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Personal correspondence, 1926 July-August.

PHILADELPHIA,

July 1, 1926

receipt

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

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(July 1, 1926 to June 30, 1927)

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C

July 1st, 1926.

Mr. Nathan Shapiro,
1440 Broadway,
New York City.

My dear Mr. Shapiro,

At the request of Mr. Joseph Barondess, I am writing this letter to you. I had the opportunity of visiting Brest - Litovsk last summer in company with Mrs. Silver. We spent a few days in that devastated city and had an opportunity to observe the devastation which the years of war wrought in that unfortunate city. The scars of the war are in evidence all about. Hundreds of houses are still in ruins. Many of the Jews of the city live in the cellars beneath the debris and wreckage of some of the destroyed homes. Some of them are crowded into temporary shacks which are unfit for human habitation. The Joint Distribution Committee of America has rendered valient service to the city in an effort to relieve the distress but there is still tremendous need for additional relief and I know of no finer service which American Jews who were born in Brest-Litovsk, or their friends, can render to their fellow Jews in that stricken city than to assist them in rebuilding their homes, re-establishing themselves in small trades or in supporting their hospitals, orphanages and trade schools which are in dire need.

With kindest regards, permit me to remain

Very sincerely yours,

THE DINNER HORN



NEW DIRECTORS: The following were elected Directors at last Tuesday's meeting to take their seats July 1, 1926:

Clark Foland
Hugh Ike Shott
Ed. Wade

Jennings Hobson
Sheb Dudley
Dan Goodykoontz

From the above men your President and Vice-President will be chosen, which will be announced later.

ON-TO-PARKERSBURG: Sunday night on No. 3 is your last chance to go to Parkersburg for the convention April 12th and 13th. If you can go, get ready and catch No. 3 Sunday night.

ON-TO-DENVER: Don't forget, fellows, that June is not far off and a trip to Denver to the Rotary International Convention would make a mighty nice vacation trip. Talk it over with Jess Lewis, Chairman of the On-to-Denver Committee.

SPECIAL PROGRAM THIS TUESDAY: Your Entertainment Committee has arranged for two features which are not only different from anything we have previously had but will be most entertaining and enjoyable. We will have a harp selection by Miss Edith Salvi, sister of Albert Salvi, the foremost harpist of America. You will remember that Mr. Salvi gave a concert in the Billy Sunday tabernacle several years ago, while here as the guest of Mr. and Mrs. Paoliello. The other feature of the program will be an exhibition by Nat Leipsig, the international card expert, who is billed for the first half of the week at the Colonial Theatre. Mr. Leipsig has given four command performances before royalty and is the only magician to receive a silver cup and gold medal from the Society of English Magicians.

FRIENDLY RIVALS: Some one said the other day that Kiwanis and all these other clubs are not rivals of Rotary. Don't you believe it -- they are the keenest rivals we have. They rival us in club spirit and loyalty and in their striving to do all they can for the good of all. Rotary is the eldest. Its years have been filled with praiseworthy activities and its influence for good has spread throughout the world. So with the several other clubs. A true Rotarian is conscious of a spirit of loyalty to his club and a pride in his membership because he is one of a great international body of men selected for their character and ability in order that they may work for the betterment of their community and country. There is nothing finer than the cause of rivalry that inspires men to outdo each other in generous deeds and worthy acts. Yes, Rotary, Kiwanis, Optimists, Lions, Exchange and all are rivals and we are proud of our rivals. But let us all act that we may be prouder of ourselves. ---From the meeting notice of the Rotary Club of Lafayette, Ind.

AMERICA

By Rabbi Abba Hillel Silver

To me America is definitely more than an aggregate of 110,000,000 people; to me America is all that the submerged races of the world wish to be and cannot; to me America is the concrete realization of what the ages have hoped for and labored for.

It is a definition. It is a creed. It is a challenge. God built him a continent of glory and filled it with treasures untold. He carpeted it with soft rolling prairies and columned it with thundering mountains. He studded it with sweet flowing fountains and traced it with long winding streams. He planted it with deep shadowed forests and filled them with song. Then he called unto a thousand peoples and summoned the bravest among them. They came from the ends of the earth, each bearing a gift and a hope. The glow of adventure was in their eyes and in their hearts the glory of hope. And out of the bounty of earth and the labor of men, out of the longing of hearts and the prayer of souls, out of the memory of ages and the hopes of the world, God fashioned a nation in love, blessed it with a purpose sublime -- and called it America!

April 10, 1926.

H.

SALMON P. HALLE
924 HANNA BUILDING
CLEVELAND

July 1, 1926

Rabbi Abba Hillel Silver,
The Temple,
Ansel Road, City.

Dear Rabbi Silver:

I regret very much that your invitation to attend the luncheon on Thursday noon was mislaid on my desk and not answered. I usually take care of these things, but inadvertently I slipped. I regret very much that I did not give it my attention.

Sincerely yours,

Samuel O. Bay

F
(Fisher)

Dear Rabbi Silver:--

I trust you will excuse the liberty taken by me in writing to you, even though the pleasure of meeting you personally has not been mine.

Being a commercial traveler and happening to be in Cleveland, Sunday, May 10th, I took advantage of an invitation extended to me by Mr. Cammille Taussig, to attend your sermon on Judaism. I attended, listened, heard and was dissatisfied,---spiritually dissatisfied.

It might be due to an Orthodox rearing; but, aside from personal convictions, born of a belief of what is right and what is wrong, several questions arose in my mind subsequent to my hearing your lecture. If I appear bold and imposing I am satisfied to appeal to your sense of enlightening a "Seeker of Truth".

Reform Judaism has long been a source of doubt with me in my attempt to define Judaism in its true form. Not for the purpose of Publication nor for the vain purpose of emerging victor in any discussion or debate. (I appreciate my lack of qualifications) but with an end to satiate a "spiritual craving" a something within me that cries out against this one step towards assimilation on the part of Jews in ever increasing numbers.

Contrary to the teachings of other reform leaders who's sincerity I have always doubted and which doubt prior to hearing you, was general. You say, "The Synagogue and not the Temple is the true inspiration of all that is fine and holy in Israel". I agree with you, but, why have you forsaken it for the Temple? "The Synagogue" you say, "with its humble surroundings and lack of physical beauty, is the inception of all that is artistic and intellectual amongst Jews as individuals". Why, I ask, have you forsaken it for that "churchly atmosphere" for that "military rule and iron discipline", so evident in houses of worship of none Orthodox Jewish faith?

Standing in line with hat in hand, sheepishly waiting to be led to a seat, I could not help but notice expressions on different faces around me, eager, yes, but with an eagerness such as is expressed by one coming into a theater. The female voices in the Choir, the Organ. To me it seemed as if the "Worshippers" as a whole come, not with the paramount thoughts of offering up sincere prayers, they come principally to hear the Man Rabbi Silver. Rabbi Wise, his topic for the day is uppermost in their minds. They sit through the services only as something that must be gone through with, until the principle is reached "His Sermon", and if

the sermon happens to deal purely with "Religion" dissatisfaction is expressed on every side as I personally heard it commented by the "Congregation" on leaving the Temple, they would rather he spoke on politics or current events.

We should not go to Synagogue or Temple primarily to listen to the sermon. Even if there should be no voice in the pulpit our duty of worship remains. Our tribute is not to Man but to God.

