the pleasure of seeing you both before long, permit me to remain

As ever,

B

June 18th, 1926.

Dr. Philip Bookstaber,
Harrisburg, Pa.

My dear Dr. Bookstaber,

Permit me to thank you
for your kindness and thoughtfulness
in sending me a copy of your book
"Postulates of ~~Perfection~~ ^{Perfection}". I know
that I shall read it with a great deal
of pleasure and profit.

Wishing you a very pleasant
summer, permit me to remain

Very sincerely yours,



Connecticut General Life Insurance Company
Hartford, Connecticut

RECEIPT of the payment as stated hereon is hereby acknowledged.

Policy Number

Date Due

For 6 Mos.

117833

66-6

18th

Day of

June

\$ 47.31

1926

to

Abba H. Silver

\$

The Temple.

105th St. & Ansel Road.

Cleveland, Ohio

NOT VALID UNLESS COUNTERSIGNED BY

Pixler & Pixler, General Agents.

paid June 17 1926

signed

Pixler & Pixler
B

J. M. Kaird
SECRETARY

June 18th, 1926.

Mr. Simon Yellin, Principal,
7 Fraser Place,
Jersey City, New Jersey.

My dear Mr. Yellin,

May I not take this opportunity to tell you how tremendously impressed I was on Saturday morning when I attended the Services in your institution, the Sabbath morning when my nephew was Bar Mitzva. It was a unique experience for me. I had never witnessed a Service conducted with such dignity and decorum by children.

It seems to me that in your school you have successfully solved the problem of combining Hebrew instruction with religious practice. I wish you great success in all your future efforts.

With kindest regards, permit me
to remain
Very sincerely yours,

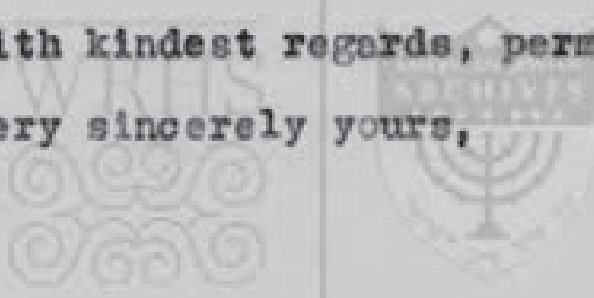
June 18th, 1926.

Rabbi Isaac Landman,
19 West 44th Street,
New York City.

My dear Rabbi Landman,

Thanks very much for your
thoughtfulness in writing me. You referred
to Mr. Blumenthal's tart note but I have
not yet received a word from Mr. Blumenthal
in explanation of the uncalled for "tartlet"
which he sent me.

With kindest regards, permit me
to remain
Very sincerely yours,



June 18th, 1926.

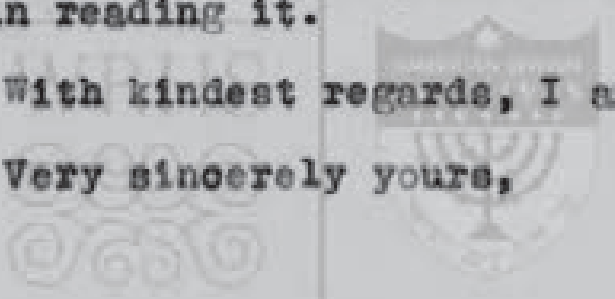
Mr. Edward M. Baker,
Union Trust Bldg.,
Cleveland, Ohio.

My dear Mr. Baker,

I have received a copy of
the address which Judge Stern delivered
on the occasion of the 25th Anniversary
of the Federation of Jewish Charities
of Philadelphia. I thought you would be
interested in reading it.

With kindest regards, I am

Very sincerely yours,



K
June 18th, 1926.

Mr. and Mrs. Carl J. Koch,
Belvidere Hotel,
Baltimore, Md.

Dear Friends,

Will you not accept the
heartiest congratulations of Mrs. Silver
and me on the occasion of your forthcoming
marriage. We both wish you great joy and
the fulfillment of your dearest wishes.
We trust that we shall have the pleasure of
seeing you before very long.

With kindest regards, permit
me to remain

Very sincerely yours,



E. M. BAKER
INVESTMENT SECURITIES

MEMBER
CLEVELAND STOCK EXCHANGE

FOUR HIPPORHOC BUILDING
1880 UNION TRUST BLDG.
CLEVELAND

BELL MAIN 791
CUYAHOGA CENTRAL 323

June 19th, 1926.

Rabbi A. H. Silver,
The Temple,
City.

My dear Rabbi Silver:

Thank you for your note
of the 18th, enclosing copy of Judge Stern's
address. I shall read it with interest.

With kind regards I am,

Cordially yours,


E. M. BAKER

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES

393 SEVENTH AVENUE NEW YORK, N.Y.

Received

THE ANNUAL PREMIUM DESCRIBED BELOW

DATE DUE	POLICY NUMBER	PREMIUM
----------	---------------	---------

1926 JUNE 10	2344 479	\$107.45
--------------	----------	----------

REV. ABBA H. SILVER.
E. 105TH & ANSEL RD.,
CLEVELAND, OHIO.

T. A. FERNS, Cashier
COUNTERSIGNED

BY

H. C. Laffey
TREASURER

THIS RECEIPT IS NOT BINDING UNLESS COUNTERSIGNED
BY A CASHIER OR COLLECTING AGENT OF THE SOCIETY.

The Annual Election of Directors of the Society is held on the first Wednesday in December of each year. Every policyholder of the Society whose policy is then in force and has been in force at least one year prior thereto is entitled to vote at such election.

Dividend of \$ 42.00
in reduction of this premium

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES

393 SEVENTH AVENUE NEW YORK, N.Y.

Received

THE ANNUAL PREMIUM DESCRIBED BELOW

DATE DUE

POLICY NUMBER

PREMIUM

1926 JUNE 20

2344-478

\$107.45

REV. ABBA H. SILVER,

E. 105TH & ANSEL RD.,

CLEVELAND, OHIO.

