



## 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.

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Reel  
117

Box  
41

Folder  
69

Personal correspondence, 1927 December.

THE PUBLIC NATIONAL BANK AND TRUST COMPANY  
OF NEW YORK

1490 Madison Ave.,  
New York.

OFFICE OF THE  
BRANCH MANAGER

December 1, 1927.

Dear Abba:

As your set of twelve  
checks to cover your share of monthly  
remittances to the folks for 1927 have  
been used up by now, I will request  
that you please forward to me another  
set of twelve checks for 1928, the first  
of which is to be dated January 1, 1928.  
How have you been and Beppina?

kindest regards to you both  
from myself and family.

As Ever  
Max.



Mrs. JACOB LUSTIG  
3245 EUCLID HEIGHTS BLVD.  
CLEVELAND, OHIO

December 1<sup>st</sup>, 1927

Dear Rabbi Silver,

On behalf of  
Mother and myself I wish to  
thank you for your kind  
services at the funeral of my  
father, but can find no words  
adequate enough to express our  
appreciation.

Your splendid,  
understanding words were a  
comfort and an inspiration to  
us as no other tenderesses

Could be at such a time.

Be it known to you,  
moreover, that we will never  
forget your kindnesses to us, and  
for which we can but feel a  
deep thanks which finds little  
of its real depth in these  
written expressions.

Most sincerely,

Myron Lutting

December 2d, 1927.

Mr. S. Raskin,  
96 Fifth Ave.,  
New York City, N.Y.

My dear Mr. Raskin:-

It will be perfectly alright  
to have your exhibit here from January 8th to  
the 18th. We shall take care of the shipment  
of paintings from Cincinnati.

Please forward me any publicity  
which you think would help in popularizing your  
exhibit as well as one or two photographs of  
yourself. We shall try to give your exhibit a  
good send off.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR

December 2d, 1927.

Mr. Charles Tudor,  
344 Front St.,  
Eerea, Ohio.

My dear Mr. Tudor:-

I have just returned from  
Baltimore and have been shown the article,  
which appeared in The Cleveland Press on  
Wednesday about the Unemployment Situation  
and the splendid drawing of myself, which  
accompanied it.

Through Mr. Edwin Syman, I  
also received your original sketch. I need  
not tell you that I am deeply appreciative  
of the gift and I shall have it framed and hung  
in my study.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR

1491 East 114th Street  
Cleveland

December 2, 1927

Mr. Aaron Garber,  
1101 Hippodrome Bldg.,  
Cleveland, Ohio.

*Copy*

Dear Aaron:-

I am writing this letter to you not as the director of the Bureau, but rather as man to man. I am quite cool at this moment, and not at all out of my senses in the following sincere statements that I want to make.

You have been making various statements at recent meetings and then resenting my recording them in the minutes. You have been nagging during the last few meetings about my work and my salary and the salaries of the other Bureau employees. You have done so again today, antagonizing Mr. Tuteur, probably with the ultimate result of a loss of his subscription and maybe others whom he can influence in the community.

I thought I made it clear to you two weeks ago that we have paid out for the Talmud Torahs only approximately \$24,500 out of the \$59,000 collected because we had to pay \$3,500 for campaign expenses and \$2,500 to the Midland Bank on a note. The Council schools we also owe for two months and we would have owed them for five months if their activities went on in the summer as the Talmud Torahs did.

If you are so much interested in the well being of the Talmud Torahs and the teachers, why don't you go out in your spare time and help us collect a thousand dollars, or why don't you plan ahead and prevent an expansion in the quantity of the Hebrew school system at the expense of the teachers. You claim I am distributing the funds unjustly. How come that in your own Talmud Torahs you owe one of your teachers for eight months salary and another for only two months - where is the justice; evidently there is room for the discretion of the executive. It happens that in the long run I am more sincerely interested in the Talmud Torahs than you are and have actually done the best possible under the circumstances anyway.

Now I know what I have done for the Bureau during these last three years and what you have not done. Not only in the Bureau's work alone, but even in the Talmud Torah system, I have been chiefly instrumental in bringing up the community support from \$10,000 per annum to \$27,500, \$36,000 and \$44,000. You have seen in today's report that only 360 of our subscribers have been induced to give us \$40,000 in one year, whereas these same people have given the Talmud Torahs only \$4,500 in 1924. Of course I am not discounting the influence of Rabbi Silver and the Board members in this achievement, but I want you to know that I know that I have done a good deal in this regard, while



you have done nothing.

You have not even raised \$100 for the Bureau or the Talmud Torahs with your own hand during any campaign. You are satisfied to have Friedland or Weinraub do it and you should get the credit. Even within the Talmud Torahs proper you are only acting "dog in the manger", preventing others who really sacrifice money and personal effort for Jewish Education, but who have less power of gab, from taking part in its management. You are actually putting up this front in every Jewish agency in Cleveland where you are a member - you never do a damn for Palestine, Jewish Education, philanthropy or anything else, but you are nevertheless constantly looking for honors, and because I never go out of my way to give you these unmerited honors you calumniate me whenever you have a chance publicly or privately.

You never gave a damn about the Bureau's functioning as a community agency as long as the Talmud Torahs received their funds without your doing a stroke of work; you always look upon us as the Talmud Torah's collection agency. And now you have the audacity to say publicly at the meeting that the reason you did not collect any money last week for the Bureau was because it would remain in the Bureau's office anyway. Evidently, then, you are really not interested in the Bureau, and yet you again remain a member of another Board without contributing in its work, and living on your past glory (which, I surmise was probably even in the past also a bubble). As a matter of fact you have never collected or received subscriptions for this Bureau or did anything except talking, and you are doing the same thing today with a new alibi.

Regardless of the fact that I am paid for my work and you are a Board member, so to speak, I am fully aware of my contribution to the Bureau, and I know what yours is not. As soon as my Board decides that my contribution is not wanted, I assure you I shall find no hardships in getting a living wage for my ability and my efforts elsewhere; but I shall not, I assure you, stand any longer for your arrogant maneuvers in the guise of cool and logical statements. The next time you involve my personality in any discussion I shall insist on being heard as to the real part you are playing in Jewish Education and generally in the social life of our community. Please remember that you may even succeed in bluffing Rabbi Silver, although he is not as naive as you think. You may even be able to abuse his generosity and prestige for your own selfish gain. You may get away with it, but you just cannot bluff me - too well do I know you and your exaggerated Shutzpah.

Sincerely yours,

*Alfred*

December 2d, 1927.

Mr. Sam Hartman,  
c/o Schultz Bros. & Co.,  
Union Trust Bldg.,  
Cleveland, Ohio.

My dear Mr. Hartman:-

Please buy for Mrs. Silver  
the following items:-

\$3000. The Moffat Tunnel District, Colorado  
1000. Barberton, Ohio Street Improvement  
2000. Cambridge, Ohio Street Improvement  
3000. City of Norfolk, Va. 5 $\frac{1}{2}$ % Gold Bonds

Please also buy \$5000. worth of  
good public service securities, yielding from  
five to six per cent.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS/IR

letter sent to Mr. Tudor - 344 Front St., Berea, Ohio

December 2d, 1927.

Mr. Charles Tudor,  
c/o The Cleveland Press,  
Cleveland, Ohio.

My dear Mr. Tudor:-

I have just returned from  
Baltimore and have been shown the article,  
which appeared in The Cleveland Press on  
Wednesday about the Unemployment Situation  
and the splendid drawing of myself, which  
accompanied it.

Through Mr. Edwin Symon, I  
also received your original sketch. I need  
not tell you that I am deeply appreciative of  
the gift and I shall have it framed and hung  
in my study.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHE/IR



December 2d, 1927.

Rev. Southern,  
10214 Adams Ave.,  
Cleveland, Ohio.

My dear Rev. Southern:-

I am very sorry to have to advise you that Rabbi Silver has not yet had an opportunity to have printed his lecture, "Israel's Contribution to Christianity and Mohammedanism".

We hope however to have them within the next two weeks and will be very pleased to forward a copy to you at that time.

Very truly yours,

Secretary to Dr. Silver.

Jan 1st -

\$150 more Silver

Ch 1070  
Ref. Dept

WRHS  
Dr Alfred E. 19<sup>th</sup> + Hamilton Sts.  
Dr Fred Newton - Phila Pa  
Dr John H. Holmes - New York  
12 - Park Ave  
Christian Century Magazine  
#40 S Dearborn Chicago  
112 E 19<sup>th</sup> St - Survey Magazine  
N.Y.  
354 - 4 Ave. N.Y. Literary Digest  
70 Vesey St. - The Nation - Editor Valand  
N.Y. C.G. Valland.

December 2d, 1927.

Mr. I. Sulzbacher,  
c/o The I. Sulzbacher Co., Inc.,  
Steubenville, Ohio.

My dear Mr. Sulzbacher:-

Permit me to thank you most heartily for the fine and generous way in which you responded to my appeal for the United Home for the Aged in Jerusalem. Your liberal gift has made me your debtor.

I am this day forwarding yours and other gifts to Jerusalem and I am sure that you will receive direct acknowledgement from them.

Thanking you again for your fine spirit of cooperation and trusting that I will have the pleasure of seeing you before long, permit me to remain

Very sincerely yours,

AES/IR

# J. KAUFFMANN

VERLAG • ANTIQUARIAT



# FRANKFURT A.M.

BUCHDRUCKEREI

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 S. Schoenberger & Co., Amsterdam, Heerengracht 487 / Scheck- und Clearing-Verkehr des Postsparkassen-Amtes in Wien Nr. 59990

## Rechnung

Frankfurt a. M., den 2. Dezember 1927  
 Schillerstraße 19

69 ☼

für Herr  
Firma

Rabbi A. H. Silver

T. Blatt

Cleveland / Ohio

		<u>übertrag</u>			506	-
✓	1	No. 396 Maor Na' Schemesch			15	-
✓	1	414 Mevo Scheasim			25	-
✓	1	421 Sefer Ha' Midot			3	-
✓	1	422 Sefer Ha' Midot			3	-
✓	1	424 Midrasch Bereschit Rabbi 28a			95	-
✓	1	523 Mapat Schmurim			15	-
✓	1	571 Nachal Kedumim			10	-
✓	1	579 Nizachon			30	-
✓	1	599 Ha' Ebur			15	-
✓	1	632 Zurat Bet Ha' Midrasch			25	-
✓	1	633 Tizuni			50	-
✓	1	636 Tarnach Tadi R.			3	-
✓	1	713 Kuntras Norms			3	-
✓	1	723 Kore Ha' Dorot			25	-
✓	1	727 Rasiel			50	-
✓	1	752 Ha' Rajon Ha' Maschichti			14	-
✓	1	913 Schuram Lados			25	-
✓	1	953 Scham Gan Eden			40	-
✓	1	1028 Torat Ha' Kabbala			4	-
					956	-
		<u>10% Rabatt</u>			95	60
				<u>übertrag</u>	860	40

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# Rechnung

Frankfurt a. M., den 2. Dezember 1927  
Schillerstraße 10

708

für Herr /  
Firma

Rabbi A. H. Silver.

Th. Reed

Cleveland Ohio

	Übertrag	860	40
	16 Halblederbände, 25 Halbleinwandbände, 8 Kartoniert und Goldaufschriften	320	-
	Post, Verpackung u. Versicherung	15	-
	AM	1195	40

# J. KAUFFMANN

VERLAG • ANTIQUARIAT



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S. Schoenberger & Co., Amsterdam, Heerengracht 487 / Scheck- und Clearing-Verkehr des Postsparkassen-Amtes in Wien Nr. 59990

## Rechnung

Frankfurt a. M., den 2. Dezember 1927  
Schillerstraße 19

68 ☼

für Herr/  
Firma

Rabbi A. H. Lilver

Cleveland/Ohio

		Aus Katalog 79:			
✓	1	Nr. 73 Ezeret			3. -
✓	1	74 Ezeret			3. -
✓	1	75 Ezeret Ha' Hirknach			3. -
✓	1	102 Gur et Chajim			10. -
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✓	1	144 Gur al Raja			5. -
✓	1	173 Geraita			3. -
✓	1	176 Brit Hekunat			15. -
✓	1	181 Geon Ha' Geonim			6. -
✓	1	218 Derech Emet			15. -
✓	1	229 Derasdot Schemtov			60. -
✓	1	240 Hechal Ha' Schem			20. -
✓	1	293 Chajet Olam			3. -
✓	1	303 Chok le' Israel. 5 Bde.			150. -
✓	1	330 Gessod Josef			25. -
✓	1	332 Jexira			75. -
✓	1	355 Incessia			15. -
		Übertrag			506. -
Ware verglichen		Erfüllungsort und ausschließlicher Gerichtsstand: Frankfurt a. M.			
Preise nachgerechnet					
Faktura nachgerechnet					

[10 Kister 5688 (1927)  
December 4, 1927]

UNITED AGED HOME  
**MOSHAB SEKENIM**  
JERUSALEM, PALESTINE.

**מושב זקנים וזקנות**

**המאחד**

בעתיק ירושלים תכניא

ארץ-ישראל

תנת דאר 8

מס' 5688

מס' 5688  
United Aged Home MOSHAB SEKENIM  
P. O. B. 8 Jerusalem, Palestine.

No. 3452

Jerusalem.

בית ירושלים י" כסלו תרפ"ח

כבוד ידידנו היקר הרב החכם רב פעלים לארצנו ולמוסדנו

רבי אבא הלל סיבר הי"ו.

בקבלתנו

רב נכבד!

בזה אנו מאשרים את קבלת הסך אלף דולר ארסה נ"י אשר שלח

לנו בכודו גם אוחו על ידי סלגרמה.

אנו מחכים לקבלת מכתבו אשר שלח כמובן, כיום שלחו את הכסף הזה.

יחד עם הרשימה של הנדיבים להסך הזה, ואז נשלח גם את הקבלות הפרטיות.

ושאר החקירות הנצרכות.

מכתבנו האחרון לכב"י, ששלחנוהו לפני שבועים בררנו לפניו את המצב

של מוסדנו בערסות, והננו שמחים מאד לראות כי תקותנו לא היתה לריק, וכי

אמנם ממשיך כב"י את העבודה הקדושה להצלת מוסדנו, ועשה יעשה וגם יוכל.

לאסוף את הכסף, הנדרש למוסד הגדול והחשוב הזה, בשביל לחלצהו מסבל החובות

המעיפים עליו, והנדרש לשכלולו ופריחתו, כראוי לכבוד עמנו בארצנו בעיר

עז לנו ירושלים.

ובקצרה עלינו להרגיש לפניו גם בזה: כי לולא עזרתו, החומרית והמוסרית

אשר עודדנו לעבודתנו, לא יכלנו להמשיך עבודתנו עד כה, וקיומו של המוסד

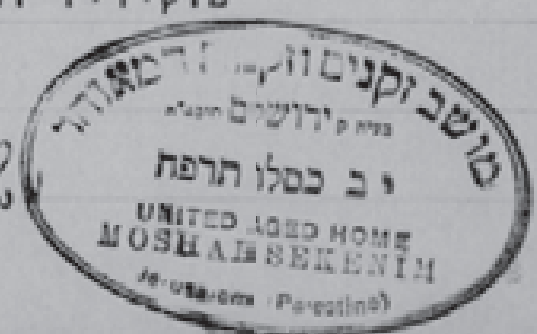
חלוי איפוא כמה שעשה כב"י עד היום, וכמה שעתיד לעשות ולהצליח בעה".

ובזה אנו מסיימים בברכת ציון וירושלים לו ולכל אשר אתו.

מוקיריו ומכבדיו:

גו"מ מושב זקנים וזקנות המאוחד.

*אברהם יצחק בן-ציון*



REV. D. SCHACHTEL

22 KETCHUM PLACE

BUFFALO, N. Y.

Dec 5, 1927

My dear Rabbi Silver,

I was informed the other day in a letter from my son who is at the Hebrew Union College that he had heard you would engage a Cantor for your Temple providing the right man could be found.

No doubt you will remember me because of your numerous visits to Temple Beth El. I do not believe that this letter is the proper place for me to tell you why I consider myself an eligible candidate for the position; but I may add that I'm a graduate of the Royal Academy of Music of London, England., I am a



REV. B. SCHACHTEL

22 KETCHUM PLACE

BUFFALO, N. Y.

thorough Englishman, being both well-versed in Hebrew and English. I am also well-adapted socially.