How vastly different to the Orthodox Jew on entering his Synagogue, with the words "Modim Anachnu Loch" on his lips,----- not on "tip-toe" and perhaps not as orderly, but with the true and sincere mission of praying to God. His Rabbi he listens to for the satisfaction of his soul, rather than for what impression his sermon might make on the "outside world" non Jewish.

The Synagogue, you maintain, "is and should be counted as the foremost Institution creative of the true sense of Judaism as a Religion and necessity for the survival of Jews as a Race".

How can you in face of such utterance, sustain, and still teach in the Temple?

"HaKoll Kol Yaacov"
"Viyodyim Yodyim Shell Esav"

I beg your tolerance if this quotation is offensive in its directness. No personal implication is meant by it, but if I appear unjust, my indignation is the outcome of "losing you" as an Orthodox teacher, for you are basically Orthodox. Your manner of speech, your upholding of the "humble synagogue" which stirred me deeply, is so contrary to the general belief amongst ill-informed Reformed.

Was there ever a time, more pressing in need than this, for men like you, to combat the combined efforts of Anti-semites and followers of your own Reform teachings, in their cruel tirades against true martyrs of the Jewish Race?

Admittedly, the tenacity with which the Orthodox Jew clings to certain customs and traditions, is the cause of much of his woe. His beard, his "sidelocks", his apparent "unreasonable head covering" in the presence of his God. The Chaotic atmosphere in his synagogue while prayers are being read---one standing---one sitting---prayers continuing intermittently, individually, and unorderedly (but with apparent sincerity), in Hebrew not understood by the majority, I admit, but are these reasons for the formation of a "Left Wing" in Israel? Are these reasons for the slur thrown up particularly to the Orthodox Jew as being unable of 100% allegiance to his adopted country, or his being "Unamerican" in spite of his being a Citizen by Naturalization and strict adherence to the laws of the land with some few insignificant exceptions?

Must the Orthodox Jew through the lack of proper representation forever suffer the martyrdom of his Race?

Have not the Ages proven him to be the true martyr, with persecution and death staring him in the face. (In lands other than this) one step, one slight deviation not more pronounced than Reformism, and his troubles would cease.

"Khol Israel Haverim"

With this oft repeated phrase in mind I ask of you is it not possible for reformed Jews to cast aside that unnecessary, unfounded and unwarranted attitude of superiority he would assume when compared as a Jew to his Orthodox brother.

I have often heard the word "Kyke" used by the Reformed Jew in his denunciation of the Orthodox. If there is to be a Jew separate from a Jew, I would at least leave it to the non-Jew and his natural inclination, for the drawing of the line between us and from recent National and International events they have not been found wanting.

In conclusion, I again deem it necessary to ask your tolerance, for I realize the lapse of time since hearing you speak, and the futility of my sentiments as expressed in this letter. However, I do trust this effort, on my part, will not meet with the fate of ending in the waste-paper basket. I would rather you looked at it in a kindly light, and if I may suggest a sermon delivered by you based on the erroneous attitude the Reformed Jew assumed towards his Orthodox brother.

Jack Fisher
126 Maiden Lane
New York
N.Y.

1926

MOUNT SINAI HOSPITAL BUILDING FUND

~~Gift~~
file

July 1st

The following statement is in accordance with
the terms of your subscription:

Total Amount Pledged	500
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Receipts

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1926

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July 1st, 1926.

Mr. Jack Fisher,
126 Maiden Lane,
New York City.

My dear Mr. Fisher,

Permit me to thank you for your letter of June 24th. The subjects which you raised in it cannot be discussed in the form of a letter. Some day when you meet me in New York or in Cleveland I shall be glad to take the items up with you. I would however suggest to you that instead of ~~wasting~~ time on controversializing in regard to the relative merits of Orthodoxy, Conservatism and Reform, that you apply yourself zealously and constructively to the work of the Orthodox Synagogue in which you are evidently interested. No good can be served at the present time by indulging in theological discussions. Some people prefer to be Reform Jews, others prefer to be Orthodox or Conservative. It really matters very little which particular type of Judaism ~~she~~ subscribes to. The important thing is to be Jewish and to apply oneself to the tremendous tasks confronting all Jews of America - the education of our youth, the upbuilding of our institutions and the rehabilitation of our people in Palestine. There is work here enough for everyone.

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

file
"Phila"

(Reprinted from the Jewish Exponent, January 8th, 1926)

Judge Stern's Clarion Plea for Building Fund

At Opening Dinner of \$3,500,000 Drive Asks for Justice, Helpfulness and Religion

Three Hundred Representative Men and Women Pledge Their Aid to a Great Communal Cause



CLARION call to the Jewish community of this city "to come forward, each and every one . . . say to the Federation of Jewish Charities 'Here I am,' and give generously," was sounded at the Mercantile Club last night by Judge Horace Stern, in an address which is bound to become as memorable as the one he delivered a year ago at this time at the opening dinner of the Maintenance Campaign.

For the profundity of thought, for its genuine, wholesome Jewish spirit, for its interpretation of human life and human responsibility, for its broad vision and its message, a message of kinship and relationship between man and man, for its simplicity, and for its diction, it is likely to go down as a model of its kind in the literature on Jewish philanthropy in this country. It was one of those rare addresses revealing the man even as it elevated to an even greater height the cause for which he pleaded.

The reaction was certain, was spontaneous. These words, spoken from the heart, entered the hearts of the several hundred men assembled at the Mercantile Club—to hear a final word as to the needs facing the Jewish community and the manner in which these needs will be met.

Mr. Jules E. Mastbaum, Chairman of the Federation Building Fund Campaign Committee, was Chairman of the evening. Mr. Jacob Billikopf, executive director of the Federation, gave a graphic description of the building needs

of the community. After complimenting the workers on the fine spirit displayed by them, Mr. Mastbaum called upon Judge Stern to address them. What he said is here given in full:

JUDGE STERN'S

NOTABLE ADDRESS

Mr. Toastmaster and Gentlemen: If you feel, as I have no doubt you do, somewhat disturbed that you have to listen again to a speech from me, I want to assure you that I am equally disturbed at the contemplation of making one. As I still am President of the Federation there is no alternative for me, but you may well say to me what a prisoner remarked to the judge. The judge glared at him and said: "You have been before me seven times in the last five years, and I'm sick and tired of seeing you here." "Well, Judge," said the prisoner, "I can't help it if you don't get promoted." Happily some day I'll be promoted to be *ex-president*, and then my successor can assume this task, which will at least give variety to these occasions.

My friends, this is a remarkably "homey" gathering. Look around you and you will see that most of us here have lived together in tender and intimate companionships for many years. How much affection we have for one another can be realized if we think how each of us would feel if all the rest of us were suddenly taken away and we were left entirely alone. We are good friends; we are dear friends. And we have come together this evening in a spirit of fraternity and love, away from business, from social festivities and the

lighter pursuits of life, to counsel together for an hour or two, to pause as we are being whirled along through the reaches of eternity, and to seek an exaltation that in every fibre of our beings we feel will raise us to a glory greater than that of kings. We have not come here to make money, nor to seek power, nor to plot international domination. We are here because we have had a dream—a dream so beautiful, so elusive, that we can scarcely articulate it. And what is finer than a dream? Why, there was never anything great in all the world *but* dreams. The dreamer and every one of his physical works have died, but never the dream. Every building that man has erected has fallen or will fall into decay; every monument that he has built has crumbled or will crumble into oblivion; the body of every human being who has lived has passed or will pass into dust; even the tombs of the Egyptian kings have yielded or will yield to obliteration. But the dreams of the great and the good men of the earth, these alone remain. The Bible lives, the poets, the sages, the benefactors live, the visions that men have conceived, these and those alone live. And therefore I say that the dream that we are dreaming tonight will be enduring, yea, will survive even our remotest descendants.