COUNTERSIGNED ^{T. A.} FERN3, Cashier

BY

THIS RECEIPT IS NOT BINDING UNLESS COUNTERSIGNED
BY A CASHIER OR COLLECTING AGENT OF THE SOCIETY.

A. C. Laffey
TREASURER

The Annual Election of Directors of the Society is held on the
first Wednesday in December of each year. Every policyholder of
the Society whose policy is then in force and has been in force at
least one year prior thereto is entitled to vote at such election.

Dividend of \$
reduction of this premium
\$42.00
\$65.45



THE CENTURY CO.
333 FOURTH AVENUE
NEW YORK

THE CENTURY MAGAZINE
HEWITT H. HOWLAND, Editor

June 20, 1926.

Dear Rabbi Silver:

You will be interested to know, I feel sure, that in the July and August issues of THE CENTURY, James Waterman Wise — son of Rabbi Stephen S. Wise — will have articles under the general heading: THE FUTURE OF ISRAEL.

The July article, published June 25th, is entitled FAITH AND PEOPLE, the August, LAND AND SOUL, and in them Mr. Wise sets forth fully for the first time, why he can no longer conscientiously continue his preparation for the ministry.

He writes in the finest spirit and from deep conviction and I believe you will agree, has made a real contribution to the racial and religious discussion of the day.

With great respect, I am

Faithfully yours,

H. H. Howland

Rabbi Abba Hillel Silber
E. 105th St. at Ansel Rd.
Cleveland, Ohio

Cohn

C

THE COHN-GOODMAN COMPANY

MANUFACTURERS OF



CLOAKS & SUITS

2212-18 SUPERIOR AVE.

MEMBER OF THE NATIONAL CLOAK, SUIT AND
SKIRT MANUFACTURERS ASSOCIATION.

CLEVELAND, O. June 21, 1926.

Rabbi A. H. Silver,
c/o The Temple,
Cleveland, Ohio.

My dear Mr. Silver:

Please accept the thanks of my mother and family
for the kind sympathy and services you extended to us at the time
of the death of my father. Your kind words were a great help
and consolation to all of us.

Sincerely,

Albert A. Cohn

AAC:RS.

M

THE FISHER BRASS CO.

MANUFACTURERS OF

PLUMBERS' HIGH GRADE BRASS GOODS

OPERATING

"ATLAS" DIVISION
BELLEFONTAINE, O.

"REGENT" DIVISION
MARYSVILLE, O.

"DELAWARE" DIVISION
DELAWARE, O.

NEW YORK OFFICE
306 BROADWAY

MAIN OFFICE
BELLEFONTAINE, OHIO

Marysville, O.

June 21, 1926

Rabbi A. H. Silver
c/o The Temple
E. 115 St. and Ansel Rd.
Cleveland, O.

My dear Mr. Silver:

I have had a number of requests for copies of your speech entitled "America" which you delivered several years ago; I can not remember the occasion but I do remember the speech very well. I would sincerely appreciate your having a reprint or a copy mailed to me at your earliest convenience.

With kindest regards from Marjorie and myself to you and Mrs. Silver, I remain

Very truly yours,

Sidney H. Fisher

SLF/CEW

*mailed
6/25/26*

PALESTINE COOPERATIVE COMPANY, INC.
40 Exchange Place
New York

June 21, 1926

NOTICE OF SPECIAL MEETING OF THE STOCKHOLDERS.

To the Stockholders of Palestine Cooperative Co., Inc.

At a special meeting of the Board of Directors of Palestine Cooperative Company, Inc., called for that purpose, the following resolution was unanimously adopted:

"RESOLVED, that in the judgment of its Board of Directors it is advisable and most for the benefit of the Palestine Cooperative Company, Inc. that said company should be dissolved and its assets distributed among its stockholders; and to that end and as required by law, that a meeting of the stockholders of said corporation to take action upon this resolution be and it hereby is called to be held at the office of the Company located at Room 1300, 40 Exchange Place in the City of New York, County of New York, State of New York, on the 15th day of July 1926, between the hours of ten o'clock in the forenoon and three o'clock in the afternoon, namely at 11 o'clock in the forenoon of that day, and that the secretary of this corporation be and he hereby is directed within ten days after the adoption of this resolution to cause notice of the adoption of this resolution to be mailed to each stockholder of said corporation residing in the United States and also beginning within ten days to cause a like notice to be inserted in a newspaper published in the County of New Castle, State of Delaware, at least three weeks successively once a week next preceding the time appointed as aforesaid for said meeting of stockholders."

A meeting of all stockholders of the Palestine Cooperative Company, Inc., will be held at the office of the Company, Room 1300, 40 Exchange Place, Borough of Manhattan, New York City, on 15th day of July, 1926 at 11 o'clock in the forenoon to take action on the above resolution adopted by the Board of Directors.

SAMUEL J. ROSENBERG
Secretary.

P.S. If you have not already sent in your Palestine Cooperative Company stock for exchange, please do so immediately.

Hoys- H.

2180 Briarwood Road
Cleveland Heights, Ohio

June 22, 1926

Dear Rabbi Silver,

Please pardon my delay
in telling you of my appreciation of your
services at Mother's funeral.

I am sure that it was held exactly
as she wished. I hope you
will accept the enclosed check as a
token of my gratitude.

Sincerely,

George Hoys.

EXECUTIVE OFFICES
THE ARCO COMPANY
PAINTS, VARNISHES & ENAMELS
CLEVELAND

OFFICE OF THE VICE PRESIDENT

June 22, 1926.

Rabbi Abba Hillel Silver,
1485 East 108th Street,
Cleveland, Ohio.