I would appreciate it very much, dear Rabbi, if you would inform me as to the truth of what my son has heard, and anything else you might see fit for me to know.

Thanking you in advance for your courtesy,

Sincerely yours,  
Rev. B. Schachtel

Dec. 5th, 1927.

Rabbi Louis J. Kopald,  
Temple Beth Zion,  
Delaware Ave.,  
Buffalo, N. Y.

My dear Rabbi Kopald:-

I was very happy to hear from you. I met Miss Helene Goodman, whom you introduced.

I made arrangements to have the President of The Women's Association and other members call on her at her hotel, but when they called they were informed that she had already left the city. Should she return to Cleveland, please ask her to get in touch with me again.

With kindest regards and best wishes, permit me to remain

Very sincerely yours,

AMS/IR

J. NEINKEN, PRESIDENT

J. PINES, TREASURER

*Dr. J. Miller*

~~E. SCHMERLER~~, SECRETARY

TELEPHONE  
ALGONQUIN 0746

CABLE:  
NEW YORK { MIGDALHOT  
TIBERIAS }



PALESTINE OFFICE  
P. O. B. 20 MIGDAL, TIBERIAS

M. GLIKIN, MANAGER  
MIGDAL, PALESTINE

## Migdal American Hotel Co., Inc.

חברת מנדל אמריקה הוטל, אי.ק.

15 PARK ROW  
ROOM 1612

NEW YORK.

December 5, 1927.

### VICE-PRESIDENTS:

PROF. OTTO WARBURG  
G. S. ROTH  
M. ANGRIST  
S. GINSBURG  
J. KALIKOW  
DR. I. MILLER  
PH. TURBERG

ROBERT A. PINES  
COUNSEL

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S. GINSBURG  
M. GLIKIN  
A. J. GOLDSTEIN  
S. KESTENBLATT  
REV. Z. KVARTIN  
J. KALIKOW  
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L. RAYVID  
W. RECHTMAN  
G. S. ROTH  
E. SCHMERLER  
PH. TURBERG  
PROF. O. WARBURG

Rabbi Abba Hillel Silver,  
East 105th St. & Ansel Rd.,  
Cleveland, Ohio.

Dear Rabbi Silver:

I hope that you have received and read my letter of November 23, 1927. I wish to inform you that I have already organized a corporation called "Mallon Migdal" which is to be incorporated in a day or two in Albany, N.Y. This corporation has been organized for the purpose of running the hotel and it will sell shares up to \$25,000 at the price of \$100 per share.

As I informed you in my previous letter, the Directors and stockholders of the hotel refuse to continue with the completion of it unless I can prove to them that I am ready to start with the operating of the business.

You can readily understand that I must have help in this undertaking. May I ask you again to please let me know what you can do to help me in my plans.

I shall certainly appreciate your kind cooperation.

With kindest regards, I am

Sincerely yours,

*M. Glikin*

Dec. 5th, 1927.

Mr. Maxwell Silver,  
Public Nat'l. Bank & Trust Co.,  
1490 Madison Ave.,  
New York, N. Y.

My dear Max:-

I am enclosing herewith the  
set of twelve checks for the folks.

Both Virginia and I are feeling  
fine. We have moved recently to our new home,  
which was the home of the late Rabbi Gräes. Our  
new address is 10311 Lake Shore Blvd.

Please remember us to Jane.

With kindest regards, I am as  
ever

AHS/IR

Dec. 5th, 1927.

Miss Sylvia Ross,  
10106 North Blvd.,  
Cleveland, Ohio.

My dear Miss Ross:-

Please pardon the long delay in answering your kind letter of October 12th. Somehow the letter was overlooked and I have just come upon it.

The term "Jew" is used to apply to the Jewish Religion and to the Jewish People, as well as to the Jewish Race for among us the three, while distinguishable in theory are more or less one in fact.

If a Jew accepts the Christian faith he ceases to become a Jew. The term "Christian-Jew" is not used. One may designate such a one as a Christian, who was born a Jew. One does not, of course, because one cannot change his race through conversion.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR



Dec. 5th, 1927.

Mr. Jack M. Kohn,  
Box 2191 Station H.,  
Cleveland, Ohio.

My dear Mr. Kohn:-

In reply to your kind letter of November 30th would say that you might get quite a bit of information on Zionism at the office of the Cleveland Zionist District, 1124 1/2 East 105th Street.

If you will drop in at our library some day the librarian will be very happy to point out to you some very interesting books on the subject of Zionism. Should you happen to come in to the Temple at any time, I shall be very happy to see you.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS,IR

# The Sterling & Welch Co.

1225 Euclid Avenue, Cleveland

\* RABBI A H SILVER

1485 E 106TH ST


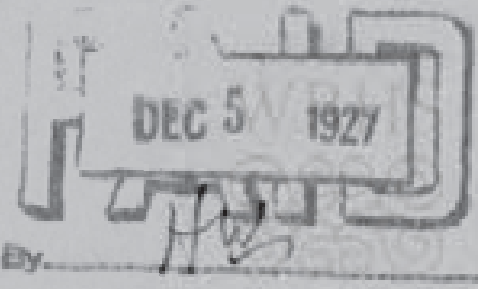


CITY

AMOUNT PAID \_\_\_\_\_

DETACH AND RETURN THIS PART OF BILL WITH YOUR CHECK—PAID CHECK IS YOUR RECEIPT

The Sterling & Welch Co.

DEC - 1 1927

DATE	NO DISCOUNT ALLOWED, KINDLY REPORT ANY ERROR IN THIS ACCOUNT AT ONCE	CHARGE	CREDIT	BALANCE
NOV	BALANCE FORWARD			
2	2 PR RUFFLED CURTS 5 00	10 00		10 00 *
<div><div>By </div><div></div><div></div></div>				
THE LAST AMOUNT IN THIS COLUMN IS AMOUNT DUE 				

The Young Women's Christian Association  
Cleveland, Ohio

MRS. MILES F. BIXLER  
CHAIRMAN

MEMBER OF YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS  
OF THE UNITED STATES OF AMERICA

MISS EDITH L. GRONER  
EXECUTIVE SECRETARY

CENTRAL BRANCH

PROSPECT AVENUE AND EAST 18TH STREET  
TELEPHONE: PROSPECT 1821

Dec. 6, 1927

My dear Dr. Silver:

The annual meeting of the Central Young Women's Christian Association is being held on Tuesday, December 13, at 6:30 o'clock. It would be a great pleasure to have you and your wife as our guests. The program is to be a portrayal of the work going on at Central Branch, and though brief, should give a fair idea of some of the things we are attempting to do.

Will you kindly reply that we may anticipate the number of our guests?

Very sincerely yours,

*Sida G. Bixler*

Mrs. Miles F. Bixler,  
Chairman

*Edith L. Groner*

Edith L. Groner,  
Executive Secretary

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



*Miss Spec*

G. BERNARDI  
1015 EUCLID AVE.  
CLEVELAND

December 6th,  
1927

Rabbi A.H. Silver,  
The Temple,  
Ansel Rd. & E. 105th St.,  
City.

Dear Friend;

Some time ago I read in the newspaper about your new book. I would like to have a copy of it. Therefore, I am enclosing a check signed by me and wish you would fill in the amount.

May I suggest if you think my recommending of your book in the program during any of my concerts, especially during Will Rogers concert which draws the most intellectual people of the city, will help increase the sale of your book, I shall gladly give you the space free. You can inform me of your opinion to my suggestion.

Very respectfully yours,

*G. Bernardi*  
G. BERNARDI *R.*

GB:HR  
ENC.

600 West 164<sup>th</sup> St  
New York City, Dec. 4/27

Rabbi A. H. Silver

Dear Sir,

Have just finished reading your fine message in your Sermon of the Month in McCall's magazine. It was so good, Rabbi, that sermon of yours - I just had to <sup>come to</sup> you by mail to tell you of the great satisfaction I felt in reading it. If all the world could feel and believe the truth and

beauty in what you said so well,  
 wouldn't this be a lovely  
 earth, Rabbi? And now I  
 wish I knew why it can't be.  
 There's so much suffering -  
 misunderstanding - and  
 selfishness - and while here we  
 can't fully tell why - can we?

Please excuse me for intruding upon  
 your time with my questions and  
 admiration.

Seeing your duties and ideals as

(5)  
you do, you are truly blessed -  
for your great understanding and  
spiritual heart.

Is it because you seek it - or do  
you think mortals are chosen  
for their earthly work?

O - I don't know why I'm  
putting all these puzzles to you.

Most respectfully,  
(Yours) May DeGale

H e b r a i c a .

No.		RM.
1)	OTIJOT SCHEL B. AKIBA. Kabbalist. Moralebuch dem Tanaiten Akiba b. Josef zugeschrieben. Krakau 1579.	35.-
2)	ELIMA RABATI. Grundlehren der Kabbala v. Moses Cordovero. Lemberg 1881	20.-
3)	SEFER HA'AREZ. Das Buch vom Lande. Anthologie über Palästina. Hrag. von J. Pichmann. Tel Aviv 1927.	16.-
X 4)	BET HA'MIDRASCH. Sammlung kleinerer Midraschim und vermischter Abhandlungen aus der ältesten jüdischen Literatur. Hrag. von A. Jellinek. 6 Teile <u>komplett</u> , Leipzig 1853/77 <u>vollständig sehr selten.</u>	200.-
5)	DEVAR SCHMUEL. Kommentar über die Agadot des Midrasch z. Deuteronomium v. S. Chagis. Venedig 1596.	20.-
6)	SEFER SIKKARON. Gedenkschrift für Dr. Samuel Poznanski (1864/1921) Enthält wissenschaftl. Beiträge von Marx, Davidson, Dubnow u. a. m. nebst Biographie Poznanskis und Bibliographie aller seiner Werke. Hebräisch u. deutsch. Warschau 1927	34.-
7)	CHESED <del>LE'ABRAHAM</del> LE'ABRAHAM. Gebete mit einem kabbalist. Kommentar von Abraham Tabiana. Mantua 1783. Gedruckt auf schwerem Papier.	30.-
X 8)	CHARAVOT JERUSCHALAJIM. Ueber die Verfolgungen der Juden in Jerusalem im Jahre 1625. Neu hrag. mit Einleitung, Anmerkungen und neuen Quellen von E. Rivlin. Jerusalem 1928-	3.50
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- |     |   |       |
|-----|---|-------|
|     |   | EM.   |
| 13) | MEWAKESCH HASCHEM. Vorträge über Pentateuch von Samuel Chagis.<br>Venedig 1596.   | 35.-  |
| 14) | MIDRASCH SCHMUEL. Ein Midrasch zum Buche Samuel. Am Schlusse<br>10 Antworten des Saadja Gaon auf Fragen seiner<br>Schüler über die Auferstehung der Toten.<br>Konstantinopel 1517.<br>Steinschneider: <u>Editio rara.</u> | 160.- |
| 15) | MASKIB NESCHAMOTH. Gedenkbücher (Memorbücher) von Offenbach a.M.<br>u. anderen deutschen Gemeinden. Hrag. nach Handschriften<br>mit Vorwort und Noten von C. Duschinsky. Frankfurt a.M.<br>1924                           | 5.-   |
| 16) | MISRACHI. Superkommentar über Reschis Kommentar zum Pentateuch von<br>Elia Misrachi. Venedig 1527. (stellenweise wurmtichig)<br>Steinschneider: <u>Editio rara.</u><br>Roest: <u>Erste seltene Ausgabe.</u>               | 200.- |
| 17) | MECHILTA. Der älteste halachische und hagedische Midrasch zum<br>zweiten Buche Moses. Mit Einleitung und Kommentar<br>von J.H. Weiss. Wien 1866   | 40.-  |
| 18) | MILCHEMET SOFRIM. Polemik gegen Schatzkes "Maftach" von J.D. Müller<br>Wilna 1871.  | 8.-   |
| 19) | SEFER HA'MEFOER. Kabbalistische Auslegungen von Salomon Molcho.<br>Krakau 1569.<br>Steinschneider: <u>Ed. rara.</u>   | 50.-  |
| 20) | HA'MAFTEACH. Rationelle Deutung talmudischer Legenden von M.A.<br>Schatzkes, 2 Teile. Warschau 1866/69. Selten.   | 50.-  |
| 21) | SEFER HA'MIZWOT. die 613 Gebote und Verbote von Moses Maimonides.<br>Konstantinopel 1516.<br>Roest: <del>XXXXXX</del> <u>Erste sehr seltene Ausgabe.</u>  | 125.- |
| 22) | NOFET ZUFIM. R. Jehuda Messer Leon Batorik, nach Aristoteles,<br>Cicero und Quintilian. Hrag. von A. Jellinek. Wien<br>1863.  | 20.-  |
| 23) | SIDURO SCHEL SCHABAT. Kabbalistische Betrachtungen üb. d. Sabbath<br>von Chajim b. Salomon, 2 Teile. Poryck 1818  | 35.-  |
| 24) | SEMICHAT CHACHAMIM. Ueber Reihenfolge u. Zusammenhang der Talmud-<br>traktate. Keduschan'Beracha, Novellen z. Traktat<br>Berachoth, von Naftali b. Jizch. Kohen. 2 Teile,<br>Frankfurt a.M. 1704-06. <u>Selten.</u>       | 50.-  |
| 25) | HA'PELES. Rabbinisch-literarische Monatsschrift. Hrag. von E.<br>Rabinowitsch. 5 Jahrgänge <u>complett</u> , Berlin 1905/06<br><u>Selten.</u>   | 125.- |



- 26) JALKUT SCHIMONI. Ausführl. Midraschwerk üb. die Bibel. Wilna 1898 2 Bde. 75.-
- 27) PARDES. Zeitschrift für Geschichte, Literatur und Zeitfragen. Hrg. von J. Ch. Rawnitzki. 3 Bände Komplett. Odessa 1892/97 40.-
- 28) PITCHÉ CHACHMA. 138 Regeln über die Elemente der Kabbala von Mos. Ch. Luzzatto. (Johannisberg 1862 ?) 15.-
- X 29) HARI HAJAGON. Ethischer Traktat. Ein Trostbuch z. Milderung d. Weltleiden von Schemtob ibn Palquera. Cremona 1557. Reest: Erste sehr seltene Ausgabe. 50.-
- 30) KOVETZ MAASSE JEDE GEONIM KADMONIM. Sammelwerk der älteren Geonim: I. Kommentar z. Mischna Taharoth von Hai Gaon mit Glossen von verschiedenen Gelehrten. II. Synagogale und religiöse Hymnen der ältesten Pajtanim mit Einleitungen und Anmerkungen von S. D. Luzzatto, M. Sachs usw. Gesammelt und hrg. von J. Rosenberg 2 Teile, Berlin 1856 15.-
- 31) KEVUZAT MAAMARIM. Abhandlungen in hebräischer Sprache von Abr. Geiger. Zusammengestellt von R. Kirchheim. Berlin 1877 12.-
- 32) KIRJAT SEFER. Zusammenfassung der sämtlichen Gesetze und ihre Ableitung aus der Schrift von Mos. Treni. Warschau 1902. Sehr schönes, breitrandiges Exemplar. 40.-
- X 33) KARNAJIM. Kabbalistische Abhandlungen über d. Mysterien gewisser Namen, der 10 Sefirot usw. von Aron aus Cardina m. d. Komment. Dan Jadin v. Schimschen Ostropolis. Amsterdam 1765 12.-
- 34) TORAT HABAJIT. Kompendium religiöser ritueller Gesetze von Salomo b. Aderet. Venedig 1608. 50.-
- 35) TORAT HA'KENAOT. Biographien über Schabbatai Zvi u. seine Anhänger, sowie Dokumente üb. Mechemia Chija Chajum, EmCh. Luzzatto usw. von Jak. Emden. Lemberg 1870 15.-
- 36) HA'TEMUNA. Mystische Erklärungen üb. d. Gestalt der Buchstaben von Nechemja b. Hakana nebst ausführlichem kabbalist. Komment. Korez 1784. 25.-
- 37) TIKUNE HA'SOHAR. Mit Kommentar Beer Lachai Roj v. H. Schapiro. 3 Teile. Munkatsch-Beregszass 1903/21. Die ersten Teile vergriffen und selten. 60.-
- 38) TALMUD JERUSCHALMI. Der jerusalemische Talmud m. Kommentaren von Mos. Margolies, Jacob David aus Sluzk usw. 2 Bände. Petrikau 1899/1900. Selten und gesucht. Sehr schönes Exemplar in tadellosen Ganzleiderbänden gebunden. 250.-

December 6th, 1927.