For what, gentlemen, is the vision that has brought us together this evening? Is it merely to build buildings? We build buildings every day; we see them going up on almost every street corner. Is it merely to build *useful* buildings? We have them by the thousands. Is it merely to build *beautiful* buildings? We build those nowadays even for our places of business; we erect banks and offices of marble and brass, and make of our very commercial establishments palaces, or even shrines at which we worship. No, our talk tonight may be of buildings, but buildings alone would not account for the solemn purpose that is in your minds, for the quickened throbbing of your hearts, for the ecstasy which makes you feel that *tonight you are princes*, that you are standing at the very acme of your spiritual lives. These buildings that we plan are but the outward expressions of this dream, this vision, that haunts us.

And so I ask, my friends, what is that vision? Well, in part it is a vision of **HELPLESSNESS**. We see in our dream kindly men and women in the hospitals which we will build ministering to the suffering and the sick. We see broad corridors and snow-white beds, and the hands of angel women smoothing the fevered brow of pain.

We see sun-bathed hills and flowering valleys around a convalescent home, and wan people walking slowly under spreading trees. We see the crooning aged in an old folks' home, through the windows of which the sunshine gleams upon whitened hairs, and where loving arms support the faltering steps that totter feebly toward the grave. We see a home for working girls, where before the cheerful hearth a wise woman guards her precious wards from the polluting contacts of life. We see a community centre, where boys and girls, *our* boys and girls, receive the quickening inspiration that will build them into men and women who will be our joy and pride. We see in our vision all these things and more. **Helpfulness!** Helpfulness, that marks us apart from the animals of the jungle, and raises us to be children of God!

Our dream also is a dream of **JUSTICE**. Justice, you say? Are you a socialist or a communist, you ask me? No, I am not. But is there any among you so shallow, so smug, as to think, because *you* are healthy, because *you* had loving parents, because *you* were brought up in an inspiring home, because *you* had certain talents for achieving success, that to the unfortunates who were born with disease or acquired it, who had bad environments, whose brains were not nimble through no fault of theirs, who through persistent misery gave the best of which they were capable but could not compete in the hard battles of life, it is just to say: "Tough luck, old fellow, poor woman, little child, I'm sorry for you, but I have nothing to do with it; the law protects all alike; there is no injustice in the situation?" Is it a satisfying answer to talk of the equality of the law, if there is inequality in nearly all the other circumstances and factors of life? And, my friends, you who have been so prosperous, is there any among you so self-sufficient, so vain, so supercilious, as to credit your success wholly to yourself, without any sense of obligation to others? No obligation to the persons who are building up the country in which you live, the men and women who work in your factories and stores, the people who deal with you and buy your merchandise, in fact the entire community of which you are a part? Why, how much money would any of you have made if you had been living by yourself on an island in the sea? Willing hands have toiled for you, men and women have died for you, the world around you gives you your opportunities. You cannot save your conscience, unless you are very hard and obtuse indeed, by saying that these

are matters of contract and of business, that you pay proper wages and deliver honest goods, and owe nothing to anybody. Poor, deluded, unhappy man who takes that view of the inequalities and injustices of human society! No, my friends, helping to al-

you know that our ancient faith is in danger of seeping and slipping away? Will you sit supinely by and permit it? Sons of the covenant that your forefathers made, will you prove disloyal to your trust? Is there nothing in Judaism for us in these latter days



JUDGE HORACE STERN

lay the miseries and sufferings of the worthy unfortunates,—this is more than charity; to a thinking mind and sensitive soul it is justice,—justice, the highest aspiration of the human race,—and it is justice that forms part of the vision that animates our hearts tonight, and is a motive force in back of the buildings that we would erect.

But our dream is of something sacred also; it is a dream of our **RELIGION**. For in our vision we see school-houses where our children will be taught the religion and the ethics of their ancestors, school-houses worthy of a holy people guarding their most precious treasure, and attractive to the vigorous and independent youth of our generation. Do you know, gentlemen, that most of our boys and girls are not receiving religious education? Do

to preserve? My friends, look into the pages of history and then answer! Glance down the vast corridors of time and what is it that you see? Little but war, merciless struggle for power, pillage, cruelty, destruction, city after city, nation after nation, each submerged by the plundering hordes of another. And then cast your glance upon the historic story of the Jew! A pastoral people wandering with their flocks over the plains and hills of Palestine. And sometime, somehow, amid those valleys and hallowed rocks there came to them a revelation of divinity, and of the principles of righteousness as the ruling force of human society. A Moses stood on Sinai amid the lightning and the thunder and transmitted to his people the proclamation of Israel's God. And he taught his people to "love thy neighbor as thy-

self." An Isaiah proclaimed the vision of peace, that "nation shall not lift up sword against nation, neither shall they learn war any more." A Micah urged to "do justly and to love mercy, and to walk humbly with thy God." Dispersed through all the countries of the earth the Jew devoted himself to a study of these great teachings. He asked for nothing but to be left alone. He abhorred the savagery that surrounded him. In his mediaeval ghettos he pored over the books of the law and meditated upon human destiny. Wisdom he sought, and righteousness, and family love, and charity. He carried the torch of learning through dark ages and dark places. Torture on the rack, burning at the stake, did not lessen his loyalty. The inquisition of Torquemada, the wild raids of Cossacks, the horrible pogroms of Kishineff, did not swerve him from his path of duty nor weaken his allegiance. Do you think, my friends, there is anything to preserve in Judaism? Of course, if there is not, if we do not believe in our religion, if there isn't one God, if all our prophets were just pious visionaries, if we shouldn't honor our father and our mother, if the martyrs who bled and died to hand down to us the heritage of our faith were mere fanatics, if our mothers who taught us on their knees the Shema Yisrael were only the victims of atavism, if all our rabbis are wrong and merely misguided and misguided leaders of their flocks, if synagogues and religious schools are hypocrisies, if there is no world but a world of matter, if there is nothing in life but the visible, no spirituality, no idealism, no immortality, no hope,—well, then once and for all let us renounce our religion and everything connected with it, and let us admit what in that event would be the truth, that we are only a race of buyers and sellers, that what we want are show-places to live in, and diamonds and pearls and servants and gold, that all we require for our happiness is a world made-up of Pittsburgh steel mills and the New York Stock Exchange, and merchandise and real estate, automobiles, golf clubs, bridge whist, bank accounts, and chambers of commerce. No, my friends, not if I know you rightly, not with the blood that is in *your* veins, not with the five thousand years of history that is yours. We, in this generation, who have no martyrdoms to endure, we who are passing out of the long tunnel into the sunlight, *we* are not going to falter now. On the contrary, paraphrasing a toast which one of our Presidents proposed at a critical juncture in the history of our country, let us say: "Our religion,—it

MUST and **SHALL** be preserved!" and to that sentiment let us pledge our lives, our fortunes, and our sacred honor. And so our children's souls will be safeguarded, those religious schools that we plan will be built, and the dream that we dream this evening is a vision of Judaism revived and restored as the dominant passion of our lives.