My dear Rabbi Silver:

Our entire family are deeply grateful to you for the sincere and gentle manner in which you conducted the services at the funeral of our dear Mother. Your words did much to alleviate our sorrow and brought to us a great sense of peace.

Please accept the enclosed as only a slight indication of our appreciation.

Sincerely yours,

S. D. Weil.
S. D. Weil

June 23rd, 1926.

Mr. George Hays,
2180 Briarwood Rd.,
Cleveland Heights, Ohio.

My dear George,

Permit me to thank you for your kind note of June 22nd and for the check which you enclosed. In keeping with my custom of previous years, I shall put it into a small charity fund which I use from time to time. I do hope that I shall have the pleasure of seeing you and your dear wife before long.

With kindest regards, permit me to remain

Very sincerely yours,

Re Stanley Friedman F.

June 23rd, 1926.

To the Rabbis of Madrid,
Barcelona, Seville and other
Jewish Communities of Spain,

Greetings:

The bearer of this note,
Mr. Stanley Friedman, is a young friend
and pupil of mine and is now visiting
Spain in order to acquaint himself with
the life of the country and to familiarize
himself with the language of the people.
He is anxious to inform himself also about
the life and the institutions of our Jewish
brethren in Spain. Any courtesy which you
might extend to him will be deeply appreciated
by the undersigned, an American Colleague of
yours.

With cordially greetings, permit me
to remain

Very respectfully yours,

June Twenty-fifth
1926

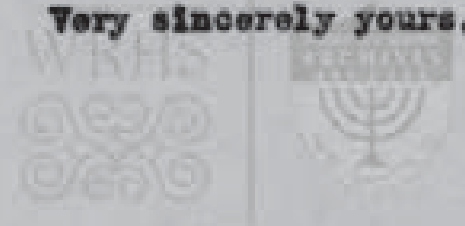
Mr. Samuel Goldhamer,
Federation of Jewish Charities,
Guardian Building, Cleveland, Ohio.

My dear Mr. Goldhamer,

I am sending you a copy of the
brief eulogy which I spoke at the funeral of
Mr. Isaac Joseph. You may make any use of it
which you desire.

With kindest regards, I am

Very sincerely yours.



June Twenty-fifth
1926

Mr. Sam D. Weil,
The Arco Company,
Cleveland, Ohio.

My dear Mr. Weil,

Permit me to thank you for
your kind note of June twenty-second and
for the check which you enclosed. In
keeping with my custom of previous years,
I have place the sum in a small charity
fund which I use from time to time.

Hoping to have the pleasure
of seeing you before long, I am

Very sincerely yours,

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland


ABBA HILLEL SILVER, D.D., RABBI

SOLOMON BLOHM
DIRECTOR OF TEMPLE ACTIVITIES

HARRY A. LEVY
EXECUTIVE SECT.

June Twenty-fifth

1926

Mr. A. D. Levy,
19,000 South Woodland Road,
Cleveland, Ohio.

My dear Mr. Levy,

Thank you for sending me the letter of Mr. Ralph Koepke. I appreciate the difficulties with which he is confronted when two or more funerals are set at the same time. His suggestion, however, that the Rabbi call the Cemetery Office and arrange for the hour of a funeral is not well taken. The Rabbis have never done it. That is a function of the family. The Rabbi suggests to the family the hour convenient for him and advises the family to get in touch with the Cemetery about it. If the hour is then found not convenient, the Rabbi usually suggests another time.

With kindest regards, I am

Very sincerely yours,

My dear Mr. Silber, -

If you have a manuscript copy of the very beautiful and adequate eulogy that you gave at the funeral services of Mr. Isaac Joseph I should be most grateful if you would lend it to me for my parents, Mr. & Mrs. Julius Fiss. They were unable to attend the services and they would greatly appreciate being able to read your true and sympathetic tribute to their friend of so many years. - Very sincerely yours,
Edith Fiss.

June 25th, 1926.

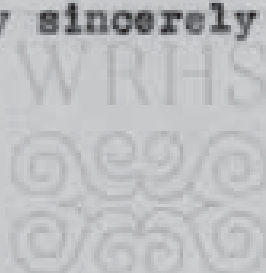
Mr. S. Oke,
Hebrew Union College Library,
Cincinnati, Ohio.

My dear Mr. Oke,

Have you a copy of Paulus
Felgenbauer "Bounum Nuncium Israeli"
published I believe in 1655.

With kindest regards, permit
me to remain

Very sincerely yours,



June Twenty-fifth
1926

Mrs. Paul Feiss
12600 Cedar Road,
Cleveland, Ohio.

My dear Mrs. Feiss,

I am enclosing herewith the words of tribute which I spoke at the funeral service of Mr. Isaac Joseph.

I am conscious that much more could have been said, for he was in very truth a rare spirit.

With kindest regards permit me to remain

Very sincerely yours

June Twenty-fifth

1926

Mr. A. D. Levy,
19,000 South Woodland Road,
Cleveland, Ohio.

My dear Mr. Levy,

Thank you for sending me the letter of Mr. Ralph Koepke. I appreciate the difficulties with which he is confronted when two or more funerals are set at the same time. His suggestion, however, that the Rabbi call the Cemetery Office and arrange for the hour of a funeral is not well taken. The Rabbis have never done this. That is a function of the family. The Rabbi suggests to the family the hour convenient for him and advises the family to get in touch with the Cemetery about it. If the hour is then found not convenient, the Rabbi usually suggests another time.

With kindest regards, I am

Very sincerely yours,

June Twenty-fifth
1926

Rev. C. S. Hunsinger,
Flat Rock, Ohio.

My dear Rev. Hunsinger,

Please pardon the delay in answering your note of June second. I have been out of the city much of the time.

While there are undoubtedly quite a number of Jewish people who tithe for charity, I am in no position to tell you how many there are. In fact the matter is left to the individual conscience. The custom, of course, is a very old one and a very fine one.

With kindest regards, permit me to remain

Very sincerely yours,

P.S.