Rev. B. Schachtel,  
22 Ketchu Place,  
Buffalo, N. Y.

My dear Rev. Schachtel:-

Permit me to thank you for your  
kind letter of December 5th.

The Temple is not considering the  
engagement of a Cantor.

Trusting that you are well and  
with kindest regards, permit me to remain

Very sincerely yours,

AES/IR



**THE BURROWS BROTHERS CO.**  
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FORM 2

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also to Mr. Louis Topkis  
217 French St.,  
Wilmington, Delaware

Alfred M. Cohen- 9 W. 4th St. Cincinnati, O.  
Alfred Mack, 853 Lexington Ave., Cincinnati  
Jacob Mack, 984 Buron Ave., Cincinnati,  
Milton Alexander, 1997 Gladstone Ave., Detroit, Mich

Dec. 6th, 1927.

Mr. M. Feuchtwanger,  
New Castle, Pa.

My dear friend:-

I am taking the liberty of writing to you in behalf of an institution in Palestine, which is in desperate needs and which is deserving of help.

When I was in Palestine this summer, I visited the United Home for the Aged in Jerusalem. This institution, one of the oldest in Jerusalem, takes care of over 300 aged men and women, many of them from foreign countries including America.

The principal benefactors of this institution had been Jews from Eastern Europe. But now, due to their impoverished condition, the income of the institution has placed a further financial burden upon it; so that the Home is now seriously handicapped by an indebtedness of approximately \$30,000.00.

The Palestinian Government has recently appointed a Board of three representative Jews of Jerusalem to administer that institution (without compensation, of course). These men succeeded in stabilizing the budget of the institution but they are confronted with the heavy debt, the greater part of which is owed to small Jewish merchants, (the butcher, the baker, etc.), who are themselves in great need. The pressure upon these trustees is so great that unless this indebtedness is removed they will be constrained to resign and the institution may then be forced to shut down.

I am making an effort to relieve this worthy institution of its indebtedness and I am taking the liberty of writing to some of my friends to contribute as much as their generosity will prompt in order to liquidate the debt. Clearly this appeal cannot be widespread. I am limiting myself to a very few of my friends in the hope that they who have already given to many worthy causes may include this institution also in their benefactions.

With kindest regards and hoping to hear from you in the near future, I beg to remain

Very sincerely yours,

AHS/IR

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MR. SAMUEL MATHER

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December 6, 1927

Rabbi A. H. Silver,  
The Temple,  
Ansel Rd., & East 105th St.,  
Cleveland, Ohio.

Dear Rabbi Silver:

Thank you for your letter of November 23rd in reply to the one sent you by Miss Jones and myself.

I fear we did not make ourselves clear in our letter. We did not wish to urge upon you a further contribution for this year, but simply wanted to know whether we could have your pledge for 1928. As I am sure you realize, it is necessary for us at this time to assure the budget for the coming year so that we may know what work may be undertaken.

With deep appreciation of your continued cooperation and loyalty to our work, I am

Sincerely yours,

*Julia Raymond*  
Julia Raymond  
Finance Chairman.

1927

B'NAI B'RITH WIDER SCOPE FUND

Total Pledge

250 00  
50 00

First Payment Due

WBHS  
PAK 12/2/27

Make checks payable and mail to  
JOHN ANISFIELD  
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JOB DEPARTMENT

CLEVELAND, O., November 29, 1927.

M. Bahhi Silver.....

.....The Temple.....

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PRINTING and  
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YOUR ORDER NO.

OUR ORDER NO. 7189

To rebinding Bible for Helen Reich also  
stamping Prayer Book

DEC 7 1927

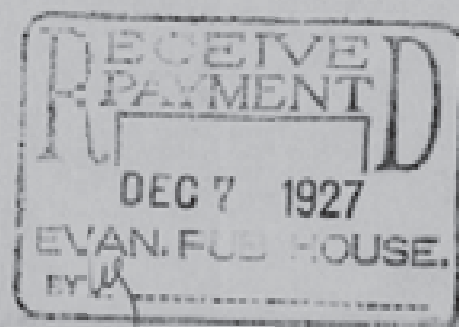
\$5.25

BY C. H.

5-25



The Complete Plant





December 7th, 1927.

Mr. George Greenspun,  
American Zion Commonwealth Inc.,  
114 Fifth Ave., New York, N. Y.

My dear Mr. Greenspun:-

I am enclosing herewith a check for \$507.15, which is the balance of my indebtedness to The American Zion Commonwealth on the purchase of the 25 dunam of land in Afule.

I am also enclosing herewith a properly signed Power of Attorney as well as an escrow.

I trust that I may procure my deed to the land without much delay.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

# THE UNION TRUST COMPANY

MAIN OFFICE 6-10

A. H. SILVER

PAY TO THE  
ORDER OF

CLEVELAND, OHIO

~~Dec 8th~~ 1927

\$ 507<sup>15</sup>

The Community State Bank of Chicago Trustee

Five hundred seven <sup>15</sup>/<sub>100</sub> DOLLARS

another ck issued for this amt

12/22/27 sent

No.

33 of this



MARCUS FEUCHTWANGER  
NEW CASTLE, PA.

December the 7<sup>th</sup> 1927.

Rabbi Abba Hillel Silver  
Cleveland; O

My dear Rabbi -

Just received your letter regarding the interest you are manifesting in an institution in Palestine, it is a pleasure indeed for me to assist you in accomplishing your desire to assist such a worthy cause.

It is true that we are called upon to contribute to many worthy causes but I could not refrain in adding my mite for a cause you are pleading for and worthy I am certain.

With our personal regards and sincere wishes that you will be successful  
I am

Very sincerely, Yours  
Marcus Feuchtwanger

Enclosure \$50.00

Rabbi A. H. Silver  
c/o The Temple  
E. 105th St. & Ansel Rd.

1498  
December 1st, 1927

TO THE CITY CLUB OF CLEVELAND, DR.

Dues for Quarter Beginning December 1st, 1927 . . . . .	\$6.25
War Tax . . . . .	.63
Total	<u>\$6.88</u>

DEC 7 1927

Membership dues are payable in advance quarterly.

PLEASE MAIL THIS STATEMENT WITH YOUR REMITTANCE

1927

UNIVERSITY HOSPITALS BUILDING FUND  
MEDICAL CENTER CAMPAIGN

In accordance with the terms of your pledge payments  
are to be made as indicated below:

X... Payable in 12 equal quarterly install-  
ments beginning July 1, 1927

or

... Payable in 6 equal semi-annual in-  
stallments beginning July 1, 1927

Total Pledged

150 00

Amount due October 1, 1927

25 00

*JL*  
*12/7/27*



December 8th, 1927.

Mrs. Rosie Kaufer,  
Cleveland, Ohio.

My dear Mrs. Kaufer:-

Permit me to thank you for your  
kind letter.

Our choir has been engaged for  
the entire year and there are no vacancies in  
it. We do not engage talent as young as your  
daughter for our choir.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS/IR

December 8th, 1927.

Mrs. Miles F. Bixler,  
The Young Women's Christian Ass'n.,  
Prospect and E. 18th St.,  
Cleveland, Ohio.

My dear Mrs. Bixler:-

Permit me to thank you for your kindness in inviting me to be your guest at the annual meeting of the Central Young Women's Christian Association on Tuesday, December 13th.

I would have been delighted to avail myself of the opportunity but Mrs. Silver has planned a dinner at home for some of our friends and we shall therefore not be able to be with you. I hope that we shall have the pleasure of attending your next annual meeting.

With kindest regards, permit  
me to remain

Very sincerely yours,

AFS/IR  
P. S.

I am returning herewith the two complimentary tickets, which you kindly sent me.

December 8th, 1927.

Rabbi Mordecai Shuchatowitz,  
466 E. 172d St.,  
Bronx, New York, N. Y.

My dear Rabbi Shuchatowitz:-

Permit me to thank you for your kindness and thoughtfulness in writing me your very lovely note, accompanying an invitation to attend your marriage ceremony on the 29th of November. I wish it were possible for me to attend, but my duties constrain me to remain in Cleveland.

Please accept my heartiest felicitations on the occasion of your marriage. May the future hold in store for you and your dear one, fulfillment of your most cherished hopes.

I hope that I shall have the pleasure of seeing you again before very long.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

December 8th, 1927.

Mr. Max Hunterberg,  
61 Lenox Ave.,  
New York, N. Y.

My dear Mr. Hunterberg:-

Permit me to thank you for  
your thoughtfulness in sending me a copy  
of your book "The Crucified Jew".

I have not as yet had an  
opportunity to read it, but I know I shall  
read it with a great deal of interest and  
profit.

With kindest regards, permit  
me to remain

Very sincerely yours,

ABS/IE



December 8th, 1927.

The Jewish Social  
Service Bureau,  
Huron-Sixth Bldg.,  
Cleveland, Ohio.

Gentlemen:

I am enclosing herewith a  
letter received from Mr. Lewis Freedman,  
118 Columbia Rd., Hackney Rd., London E2.

Will you kindly trace down  
the party to whom he refers and advise  
him the results of your investigation.

Very truly yours,

Secretary to Rabbi Silver



December 8th, 1927.

Mr. Eugene E. Wolf,  
Engineers Bldg.,  
Cleveland, Ohio.

My dear Gene:-

I am afraid that I must trouble  
you again with my "involved legal affairs"....

Some time ago I bought some  
land in Palestine, never dreaming that the  
land was actually there, or that I would at  
some time in the future, be given a deed for  
it. But miracles do happen in that Land of  
Miracles and now behold, I am confronted with  
the possibility of receiving a deed for the  
land.

I have been requested to forward  
a power of attorney for a Mr. Moses de Shalit.  
Would you not please sign the enclosed power of  
attorney and send it back to me. In payment of  
which I will send you the first crate of oranges  
which are raised upon that land.

With kindest personal regards,  
permit me to remain

Very sincerely yours,

AHS/IR

December 8, 1927.

You're a peach! And you just should have watched me pretend. Fink took a half hour of his time to tell me what a charming letter he received from you, and how you even wrote to him immediately on getting his second bit of communication. I had a beautiful time laughing up my sleeve, - especially tonight when he asked me if I was still anguished at him. He and Rabbi Israel of some place - or - other were up here for dinner, and the three of us spent the better part of the evening talking about "Rabbi Silver - the man with

music in his voice." Personally, I've always thought of him as "the man with joy in his eye and power in his fists." Anyway, he's a great man to have as a friend. - Believe it or not! ("Enough blarney," says the great man.)

To continue - when you come up - want you please take dinner with us? Or I should say - with me? I'm jealous enough of you not to make you a guest of the house. At any rate, all of us would be tremendously <sup>flattered</sup> by if you'd come to dinner, - and don't you just love to "scatter sunshine on your way?" - Say yes! - I don't know if I've been properly persuasive, but I hope I have, because you can't imagine how disappointed I'd be if you came up here and didn't give a piece of your time to

me.

I don't feel very serious tonight, but I do want to tell you that what you said at Henry's funeral was in some way touching of the depths of death. You must certainly recognise beauty when you hear it, though, - even when it comes from your own lips, - so I must go into detail.

Will you remember me to Mrs. Silver? - I only met her once, so she probably won't remember me at all. -

Man alive! Look how long I've been writing this! Truly, I must study. Don't forget that you promised to write to

Helen.



1020 Lincoln Ave.  
Ann Arbor - Mich.





Rabbi Abba Hibel Silver,  
10311 Lake Shore Blvd.,  
Cleveland,  
Ohio.

# The Temple

EAST 105TH STREET AT ANSEL ROAD

TELEPHONES CEDAR 0133-0133

Cleveland

RABBI LEON I. FEUER  
MINISTER OF RELIGIOUS EDUCATION

ABBA HILLEL SILVER, D. D.  
RABBI

HARRY LEVY  
EXECUTIVE SECRETARY

December 8th, 1927.

*Will call up about this*

Mrs. Rosie Kaufer,  
Cleveland, Ohio.

My dear Mrs. Kaufer:-

Permit me to thank you for your  
kind letter.

Our choir has been engaged for  
the entire year and there are no vacancies in  
it. We do not engage talent as young as your  
daughter for our choir.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS/IR

DR. H. CERF STRAUS  
THE TEMPLE  
ALEXANDRIA, LA.

Rabbi A. H. Silver,

Cleveland, Ohio,

My Dear Abe:

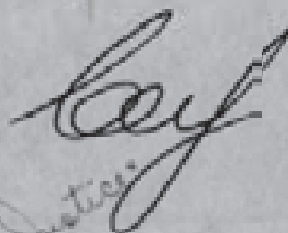
Have been receiving some of your lectures from time to time, but would like to have all that are printed.

Would it be possible to have my name put on your mailing list to receive them as they are published.

Congratulations upon your new book. Have not been able to finish it so far, but am looking forward to enjoying the last part as well as I have the first.

With kindest personal regards, I am as ever

Your Sincere Friend,



*Church & Social Justice  
sent 2/8/27 - JH*

RABBI A. H. SILVER  
CLEVELAND, OHIO

December  
Ninth  
1927.

T. A. Robertson, Managing Editor,  
The Cleveland News,  
Cleveland, Ohio.

My dear Mr. Robertson:-

May I not express to you  
the deep sense of loss, which I in common  
with thousands of other citizens, have ex-  
perienced in the passing of Mr. Benjamin  
Karr of your Editorial Staff.

There are few men in the  
profession of journalism, for whom I  
entertained a higher regard, not only  
because of Mr. Karr's manifest ability  
as a keen student of human affairs and  
as a gifted writer, but also because of  
his great integrity, his fairness of  
judgment, his encompassing sympathies,  
and his unswerving loyalty to basic  
principals.

He was devoted to the best  
in American life and he brought all the  
gifts of his heart and mind to the service  
of his Country and of humanity. We shall  
long cherish his memory.

Very sincerely yours,

AHS:IR

# HOTEL MANGER - NEW YORK CITY

OTHER  
MANGER HOTELS  
MARTHA WASHINGTON  
BELL APARTMENT  
GREAT NORTHERN  
TIMES SQUARE  
CUMBERLAND  
WOODSTOCK  
HERMITAGE  
WOLCOTT  
ENDICOTT  
NAVARRE  
GRAND  
YORK  
PLAZA HOTEL  
CHICAGO



SEVENTH AVENUE  
FIFTIETH TO FIFTY-FIRST STREETS

ONE OF THE  
**MANGER HOTEL CHAIN**

THE LARGEST HOTEL IN TIMES SQUARE  
1750 ROOMS

December 9, 1927.

Rabbi Abba Hillel Silver,  
THE TEMPLE  
CLEVELAND OHIO.

My dear Rabbi Silver:-

You no doubt have read in the newspapers that I am  
now in the States.

As I always thought that Cleveland is one of the  
cities that I ought to visit, and as you were always very  
kind to me and during your last visit to Eretz Yisroel, to-  
gether with Mrs. Silver, you again reiterated your readi-  
ness to help in anything that I would suggest for the pro-  
gress of the "boys over there", may I ask you to please  
write to me and tell me which week would be the best for  
a short campaign for the Bnei Binyamin, under your auspices,  
in your large American city - over which you reign with so  
much talent and efficiency.

An early reply on your part will be very much appreciated  
by me.

With best regards to Mrs. Silver and yourself, I am

Faithfully yours,

*Avraham Ben-Avi*

AVRAHAM BEN AVI



SAMUEL McCUNE LINDSAY  
CHAIRMAN  
BOARD OF TRUSTEES

CERTIFICATE OF MEMBERSHIP  
IN THE

HOMER FOLKE  
WILLIAM DRAPER LEWIS  
VICE CHAIRMEN

National Child Labor Committee

INCORPORATED BY ACT OF CONGRESS  
FEBRUARY 21, 1907

TO PROMOTE THE INTERESTS OF CHILDREN

23218

Dec. 9th, 192\_\_7

To: Rabbi A. E. Silver, The Temple-Central Avenue, Cleveland, Ohio.