This, then, my friends, is the dream that fires our imagination tonight,—a dream of **Helpfulness**, of **Justice** and of **Religious Faith**,—the loftiest ideals to which human beings can aspire. How can we translate such a dream into reality? To help realize such visions would require, one would imagine, untold sacrifices. To give up one's life for such causes would not seem too great a price to pay for them; thousands in the history of the world have paid that price; but *you* are not asked to do so. To give up one's health, one's liberty, for such ideals would not seem too much, but *you* are not asked to make any such sacrifices. To give up one's time to the welfare of such causes, to live laborious days for their sake, to renounce for them many of the amusements of life, to devote oneself to them so absorbingly as to be obliged to deny oneself many social pleasures, glorious hours of family companionship, the manifold delights of leisure and reflection,—to make sacrifices like these would seem not disproportionate; there are some in this and probably in many other communities who have made them and are making them; but *you* are not asked to inconvenience yourselves. What is it, then, that *you* are called upon to do? What price is it that *you* are called upon to pay? Neither your life nor your health, nor your liberty, your time, your pleasures nor your amusements. Then what? Money. You are asked to give money. And what money? The money that spells for you the necessities of life? The money that spells for you and your family the reasonable and decent luxuries of life? Not at all! You are asked to give money constituting part of a superfluity above these things. You are asked to give money that if you do not give to this great cause tonight you will give away anyhow in your will, because you will not have consumed it in your lifetime and you will give it in your will perhaps to the very cause to which you will deny it this evening, or rather your family will be giving it, because no man himself really gives away anything in his will any more than a shipwrecked sailor gives away the ballast which he throws out of his sinking ship. As a matter of fact, giving money to charity in a will is, in

many cases, merely seeing to it that your family gives what you yourself in your whole lifetime never had the courage to give, never had the unselfishness to give; in many cases it is compelling your family to be charitable where you yourself were not charitable.

Now, my friends, I have spoken to you about our dream this evening; let me tell you something about money. I do not share the common view of money. The ordinary conception of money is that it is something sordid, vulgar, crass, that it is the root of all evil. Well, some money is like that. But I think that money is, or may be, something very different. I think that *money is as money does*. I think that the money, even though honestly earned, that is used for gluttonous orgies, sensuous living, wild carousals, tawdry and vain fripperies, selfish indulgences, and the money on the other hand that is miserly hoarded, counted and re-counted, added to through an insensate passion similar to a drug habit, worshipped as though it were the alpha and omega of existence,—I think that all such money is everything that is base and low. But there are other kinds of money. There is money that builds hospitals and libraries, that spells itself into art and museums, that enables men to teach and children to become educated, that enables the store of human knowledge to be increased, that enables people to attain to some of the reasonable pleasures of life, that makes our world a better and a more delightful world, such money, so far from being the just object of scorn, is the very mainspring of human activities and aspirations. And that is why, when we speak in this campaign of trying to raise money, we do not mean merely to collect it; we mean to "raise" it,—to raise it from its unworthy aspects until it becomes the very messenger of all that is true and beautiful and good.

My friends, I am speaking at too great length. I have tried to show you the great opportunity that is yours this evening. I have tried to show you, by analyzing the question, why you should **GIVE WHILE YOU LIVE**, and why the greatest legacy you can leave when you die is **not money**, but these very buildings that we wish to erect, to serve your children as reminders of their obligations and as incentives to emulate your example. I have tried to impress upon you the truth, over which you cannot too much ponder, that

"all you can hold in your cold dead hand

Is what you have given away."

The issue is now with *you*. Are you going to pursue the big course, the noble course, that will send you home from here this evening proud of yourselves and happy, or, in this grave moment, this vital moment, are you going miserably to fail and to be untrue to your own better natures? The Bible tells us that when the Lord walked in the garden of Eden and called to Adam and said: "Where art thou?" Adam was afraid and hid himself among the trees. On the other hand, when God called Abraham, to test him and see whether he would sacrifice his son, Abraham immediately said: "Here am I," and was ready to execute the Lord's command. And so when Moses was keeping the flock of his father-in-law at Horeb, God called to him out of the midst of the burning bush, and Moses said, as Abraham had done, "Here am I," and although his modesty led him to demur at first, he accepted the command to go to Pharaoh and lead the people of Israel out of Egypt. Throughout the history of man there have been these two types, the type of Adam who, when the Lord calls, hides in the garden, and the type of Abraham and Moses who, when the call of duty comes, answers: "Here I am." That call comes in some form or another at various crises of our lives. The men who have made failures of their lives, the moral cowards, are those who have hidden at such a call. The great leaders of the world, the men of strength and courage, have said: "Here am I," and assumed the responsibility which duty imposed upon them. Tonight that call sounds again loudly and unmistakably. It is shouting into my ears now, into my heart, in vibrant and insistent tones. Do you hear it, gentlemen? It is the call of the sick, saying "cure us." It is the call of the aged, saying "shelter us." It is the call of the girls, says "guard us." It is the call of the children saying "teach us." It is the call of your religion and of Jewish tradition. It is the call of your ancestors, saying "through thousands of years we have handed down to you a sacred faith, with ideals of justice, mercy, charity and love." It is the call of your conscience. It is the call of your God. "Where art thou?" Hide from that summons, those of you who would be false to every finer instinct! Hide from that summons, those of you who would be disloyal to your friends, your community and your people! For such we have nothing but a prayer and a tear. But you who have great souls, you who have willing spirits, you who have Jewish spirits, you who have pride in our local traditions, you who

have gratitude for the blessings that have been vouchsafed to you, you who fear the Lord and keep His commandments, to you I say: "Come forward, each and every one, say to the Federation of Jewish Charities, 'Here am I,' and give generously,—oh, I beg of you, generously, to realize this great vision that God has given to us to see!"

JACOB BILLIKOPF'S PLEA

Mr. Jacob Billikopf, Executive Director of the Federation, spoke more intimately reviewing the immediate needs of the community and the manner in which the leaders of this community have responded to the needs in the past. He was very hopeful that although considerable effort will have to be extended in order to insure the success of the forthcoming campaign, there is, nevertheless, no shadow of a doubt as to its successful end.

"A thinker once said," Mr. Billikopf declared, "all we carry with us to our graves is what we have given away in life." Of course, he referred to the material things of our days on earth, yet how much more we may be able to take with us into the world beyond if while we live we give for those causes which bring peace and refreshment to the soul as well as health and strength to the body!

"What you give while you live is a gift that vibrates your heart-feeling for your fellows. It comes from the warm precincts of your conscious being, and carries with it the spirit as well as the substance of your desire to share with those less fortunate; those whose ways lead through barren fields and under sunless skies.

"What you give while you live has that personal touch which doubly endears any gift to the recipient. It breathes of deep caring; of inner desire to help while you are here, so

what you do may be what you wanted to do.

"The benefits of living giving are by no means one-sided. Whatever may accrue to the recipients, the giver has the satisfaction of seeing his contribution yield the harvest for which it was planted.

"Give while you live, and you have the joy of seeing your gift grow; of seeing it rise in walls to shelter, and multiply itself in ways to heal and comfort. You give more than a like sum would mean after your death, because you add that many years to the usufruct of your gift. And while you are thus increasing the meaning of your benefaction to others, you are reaping large dividends of justifiable gratification for yourself. As a matter of fact, it comes near being a way to eat your cake and still have it!

"And what you give in this Campaign is not alone for the rearing of new structures to replace antiquated, cramped ones, or to extend time-tested efforts at service. It is not alone for the outward and visible things which say to the community, 'Here we are to help,' but for the building of health in bodies over-worn by the strain of the daily round; for the building of a faith that has led so many millions through deserts of suffering and despair to promised lands of plenty; for the building of physically fit children and the rebuilding of many whose bodies are marred or broken.