The little slip which you enclosed with your letter is, of course, preposterous and quite silly. The Jews do not control the wealth of the world nor any small fraction of it. It is one of the superstitions which seem to die hard.

June Twenty-sixth
1926

Rabbi Gerson E. Levi

Chicago, Illinois.

My dear Gerson,

Thank you for sending me a copy of your Baccalaureate Address. I had read it in the Reform Advocate before you sent it to me.

I need not tell you that I enjoyed it exceedingly. It was a fine, thoughtful, challenging statement, and from the comments which I received, it made a strong appeal.

With kindest regards and wishing you a happy summer, I beg to remain

Very sincerely yours,

Baccalaureate Address

By

GERSON B. LEVI

Delivered Before Graduating Class
of the
Hebrew Union College

Saturday, May 29, 1926

BACCALAUREATE ADDRESS

Saturday, May 29th.

Text: Deuteronomy 14, 25

I should have to be guilty of a great and lamentable lack of appreciation were I not to be deeply sensitive of the unearned honor that has been bestowed upon me this hour in the invitation extended to me by the honored president of the faculty to bring the message of an older brother to younger brothers, the message of the active ministry to those about to leave the halls of learning to take up their calling for which all the years of academic training have faithfully fitted them. It is more than a mere act of generosity that the authorities of this institution have shown in their invitation to one who is a graduate of a school established years ago in protest to the teaching and tendency of this very institution, and to one who is, at the present moment, if only very modestly, concerned in the guidance of still another institution of Jewish learning. And when I recall that only last week a son of the illustrious founder of this institution addressed the students of that academy of whose board I have the honor to be a member, I can only take this invitation as a sign, shown in many ways, of the essential unity of the House of Israel, and of the essential oneness of the task assigned to the teachers of Israel, whatever be the theological or their practical divergencies, but even more, as a sign of the essential oneness of the whole mass of the material that they must master who would be the followers of the prophets, the message bearers to the House of Israel. And in fulfillment of this ideal I made bold to accept the invitation so generously extended to me.

Let me say, first of all, that I want to congratulate you on the completion of the necessary and assigned studies. Others will undoubtedly know much better than I can possibly know your individual and special aptitudes and predilections, and perhaps they will speak of them. I need only say that you are entitled to these special aptitudes and predilections. Judaism does not aim to make of the preachers and teachers of its doctrines, who would make their appeal reach the mul-

titudes, duplications one of the other. As successors of the prophets of Israel rather than of the priests of Israel, unless the priesthood has been assimilated to prophetism and now just uses form to symbolize prophetic doctrine, you have the glorious tradition to exemplify that each prophet speaks in his fashion, lays stress on the details selected by his own taste, and, to the fullest extent of his powers, emphasizes the interpretation that he would set to the duty of the day and hour. For me it is enough to know that the books have been opened and read and reread, and that you have laid the foundation for a work glorious in its promise and, if difficult of achievement, still glorious in its traditions of achievement.

Of course, you know the story of the lad who was brought to one of the great teachers for examination. It was a peculiar examination. The lad was given a beverage to taste. He had never tasted it before. He was asked his opinion concerning the beverage that had just been given him to taste for the first time. He said it was bitter and good. And the examiner said that the lad was destined to be one of the great Rabbis. He already understood how something could be bitter and good at the same time.

Part of the bitterness will arise from the fact that you will be in a profession the members of which must be prepared to be alone. If one were at all inclined to grant the Galuth, one would have to grant, as well, the Galuth inside of the Galuth. The Rabbinate carries the succession to the prophets and then on back to the pioneering patriarchs. Well then, of Jacob it was said "vayivoser yaakov levado" and Elijah says of himself "voivoser ani levadi." Patriarchs and prophets, somewhat in advance of the line, have established for their followers in all the ages who would be at the head of the line the tradition of aloneness, with its consequences of deepened introspection, greater sensitiveness and then the need for a greater than ordinary amount of courage. One hears much of glowing eulogy of Catholic Israel from which we are told we must never separate ourselves. But Catholic Israel is a very vague term and becomes very elusive when it is to be applied. For one thing Catholic Israel is always a generation or two, or perhaps even more, behind the leaders. Catholic Israel contemporaneous with Jeremiah was not his Catholic Israel. And we are prepared to know that only the Catholic Israel of a later generation calls the misunderstood, the minority, the persecuted of an earlier period of Catholic Israel the worthwhile men and the worthwhile teachers. In all probability, your ideals will be higher

than the ideals of the general and the surrounding community, if only in the fact that at least you have formulated and felt them. So it should be. "Lechac'h notsorto." And you will not readily consent to join in matters that are merely corroborative of the ideals that a community has come to accept merely by their presence at this time. You may even have a word to say about the schemes and plans that the generation deems final, and you may be branded in one way or another as being unsocial or, what is perhaps even worse in a Rabbi, unsociable. Unless you have learned to belong to that particular line of the prophets who talked of success and hated Micah, or have learned from the priests to carry censers and to ooze sweetness from the finger tips.

But, in that case, we shall all of us benefit very deeply if occasionally in our most hopeful hours we read an essay or two on the learned Jewish communities as they were and on the personalities who turned out to be more than the ephemeral successes. And then we can find some valuation to set to ourselves or to the activities, time consuming, that we are supposed to foster. To read and reread Schechter's charming essay on the community of Safed ought to be the yearly duty of the ministry. Not that we can now reproduce the community, or, if we could, is there any guarantee that we would be satisfied with it, but rather to know under what conditions the men in the Rabbinate can continue to be teachers and students, and continue to hold up the ideal of the student and teacher even in the least likely of places.