This is to certify that you are a member of the NATIONAL CHILD LABOR COMMITTEE, receipt being hereby acknowledged of **Subscribing Membership** to the amount of \$ 10.00  
for the year ending in **December 1928**, and as a member of the Committee, are associated with other members of the Committee in protecting children, by suitable legislation against premature or otherwise injurious employment, thus aiding in securing for them an opportunity for elementary education and physical development sufficient for the demands of citizenship and the requirements of industrial efficiency.

*Wiley H. Smith*  
Acting General Secretary

*W. H. Folke*  
Treasurer  
By *W. H. Folke*

I. M. BELKOWSKY, M. D.  
CLEVELAND, OHIO

December 10<sup>th</sup> 1927

Dear Rabbi Silver!

Yours from y<sup>e</sup> correspondent at hand  
I know your friend Dr. S. M. McLeod  
not from his journal, "Reflex" which  
I do not receive but from his articles  
in "New Palestine"

Dear Rabbi Silver! I have more journals  
and magazines than time to read them  
all! Besides, as a physician I naturally  
desire to be in command of our medical  
literature and to know what happens  
in medical science.

And then, Dear Rabbi, do you not  
think every thing that is printed  
must be read? is this new Jewish  
magazine really filling a gap in  
the Jewish cultural world?  
I assure, Dear Rabbi, that I can use  
every dollar and have nothing  
superfluous

With the greatest respect faithfully  
yours  
I. M. Belkowsky

# JEWISH PALESTINE EXPLORATION SOCIETY

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J. van den Bergh, Jr.

## *Office of AMERICAN COMMITTEE,*

2107 BROADWAY, NEW YORK CITY  
Trafalgar 0789

December 12th, 1927

Rabbi Abba H. Silver  
Temple, 108th at Ansel Road  
Cleveland, Ohio

Dear Friend:

I wish to acknowledge receipt of  
your check for \$25. in renewal of your contri-  
bution to the work of this Society. It will  
please me to inform the Committee at its coming  
meeting of the renewal of your support. I know  
that it will gratify Mr. Friedman, Dr. Pool and  
other <sup>members</sup> of our Committee.

With kindest greetings,

Sincerely,

*Max*  
J. Max Weis

SAMUEL WOHL  
RABBI

READING ROAD TEMPLE

3212 READING ROAD  
CINCINNATI, O.

December  
Twelfth,  
1927

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

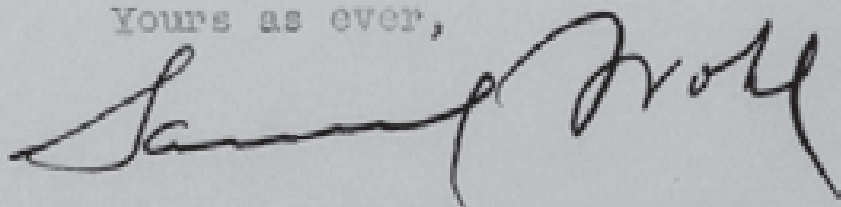
Dear Dr. Silver:

I should have written to you some time ago to tell you how much I am indebted to you for your kindness. Your address was magnificent and, although I was ill at the time, I was nevertheless moved and thrilled by it. I am on the way to recovery from my recent illness and am back in harness.

On the 18th of December I am going to be in Cleveland to officiate at the wedding of my brother-in-law and I shall remain in the city until Monday night. I hope to get in touch with you; if possible, to arrange for a little chat.

Please remember me to Mrs. Silver. Belle and Herzle send their best to both of you.

Yours as ever,

A handwritten signature in dark ink, appearing to read 'Samuel Wohl', written in a cursive style.

SW:FS

December 12th, 1927.

Mr. Sam Hartman,  
c/o Schultz Bros. & Co.,  
Union Trust Bldg.,  
Cleveland, Ohio.



My dear Mr. Hartman:-

I am enclosing herewith a check  
for the purchases which you have made for  
Mrs. Silver.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR



## THE PACIFIC RELATIONS MAGAZINE

A JOURNAL OF OPINION DEVOTED TO THE FRANK AND  
SINCERE DISCUSSION OF THE AFFAIRS OF  
ASIATIC AND PACIFIC COUNTRIES

470 ERIE BUILDING  
CLEVELAND, OHIO

December 13, 1927

Rabbi A. Hillel Silver  
Cleveland, Ohio

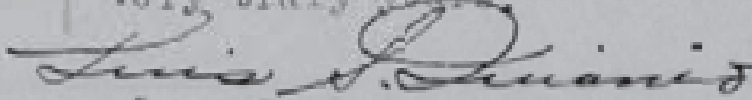
Dear Sir:

I am very much interested in the race question. For this reason I am trying to get the opinions of representative leaders in all walks of life.

May I be favored with your co-operation by answering the questions asked below? I am doing this for my own information and answers will be held strictly confidential.

Thank you in advance for any co-operation you will see fit to give me.

Very truly yours,

  
Luis S. Quiano

1. What do you think are the real causes of race prejudice?

2. Is race prejudice more pronounced in America than anywhere in the world?

3. Reasons for your answer:

4. What do you think will solve the race problem?



5. What part did the church, school, home play in building up a better race relation?

6. What attitude should each of these (church, school, home) take?

7. Do you think intermarriage among all the races will make possible the disappearance of race prejudice?



8. Can you suggest other ways of solving race prejudice?

# The Consumers' League of Ohio

341 ENGINEERS BLDG., CLEVELAND

MAIN 3025



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

MISS HELEN PHELAN  
SECRETARY-TREASURER  
MISS ELIZABETH B. MAGEE  
EXECUTIVE SECRETARY

December 13, 1927

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

Dear Rabbi Silver:

In the name of the Board of  
the Consumers' League of Ohio, I want to thank  
you for your pledge of \$100 to our budget for  
1928.

We are exceedingly grateful  
for your continued and generous help.

Sincerely yours,

Alice P. Gannett  
President

Verlag „Eschkol“, Berlin-Charlottenburg, Bismarckstraße 106 / Telephon Steinplatz 8488/89

G/K U

Berlin, 13. Dezember 1927

Rabbi Dr. Abba Hillel Silver  
E. 105 and Arsel Rd  
Cleveland, Ohio

Sehr geehrter Herr Dr. Silver,

wir erlauben uns heute, auf Ihre Subskription von zwei shares der "Encyclopaedia Judaica" zurückzukommen, die Sie im Mai 1926, als Herr Dr. J. Klatzkin Sie in Cleveland besuchte, vornahmen. Ein Share war von Ihnen persönlich gezeichnet, wofür Sie die hebräische Ausgabe bekommen wollten, der andere für Ihren Tempel, für die deutsche Ausgabe. Sie wollten uns noch während unserer damaligen Anwesenheit in Amerika den Betrag überweisen, doch haben wir trotz wiederholter Bitten bis heute nichts von Ihnen erhalten.

Kunmehr ist der erste Band der deutschen Ausgabe der "Encyclopaedia Judaica" erschienen, und wir nehmen an, dass Ihre Tempel-Bibliothek Wert darauf legen wird, das Werk gleich von Anbeginn an zu beziehen. Aus diesem Grunde bitten wir Sie dringend nochmals um Ueberweisung des Betrages für die beiden shares, insgesamt also

\$ 500.-

Die hebräische Ausgabe beginnt erst im Frühjahr 1928 zu erscheinen, da sie mit viel grösseren sprachlichen und wissenschaftlichen Schwierigkeiten verknüpft ist. Wir würden, sobald wir den Betrag erhalten haben, Ihrem Tempel den ersten Band der deutschen Enzyklopädie übersenden und jeweils die weiteren Bände gleich nach Erscheinen (etwa alle sechs Monate ein Band) und Ihnen persönlich jeweils nach Erscheinen die hebräische Ausgabe.

Wir hoffen dringend, dass Sie diesmal unsere Bitte erfüllen werden und



uns durch einen Scheck auf Berlin das Geld zusenden; denn Sie werden verstehen, dass, nachdem wir mitten in der Publikation der verschiedenen Bände stehen, unsere Spesen ausserordentlich hohe sind, und wir auf den Eingang der Subskriptionen angewiesen sind, zumal die Ihrige ja schon ein und einhalb Jahre zurückliegt. Ich darf wohl bemerken, dass alle anderen Subskriptionen aus Amerika inzwischen bereits eingegangen sind.

Wir erwarten Ihren recht baldigen Bescheid und zeichnen  
mit vorzüglicher Hochachtung  
und besten Grüßen

ergebenst

*H. Goldmann*



Dec. 14th, 1927.

Dr. I. M. Belkowsky,  
10403 Euclid Ave.,  
Cleveland, Ohio.

My dear Doctor Belkowsky:-

Permit me to thank you for your  
kind letter of December 10th.

The letter which you received  
with reference to The Reflex was a circular  
letter sent broadcast. I did not expect every-  
one who received the letter to subscribe. Some  
have; many have not. I know that you have many  
more important causes to which to apply your  
funds.

With kindest regards and trusting  
that you are well, permit me to remain

Very sincerely yours,

AHS/IR

December 14, 1927

Dear Rabbi Silver:

Enclose please find  
mother's check for twenty  
five dollars for your  
splendid services rendered  
at father's funeral.

Thanking you very  
much,

Yours

Irvin Crystal.

12/14/27

Cleveland

My Dear Rabbi.

As I understood you last Sunday, your lecture for next Sunday will be on the American home.

I would very much like to have you consider some very pertinent problems along the lines of your subject, I'm sure several listeners, one of whom will be my wife, might take a hint.

① One is the extravagance which so many Temple members exhibit in the discomfiture of other Temple members, especially in their <sup>expensive</sup> dress, hats and coats of the children who go to Sunday School.

② Also the home life where mothers get up after the children have gone to school, stay up late nights, let children go to bed themselves etc. -- constantly driving the husbands to lives of fear and dissatisfaction.

③ One thing more which our girls and women are doing, especially I noticed <sup>it</sup> last Sunday after <sup>your</sup> lecture - smoking cigarettes in their cars - -- it may be alright - - I can't see it.

(over - please)

I hope I haven't made myself  
silly - but you know - it is sometimes  
good for the soul to get some of one's troubles  
of his chest and let somebody else see it  
very truly yours.  
a member - M.





Dec. 14th, 1927.

Mrs. Helen Bing,  
2902 Washington Blvd.,  
Cleveland Hts., Ohio.

My dear Mrs. Bing:-

During the ten days of January, from the 8th to the 18th, the Temple is arranging to exhibit the works of Mr. Saul Raskin, a Jewish artist of unusual ability, whose works have received recognition both here and abroad.

He will have some forty of his paintings, etchings, water colors, etc. on exhibit and I am confident that it will attract city-wide interest, just as our exhibit of the works of Jewish artists did three years ago.

I should like to have you head a committee of patronesses, say fifteen or twenty women - and I should like to have you select this committee. The work of this committee will be slight - to have two or three members present each evening of the exhibit and to "set it off" properly. There will be no financial obligations involved and the Temple will take care of the publicity.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IF

S. RASKIN  
STUDIO  
22 5TH AVENUE, NEW YORK, N. Y.  
TEL. WAPKINS 4821

Dec 15 1927

My dear Rabbi A. H. Silver

I would very much like to know  
whether the envelope with my  
"publicity" and a list of paintings for  
the catalogue was received?

Also whether the box of (Paintings) due  
from Cincinnati has been received.

May I ask you kindly to send  
me words about it?

Respectfully Yours  
S. Raskin

December 15th, 1927.

Mr. Irwin Crystal,  
Comodore Apts.,  
Cleveland, Ohio.

My dear Irwin:-

Permit me to thank you for your  
kind note of December 14th and for the gift  
which you enclosed.

In keeping with my custom, I shall  
place your contribution in the small charity  
fund of mine, which I use from time to time.

I trust that both you and your dear  
mother are well.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR

December 15th, 1927.

Orientalia, Inc.,  
32 W. 58th St.,  
New York, N. Y.

Gentlemen:-

I am enclosing herewith a list of  
books which you can forward to Rabbi A. H. Silver.

Upon receipt of the books, Rabbi  
Silver will send you his check for same.

Very truly yours,

Secretary to Dr. A.H.Silver.

From

**A. HEILPERIN,** POSTAL AND EXPORT BOOKSELLER,  
**84 Greenwood Road, London, E. 8, England.**

To.....

PLEASE SEND ON APPROVAL

I CAN QUOTE POST FREE

12/15/27 192...  
CARRIAGE PAID

In using this form cross through all the words except those which indicate the subject matter of the writing.

Dear Sir.

May I introduce to you an  
extraordinary book privately printed and  
as indispensable to students of religion  
as Frazer's Golden Bough.

J. B. Kannay. Rise & Decline  
of Roman Religion. A Study in Set Symbolism.  
new copy (published at \$5) privately printed. \$3. post free

or I would send it in exchange for your  
own "Messianic Speculation in Israel"  
recently published.

Sincerely yours

A. Heilperin

Robt A. H. Silver.  
Cleveland



All rights reserved by THE CLIQUE, LTD.

Printed Paper Rabb.

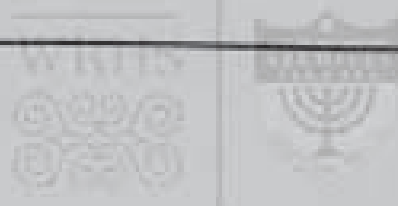
BOOK ORDER. BOOK QUOTATION.

*Bulletin de Commande ou de Souscription.*

By Regulation in P.O. GUIDE this packet may be posted AT HOME or ABROAD for 4d. but cannot be used for ABROAD for INVOICES or RECEIPTS except at meter rate.

POSTAGE

$\frac{1}{2}$  PENNY.



Prof. Chaim Tchernowitz, Ph. D.

435 CONVENT AVE.  
NEW YORK

TEL. EDGEcombe 2931

הרב דר. חיים טשערנאָוויץ.

December 15, 1927. 192.....

Rabbi Abbe Hillel Silver,  
Cleveland, Ohio.

Dear Rabbi Silver:

I take this opportunity of acquainting you with certain developments in my plans, which I believe you will find of interest. In the course of several conferences with scholars in this country, I have come to the conclusion that beside the Talmud itself there is a need for the elucidation of the knowledge of the Talmud in special books, because, as you know, as a book to be read the Talmud is almost incomprehensible even in the translations to modern languages on account of its peculiar and complicated form of composition.

To make the Talmud available for our time it is necessary to extract its essence and to rearrange it according to the different branches of science. I am enclosing herewith a brief outline of the plan of the Talmudic Library which will be arranged in six sections, twelve books, each section to contain about one thousand pages. Every subject is to be treated by a specialist in that field, under the direction of an editorial board for each section with an editor-in-chief. In addition to the Editorial Board there will be an Advisory Council composed of the foremost Jewish specialists and learned men, and also non-Jewish professors, theologians, and authorities in comparative sciences to elucidate the particulars of the Talmudic conception in relation to general knowledge, both ancient and modern.

Up to the present time the following professors and scholars have expressed their willingness to serve as members of the Advisory Board: Harvard: Moore, Pound, Isaacs, Frankfurter; Yale: Charles C. Torrey; Columbia, Richard Gottheil; Chicago: Freund, Matthews; Pennsylvania: Montgomery and Husik. Justice Brandeis, Judge Benjamin Cordoza and Judge Mack are also interested in the movement.

The project, as you may see from the plan, is to acquaint our modern "Intelligentsia", Jews and non-Jews, with the science and knowledge of the Talmud, wherein lies the quintessence of historical Judaism. The publication will comprise a series of books classified in sections (see plan). The articles will be written by the greatest authorities in this country, Palestine and Europe, in their respective fields. The books will furnish a thorough and adequate understanding of all aspects of Judaism, and will serve as a source of the knowledge of Judaism not only for Rabbis, for whom in my judgment the publication will be indispensable, but also for every man who desires an insight into the sources of Judaism. It will uplift Jewish standards in

Prof. Chaim Tchernowitz, Ph.D.