"Give while you live, and not only see these tangible results of your generousness, but know that you have laid a foundation for many things that cannot be seen, but nevertheless are among the most potent forces.

"Give while you live, so that thousands of others may give thanks that they lived while you lived—and while you gave!"



July Sixth
1926

Mrs. Isaac Joseph,
1552 Oakwood Drive,
Cleveland, Ohio.

My dear Mrs. Joseph,

Permit me to thank you for your kind note of June thirtieth and for the check which you enclosed. In accordance with my usual custom I shall put the check in a small charity fund which I use from time to time.

I need not tell you that I am deeply appreciative of the thought expressed in your letter. I pray that you will find strength and comfort in the years to come.

with kindest regards, I am

Very sincerely yours,

Wickliffe Club
Wickliffe Ohio.

My dear Rabbi Silver,

It gives
me great pleasure
to give you these notes
of introduction to
some of our friends
in London.
If you have time

it might be of interest
for you to hail each
other. I know the
few days will fly
all too quickly & if
you haven't time
to meet these friends
I shall understand.
Anticipating see-
ing you & Mrs. Silver
on your return
your friend Elisabeth Fry.

F
July Eighth, 1926

Mrs. Royce D. Fry,
Wickliffe Club,
Wickliffe, Ohio.

My dear Mrs. Fry.

I want to thank you for your kind note
and for the notes of introduction which you
enclosed. I trust my mission to London will
leave me sufficient leisure to meet your friends.

With kindest regards and trusting your
summer will be a pleasant one, I am

2

Very sincerely yours,

J. E. HARPER
DIRECTOR

P. E. THOMAS
WARDEN

I- Levy

Ohio Penitentiary
Columbus

July 8, 1926.

Rabbi Abba Hillel Silver,
Cleveland, Ohio.

Dear Sir:

At the request of the father and brother of Abe Levy, I am sending you a copy of the prosecuting attorney's statement of Abe Levy, inmate of the Ohio State Penitentiary.

I also went to the trouble to look up his record, both here and at the London Prison Farm, and I must say that it is not a very desirable one, and any other information which you desire I will gladly furnish you.

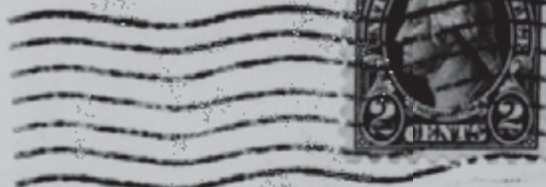
Respectfully yours,

J. B. Yashewsky

*1039 E. Main St
Columbus O.*

C. R. Goshen
1039 E. Main St.
Ohio State Penitentiary

P. E. Thomas, Warden
Columbus



WRHS
Rabbi Abba Hillel Silver,
1485 East 106th St.,
Cleveland, Ohio.

Copy of Prosecutors Statement Louis Levey #49439

The defendant was tried on April 17, 1921 for the crime of robbery and was found guilty by a jury. He was wanted by the police for several years for having perpetrated a robbery on the same prosecuting witness on whom he committed the robbery in this particular case. The first robbery was committed on the prosecuting witness about two years before this crime. From information obtained from the police, the defendant has been connected with criminal rings for many years. The court hearing this case after the jury brot in a verdict of guilty sentenced him to serve the minimum of ten years in the Penitentiary, acting under the impresson that the law at that time permitted him to do so. Our view of it is that he ought not to be paroled before serving the sentence imposed by the Court.

Date 192.....

Signed. Edw. C. Stanton.

PROSECUTING ATTORNEY

581 Carpenter St.
Columbus Ohio

Rabbi Silver
Cleveland Ohio.

Dear Sir:-

You preached a sermon at
my husband's funeral at Leautches L
in Feb. 1925. I wonder if you will
be kind enough to say a few words
at the Cemetery for us on ^{Sunday} July 18-1925
at 2 P.M. at Mayfield Rd Cemetery.
The grave is at Sec 112 - grave 127.

Kindly let me know if you will
do us that favor.

Mrs Carrie Alexander

581 Carpenter St. -

Columbus Ohio.

W

A

July Eighth, 1926

Mrs. Carrie Alexander,
581 Carpenter Street,
Columbus, Ohio.

My dear Mrs. Alexander,

I regret that I am compelled to decline the invitation contained in your kind note. I have made it a practice, however, not to participate in the ceremonies connected with the raising of tombstones.

WRHS AMERICAN JEWISH ARCHIVES
Hoping that you and your family are quite well and that you will have a restful summer, I beg to remain, with kindest regards

Very sincerely yours,

Rabbi Abba Miller Silver
The Temple
Angle & 105 St.
Cleveland, O.

M. Todres
3229 E. 116 St.
Cleveland, O.
July 8, 26

Dear Sir:

I am in doubt whether I have the right to ask for any assistance from you, but being as you are one of the executives of the Zionist Org. of Am., I believe it should be at least of some interest to you, facts I am going to bring before you.

About 2 years ago, a group of Lithuanian Jewish bought land through the Zionist Org. in "Magdale" Palestine, 50 dunams each, my mother at that time in Lithuania was one of the purchasers.

This week I received a letter from my mother who is now in Tel-Aviv, Palestine, that the Zionist Org. sold to the Lithuanian Jewish 500 dunam land they never had. It is now certain, there will not be land left for 10 colonists, the result is, that whoever can not come and settle on his 50 dunam land is trying to sell it at any price, and whoever will be unfortunate to be in the last 10 will lose the whole investment, as my mother writes, there is nobody to claim from or go for justice.

Do you believe, in order to restore Palestine everything is permissible? And do you think the upbuilding of Palestine will be accomplished by robbery? Yours truly M. Todres.

July 9th, 1926.

Mr. B. A. Spayne,
11338 Bellflower Rd.,
Cleveland, Ohio.

Dear Friend,

I am leaving today for England and I shall not be in Cleveland when you return. I had hoped to be ~~here~~ to extend to you a word of comfort. You have been sorely stricken but I know that you will in the years to come derive a great deal of strength and consolation from the thought that Edward was a splendid lad, highly regarded and dearly beloved by a host of young people who regarded it a privilege to call him friend. I know many of his friends and they have spoken to me about Edward since his death and I have seldom listened to such sincere and universal praise.

May our Heavenly Father give you both strength to bear your burden bravely.

With kindest regards, permit me to remain

Very sincerely yours,

Jane Furth-

F

July 9, 1926

Dear Rabbi Silver,

I am sorry that I could not see you before you left but am taking this way of saying goodbye. Hope you have a lovely voyage and come home soon. We will all miss you greatly while you are gone.

Do you remember the hike we were going to take together? I still am looking forward to it. Probably you have forgotten.

Friday night services will not seem the same

without you to inspire me.
However, I intend going
every week because I love
them.

I am sure you will
accomplish what you set
out to do, and will feel
repaid for being sepa-
rated from Mrs. Silver so
long. I surely think she
is just perfect, and hope
some day to be as near
like her as possible. I know
mother would be pleased could
I do so and as the main
one of my two ambitions
is to please her, I will
certainly try hard. The
other ambition is to marry

a rabbi

The family joins me in wishing
you "bon voyage" and a safe and
swift return home.

Sincerely
Jane Furth.