But this day is too bright to permit long dwelling on these matters. If we would find the Biblical parallel to your experience, we could find it in the story of the men who labored their appointed time in the fields and then at the appointed time took from what they had gained by their labor and went up to the holy place where the name of the eternal was to be glorified, there to rejoice in all the good that God had given them. You too have served your appointed time, and now you too from the fields of planting and harvesting are to start out for the places where you may find the opportunity of rejoicing in all the "good"—and you remember the Rabbinic comment: "Veen Tov eloh Torah." And if you obey the Biblical injunction that you take with you ready to hand the values that you have gained, "vetsarto hakesef beyodecho," you will remember for it, too, the Rabbinic comment: "Dovor Sheyesh olav Tsooroh." There may be no lexicographical connection between "vetsarto" and "Tsooroh," but psychologically the connection is real, and truthful. The ~~case~~ ~~that~~ we offer in the

task of the ministry have been smoothed out a little too much, the imprint on them has been a little effaced and we have a certain ethical silver, perhaps with a fine ring to it but it is hardly distinguishable in its real value.

Judaism operates under a very ancient charter, and the Jew belongs to an ancient and honorable corporation. Its charter has been renewed by very willing workers and has been endorsed century after century by loyal witnesses. The articles of its charter have approved themselves to the world, indeed, have so approved themselves that many of the paragraphs have been taken by other groups and have abided with them so long, that they—these groups—think that they have had them from the very beginning. The lettering of the charter should not be permitted to be blurred or the imprint on the coins dulled or smoothed. It is the business of the ministry to have the "dover she-yesh olov tsooroh."

Many of us, older brothers of yours in the ministry, have felt the need of the imprint on the silver. And some of us have stamped an imprint on it, in accordance with what we felt was the need of the time. It would be remarkable indeed if, at some time or another, you had not already experienced the call that some of us before you in the ministry have felt. For it would seem to be clear that one of the determining factors in the choice of the ministry as a life's task is the sharpened social consciousness. We, of an older generation, were involved in problems in a community that was learning new ways, the ways of a new land, of a new civilization. There were questions of adjustment and the anxieties attendant on maladjustment. There were problems of assimilating the last newcomer and of building him into an integral part of the community, of standing by him and helping him until our help was needed no longer. In those days, and whenever and wherever the conditions repeat themselves, still to these days, the words were social endeavor and the great task of the community centered around the social, around the solution of the social problem. And just because of the sharpened social consciousness, because of the rebellion against injustices, the anxieties for the preservation of the spiritual and physical rights of men which are the property, in such rich measure, of all who consider the ministry as a life's calling, an older school felt driven to engage very actively in the attempt to solve the problems at the doors of the Jewish community.

As far as Jewish learning was concerned a whole generation of our community of Israel was marking time. The great ideal was the

social worker and the consecrated task was social work. It is not surprising that the imprint on the silver was of social work. And it would not be surprising to us, who have preceded you in the ministry, to find that perhaps you, too, have had the troubling and the distressing time in which you were called upon to make definite choice between that which ultimately you did choose and that which at the time seemed to be even more sacred and worthy in your eyes. Perhaps there is still in your mind the hope that you may be effective in the work even though you have laid aside the thought of specializing in social work. That time is gone even though social work should have charm for us, and we may be called on to make speeches and do our share in drives and attend board meetings of social agencies. The religion of Israel started out with a social program; other religions perforce picked up such a program on the way or made it very subsidiary to the main task of saving souls. And, therefore, you have a longing for social service. As I say, that day is gone. Social service has been standardized. It has its own charter and its own imprint. It has developed a speech all its own—a lingo, so to speak. It asks for a drill different from the one that the ministry demands. And now the social worker is so hemmed in by his technique that the ministry is better out of social work, better out to keep the spirit free and the vision clear and to exert an influence as a spirit rather than as master of social technique. If the ministry can contribute anything, it is in the insistence in the spirit of the entire work rather than in the detailing of the work. Not the imprint of the work of social service will you have.

And then there was a time in the Jewish ministry when it found itself in a community inside a community. Understanding had to be established. You will probably find such communities yet. I well recall the first year of my ministry when, as a result of the first time that I had the privilege of speaking to a non-Jewish community at service, I was greeted with some surprise on the part of the worshippers that I spoke in English. The mediator, the spokesman, the Rabbi had to be in those days. The occasions were many when he alone could safely be called on for the word. We are grateful that for most communities that day too is gone. In its going it has deprived the ministry of some of the glamor. But the laity has found its tongue, and alack and alas, and God be praised—it all depends—the laity having found its tongue, does not hold it. It has left to the ministry the opportunity to be truthful to its calling and not to use time and energy

in the doing of things that others can very well do and perhaps even more effectively.

But these changes have left a clearer duty to the Rabbinate and reveal the imprint that it is valuable for us to have. The era of the Rabbi as the heart and the brain of the Jewish community has come. Perhaps you may recall many of the interpretations that have been given to the command to love the Lord and how it is to be shown. It is to be shown in the gifts of the material things and in the gifts of the achievements. It is to be shown, further, in the making of the love of God comely to others. But it is to be noted that the *Sefer Chasidin* has this unique interpretation for "bechol meodecho"—"bechol imke machshevosecho." The ministry, as far as Judaism understood it, was a learned profession, with a specialty. Perhaps you still remember from earlier years what I would like to call to your mind. If not, let me tell it to you afresh. It is the scene in some dingy, odorous room with rude tables and sputtering candles. But there was a scene with a spirit of beauty and reverence about the place. It housed an association of active minds all centred around an individual a little more active minded, a little better informed. And awhile the droning and the questioning was going on, even though the material was long ago for us outlived and the discussion very far away from the world as we knew it, there was an ideal of learning impressed. We can change the room safely and the illumination too, provided the inner light is not lost. The verbs "lehagdil Torah ulhaadirot" are not parallel or synonymous, the second is a consequence of the first.