435 CONVENT AVE.

NEW YORK

TEL. EDGECOMBE 2931

הרב דר. חיים טשערנאָוויץ.

192.....

Rabbi A. H. Silver

-3-

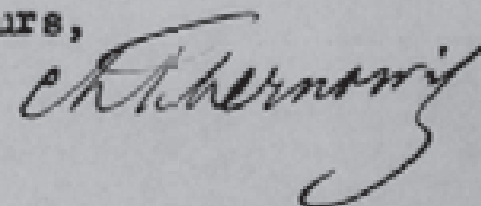
the eyes of non-Jews. Whatever explanation, social and political, may be given for anti-Semitism, there is no doubt that a great deal of prejudice has come down from the Dark Ages, that period of total ignorance of Judaism and Talmudic Judaism in particular. Such a library will be the best medium for creating good-will between Jew and non-Jew, as Judaism to the latter, is, for the most part, still an enigma. Biblical Judaism has been elucidated exhaustively, but the Talmud is still a terra incognita, while historical Judaism as expressed through the Rabbinate, is based more upon the Talmud than upon the Bible.

When I started with this plan I thought that the Rabbis would be the first to cooperate in its practical realization. Who better than the Rabbis can understand the necessity of disseminating cultural Judaism? But in this country, in which so many millions are spent for philanthropy in all its forms, it is regrettable that there is not one organization which understands the needs of a cultural movement of this kind. I will venture even to say that the persecution of the Jewish people even in our day is an outgrowth of the persecution of Judaism. It is Judaism which is persecuted in the Jews. A better understanding of Judaism will, to a great extent, eliminate persecution of Jews, and to a certain extent modify the need for philanthropic aid.

I have the idea that if you would undertake active participation in this enterprise, much practical good will result. If you could make arrangements for me to meet several individuals in Cleveland I could ~~arr~~ come for a week-end. I must mention that Mr. Julius Rosenwald of Chicago has promised me a contribution of \$50,000 if an additional \$200,000 is raised within one year, and of course I am bending all energies to this end.

With kind regards,

Sincerely yours,



OT/EJ

Enclosure - Plan of Publication.

P.S. Would you consider the Xmas vacation an opportune time to come to Cleveland?

I am very much surprised to learn that the case of Rabbi Goldman may come before a civil court. Isn't it possible for you and other influential communal figures to intervene and avoid

a

# Outline of a Proposed Bibliotheca Talmudica

To be published in  
English and Hebrew

## Section I-Historical

1. History of Jews in Talmudic period	Appx. pages	
a. In Palestine	150	
b. In Babylonia	150	
c. In Greece	50	
d. In Rome	100	
e. In Persia	50	
2. HISTORY OF THE ORAL LAW	100	
3. HISTORY AND COMPOSITION OF TALMUDIC LITERATURE		
Mishna, Boraithoth, Talmudim, Midrashim	200	
4. NAMES AND ACTIVITY OF THE TALMUDIC AUTHORS	<u>150</u>	950

## Section II-GEOGRAPHY AND ECONOMICS

1. Geography: Palestinean and Babylonian		
a. Physical	80	
b. Political	80	
c. Topography	140	
2. ECONOMIC CONDITIONS: PALESTINEAN AND BABYLONIAN		
a. Agriculture	200	
b. Trade and Industry	150	
c. Commerce	140	
d. Labor conditions	<u>140</u>	930

## Section III. SOCIAL AND CULTURAL CONDITIONS

1. Internal Communal Organization	
a. Palestine	100
b. Babylonia	100
Education and Schools	
a. Palestine	100
b. Babylonia	100



	APPX.	PAGES
2. HABITS, CUSTOMS AND USAGES		
a. Family		100
b. Social		100
c. Dress		50
3. INTERCOURSE WITH NON-JEWS		
a. Romans, Persians and Christians		200
b. Proselytes and Apostates		<u>100</u>
		950
SECTION IV LANGUAGES AND METHOD OF THE TALMUD		
1. HISTORY OF THE GRAMMAR		
a. Hebrew		100
b. <del>Aramaic</del> -Palestine and Babylonia		150
Aramaic		
2. METHODOLOGY		
a. Halacha: Babylonia and Palestine		200
b. Hagada		150
3. TALMUDIC TERMINOLOGY		300
4. THE HALACHA IN THE EXTRANEUS BOOKS		70
		970
SECTION V RELIGION AND FOLKLORE		
1. Religion and Ethics		
a. Religious concepts		200
b. Ethical principles		150
2. Religious Practices		
a. Synagogue		50
b. Prayer		50
c. Sabbath and holy days		50
d. Dietary laws		50
e. Laws of separation and hygiene		50
3. Folklore		
a. Ghosts, dreams superstitions		100
4. Natural Science		
a. Astronomy		
b. Mathematics		
c. Zoology		
d. Botany		
e. Medicine and Anatomy		<u>300</u>
		1,000



## SECTION VI. TALMUDIC LAW

## APPX. PAGES

1. PHILOSOPHY and THEORY	50
2. LAW OF PERSONS	100
3. LAW OF THINGS	100
4. LAW OF OBLIGATIONS	150
5. LAW OF FAMILY AND INHERITANCE	200
6. LAW OF COMMERCE	70
7. TORTS	50
8. Criminal Law	100
9. ADMINISTRATIVE LAW	50
10. Judicial law	70
11. International law	<u>50</u> 1,000



Sept 16 - 1927

Robbi Abba Hillel Silver,

Dear Sir,

For the past year or more I have been wishing to attend a service at your temple to see and to hear -

But alas! I am just deaf enough to make the strain of listening come heart difficulty. Through this I am deprived of the valuable discourse of my own pastor, Rev Lupton.

I am writing this to express appreciation for your letter to

His mother had recently 3  
died, his home broken up, and  
he was homesick and lonely.

As the only woman in  
the staff, naturally he turned  
to me for sympathy, and soon  
he began to share our 6 o'clock  
Sunday evening dinner.

Thence forth for over 40  
years, every Sunday - 5-2 in  
the year, whenever we <sup>three</sup> were  
in the City - he was with me.

My daughter Katharine - teacher  
of blind in Junior High School  
and he were like brother and

to the Cleveland News  
Dec. 14.

Benjamin Harr and I  
first met 45 years ago when  
both were on the editorial staff  
of Cleveland Leader.

I having charge of the Household  
department, and Mr. Harr fresh  
from Buffalo High School, as  
valedictorian of his class, and  
winner of the much coveted  
"Jesse Ketchum" prize.

His nearest chum in it was  
the future Mrs. Cleveland, and they  
corresponded until her marriage  
with the President,

Sister,

Sept. 4th. He took dinner with me, as usual, left the house at 10 o'clock, and stood the next morning at 9-30.

The nurse made several mistakes regarding his movement as he reached his apartment at 11-30. He could not have worked at the office that night. He never was - as stated - a railroad clerk - nor Mr. Cowley's office boy - a young colored man performed those tasks.

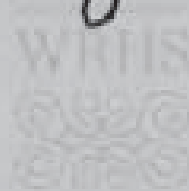
If successful in finding a help for my deafness I shall



avail myself of the  
privilege of attending a  
Service at the Temple.

Respectfully

Gertrude Van Rensselaer Hickham  
(83 year old)



December 16th, 1927.

Mr. Saul Raskin,  
96 - 5th Ave.,  
New York City.

My dear Mr. Raskin:-

I have received the envelope  
containing your publicity and I have already  
made use of some of the matter.

A box of your paintings arrived  
from Cincinnati and we are keeping it here  
for you.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IF

*Schultz Brothers & Co.*  
*Union Trust Building*

*Cleveland*

December 16, 1927.

Rabbi A. H. Silver,  
The Temple,  
E. 105th & Ansel Rd.,  
Cleveland, O.

Dear Sir:

Thanks very kindly for your check in the amount of  
\$12.30 covering additional interest due us.

Very truly yours,

SCHULTZ BROTHERS & CO.

*J. H. Ball*  
Cashier.

AJG/G

BLOOMBERG AND WOLF  
ATTORNEYS AND COUNSELORS  
ENGINEERS BUILDING  
CLEVELAND

JULIUS BLOOMBERG  
EUGENE E. WOLF  
HARRY S. DASCH

December 16th,  
1927.

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

Dear Rabbi:

I am enclosing herewith  
Power-of-Attorney, notarized, together with  
certificate of the Clerk of Court of this  
city. It will be necessary that you have  
this Power-of-Attorney viséd by the British  
Consul in this city, according to the in-  
structions which you forwarded to me and  
which I am returning to you. The Power-of-  
Attorney will then be complete.

Sincerely yours,

*Eugene E. Wolf*  
Per E. E.

EEW/EL  
Enclosure

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December 17th, 1927.

Rabbi Abba Hillel Silver,  
10311 Lake Shore Boulevard,  
Cleveland, Ohio.

Dear Sir:

On receipt of your letter dated December 15th, we have mailed you the books listed on the enclosed invoice.

We regret to report that item #2, "A Literary History of Persia", Vol. I, is temporarily out of stock at the publishers and our copies have been sold. Shall we send it to you when it comes into stock again?

We also regret to report that items #24, "The Gulistan", #59, "The Book of Joseph and Zuleikha", #163, "Umayyads and 'Abbasids" and #338, "The Ottoman Dynasty", all of which are rare books, had been sold before your order came. Shall we quote these to you, or send them to you, if we can procure other copies?

We can still supply item #60, "Yusuf and Zulaikha", a Griffith translation. We can also still supply "The Gulistan" as described in #21, #26, #30 and #31. Thanking you for your order, we are,

Very truly yours,

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*H. Pinkerton*





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	For	6	Mos.	Policy Number		Date Due	
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Interest to							Dec.
							1927
				Abba H. Silver			
Total \$				The Temple,			
				105th St. & Ansel Road,			
				Cleveland, Ohio			

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Countersigned

Pixler & Pixler

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SECRETARY

# Borkheimer Brothers

• WOOL •

Wheeling, W. Va. Dec. 20, 1927

Dear Abba;-

Hope you had a pleasant trip to Minneapolis and that the weather was not too cold.

I certainly enjoyed my visit to Cleveland, but the trip home was rather a treacherous one. Got home safely and that is the main thing.

On yesterday I received the enclosed which to me is a remarkable thing, and shows that people are broadminded enough to be thankful for the many good things that happen to them. Kindly return the enclosed to me again.

Lots of love.

*Dad*

enc.

FORMED BY THE CONSOLIDATION OF  
EMANU-EL CONGREGATION  
and TEMPLE BETH-EL

CONGREGATION EMANU-EL  
of THE CITY of NEW YORK  
FIFTH AVENUE AT 76<sup>TH</sup> STREET

December 20, 1927.

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

My dear Rabbi Silver:

You have undoubtedly been informed of Rabbi M. Risher's monumental work, known as the TORAH SHELEMAH, to consist of twenty-five volumes, and of the effort to raise a fund of \$50,000. to make possible the completion and publication of the Talmudical Encyclopedia on the Bible.

Realizing that such an endeavor must depend on a subvention, and feeling that it is the duty of Rabbis, at least, to encourage Jewish scholarship and to help in the publication of a work that will prove valuable to every Bible student, as well as an honor to Jewish learning, I accepted the Chairmanship of The American Publication Committee. In doing so, I hoped to secure the assistance of every lover of Jewish literature. Many prominent leaders have already consented to be on the Committee. May I ask you to assist me in serving as a member of The Torah Shelemah American Publication Committee? A detailed letter will follow your reply.

Trusting you will give this endeavor your full help and support, and counting on your acceptance, I am

Sincerely yours,

H. G. Enelow



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Phila - Dec 21-27

Rabbi A. H. Silver,

Dear Doctor - I took the liberty to  
criticize our Rabbi for advocating in  
open Temple, companionate marriages.  
a friend from Cleveland told  
me that you spoke against this theory  
and I would appreciate a copy of  
your speech by return mail -  
Thanking you kindly for this  
courtesy. I remain

Yours Very Truly  
Martin P. Greenhouse

Packard Bldg  
Phila - Pa.

# The Amos Society, Inc.

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Literary Director: DR. ISIDOR SINGER, Originator and Managing Editor of The Jewish Encyclopedia

51 CHAMBERS STREET

NEW YORK, N. Y.

## THE GOD OF YESTERDAY AND THE GOD OF TO-MORROW.

December 21, 1927.

In all probability not all of the passages in the enclosed folder will meet with your full approval. But I am sure some sections, above all, my comment on Dr. Nathan Krass's sensational sermon of December 3rd last, bearing the above heading, will be unhesitatingly endorsed by you.

I knew the walls of Jericho would fall some day, but I could not in my fondest hopes dream that they would crumble up long before the seventh Shofar blast.

Let us hope that the Board of Trustees of Temple Emanuel will not only authorize but even insist upon the earliest possible publication of the full text of Dr. Krass's address which can rightly be called a turning point in the annals of the American Synagogue.

One of the first and immediate consequences of that Declaration of Theological Independence will probably be a radical revision of the Union Prayer Book, and of the teaching program of our rabbinical seminaries, both of which are essentially built on the Weltanschauung centered in "The God of Yesterday".

### The Three Last Trump-Cards of the Synagogue.

The Synagogue has three more trump-cards left: ROSH-HA-SHANAH, YOM KIPPUR and the KADDISH, a sacred residue of heary ancestor-worship. Only the latter is deeply interwoven with the inmost religious cravings of the Jewish heart while the first two are losing with every coming year their grip on the Jewish conscience which is getting gradually out of tune with their historical and mystical components.

The Sabbath and KASHRUT, which for more than two thousand years were the pivots of Synagogal worship and domestic ceremonialism, are fast disappearing from the Jewish horizon. We are eager to simplify our religion, ridding it of the cumbersome and superfluous stuff which it accumulated during its ages of "institutional housekeeping." Modern man simply refuses to waste his life in idle metaphysical speculations and decorative rites. It is for these reasons that I pointed out in my last Epistle to the Jews of America: "Whither Are We Steering?" that, should the spiritual disintegration within our ranks continue at the same pace as heretofore, within less than two decades our Houses of God and the rest of our Jewish institutions would have to close their doors.



Let, then, the "Guardians of Zion" take heed in time! It is the duty of all those who really care for the perpetuation of the permanent values of Prophetic Judaism to uphold their hands. These enduring tenets of a spiritual world-sociology were created by a handful of religious geniuses who from the tenth to the fifth century B. C. laid the foundations of the Jewish faith. During that time the Law had not yet been codified, and the truthseekers in Israel were still free openly to criticise the semi-pagan Temple service and the abuses of the priestly caste.

### Elijah Upon Mount Carmel.

From Ezra and Nehemiah (5th century B. C.) to 1791, when the French Revolution first opened the gates of the Alsatian Ghetto, that sacred Code of Laws kept the Jewish nation in Palestine as well as throughout the Diaspora together as an indissoluble unit.

International Israel, with the American Synagogue in the lead, has now reached that critical phase in its life where it has seriously to choose between "The God of Yesterday" and "The God of To-morrow."

Do we intend to continue to linger upon the world's stage as useless supernumeraries, a thorn in the flesh of the nations and in our own, or, are we ready to play the part for which a Divine Providence seems to have chosen us, by assuming the role as the principal torchbearers of progress?

"And Elijah appealed to the assembled congregation of Israel as follows: If you want to worship Baal, worship him; if, however, you prefer to return to the God of our fathers, cling to Him. But, for the Lord's sake, stop your wearisome, cowardly zig-zagging." (I Kings, XVIII, 21).

### The New York Yeshibah Mausoleum.

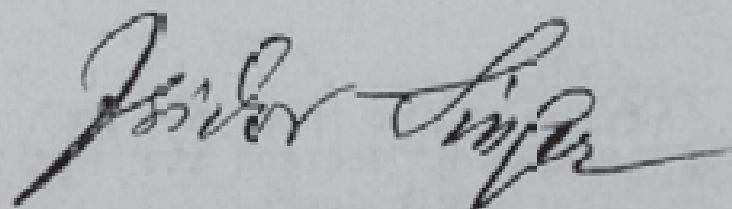
Within a few months the former New York East Side boys, many of them now residing in luxurious apartments on Park Avenue, West End Avenue and Riverside Drive, will ride up in their Rolls Royces and Cadillacs, clad in faultless tailor-made jackets and Prince Alberts, to 186th Street and Amsterdam Avenue, to deposit there with the proper ceremonial the Torah, the Talmud and the Shulchan Aruch in the Mausoleum of Orthodoxy which their pious hands have erected to the memory of their "God of Yesterday." The hired festival composers of the El Mole Rachamim and Hatzur Thomim Poolau of the occasion, not being able to read the signs of their time, will probably set those heart rending dirges to the tune of joyful hymns.