2.0. A

Todras

July 9th, 1926.

Mr. M. Todras,
3229 E. 116th St.,
Cleveland, Ohio.

My dear Mr. Todras,

Permit me to acknowledge
the receipt of your letter of July 8th.
I am of course not acquainted with the
intimate workings of the Palestine office.
I would suggest that you correspond with
the main office in New York City. The
address is The Zionist Organization of
America, 114 Fifth Avenue, New York City.

With kindest regards, I am

Very sincerely yours,

Seventh - 12-26

MRS. ELIZABETH BOWEN
578 EDDY ROAD, SUITE 10
CLEVELAND, OHIO

The Bible
St. Mark, One: Two,
Three, 17,
Matt. 28: 18-20
St. Luke 22: 1, 29, 43

Science & Health
32: 3-4 General,
20-24-27
20: 1-5
19: 1-Seven
26: 1-4 Glory

Truth and Love
from
E.B.

My pen is poor, my ink is
thick, but may Loving Quotation⁸
Heal the sick

Beth.

B.

7-11-26.

MRS. ELIZABETH BOWEN
578 EDDY ROAD, SUITE 10
CLEVELAND, OHIO

My Dear;

I did so much
want to hear your Discourse
and see you before you left
for your Ocean Trip.

I am wishing you much
pleasure and joy and a safe
return to Our City

Lovingly

Elizabeth Bowen

JOSEPH BARONDESS

1440 BROADWAY
NEW YORK

Phone Pennsylvania 6635-6-7

B
July 12th 1926

Rabbi Aba Hild Silver

"The Temple" 105 W., at Amsel Rd.
Cleveland, Ohio

My dear Rabbi Silver:-

Mr. Nathan Shapiro
showed me your very kind letter, of the 1st,
inst., only today. He was away from
the city and hence I learned of your kind
reply to my letter just now.

I hasten, therefore, to
say that you have done a great "mitzvah".
Your letter will be made use of to good ad-
vantage to the cause, and I want
to assure that Mr. Shapiro and I
deeply and sincerely appreciate
your kindness.

With best wishes and
kind regards, I am

Very cordially yours

Joseph Baroness

The Amos Society, Inc.

President: DR. JOHN H. FINLEY, former State Commissioner of Education of the State of New York

Vice-President: DR. GEORGE F. MOORE, Professor of the History of Religion at Harvard University

Secretary of the Amos Council: DR. CHARLES P. FAGNANI, Professor of Old Testament Literature at the Union Theological Seminary

"And they shall beat their swords into plowshares,
And their spears into pruning hooks.
Nation shall not lift up sword against nation,
Neither shall they learn war anymore."
—ISAIAH II, 4.

51 CHAMBERS STREET
NEW YORK, N. Y.

"Take thou away from me the noise of thy songs;
And let me not hear the melody of thy psalteries.
But let justice well up as water,
And righteousness as a mighty stream."
—AMOS V, 22-24.

July 13th 26 11:15 P.M.

My dear Rabbi Hillel,

I just finished the verbatim reading, in N. P. 7 July 9th of the Report of the Buffalo Cong. Of course, B. ch. 1, the 2nd 1837 Devin, and your 1860, interested me most. If I understand Devin's N. 12, he is pleading for Trophet. I'm: then, he and I agree. B. ch. 1's "vessels" show that he is a true poet: form.

My, and I suppose I speak for millions of non-Jews, my Hebrew heart is in form, but my Jewish heart tells me that the black, fast soul of the U.S. can solve the problem of the Jew better than the strong, albeit sacred, hills of 1, 2, 10. The latter could & should solve the ? of Judaism. I wrote in this sense to Mattack, and proposed that M.H., retracing the tracks of his illustrious grand-uncle, appear someday on Mt. Sinai, proclaiming therefrom the

I will send you with this letter to-morrow from my office the "fest-
d'writ" and my E. of Or. Ann. I could not launch the E. of Palest.
for lack of support. I had, then, to open a whole oph store to get my
Jewish counter. You get me? V. t. y. Singer

14/10

14/11
P.S. Linnaeus is nowhere, you are the only sincere friend
to whom I can speak. I woke up this morning with the
memory of my marginal note of N.D. p. 6) Lipsky, No. 2. J.
"In mamma (1. p. 1. the Balfour bed. was a bluff from the start, and now it calls
the bluff"; "1/2" 1/2: a house divided against itself."
ad vocem Sir Herbert: do you know that, historically, neither Cyrus
(Jerub.) nor Artaxerxes (Nehemiah) sent these governors to the public for the
blue eyes of the p. 31. but for mere political reasons? revolt in Egypt
Egypt early in the back. Alas! History repeats itself almost this
time almost exactly

2) No, my dear Rabbi Silver: ^{1st} ... ^{2nd} ... ^{3rd} ... : not extensive
but intensive mutual agriculture is now needed on the Palest. soil.

Consolidate the present inhabitants, add thereto our crack = newcomers: idealists who are ready to work for Anus's Is. / Nealstach. Herzl and Nordau fought for a big idea: a day- & night Asylum for our brethren. 1917 had that idea. And you have placed nothing in its stead. Laputa, Spinoza? Administration, institutes - are stark; only big ideas are dynamite. Same thing here in our Amer. Jews; as I wrote lately to Hyman: "you will get your SS. men, or you will hide your pounds, but there will be no need for the present brand of rabbis in 1940." (i. Rabbi Herzl's quotation in my book). Our Hitler & Revel will feel the pinch a few years before that date. As I wrote last week to Jim Wise at the occ. of his brilliant "Future of Isr." (Century) "La philosophie est morte. Vive la Religion!" Ochs, Altheimer, et al. suavit, amateur biologists, verführten den Patienten but you M.D.'s should know better: 1907 is my diagnosis. I am sure you will answer with a heart. 123. 12

THANK YOU

THE UNITED JEWISH
CAMPAIGN COMMITTEE

Cleveland

THE UNITED JEWISH CAMPAIGN, CLEVELAND
GUARDIAN BUILDING

	1	2	3	4
PLEDGE NUMBER	AMOUNT OF PLEDGE	PAYMENTS TO DATE	AMOUNT NOW DUE	AMOUNT NOW REMITTED
S-977				
DATE JULY 1, 1926	\$ 1000	\$	\$ 166.66	\$ 166 ⁶⁶

Rabbi & Mrs A H Silver
The Temple
E 105th St & Ansel Road
Cleveland

 PLEASE RETURN THIS MEMORANDUM WITH YOUR REMITTANCE.
THIS BILL WILL BE SIGNED AND RETURNED AS YOUR RECEIPT. (over)

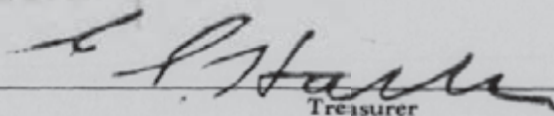
Please note here any change of address:

My Residence Address is _____

My Business Address is _____

Payment as indicated in Column 4 on the reverse side of this memorandum is hereby acknowledged.