It does seem to me that in the greater affluence of the community of Israel, the time is ripe for accenting the great need in Israel. No problems will finally be solved and no answer will be completely found until we have solved or at least attacked the one great problem of Israel in America—and that is the production and the cultivation of a Jewishly educated laity in America. How far we are from the production of such a laity you will understand the first time you have to officiate at a funeral and you come to read the prayer which has of late, and in a lachrymose Judaism, been so glorified and embellished, been given an introduction and accompanied by soft music. The general form is known to a number of generations already. But we need not lay stress on that. The form in use in Reform congregations in America inserts into the form, to which an older generation was accustomed, one more paragraph taken from sources outside the Ashkenazic prayer book. It has, in its present form, been in the hands

of American congregations for at least two generations. And yet you will find this remarkable fact that the congregation will either follow you in the reading of the prayer with a mystical ignorance or, if it has something of the inheritance of an early training, will, with falteringly moving lips, follow you a syllable or two behind until you reach that inserted paragraph and then you will have silence. The worshippers will bob up again serenely when you strike familiar paragraphs again. In all these years American Jewry, as a whole, has not been able to master this one single new paragraph.

Or you will read from the scroll and, perhaps, while you look at the Hebrew, you will make your English version, without having called to your assistance an English text of the Bible. And you will immediately be called and acclaimed a Hebrew scholar. Perhaps I should not point out to you this easy way towards gaining a reputation for great learning. It is a real tragedy, however, when what every Chumesh learning lad could do is now the standard that the American community applies to decide that you are a brilliant scholar.

Now it cannot be satisfactory for a people who would persist and, necessarily—and for a long time yet—as a minority, not to know the reasons of its persistence. It is not reassuring to the whole future, if they who have a tradition to maintain—otherwise why this separateness—have not the means of learning of that tradition. If it were not that the Jewish public needs Rabbis and that you will do very essential work as Rabbis, I would even suggest to you that when you receive your diplomas as Rabbis and teachers and preachers in Israel, you promptly pack them away, become members of the mass of Judaism and begin to lay the foundations for a new American Jewish life with a Jewishly educated laity. When America has its merchants and its lawyers, its bank presidents and its artisans who not only read, who not only give money for the purchase of books and manuscripts for libraries, but also make a hobby of Jewish learning and aid in the production of new books as the Bubers and the Montefiores, then we shall have a hope for more than a proxied Jewish culture. This I need not remind you was done before and elsewhere.

That kind of a laity would make the task of the Rabbi very much easier. His profession would be a joy and would have less of the bitterness and the distraction that today it has in such rich measure. The Rabbi would then be a specialist, and would be honored for the possession of the materials of his specialty. It is not a narrow specialty. It covers the domain of life. It enters into all the corners of

life but into all the corners it carries its own, its particular message. The communities would have a bond of union far better than the present bond which becomes operative only when there is a cry for help. I look forward hopefully to a younger generation to help gloriously in the task of establishing that Jewishly learned laity, and, therefore, to the providing of a unity for all of Israel. The imprint of the Rabbi as a specialist in Jewish learning you will see to put on the silver that you have gathered in all your years of labor.

I would lay stress on learning as a basis of Jewish unity and therefore your part as a unifier of Judaism by your work in the interest of Jewish learning. Let me give you an illustration of the thought that I have in mind. I remember very distinctly the thrill that I gained from the exposition the late Emil G. Hirsch made of his own father's philosophy. It centered around a Biblical text and the discussion of it was made by Samuel Hirsch in his catechism for Jewish youth. Man was made in the image of God, he emphasized, and he established out of it the whole theory of the dignity of humanity, the worthwhileness of man as opposed to the self denying and self abnegating doctrine of the church. God was the creator and his creation was continuous. He guided and directed and lifted the world to higher and higher levels. If man is the image of God, every description of God implies a task on the part of man. Man then must be a creator and must aim to lift the world of which man may speak to higher and higher levels. Many times did the son of Samuel Hirsch emphasize all of this as the central doctrine of his teaching. Man had originative possibilities. He said: "By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political and economic life." But that was the statement of one who had been trained in modern ways of thinking even as his father before him had been. Perhaps Samuel Hirsch thought that in his statement he was emphasizing something new in Judaism. If it was, it was worth while. But the student will have the great joy of turning to the pages of the *Nefesh Hachayim* of a pupil of the Gaon of Wilna, Chayim of Volozhin who lived a little bit earlier than Samuel Hirsch and find him detailing in his own way the very doctrine and built exactly around the same sentence of the Bible. There was possible for him no other interpretation of the likeness and the image than in this way that told of the creative power of man. There is a remarkable union in the fundamentals of Samuel Hirsch and Chayim of Volozhin and

both of them at one in the quotations that they might have made from the Zohar. Learning was the basis upon which the divergents, Schechter and Hirsch, praised the gentle Kohler, and gave each one of the three a wholesome appreciation of the others. When the perception of that learning and the consequent unity is clearer, Orthodoxy must become a little more tolerant and Reform a little better established.

In fact, it is this unity, on the basis of learning, that gives Reform Judaism its authority and its right to be. It is a mistake to assume either time limitation or geographic limitation for any tendency. Back of all the difficulties and the discussions, bitter and sweet, is the human soul anxious to fathom its own learning and power, striving to reach its God and enjoy communion with him, encouraged by its partial successes. Now there are not as many ways of approach as there are generations and countries and what we call new approaches are not without ancestry. Perhaps with a little homiletic fancy we might retranslate the sentence and make it read "God reigns forever, but generation after generation in Zion gives him a throne and few thrones are revolutionarily dissimilar."

There must have been some such background to the Rabbinic statement that every generation has its interpreters, its wise men and its scribes. Back of it must lie first the conception of the responsibility of every generation to think through its problems and then second—that in the thinking through there may arise divergencies. And in all generations there will be divergencies and all the divergencies will be legitimate, and worthy of consideration.