I have been raised, sixty-odd years ago, in a pious family in an old Moravian Kehillah; I still went to Selichot and knew what it meant to fast not only on Tish'a b'Av but also on Shiva asur se-Tammuz. I fully sympathize, therefore, with the joyful mourners who, half-unconsciously, will, on the day of the inauguration of the Yeshibah College, attend the funeral of the Judaism of Ezra and Nehemiah, of Shammai and Rabbi Jehuda ha-Nassi, and so on, down to Sabbata Morais and Dr. H. Pereira Mendes.

The latter we have fortunately still with us, enjoying his old, mental vigor. Could he not be prevailed upon, in his Zot ha-Berachah, to strike the chord of prophecy as the author of Moses' Farewell Message did, admonishing the children and grandchildren of his audience, the descendants of the Wanderers through the Desert of Ritualism, to enter resolutely upon the spiritual legacy which was left them by the great immortal prophets of Israel?

Let him finish his peroration with the triumphal cry: *La théologie est morte. Vive la Religion!*

Very truly yours,



# A JEWISH CHRISTMAS MESSAGE TO THE GENTILES

By DR. ISIDOR SINGER

Literary Editor of the Amos Society

"Have we not all One Father,  
Has not One God created us?"

—MALACHI II, 10.

## TRUTH

"Ye shall know the truth and the truth shall make you free."

(ST. JOHN, VIII, 32)

"Everything that is true, is God's word,  
Whoever may have said it."

—ULRICH ZWINGLI

Swiss Protestant Reformer  
(1484-1531)

"Truth is a streaming fountain: if her waters flow not in a perpetual progression, they sicken into a muddy pool of conformity and tradition."

—JOHN MILTON

(1608-1674)

"The men of science should be the priests of their age."

—ERNEST RENAN

(1823-1892)

## JUSTICE

"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.

"One hour of justice is more than seventy years of prayer."

—MOHAMMED

(AB. 570-632 A.D.)

"Justice is the keynote of the world, the regulator between man and God. It is God's constant mode of action in the moral world."

—THEODOR PARKER

(1810-1860)

## PEACE

"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.

"And they shall sit, everyman under his vine and under his figtree; and none shall make them afraid."

—MICAH IV, 4.

New York, December 21, 1927  
51 Chambers Street

A Christmas Message from a Jew, and from the editor of the Jewish Encyclopedia to boot? Well, yes, sir, and I dare say that Jesus, my immortal brother in race and faith, whose birthday you will celebrate this week in your homes and churches would, if he could read these lines, approvingly nod at the selection of Biblical and post-Biblical texts under whose auspices I am placing my, no doubt, bold and, apparently, unusual but, I assure you, very timely communication to you of today.

"My brother in race and FAITH?" Again: well, yes, sir, and I could if the restricted space at my disposal would permit it, prove this assertion from the very mouth of the noble martyr, the humble carpenter and carpenter's son of Nazareth who, according to the Gospels, was born in a stable, was raised in old Jewish fashion in a pious family of Galilean Hebrews, and died, with a Hebrew verset from the Psalms on his dying lips, upon a Roman cross as the divinely inspired advocate of the poor, suffering multitudes throughout the Roman Empire who were pitilessly trod under the heels of a mean, selfish, perfidious, cruel and greedy aristocracy.

The Magna Charta of Prophetic Judaism and Prophetic Christianity.

Jesus was fed exclusively on the spiritual sap of the Old Testament, and, above all, upon the Prophets who were his inseparable companions and inspirers. These fearless upholders of the oppressed masses

braved the power and hatred of a corrupt oligarchy and a servile priesthood whose crimes and vices they branded before God and man. If, leaving aside, for the nonce, the beautiful folkloristic embellishments of the Evangelists, you care to penetrate to the very core of Jesus's heart and soul, you will find them in the Sayings of Christ, and they, themselves, even in their present form, are the faithful echoes of the flaming exhortations and messages of our, of your, Amos and Hosea; of our, of your, Isaiah and Jeremiah.

Just listen to this one burning oration which was uttered in the streets of Jerusalem in the eighth century B. C., at a time when Rome was nothing but a conglomeration of a couple of poor, humble villages on and around the hills on the Tiber:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

"To what purpose is the multitude of your sacrifices unto Me, saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before Me. Who hath required this at your hand, to trample My courts?

"Bring no more vain oblations; it is an offering of abomination unto Me; new moon and Sabbath, the holding of convocations—I cannot endure iniquity along with the solemn assembly.

"Your new moons and your appointed seasons My soul hateth; they are a burden unto Me; I am weary to bear them.

"And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood.

"Wash you, make you clean, put away the evil of your doings from before Mine eyes, cease to do evil; Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow."

(Isaiah I, 10-17)

This Magna Charta of Prophetic Judaism and Prophetic Christianity—the assertions of their identity, a momentous theological equation, I admit, is the main burden of this message of mine—ought to be engraved in letters of gold on the walls of all true Houses of God throughout the world: Christian and Jewish, Mohammedan and Buddhist, and however else the other childish and meaningless but, withal, criminal and apostate divisions and sub-divisions of the One God in Heaven may be spelled.

#### A UNIVERSAL FESTAL CALENDAR?

Backed by the God-inspired verset of the Prophet Malachi which I placed at the mast-head of this Jewish Epistle to the Gentiles: "Have we not all One Father, has not One God created us?", I want in this festal week in whose spiritual emotion all of us, Christian, Jew and infidel, each in his own way, participate,—I want to confess openly that, at least the progressive wing of the Jewish commonwealth all over the Western world, painfully feels the psychical gap yawning between its own members and their non-Jewish surroundings whenever a red-letter day like this is reached in the church calendar.

May I add right here that I personally, and thousands of fellow-Jews with me, are unable to suppress the conviction that this whole disastrous break between Church and Synagogue, between "Jew" and "Christian," now lasting for fully 1877 years, ever was and continues to be a useless waste of energy. This woeful spiritual disruption of the noblest parts of the human race was and is essentially due to an appalling misunderstanding, by all the parties concerned, of the true religious philosophy of the Hebrew Prophets whose popularization Jesus considered as his life's principal mission.

#### SCHWARZBUEG vs. CZERNOGRADSKI:

##### A MESSIANIC PARABLE.

Synagogue and Church have stood, indeed, from the destruction of Jerusalem through the Romans in 70 A. D. almost to this very day "spectators of each other's lives, critics of each other's belief; for the most part sharing, stage by stage, the same civilization, living in more or less close proximity within the same country"—and still, they are today (why not have the courage to call a spade a spade?) standing beside each other silent, as

two close relatives who, for years and years, were kept estranged through an illstarred concatenation of fatal circumstances.

I belong, to repeat it, racially and religiously, to the same stock as Jesus, having been nurtured in my youth and throughout my life on the same spiritual food as he, and I am trying in my own small way to continue, on this great continent which he knew not, his life work, i. e., the revival and final realization of the sublime teachings of the ancient Hebrew prophets.

I believe, therefore, to know well enough the great Nazarene's psychology to have a right to surmise that if he could read the following parable he would with his sturdy carpenter's hand, slap me on the shoulder, with a hearty *Ken d'bbarta achi!*\*

##### COURT SCENE:

Two men, Schwarzburg and Czernogradski by name, are fiercely fighting each other for a couple of hundred dollars. When the Judge arose at noon, adjourning the trial until 2 P. M., a very distinguished looking old Jew who happened to be in court for a case of his own, approached the two contestants, inviting them to have lunch with him to discuss a matter intimately concerning them:

Q. Mr. Schwarzburg, were you not born in Breslau?

A. How do you know it?

Q. Never mind: were you born in Breslau?

A. Yes, sir.

Q. About 1863?

A. Lord, who are you? How can you, apparently a stranger to me and my family, make such a close guess?

Q. Never mind, Mr. Schwarzburg, were you born in the neighborhood of 1863?

A. Well, yes, sir. I was born March 1<sup>st</sup>, 1864.

Q. Were your parents' names not Elijah and Rachel?

A. Sir, please, give me the solution of the puzzle; we are in a hurry to return to court.

Q. Well, to satisfy you, and to make a long story very short, you two are first cousins.

A. "What!" both exclaimed in astonishment.

Q. Yes, gentlemen. Your father, Mr. Schwarzburg, hailed from Warsaw, and his original name was Czernogradski. He emigrated in 1861 as a young man to Breslau, and almost immediately translated his Polish name into its German equivalent...

When the two amazed men who first looked at each other with a wry smile, became convinced of their blood-relationship, they shook hands.

At that moment their lawyers entered the restaurant. "Quick, gentlemen, in five more minutes our case will be called."

"We have settled out of court."

"What!" exclaimed anisono the servants of Goddess Themis, "Impossible!"

After listening to the story they understood, and with a sad mien they returned to the court alone.

\* \* \*

I abstain from drawing the moral of my story, not to offend the majority of the contemporary Christian and Jewish clergy: they have, no doubt, understood...

But, although fundamentalism is for the moment again firmly enthroned not only in its old Roman citadel but also in the Churches of Luther and Calvin, and even in the Synagogue of Rabban Gamaiel, St. Paul's great teacher—is it the last flare-up of the candle before its final going out?—there are fortunately in all three institutions men of courage and deep insight who are working hard to knock down the barriers which still separate man from man, the children of the same God.

#### A RABBI'S HOMAGE TO THE PRINCE OF PEACE.

May I be permitted to reproduce here the beautiful words at least of one of those noble pioneers of the new age, of the late Dr. Kaufmann Kohler (1843-1926), the leading American Jewish theologian of his generation who occupied with rare brilliancy for 26 years (1879-1903) the pulpit of New York's Temple Beth-El and closed his great career as President of the Hebrew Union College, the leading rabbinical school of the United States.

Here are his words:

\* "Well done, brother."



"The true history of Jesus is so wrapped up in myth, the story of his life told in the Gospels so replete with contradictions, that it is rather difficult for the unbiased reader to arrive at the true historical facts. Still the beautiful tales about the things that happened around the Lake of Galilee show that there was a spiritual daybreak in that dark corner of Judea of which official Judaism had failed to take sufficient cognizance. The stone that the builders rejected has become the cornerstone of a new world.

"Jesus, the living man, was the teacher and practiser of the tenderest love for God and man, the paragon of piety, humility, and self-surrender: his very failings were born of overflowing goodness and sympathy with the afflicted. He was one of the best and truest sons of the Synagogue. Did he not say, 'I have not come to destroy the Law, but to fulfill it'?

"He had nothing of the rigidity of the schoolman, none of the pride of the philosopher and recluse, nor even the implacable zeal of the ancient prophet to excite the popular wrath; he came only to weep with the sorrowing, to lift up the downtrodden, to save and to heal. He was a man of the people; why should the people have raised the cry, 'Crucify him!' against him whose only object in life was to bring home the message of God's love to the humblest of his children? He was not the only one among the popular preachers of the time who in unsparing language and scathing satire exposed and castigated the abuses of the ruling priesthood, the worldly Sadducees, as well as the hypocrisy and false piety of some of the Pharisean doctors of the law. His whole manner of teaching, the so-called Lord's Prayer, the Golden Rule, the code of ethics expounded for the elect ones in the Sermon on the Mount, no less than his miraculous cures, show him to have been one of the Essenes, a popular saint.

"But he was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul. As a veritable prophet, Jesus, in striking manner, disclaimed allegiance to any of the Pharisean schools and asked for no authority but that of the living voice within, while passing judgment on the Law, in order to raise life to a higher standard. He was a bold religious and social reformer, eager to regenerate Judaism. None can read the parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone!'; that speaks the words, 'Be like children, and you are not far from the kingdom of God!'

"The leading thinkers of Judaism willingly recognize that the founder of the Christian Church was sent by a divine Providence to prepare the pagan world for the Messianic kingdom of truth and righteousness.

"The Jew of today beholds in Jesus an inspiring ideal of matchless beauty. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagogue, the Christian Church with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love.

"All this modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons. But it denies that one single man, or one church, however broad, holds the key to many-sided truth. It waits for the time when all life's deepest mysteries will have been spelled, and to the ideals of sage and saint that of the seeker of all that is good, beautiful, and true will have been joined; when Jew and Gentile, synagogue and church, will merge into the Church universal into the great city of humanity whose name is 'God is there.' "

## THE GOD OF YESTERDAY AND THE GOD OF TO-MORROW.

And, as if to show that the line of Hebrew neo-prophets is not extinct even in our own day, Dr. Nathan Krass, chief rabbi

of New York's Temple Emanuel, one of the oldest and wealthiest Jewish congregations of our country, in the presence of a vast and distinguished audience, on Dec. 3rd last, delivered under the above heading and from the very pulpit of Dr. Kohler an epochal, iconoclastic sermon. The eloquent preacher boldly advocated the immediate abandonment of the anthropomorphic God of Israel, the God of Abraham, Isaac and Jacob, center of the present synagogal worship, and the introduction of the "God of To-morrow," the adoration of God in spirit and truth, of the One God, infinite and eternal, unknowable for His major part to our present infinitesimal human mentality, but into whose mysteries, through his tireless study of the Universe, the hallowed autobiography of the Creator, man hopes to penetrate ever deeper from day to day.

The young rabbi, the official theological mouthpiece of New York's Jewish aristocracy, courageously threw the gauntlet to an antiquated, worm-eaten worship of by-gone days, attempting to lay a new spiritual foundation of the first Jewish Cathedral of the One God, now in construction, and which will soon replace the ancient, historical sanctuary.

Dr. Nathan Krass, by hurling his glowing firebrand direct from the altar of Jahveh into his eagerly listening congregation, with one mighty move has shaken off the shackles which held Israel captive to an outworn past from the destruction of Jerusalem in 70 A. D. to the present day. Through his revolutionary act of December 3, 1927, the rabbi of Temple Emanuel performed in behalf of the Synagogue a service analogous to that which the German monk, Martin Luther, performed in behalf of the Church on October 31, 1517, when he nailed his famous 95 theses on the door of the Castle Church of Wittenberg, inaugurating thereby the Reformation, one of the most momentous spiritual movements of all ages.

## ONE HOUSE OF WORSHIP FOR ALL TRUE BELIEVERS IN THE GOD OF THE PROPHETS

Luther drew his main inspiration, the principal impetus to his "Los von Rom!" revolt from the Epistles of St. Paul. Has perchance the iconoclastic rabbi of Temple Emanuel, in proposing his sensational break with the Jewish past, only echoed the prophetic thought which became vocal on March 23, 1925, at the now historical Amos Banquet when the author of that admirable religious novel "Flames of Faith," Dr. Samuel Harden Church, President of the Carnegie Institute of Pittsburgh, arose from his seat and, at the height of his lofty address, gave utterance to the following God-inspired sentences which thrilled the Amos Council and its assembled guests?

"I have always stood for law and order in the country, but I have sometimes felt that there is one act of anarchy which I should like to perform—just one. I should like to feel free, regardless of law, to go up and down the land with a hammer and chisel and cut off the names from every church and temple in this land and say only, This is God's House of Prayer and Service."

The thoughts here expressed were the thoughts of Amos (750 B. C.) and of his younger contemporaries Isaiah and Micah, the immortal twin-apostles of World Peace. They were the thoughts also of their great Galilean successor, rightly called the Prince of Peace, whose birthday you are celebrating this week. Sharing in spirit the hope of these noble pioneers of mankind's Religion of the Future, let us, the mournful witnesses of a church and synagogue still slumbering with folded hands and mumbling the dead formulas of an outworn past, recite together the wonderful Messianic prayer with which every Jewish divine service to this day is solemnly terminated, the Hebrew Gloria in Excelsis whose component parts have often passed the lips of Jesus:

"May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come upon which all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness; when superstition shall no longer enslave the minds, nor idolatry blind the eyes; when all inhabitants of the earth shall perceive that to Thee alone every knee must bend and tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that they, one in spirit and one in fellowship, may be forever united before Thee. Then shall Thy kingdom be established on earth, and the word of Thine ancient seer be fulfilled: The Eternal shall rule forever and aye.