JUL 14 1926 192


Treasurer

United Jewish Campaign, Cleveland

Re - La Nore Schulist

GEORGE E. HUEY, PRESIDENT
PRES. DENNEY TAG CO

F. P. BYE, VICE PRESIDENT
DARLINGTON SEMINARY

J. E. RAMSEY, TREASURER
PRES. CHESTER COUNTY TRUST CO

DANIEL CAUFFIEL
DUPONT CO

DARLINGTON, INCORPORATED

REPLY TO
L. G. SCHACTERLE
REGISTRAR AND
BUSINESS MANAGER

THE DARLINGTON SEMINARY
WEST CHESTER, PENNSYLVANIA

July 14, 1926

Rabbi A. H. Silver
The Temple
Cleveland Heights, Ohio

Dear Sir:

We recently received an application for the enrollment of Miss La Nore Schulist, who is a daughter of Mr. Jacob Schulist.

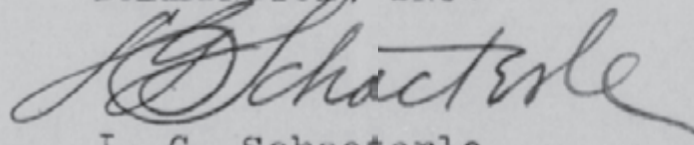
In keeping with our policy Mr. Schulist submitted your name for reference as to his standing in the community.

We exact such references from every applicant for enrollment in order that every parent will be able to see that every other girl enrolled is on a par with his daughter and that careful selection is exercised in admitting those who apply here for enrollment.

May we ask that you send us such information as you desire concerning that party, and we promise to hold all such information in strict confidence.

Very truly yours,

DARLINGTON, INC.



L. G. Schacterle
Manager

LGS/K

JEWISH PALESTINE EXPLORATION SOCIETY

Headquarters: JERUSALEM, PALESTINE

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Office of AMERICAN COMMITTEE,

2107 BROADWAY, NEW YORK CITY

July 20, 1926.

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

Dear Rabbi Silver,

I am very thankful to you for your contribution of \$25. toward our exploration work. It is very gratifying to have your encouragement and your interest.

You will be pleased to hear that we have received a contribution of \$1500. from an individual in Philadelphia for the continuance of our explorations on the Wall of Agrippa which was recently uncovered.

Sincerely,

Elisha M. Friedman
Elisha M. Friedman,
Chairman.

July 23rd, 1926

To the Higbee Company
concerning Sybil Devay:

Rabbi Silver is Abroad and will not return to his desk until some time in August. His mail is being opened by me in his absence, and in his absence I am presuming to answer your inquiry concerning Miss Sybil Devay, whom I have known for many years in my connection with The Temple. Her people are members of The Temple Congregation and are very well and favorably known in the community. Sybil was graduated from the Religious School of The Temple in June of this year and was confirmed by Rabbi Silver. She was one of the two pupils with highest honors for her nine years' work in the school. She is mentally very alert and of fine character and pleasing personality and should make a valuable employee. I am sure that Rabbi Silver would be glad to sign this statement.

Sincerely,

Secretary to Rabbi Silver.

July Twenty-fourth
1926

Mr. L. G. Schaeterle,
Registrar, Darlington Seminary,
West Chester, Pennsylvania.

Dear Sir:-

Miss LaNore Schulist is the daughter
of Mr. Jacob Schulist, ^{who is} a member of The Temple
Congregation and has been for the past ten
years. He is held in esteem by the officers
of The Temple and by myself and, I understand,
is respected by the business community of
Cleveland. His daughter LaNore is a graduate
of The Temple Religious School and was confirmed
by me in the Class of 1925. I am quite sure that
that she will prove a credit to your institution.

Sincerely yours,

P 1990 4th 70/ 490

STATEMENT

קהלית ציון

American Zion Commonwealth (Inc.)

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

-- DATE
August 1, 1926

Rabbi Abba Hillel Silver,
1 East 105th St & Ansel Road,
Cleveland Ohio

HOLDER OF CONTRACT No.

P 1990

DATE	INVOICE NUMBER		INSTALLMENT DUE	ADDITIONAL CHARGES	TOTAL CHARGES		BALANCE
JUL C/2662			74 90				
	AUG	Balance due as per bill INT rendered 4TH Additional Charges	70 00	4 90	74 90		149 80
		Installment due this date					
		25 dunams of land in Afule, Palestine, Agricultural					

PLEASE RETURN THIS STATEMENT WITH REMITTANCE

OFFICIAL RECEIPT

קהלית ציון

Nº

15911

American Zion Commonwealth, [Inc.]

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

Received from

DATE

August 9th, 1936.

Rabbi A. H. Silver,

The Temple,

Ansel Rd. & E. 105th St.,

Cleveland, Ohio.

HOLDER OF CONTRACT NO.

P-1990

the sum of Seventy-four and 90/100 Dollars

in payment of the following:

AUG 9TH 3RD

INTEREST PAID

Installment on twenty-five dunams, agricultural land in
Afule, Palestine.

70 00

4 90

\$.74.90

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

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, D. D., RABBI

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

HARRY A. LEVY

EXECUTIVE SECY.

August 17th, 1926.

Rabbi A. H. Silver,
Camp Dorajo,
Oguassac, Maine.

My dear Rabbi:

Just a few lines to let you know that everything in the Office and The Temple in general is running in tip top shape.

The publicity for the newspapers announcing the opening of the Sunday School and also the Seat Sale has been taken care of.

In the absence of Mr. Bluhm, Leon Feuer and I assume charge of the Friday afternoon assemblies, which have been going fairly well.

As per your request I am enclosing a list of the coming seasons activities of the Men's Club and also the Women's Association, as I have received them through their committee chairman. I am also enclosing a telegram which we have just received, which I think will require your immediate attention.

We also have some requests to have you officiate at weddings of which I am enclosing duplicate cards with the information on them. I would appreciate if you would advise me at once, whether you can accept or not, so that I may notify the different parties.

I am also sending under separate cover the mail and weeklies of the

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, D. D., RABBI

SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

HARRY A. LEVY

EXECUTIVE SECY.

August 17th, 1926.

-2-

of the past three weeks as requested.

Everything at your home is in first class condition and, Jimmy is just as good as ever.

With kindest personal regards to your self and Mrs. Silver, and hoping that you are enjoying your stay at this camp, I am,

Very sincerely yours,

H. A. Levy

WRHS
ARCHIVES

M

JULIAN W. MACK
WOOLWORTH BUILDING
NEW YORK

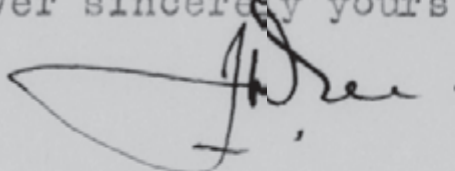
August 17, 1926

Dear Silver:

Thank you and Mrs. Silver most heartily
for your cordial note of congratulations. I
greatly hope that you will come through New York
on your way to Cleveland, and give me first hand
news of the meeting. I have had no first hand
information as yet except as Wise has rather briefly
written me.

Mrs. Mack would join me in cordial greet-
ings to both of you.

As ever sincerely yours



Rabbi A. H. Silver
Doraljo Lodge
Oquossoc, Me.

The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES - CEDAR 132-133

Cleveland

ABBA HILLEL SILVER, D. D., RABBI

—
SOLOMON BLUHM

DIRECTOR OF TEMPLE ACTIVITIES

F. Feuer

August Seventeenth

Dear Rabbi Silver,

Just a line about the Summer work. The Religious School closes and other activities run along very nicely during the entire six weeks. We closed last Friday. The Children's Hour was as good as could be expected and the children seemed to enjoy themselves a great deal. We are having two more assemblies which I am taking care of during Mr. Bluhm's absence. I took the exact attendance of each of the Hours and will give you the figures when you return. The attendance on the Friday evening service has been very gratifying and the work of the new choir has been excellent.