As another Midrash has it in the interpretation of the call to Abraham—which of course must be taken here with the recognition that Abraham was a larger term than the mere name of an individual. There is no generation that has not an Abraham with his faith and pioneering spirit, there is no generation that has not its Jacob, who wrestles and asks for the blessing that has been earned, there is no generation that has not its Moses, around whom may circle the formulation of duty, and there is no generation without its Samuel and its prophetic impulse. And conversely "En dor sheen bo keavraham." That is not a generation which has not an Abraham. What determines whether a mob remains a mob or resolves itself into a generation, an ordered succession, is the very presence of these spiritual strivings and personages.

And the great test of the theory will be stated when we become conscious that it is possible to work in the whole background for our own Reform philosophy, with its interpretations of the way of God's working, of the choice of Israel, of the mission of Israel, of the freedom of conscience, of the sacredness of the human soul, and then of the right from time to time and whenever necessary to rephrase the terms, with materials of a very much older literature than that of the present day. There may be enlargement of some of the terms, a new turn may have been given to others, but on the whole, it is possible to preach to a Reform congregation an exposition of Reform Judaism with texts drawn from the Midrash. Professor Lauterbach indicated that at a recent conference. The reduplicating unity, as I might call it, the modern preacher must be conscious of and when he does become conscious of it he has given a very distinct imprint to the "kesef" that he brings with him to the holy place to rejoice in his service.

The office of the Jewish ministry then becomes clearer and its imprint quite distinct. It is different from the ministry of the surrounding religions. You in the Jewish ministry will not have a personality to deify; you will have a principle to vitalize. You will not have the glory of one individual to sing, but rather the glory of an entire people, with the records of many generations, suffering, contributing at all times and at all costs, to put into winning phrases. You will have reverential appreciation for what has gone before but you will not have idle flattery of it—that is too costly for the worth of the generation standing at your side. You will not speak of a perfection found, you will rather speak as searchers of a great truth and as discoverers of as much as you have been able to find. And that truth will give your position dignity and your hearers the consciousness that they are active co-laborers in the establishment of the truth. You may be able to make those who hear you not only understand the truth but you may, by your enthusiasm, make them seek ways of giving the truth of Judaism a home not only in the Synagog out also in the home and in the companionships of life. You will then be reclaiming the title of the old preachers who were in their several ways searchers and seekers. You will live in the community and work with it in all its endeavors. Your word will, on all occasions, serve to emphasize the Jewish attitude towards the problems of a community with differences to understand with similarities to appreciate and with higher hopes to be encouraged.

All this would be easy, but unfortunately, because of the very lack of a Jewishly educated laity, substitutes have come to darken the imprint and the lettering. These substitutes have been lifted by some into first place in meaning and value in the reckoning of the Jewish ministry, though that they play some part is not to be denied. But the time surely should have passed when you need be just university extension lecturers—but in this case talking on every subject with the exception of the one that you can talk about with authority—writing magazine articles with an Amen at the end to call the attention of the hearers that after all they were in a house of worship. Recall occasionally the saying of the Midrash that “a scholar who neglects the words of the law is as one who is trifling with him who spoke and the world came into being.”

But the time has not passed when it is not clearly understood that visiting the sick is a Jewish duty and not just the function of a ministry that must be pasteurized in order to meet the requirements. The Rabbi should visit as others do. The just-visiting Rabbi is following the line of least resistance, and you ought to know at the beginning of your ministry that this line leads to intellectual sterility. The Rabbi might have to say a word of comfort, but that again is not in the Shulchan Aruch of the Rabbis any more than it is in the Shulchan Aruch of all Israel. But his whole preaching and teaching, his whole exposition of the philosophy of the religion should have prepared men and women for the time when they will have to carry the burdens of sickness and of the pain of parting. He has brought to them the lessons of a religion that allows no exemption and tries to build up therefore foundations of strength in a complete understanding of life. And the time ought to have passed too when the diploma that you receive awaits a very important signature after all the members of the faculty have signed it, and that is the signature of the non-Jewish community. Sometimes it does seem that a community that has been saying Amen for so many years gains the habit of waiting for someone to say something and then it says Amen. And if “yehallelucha zar” the non-Jew will praise you, the Amen from the Jewish corner will be very loud. And so should the time have passed when the men in the ministry are to be more than just natural men with companionships and friendships and expected to be first and foremost “mixers.” Some things the Jewish ministry can do but it should never do anything at

the expense of the main task of being the preacher, the teacher, the guide, the friend, the spreader of the truth.

But that all means that there is work to be done. We welcome you, therefore, into the ministry, into the ranks of the workers for the great cause of Israel. The work is great. The field to be covered is extensive. As you approach the task be assured of this. The communities of Israel will welcome you and will rejoice with you. They may even give you more praise than at the time you deserve, but let us hope if the children of Israel are not prophets they are the children of the prophets. Keep part of the praise to encourage you in your work, but let not the big remainders lull you into smugness. Congregations have been known to praise one year what they condemn the next. The communities will give you the materials for your work, and for the inspiration coming to you from the congregation there is little difference between the large and the small. There are small men in big congregations and big men in small congregations, and a few fine souls in all. Congregations, like Catholic Israel, is but a term. If you will have the blessing of having one or two men by your side, who will be able to discern the vision you have, your aloneness will vanish, your congregation will gain its name and you will have a glorious opportunity. Find the man or men who will encourage you, helpfully criticize you and give you, without boasting about it, a precious gift, friendship, consecrated by service of the highest. A younger generation you will lead and in your leadership you will know quite as well what Israel needs as what Israel wants. You will make it feel that just to be in the ranks of those who have a glorious record of achievement is an honor, whether the world appreciates it or not. You will speak many times and you will not know whether your words are not coming back empty. But you can take the assurance of the experience of others. Words spoken with dignity and sincerity, in truth and with kindness of heart never come back empty. Some day some one will tell you in the spirit of deepest gratitude that your word, spoken in public, reached a heart and helped an individual to remake and recast a life, and all the bitterness and difficulties and questionings will disappear from your mind and you will be conscious that you have filled a place.