#### CONGREGATION

"On that day the Eternal shall be One, and His name shall be One."

#### ISRAEL, THE APOSTLE OF WORLD PEACE.

I trust this Christmas message of mine that came from the bottom of a Jewish heart, and was penned in the spirit of the immortal Carpenter-Prophet-Philosopher of Nazareth, will help inaugurate a new phase of relationship between Church and Synagogue, between Gentile and Jew, not, forsooth, a mere lip-brotherhood but a genuine, red-blooded love between man and man. This love, and not the sham and lie in which most of us indulge, is the main gate that leads to the Kingdom of God, that ideal Civitas Dei of the Hebrew Prophets of which Jesus dreamt, for which he lived, and for which he went to a premature death.

I cannot terminate this Peace and Good Will Epistle which formally I am addressing to the Gentiles but which is meant as well, not only for my own brethren in faith but also for the adherents of all other creeds, in a more effective manner than by reproducing in full the Peace Message by a Jewish banker of Colorado, and which admirably sums up the spirit and the hope of the neo-prophetic movement which was inaugurated in the City of New York, four years ago, by a council of thirty-one prominent Gentile and Jewish leaders of religious and social progress:

MILTON M. SCHAYER

President, The Bankers Building and Loan Association,  
Denver, Colo.

September 12, 1927.

"Every great movement is dependent upon three essentials for its success: first, enthusiastic leadership; second, a genuine constructive program; third, a solid organization. The Amos Movement, the latest comer among the religious movements of our time, which, however, in spite of its youth, has been rightly called

by a prominent student of religion 'the most significant spiritual movement since the Reformation of Martin Luther,' already has two of the guarantees of final success, namely enthusiastic leadership and a genuine constructive program.

"It is now our, Israel's, duty to rally in ever increasing numbers to the banner of Dr. Singer and his illustrious associates. The Synagogue has still a great message of salvation to deliver to the world, and mankind is more than ever eager to accept from whomever may deliver it first, a gospel redeeming it from the present cosmic welter of political, social and moral confusion and ruin.

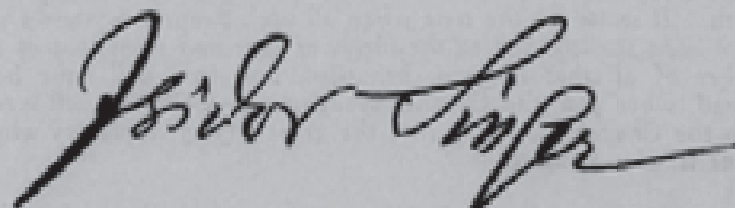
"And could one, as a climax to the Amos Movement and as a sequel to the unforgettable Geneva fraternization scenes of September 9th and 10th last between the French and German Secretaries of State, Briand and Stresemann—could one imagine a more glorious revindication for Israel, the martyr of the ages, than witnessing his appearance, one day in the not distant future, before the Council of the League of Nations, offering to the peoples of the earth his disinterested services as the universal apostle of light and peace, in harmony with the God-inspired visions of Isaiah and Micah, the princes among Judea's ancient seers?

"Mankind would gasp with amazement at this unexpected masterpiece, but, at the same time, bless Dr. Singer and his colleagues for possessing the daring to conceive the sublime thought of moulding, not a handful of apostles but a whole international religious commonwealth of 15,000,000 souls into one giant World School of Prophets, into a genuine republic of priests of a Religion of Truth, Justice and Peace, gathering whole humanity into one spiritual brotherhood.

"It was Israel who first discovered and indelibly formulated the truth about the Unity of God in his daring cry of defiance to the ancient polytheistic world: 'Jahveh is our Lord; Jahveh is One.' Israel it was who first compiled in lapidary style a Code of Social Justice, branding forever the twin-crimes of slavery and the oppression of the poor. From Israel's heart emerged the first immortal hymn to world peace. Why should he, then, hesitate, in meekness intertwined with pride, to adorn his brow with the triple crown emblematic of his Messianic claim, now that the world at last is honestly yearning for the spirit's lasting reign?"

Please, sir, help us prepare the establishment of a religious-philosophical division of mankind along horizontal lines, gathering gradually into one powerful social body the independent thinkers of all civilized nations, all men and women who, in their heart of hearts, are deeply religious, but have definitely thrown behind them the husks of dogmatic theology and the rites of a narrow ecclesiasticism. Help us lay the foundation of a giant, international, spiritual Fabian Society which, with the time, may grow into a sort of Monotheistic World Federation, based on the three divine pillars of Truth, Justice and Peace.

Very truly yours,







THE BRITISH VICE CONSULATE  
CLEVELAND

21st. December 1927

Dear Sir,

Enclosed please find document left at this Office, duly  
legalized as requested.

The fees due for legalization are \$2.85.

Yours very truly,

*Horatio J. Quishnow.*

H.B.M. Vice Consul.

Rabbi Abba Hillel Silver,

The Temple, Cleveland.

FORMED BY THE CONSOLIDATION OF  
EMANU-EL CONGREGATION  
and TEMPLE BETH-EL

CONGREGATION EMANU-EL  
*of* THE CITY *of* NEW YORK  
FIFTH AVENUE AT 76<sup>TH</sup> STREET

December 21st, 1927.

My dear Dr. Silver,

I don't know whether you have already contributed towards the Ozar Ha-Geonim which Dr. B. Lewin of Haifa, Palestine, is planning. If you haven't, may I tell you something about it and ask for your support? I am trying to get a subvention for it from the Executive Board of the C. G. A. R. But I am writing to you also, as I have heard that you have repeatedly shown an interest in such enterprises.

Dr. Lewin has been engaged for years on a monumental work, to be known as the Ozar Geonim, the object of which is to collect from all available sources, both printed and manuscript, the discussions of the Geonim on the Talmud. It is recognized by leading Jewish scholars of the world that this work is of first-rate importance, and that when completed it will throw new light not only upon the Talmud, but also upon the Geonic period of Jewish history, concerning which hitherto but relatively little has been known. The work is to appear in several volumes, each of which is to be developed into one section containing the comments of the Geonim, and another section containing the Responsa of the Geonim.

Dr. Lewin has made heroic efforts to raise the funds for the publication of this work, as well as to create an appropriate mechanical apparatus. He has finally succeeded in setting up a printing machine of his own in his humble home at Haifa, where, with the aid of an assistant, he sets up the complex text, and then has it printed at a regular shop. The cost of production this is reduced to a minimum. Yet it will probably amount to about \$2500. for the first volume. At any rate, this is the amount that Dr. Lewin requires, in order to be able to get the first volume out, though he hopes that subsequent volumes may not cost so much.

The point is that Dr. Lewin needs money badly, in order to be able to proceed. He writes that he has borrowed hitherto \$1500., on which he has to pay interest, and needs another \$1,000. besides, in order to get out the first volume.

CONGREGATION EMANU-EL  
*of* THE CITY *of* NEW YORK  
FIFTH AVENUE AT 76<sup>TH</sup> STREET

FORMED BY THE CONSOLIDATION OF  
EMANU-EL CONGREGATION  
*and* TEMPLE BETH-EL

-2-

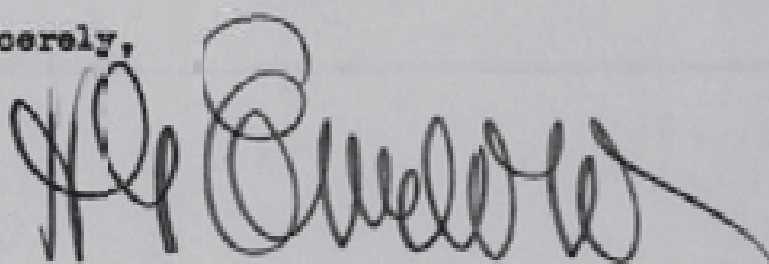
As I said above, the work is endorsed by leading scholars in various parts of the world, and Prof. Jacob Marm has just written from Jerusalem, commending it again in highest terms.

In addition to the subvention I am trying to get from the Conference, I am sending him a check from another source, and if there is anything you can do, please let me know. If you care to write to Dr. Lewin direct, his address is as follows:

Dr. B. Lewin,  
P. O. Box 352,  
Haifa, Palestine.

With kindest regards, I am

yours sincerely,



The Rev. Dr. Abba H. Silver,  
East 105th Street & Ansel Road,  
Cleveland, Ohio.

December 22d, 1927.

Mr. William Koebler,  
1966 E. 82d St.,  
Cleveland, Ohio.

My dear Mr. Koebler:-

I was surprised and delighted  
this afternoon to receive the beautiful box  
of cigars.

I need not tell you that I am  
very appreciative of your thoughtfulness.

With the compliments of the  
season, permit me to remain

Very sincerely yours,

MHS/IR



Dec.22d, 1927.

F. L. Long, City Ticket Agent,  
Union Trust Bldg.,  
Cleveland, Ohio.

My dear Mr. Long:-

I did not get a Clergy application for this year. The number of my application last year was E-50745.

Will you kindly forward same to me, as I have always had one in the past.

At the same time will you kindly forward an application for Rabbi Leon I. Feuer.

Very truly yours,

AHS/IR



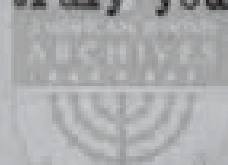
Dec. 22d, 1927.

Horatio & Chisholm, H.B.M. Vice Consul,  
The British Vice Consulate,  
Cleveland, Ohio.

Gentlemen:-

Enclosed please find check in  
amount of \$2.85 to cover cost of legalization  
of document.

Very truly yours,



Secretary to Rabbi Silver.

L.W. NEUMARK  
425 LAKESIDE AVE.  
CLEVELAND

Rabbi Abba H. Silver  
10221 Lake Shore Blvd.  
Bratenahl, Ohio

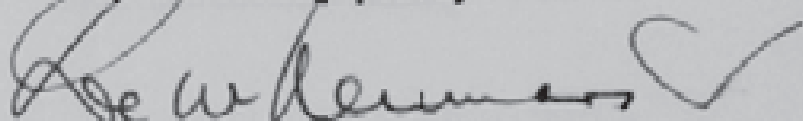
Dear Mr. Silver:

I recall your lecture last year at the City Club in which you handled Mr. Mussolini without gloves. I think, therefore, that you will be interested in the extract appearing in the "Reader's Digest" taken from Harper's Magazine, which thoroughly substantiates what you said. I am sending you the article marked.

By the way I have found this little magazine so helpful in giving me the gist of the best current articles of value designed for people who cannot wade through all the magazines that are published but still want the best in each, that I have taken the liberty of subscribing for you.

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

Very sincerely yours,



L. W. Neumark

LWN:S.  
Dec. 23, 1927

December 23d, 1927.

Dr. Julian Morgenstern,  
Hebrew Union College,  
Cincinnati, Ohio.

My dear Dr. Morgenstern:-

I want to write to you about Maurice Feuer. I have great hesitancy in doing so because I do not like to interfere in the administration of the College, which you so competently supervise.

I am interested in Maurice because I confirmed him and sent him to the College. I am fully acquainted with the action which you and the faculty took in refusing him a stipend for this year and I have no criticism whatever to make of it.

Maurice was in to see me this afternoon and acknowledged that he had been somewhat shiftless in his financial obligations to the emergency fund and frankly confessed that he had not done full justice to his studies. To use his own words, "I acted in an asinine fashion".

He had come under the influence of a certain group of students at the College and under a certain set of ideas which gave him false notions and false standards. He is altogether sorry and he feels that he has been doing much better work this year and that he is making a conscientious effort to be a scholarship-pupil this year.

I think the boy should be given another chance. I have myself, roundly berated him and warned him that unless there is a decided improvement in his studies, that I shall advise his folks and the members of the faculty to insist upon his withdrawal from the College.

I believe that Maurice has good qualities of mind and heart. He has made a mistake and is fully aware of it. I should not like to have him become embittered and altogether humiliated.

If there is any way of giving him a stipend, conditioned upon his doing much better work this year, it would be a great boon to the boy and may result in his complete readjustment. I should be very happy to hear from you.

c/o Jack Matlow

Dec. 23d, 1927.

Mrs. Jack Michaelson,  
3535 - 72d St.,  
Jackson Hts.,  
Long Island, N. Y.

My dear Pearl:-

It has been quite a long time since I have had word from you or about you. Will you not write to me and tell me how you are getting along and how your children are and what are your plans?

I do not plan to be in the east for a little while and I should therefore like to receive word from you by mail.

With kindest regards and best Chanuksh greetings, I am as ever

Sincerely,

P.S.

Remember me to Pearl and Jack.

December 23d, 1927.

Mr. Max Meisel,  
Guarantee Title Bldg.,  
Cleveland, Ohio.

My dear Max:-

I want you to know that I  
profoundly appreciated your kind note of yester-  
day. I have received many comments on my  
lecture of last Sunday - None more satisfying  
than yours.

With kindest regards, I am

Very sincerely yours,



December 23d, 1927.

Mrs. Gertrude V.R. Wickham,  
1712 E. 89th St.,  
Cleveland, Ohio

My dear Friend:-

Permit me to thank you for  
your kind letter of December 15th and for  
your thoughtfulness in writing to me.

I admired Benjamin Karr a  
great deal and was saddened to see his fine  
career of usefulness in the community brought  
to a close.

Should you ever find it possible  
to visit the Temple, I shall be delighted to  
see you.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS/IR

December 23d, 1927.

Miss May Segal,  
600 W. 164th St.,  
New York, N. Y.

My dear Miss Segal:-

Permit me to thank you for  
your thoughtfulness in writing me relative  
to the review of a sermon of mine, which  
appeared in the January issue of McCall's  
magazine. I was very pleased to hear from  
you.

With kindest regards, permit  
me to remain

Very sincerely yours,

AES/TR

December 23d, 1927.

J. Kauffmann Verlag,  
Frankfurt Am Main,  
Schillerstrasse 19,  
Germany.

Gentlemen:-

I would appreciate if you would  
send me #4 of the catalogue of December 6th,  
which you sent me - a complete set of Jellinek's  
"Bet Ha'Midrasch." Also numbers 8, 9, 29 and 33.

I received your shipment of books  
of December 2nd, as well as your bill. I was  
surprised to see the charge of 320 marks for  
binding. I could have gotten these books bound  
much cheaper here in Cleveland. Please see  
whether a mistake has not been made.

With kindest regards, I am

Very sincerely yours,

AHS/IR

December 23d, 1927.

Mr. Ittamer Ben Avi,  
Hotel Manger,  
New York, N. Y.

My dear Ittamer:-

I was very happy to read of your coming to America and I should be very happy to see you. I am afraid however, that the time is not propitious for any campaign in Cleveland.

We have just concluded our Palestine Appeal Campaign, which was not successful. We are now preparing for a campaign for Jewish education, which is meeting with tremendous difficulties.

Our community has been rather seriously hit by the economic depression. I am afraid therefore that your coming here would not result in any material gain to your cause.

I hope to be in New York soon and I shall get in touch with you further.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR



December 23d, 1927.

Orientalia, Inc.,  
32 W. 58th St.,  
New York, N. Y.

Gentlemen:-

Permit me to acknowledge  
receipt of your books.

I regret that you were unable  
to send me the first volume of Persian  
Literature. I wanted the entire set of four  
volumes and unless it is complete, it is of  
little value to me.

If you wish I will return the  
three volumes to you or I shall delay payment  
for these three until I receive the fourth.

I am enclosing herewith a check  
of \$39.50 for the first three items of the  
enclosed bill.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR



Dec. 23d, 1927.

Rabbi Harry Cohen,  
72-33d St.,  
Newport News, Va.

My dear Cohen:-

Permit me to thank you for  
your kindness and thoughtfulness in sending  
me "Die Israelitisch-judische Heilandserwartung".  
I shall read it with a great deal of interest  
and shall add it to my collection.