I saw the interior of the Temple on the Heights the other night. I was shocked. It is a real aesthetic abomination. The few attempts to achieve some of the effects of our interior are drab failures.

Hope you are enjoying your rest and am looking forward to seeing you again on your return. My best wishes to Mrs. Silver,

Go over,

Leon

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THE DARLINGTON SEMINARY
WEST CHESTER, PENNSYLVANIA

REPLY TO
L. G. SCHACTERLE
REGISTRAR AND
BUSINESS MANAGER

August 17, 1926

Rabbi A. H. Silver,
Cleveland Heights, Ohio.

Dear Sir:

We recently received an application for the enrollment of Miss Elsbeth Weiskopf, who is a daughter of Mr. Henry H. Weiskopf.

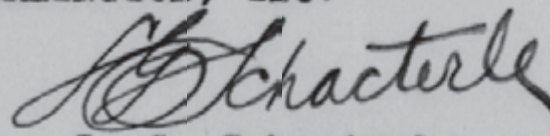
In keeping with our policy, Mr. Weiskopf submitted your name for reference as to her standing in the community.

We exact such references from every applicant for enrollment, in order that every parent will be able to see that every other girl enrolled is on a par with his or her daughter and that careful selection is exercised in admitting those who apply here for enrollment.

May we ask that you send us such information as you desire concerning that party, as we promise to hold all such information in strict confidence.

Very truly yours,

DARLINGTON, INC.


L. G. Schacterle.
Manager.

IGS-M

5
August 27th, 1926.

Professor Marx,
Jewish Theological Seminary,
New York City.

My dear Professor Marx,

I wonder whether you can
accommodate me by granting me the use for
a few days of the following three books:

1. Commentary of Joseph Bekov Shor on
Genesis and Exodus, edited by Jellinek,
Leipsic 1855.
2. Peletat Soferim - Berliner - 1872
3. Commentary on Sefer Yezirah published
by Halberstam - Berlin 1885

With kindest regards and thanking
you for your previous favors, permit me to remain

Very sincerely yours,

August 27th, 1926

Mr. L. G. Schacterle,
Manager, The Darlington Seminary,
West Chester, Pennsylvania.

My dear Mr. Schacterle,

Replying to your inquiry of August 17th concerning Miss Elsbeth Weiskopf, permit me to state that her father, Mr. Henry Weiskopf is a member of my Temple and has been for many years. Elsbeth is a graduate of The Temple Religious School and was confirmed by me in May, 1925. She is well known and respected in this community. I feel confident that Elsbeth will prove a credit to the institution in which she desires to enroll.

With kindest regards, I beg to remain

Very sincerely yours,

H.

August 27th, 1926.

Mr. Samuel Hartman,
Battle Creek Sanitarium,
Battle Creek, Michigan.

My dear Mrs. Hartman,

I returned to Cleveland yesterday and this morning I learned to my great surprise that you had been operated upon and that you are now recuperating in Battle Creek. Things do happen when I am away from home. You did not look strong the last time I saw you and I am glad that you had your trouble attended to and that you are on a rapid road to recovery. Please return to us right soon for The Temple is not The Temple without you.

I took a hurried trip to London to attend a convention and I returned two weeks ago when I was pounced upon by Mrs. Silver who took me up to Maine for a short stay. We enjoyed it tremendously. Real camp life in the wilds, fishing, hiking, canoeing and loafing. I have not changed much in appearance but you will be surprised when you see Mrs. Silver. Please do not pass the word through Battle Creek, that Mrs. Silver has gone and done it. She bobbed.

Do not take the trouble to answer this note until you are altogether recovered and in the mood for writing.

With kindest regards and best wishes and what you now need most, health and strength, in which Mrs. Silver joins me, and with heartfelt New Year greetings, permit me to remain

Very sincerely yours,



THE OHIO CONFECTION CO.
Manufacturers of
Genuine Coconut Ditties

6110-6120 Grand Ave.
Cleveland, Ohio, U.S.A.



Aug. 27th, 1926

Cable Address "O C C O"
All Standard Codes Used

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

Dear Rabbi,

I enclose herewith some correspondence I have had with the Palestine office in New York, also in Jerusalem. You will find that I started to get some information, with my letter to them dated April 28th. The last letter I wrote them is dated Aug. 12th. I am still without the information that I requested. Therefore I thought I would refer same to you, and perhaps you can secure the information I wanted.

I wish to assist my nephew in Palestine, but I also wish to take advantage of any assistance that I can get for him, from the Palestine fund, even though I may not get any assistance in dollars and cents, but perhaps I can buy him some land on long time payments. You will find in one of the letters they told me that an investment of \$2,000 will barely keep him going. I can't invest that amount at once, but if I can secure a small farm, on payments, stretched out for a number of years, perhaps, I may be willing to do this.

You will also find that I took exceptions to the manner things are handled, and I still think there is considerable inefficiency usually found with a lot of Jews trying to do the same work. They are doing same without system. It is my opinion that when funds are raised running into the millions, there ought to be some printed matter gotten up, by which propositions can be had, in regards to the way things will be handled, or how do they intend to colonize Palestine? I have contributed considerable to the Palestine Fund, and I am in favor of doing all there is necessary to do, I am very much against, trusting funds of the public into inefficient hands. Therefore shall be glad to hear from you on this subject, and kindly return enclosures with your reply.

Yours very truly,

JF: :EPS



Remember
**Everybody Likes
CANDY**

% THE OHIO CONFECTION CO.

K.

August Thirty-first
1926

Mr. and Mrs. S. H. Kleinman,
Pine Lake,
Hudson, Ohio.

Dear Friends,

I regret that a vast amount of work which has accumulated during my summer abroad, and the nearness of the High Holidays will prevent my accepting your kind invitation for Saturday, September fourth.

With kindest regards to both of you and best wishes for a happy New Year, and hoping to see you soon, I am

Very sincerely yours,

August 31st, 1926.

Miss Ida E. Schott,
1604 E. 105th St.,
Cleveland, Ohio.

Please accept our deepest sympathy on the
passing of your dearly beloved father. We pray you
may be comforted in your bereavement.

A. H. Silver and
Benjamin Löwenstein



August Thirty-first
1926

Mr. J. Friedman,
The Ohio Confection Co.,
6110 Grand Avenue,
Cleveland, Ohio.

My dear Mr. Friedman,

Permit me to thank you for your kindness in sending me the correspondence relative to your nephew. I am afraid that I am in no position to do any more than is being done by the Zionist Organization and the American Zion Commonwealth. I have written to them and asked them to go into the matter again. But you realize, I am sure, that I am in a position which might enable me to render you material service.

With kindest regards, I am

Very sincerely yours,

P.S.

I am herewith returning the letters which you sent me.

The Consumers' League of Ohio

308 EUCLID AVENUE, CLEVELAND

MAIN 3025



MISS MYRTA L. JONES
HONORARY PRESIDENT
MISS ALICE P. GANNETT
PRESIDENT

MRS. I. THEODORE KAHN
TREASURER
MISS ELIZABETH S. MAGEE
EXECUTIVE SECRETARY

August 31, 1926.

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

My dear Rabbi Silver:

May I thank you for the final payment on your pledge to the work of the Consumers' League for 1926, for which check in the amount of \$100.00 was received on August 9.

Sincerely yours,

Julia Fried
Office Secretary.