Your very position as the exponent of the learning and of the truth of Israel will give your hearers something of the pride that will save them from the stings of prejudice and help them hold their heads high and will give them something of the appreciation of their

duty. And in the measure in which you are successful, in the measure in which you will "not trifle with him who spoke and the world came into being," you will be making the Jewish ministry an attractive profession for the thoughtful and the genuine. So come, tend with us the vineyard of the Lord, and may you have joy in the work. May your words bring strength to the understanding, and sound new depths for the sentiments of the heart. Give the community where you will begin your work and all the communities in Israel the privilege of rejoicing with you in all the good that you have brought with which to rejoice before the Lord.



(Reprinted from the Reform Advocate.)

H.U.C OKo

HEBREW UNION COLLEGE LIBRARY
A. S. OKO, LIBRARIAN
CINCINNATI, OHIO

June 29, 1926.

Dr. Abba Hillel Silver,
The Temple,
East 105th Street at Ansel Road,
Cleveland,
Ohio.

Dear Dr. Silver:

We do not possess a copy of Felgenhauer
"Bonum Nuncium Israeli".

Incidentally, what will Cleveland do for
the Domus Spinozana Foundation? The matter is
frightfully urgent. If necessary, I'll come to
Cleveland.

I am enclosing a letter which I intended
mailing to you today. — *Best regards!*

Sincerely,

A.S. OKo

ASO:DN

Encl. 1.

*I can't put my hand on the $\pi \delta \lambda \alpha \eta \nu \delta \epsilon \kappa$ —
one part of which only has so far appeared. I'll look again.
(I know it's unbound, but you shall have it.)*

SOCIETAS



SPINOZANA

Curatorium:

PROF. HARALD HØFFDING / COPENHAGEN
DR. WILLEM MEIJER / THE HAGUE
SIR FREDERICK POLLOCK / LONDON
PROF. LEON BRUNSCHVICG / PARIS
DR. CARL GEBHARDT / FRANKFURT A. M.
ADOLPHE S. OKO / CINCINNATI / OHIO
Secretary for America

June 29, 1926.

Dr. Abba Hillel Silver,
Cleveland, Ohio.

My dear Dr. Silver:

I appeal to you to participate in a Foundation, to be known as "Domus Spinozana", for the purchase and restoration of the house in the Paviljoensgraacht at the Hague, under whose gable Baruch Spinoza finished his Ethics and where he died 250 years ago (February 21, 1677).

The house stands in immediate danger of destruction; the gable which sheltered Spinoza's room is about to be torn down and the house turned into a cafe - if not worse...

This must not be! The house must be safeguarded for its rightful owner, Humanity - consecrated as it is by Spinoza's philosophy and his death.

The house can be bought if money is immediately forthcoming. The purchase price is about \$18,000; \$8,000 of which is being raised in European countries, and \$10,000 I am to obtain in the United States.

The "Domus Spinozana" will be administered by an International Committee. It is not intended to be a dead museum; Spinoza's house shall minister to life. What ever bears witness to his earthly career - his portraits, his letters, etc. - shall, as a matter of course, find a place there. There will also be created a Spinoza-Archive, wherein shall be assembled his entire literary remains, and a research library to serve scholarship and learning in all countries. (The magnificent collection of Spinozana, gathered by the foremost Spinoza scholar,

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Secretary for America

2.

will be given over to the Foundation.) Above all, it shall be a philosopher's retreat, where scholars will be able to spend a vacation in the quiet and peace of this sanctified spot, associating with others interested along the same lines, and under the inspiration of the teachings of Spinoza.

You, dear Dr. Silver, know as well as I do the delight in seeking out the spots that genius has trod. Shakespeare's house in Stratford, Voltaire's grave, the home of Goethe in Frankfurt, and Dante's cell are shrines to which men make pilgrimages: there the reverent soul feels itself somehow standing in genius' own presence. Spinoza's grave is sought in vain... But we may still have the Spinoza house. It is the house which bears, if only invisibly, the inscription which the great Renan gave it - "It is from here perhaps that the nearest vision of God was ever beheld."

I will add that I am, of necessity making the appeal to a limited number of persons, Jews and Gentiles (mostly the former); and that the members of the Spinoza Society consist, in the main, of philosophers and scholars.

Faithfully yours,

A. S. Oko
Secretary.

[Copy]

Spinoza Fund

S.

GUGGENHEIMER, UNTERMYER & MARSHALL

120 Broadway, New York

Cable Address "Melpomenie" New York

June 19, 1926.

Dear Doctor Oke:

I am in receipt of yours of the 17th instant with regard to the Foundation to be known as "Domus Spirozana," organized for the purchase and restoration of the house in which Spinoza lived at the time of his death. It is a very interesting undertaking and I shall be very glad to contribute \$250 toward the fund which is being raised for this meritorious purpose.

Cordially yours,

(Signed), Louis Marshall

Dr. A. S. Oke,
10 Romaine Building,
Cincinnati, Ohio.

June 30th 1926

My dear Rabbi Silver

Please accept this check as a slight token of my recognition of your service to me and my family in conducting the services at the funeral of my dear husband.

Nothing can express our appreciation of the very vivid picture you painted of Mr Joseph's character

and ideals, of all that he
put into life and all
that he got out of it.

A funeral service at
best is ordinarily remembered
as an inavoidable
dread. It must be a
satisfaction to you as
it is a consolation to
us to look back upon
the services which you
conducted as something

beautiful and sacred.
Please accept our
sincere thanks

Irma B Joseph



G.



The Sovereign
Cleveland

June 30 '26

Rt. Abba Hillel Silver
Cleveland

My dear Rabbi -

Adhering to the old
adage "It is never too late
to do good" it is my pleasure
to enclose my note towards
the support of inferior rabbis.

Cordially Yours
Julius Fingertshimer
L