If you have not already obtained  
a copy of my book, "Messianic Speculation in  
Israel", please let me know and I shall be very  
happy to send you a copy with my compliments.

With kindest regards, permit  
me to remain

Very sincerely yours,

AHS/IR

Cleveland, O., Dec. 26, 1927

Rabbi Abba Hillel Silver.

Dear Rabbi:—

My husband and I are very sorry to have missed you when you called on us Monday afternoon.

We were taking out the baby and were not far away from home.

We wanted to talk to you hoping that you might be able to console us in our great sorrow.

We also would have liked you to see the baby.

My husband and I hope that you will have time to come again.

Our telephone number is:

Cedar 0860.

Very respectfully,

Mrs. Charles Weil.

1610 E 105<sup>th</sup> St.

113 Lane St. Wheeling  
Dec. 27, 1927

Dear Friend

To extend greetings and regards and to  
announce my engagement to Miss Avis  
Clawitz of Chicago Heights, Ill.

Your name still lives in Wheeling  
as does the work and influence you left  
there almost a dozen years ago.

With remembrances to Mrs. Elmer  
Sincerely, Charles E. Schulman

Wm

Isaac Elchanan

Theological Seminary  
301 E Broadway

U. Theological Seminary  
of America

Q 531 N 12 4



Cable Address "PRINCEGEO"

M. Glikin c/o

# Prince George Hotel

Fifth Avenue and 28th Street

New York City

A. M. GUTTERSON, Manager



To A Home In The Heart Of Things

New York Dec. 27. 1927

ידידי מאיר לבר

ידי א.ה. סיגל: שלום וברכה!

על המכתב שיש בו טעם קודם למאורע זה כי עתה

קצת משוער. נראה, במה אדם צריך לזכור אדם זה למאורע

במחצית. בני העמלון יבוא, אם יראה קצת אצל 15 אלף

דולר בשבוע כיהודי וסידור העמלון. אלה נמצאה אחר

ענין דבר "מלון וזר" בהון 25 אלף דולר, כל מנה 100 דולר

אחרי כן אפילו העמלון נראה כי כח 15 אלף. נשאר אפילו

יש לי בבר. אם יבדוק אמצעים יבדלו לו - הסכום הזה יהיה

באחזקה לא יאחר את כסף, אפילו יבדלו אבר קאנדיט

דבר שבת קיום, דבר שיכנים חיים אצל חקלאי שגדלו

יש אדמה והוא צריך להיות מאחזקה חקלאי הישרה ורק

קצומה. בזה משקל המדינה אפילו אסו מורה זכא אפילו

שלום וברכה לאלה הנבחרים.

בידיד אברהם  
מכתב  
מחצית



# American Zion Commonwealth, (Inc.)

TELEPHONES:  
CHELSEA 9222  
CHELSEA 8223  
CHELSEA 10400

קהלית ציון אמריקאית, ניו יורק — ירושלים

CABLE ADDRESS: AMZIC  
CODE BENTLEY'S

NEW YORK—JERUSALEM

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AMERICAN HEADQUARTERS:  
114 FIFTH AVENUE  
NEW YORK, N. Y.

PALESTINE HEADQUARTERS:  
JAFFA ROAD  
JERUSALEM

NEW YORK. Dec. 27, 1927

Rabbi Abba Hillel Silver,  
The Temple,  
East 106th St. at Ansel Road,  
Cleveland, Ohio.

Dear Rabbi Silver:

I wish to acknowledge your letter of Dec. 7th enclosing power of attorney which will be sent to Palestine immediately in order to procure your deed; the escrow remittance blank together with your check will be sent to the Community State Bank, Chicago, which will countersign same and forward you a copy.

I will do everything in my power from this end to speed up delivery of the deed to your land.

Hoping that you and Mrs. Silver are enjoying good health, I am, with kindest regards,

Most cordially and sincerely yours,  
AMERICAN ZION COMMONWEALTH, INC.

*George Greenapain*  
Executive Director

GG/W

# Post Office Department

OFFICIAL BUSINESS

PENALTY FOR PRIVATE USE TO AVOID PAYMENT OF POSTAGE, \$300

REGISTERED ARTICLE

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821

INSURED PARCEL

No.

REGISTER  
OR  
INSURE  
VALUABLE MAIL

POSTMARK OF DELIVERY  
OFFICE

AND DATE OF DELIVERY

Return to

Street and Number,  
or Post Office Box,

The Temple  
10506 Farnell Rd

Post Office at **CLEVELAND, OHIO**

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*Received from the Postmaster the Registered or Insured Article, the original number of which appears on the face of this Card.*

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THE JOSEPH **L**ARONGE CO.

REAL ESTATE LEADERS OF CLEVELAND

UNION TRUST BUILDING

CLEVELAND, OHIO

December 27, 1927.

Rabbi A. H. Silver  
1485 East 106th Street  
Cleveland

Dear Mr. Silver

Enclosed please find passes  
Nos. 125 and 126, good at the Park and Allen Theatres  
for the season 1928.

We trust that you will enjoy the  
many good pictures to be presented at these theatres  
during the coming year.

Yours very truly,



Vice President,  
Loew's Ohio Theatres, Inc.

JL  
dm  
enc-

HEBREW PUBLISHING CO.  
632 BROADWAY  
NEW YORK

December 27, 1927.

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

Dear Dr. Silver:

Under separate cover there is going forward to you a copy of Israel Kasovich's remarkable book, "The Eternal People," the English version of which, made by me, has just come out.

When you have read the book, the translation of which cost me a year of the most painstaking labor, you will agree with me that it is perhaps the best popular book in English on the Jews and Judaism, and that it will make a lasting contribution to the cause of Jewish education and Jewish Nationalism in America,--two causes which I know are very dear to your heart.

I shall be infinitely indebted to you if you will favor me with your opinion of Mr. Kasovich's work.

Cordially yours,

*Maximilian Hurwitz*  
Maximilian Hurwitz



Dec. 28th, 1927.

Mr. Frank Joseph,  
1689 E. 115th St.,  
Cleveland, Ohio.

My dear Mr. Joseph:-

I have received word from  
The Jewish Daily Bulletin, that if we send  
them ten or more annual subscriptions, the  
price will be three dollars per year instead  
of the customary five.

Do you think that it is safe  
to go ahead and order bulletins for the  
members of our group at this rate?

With kindest regards, I am

Very sincerely,

AHS/IF

December 28th, 1927.

Mr. George Myers,  
Hollenden Barber Shop,  
Hollenden Hotel,  
Cleveland, Ohio.

My dear Mr. Myers:-

Permit me to thank you for  
letting me read this very interesting matter.

With kindest regards, I am

Very sincerely yours,

AHS/IF

December 28<sup>th</sup>, 1927

Dear Rabbi Silver, -

Your gift of a bible  
was greatly appreciated. by my  
husband as well as by myself and  
we both wish to thank you for  
it.

We would be very happy

To have you and Mrs. Silver  
call on us in our new home.

Sincerely yours -

Helia Lindeloh Reich

2511 Overlook Road.

2729 Hampshire Rd  
Cleveland Nts, O.

Dec 29, '27.

Rabbi Silver -

Dear Friend -

About eight years

ago - you performed a  
marriage ceremony that  
made me a very happy  
bride - One year ago - that  
bond was dissolved.

He who brought  
disgrace, dishonor and  
unhappiness to his wife  
and son goes on his merry  
way - gayly - blithely - And  
I have lost the threads of life -  
I am in a fog - I saw not  
all the way. What shall I  
do? Give me light -

Mary V. Friedland.



DOCTOR HARRY COHEN, RABBI  
78 THIRTY-THIRD STREET

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December 29 1927

Doctor A. H. Silver  
Cleveland, Ohio

My dear Silver:

I was afraid that you would offer to send me your book in return for Sellin's work that I sent you. I forwarded you the book in appreciation of your work, and I did not even write you lest it might elicit a reply such as you have given. I shall be glad to receive a copy of your "Messianic speculations in Israel", with your compliments, and I shall send you a copy of my critical edition of Kimchi's Commentary on Hosea, which is being printed in Leipzig.

I brought back from Germany and Poland about 5000 books, and when I come across any that I think may interest you, I will send them to you, with my compliments. Due to lack of room here, most of my books are in New York, and I have not had the opportunity to properly look over all the books that I obtained during my two years in Europe.

I would appreciate it if you would send me a copy of your lecture on "The Church and Social Justice" and the other lectures published since the sermon on "Renewal".

With kindest regards, I remain

Cordially yours

Harry Cohen

"Church & Social Justice"  
also "Messianic Speculation"  
Sent Jan 4-28  
SR.

Dec. 29th, 1927.

Mr. Gedaliah Bublich,  
Jewish Daily News,  
East Broadway,  
New York, N. Y.

My dear Mr. Bublich:-

Under separate cover I am taking  
the liberty of sending you a copy of my book,  
"Messianic Speculation in Israel", which has just  
appeared. I hope that you may find it of interest.

With kindest regards, permit me  
to remain

Very sincerely yours,

AHS/IR

S. RASKIN  
STUDIO  
88 5TH AVENUE, NEW YORK, N. Y.  
TEL. WATKINS 4591

Dec 29 1927

Dear Rabbi H. A. Silver:

I am leaving New York Wednesday  
noon January 4. Will stop at  
Philadelphia to speak to the ladies  
of the Congregation Adath Jeshurun on  
"Jewish Art and Artists". The same  
evening I will leave Phila. for  
Cleveland and will arrive on  
Thursday. The house I will  
wire to you. I will have the

rest of the paintings with me  
and will take them to the  
"Temple" right from the Station.  
if everything is alright.

Is everything alright?

Catalogue? Reception Com.  
for the opening?

I hope for the  
finest and am  
wishing you and the Jews a glorious  
Year of  
Lionel Work! Respectfully,  
yours.

S. Paskin

this letter also sent to

Felix Vorenberg  
Marcus S. Fechheimer  
Louis Topkis  
Alfred M. Cohen  
Alfred Mack  
Jacob Mack  
Milton Alexander

Dec. 29th, 1927.

Mr. Felix Vorenberg,  
Boston, Mass.

My dear Mr. Vorenberg:-

Some time ago I sent you  
a copy of the enclosed letter. I have not  
yet heard from you.

I wonder whether you would  
not assist me in this work and secure a  
"mitzwa" for yourself in so doing.

With kindest regards permit  
me to remain

Very sincerely yours,

AHS/IR



letter also sent to  
The Western Clergy Bureau,  
T. Thompson, Joint Agent,  
922 Transportation Bldg.,  
Chicago, Ill.

#22413

*a 1st Silver*

Dec. 30th, 1927.

Southeastern Clergy Bureau,  
Atlanta, Ga.

Gentlemen:-

I had a fare certificate for 1927,  
which you were kind enough to send me last year.  
My number was 14300.

I have not as yet received my  
certificate for 1928 and I should be very grateful  
to you if you will send me it.

With kindest regards, I am

Very sincerely yours,

AHS/IR

Dec. 30th, 1927.

Mr. Leo W. Neumark,  
425 Lakeside Ave.,  
Cleveland, Ohio.

My dear Leo:-

I want to thank you for your thoughtfulness in sending me a copy of the "Reader's Digest", which contained an abstract of the Harper's Magazine article on conditions in Italy.

The more I read about that land of the Black Shirts, the more I am convinced that it is riding for a fall.

Please accept our best wishes for a very Happy New Year.

With kindest regards, permit me to remain

Very sincerely yours,

AH3/IR

December  
Thirtieth  
1927.

Mr. & Mrs. Eugene Halle,  
1972 Ford Dr.,  
Cleveland, Ohio.

Dear Friends:-

I want to thank you for  
your kindness and thoughtfulness in  
sending me the lovely Biography of Shelley.

I know that I shall read  
it with a great deal of pleasure and renew  
intellectual contact with the poet, who was  
my favorite in my student days.

With kindest regards and  
trusting that you are both well, permit  
me to remain

Very sincerely yours,

AHS<sup>\*</sup>IR

Dec. 30th, 1927.

Mrs. M. Goldstein,  
1001 Linn Drive,  
Suite #3,  
Cleveland, Ohio.

My dear Mrs. Goldstein:-

As per your request, I am  
herewith enclosing the wedding certificate of  
Charles L. Jacobs and Evelyn Kutler.

Will you kindly have the two  
witnesses, who were present at the wedding also  
sign the certificate.

Very truly yours,

Secretary to Rabbi Silver.



THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

OFFICE OF THE PRESIDENT

December 30, 1927.  
(Dict. Dec. 29)

Rev. Dr. Abba H. Silver,  
c/c The Temple,  
E. 105th St. at Ansel Road,  
Cleveland, Ohio.

My dear Dr. Silver:

I have yours of the 23rd inst., with regard to Maurice Feuer. I am of course interested in all that you say about Maurice and about your conversation with him and his admittance that he acted in an asinine fashion, to use his own words. However, that does not describe the full situation. You may be sure that I would have not brought this matter to your notice had not Maurice called upon you first and evidently asked you to intervene in his behalf. Under the conditions, I cannot refrain from giving you a full statement of the case. It is not merely that Maurice has been "somewhat shiftless in his financial obligations to the emergency fund", but it is that this has been a matter of long standing, and that not only he has been shiftless in this matter (to use a mild term) but likewise his older brother Leon, also. And that not only has Leon been shiftless, but he is still quite as shiftless in this respect as he has ever been. Both of them have owed money to the emergency loan fund, which they borrowed knowing the conditions under which money was loaned from this fund, that it was expected to be repaid immediately, and yet at the time of borrowing, neither had the slightest intention of repaying this money in accordance with the conditions under which it was loaned to them, or at all. Maurice repaid his debt to this fund last summer, only when it became clear to him that a regular loan had been refused him. Leon has not repaid his debt yet, despite numerous letters with regard thereto. The Faculty cannot escape conviction that the Feuer family is financially irresponsible. Accordingly, we see no justification for the College lending any further sums of money to members of this family.

Moreover, Maurice Feuer is of very limited intellect. Not only has his work as a student been mediocre, but he seems rather dull in comprehension. Things must be explained to him in great detail and with considerable waste of time. Nor does he seem to possess any positive qualities that would lead us to believe that he offers promise of valuable service in the Rabbinate. For these reasons, the Faculty has decided that, on the one hand, it would not be justified in recommending him for further financial assistance and, on the other



-2- Rev. Dr. Abba H. Silver.

hand, that he offers little promise for the Rabbinate and does not merit the encouragement that would be implied in the award of a loan. We do not feel that there will be any loss to Judaism if he does not become a Rabbi and that, perhaps, there may be some positive gain. This is the unanimous opinion of the Faculty. I shall take pleasure in bringing your letter to the attention of the Faculty at its next meeting, but I cannot anticipate that it will lead them to change their decision, or can I recommend that they do so.

With warmest regards, I am ever

Faithfully yours,

*Julian Morgenstern.*

JM/s



*Meyerson  
Book sent ✓*

December 30th, 1927.

Mr. A. Heilperin,  
84 Greenwood Rd.,  
London, E. 8, England.

My dear Mr. Heilperin:-

I shall be very happy to receive a copy of Mr. Hannay's "Rise and Decline of Roman Religion", and I am forwarding you under separate cover a copy of my book, "Messianic Speculation in Israel", in exchange.

With kindest regards, permit me to remain

Very sincerely yours,

AHS, IR

Dec. 30th, 1927.

Mr. Martin E. Greenhouse,  
Packard Bldg.,  
Philadelphia, Pa.

Dear Mr. Greenhouse:-

My lecture on "What Is Happening  
To The American Home?", to which your Cleveland  
friend probably referred, has not as yet been  
put into print. An abstract of it appeared in  
our Bulletin of last week, which I am enclosing  
herewith.

With kindest regards, permit  
me to remain

Very sincerely yours,

MES/IR

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ature, Arch-  
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December 30th, 1927.

Rabbi Abba Hillel Silver,  
10311 Lake Shore Boulevard,  
Cleveland, Ohio.

Dear Sir:

We duly received your check for \$39.50.

We regret that we could not supply volume I of the set on Persian Literature, but we are sure we can find it for you within a few days. It is quite agreeable to us that you wait until you receive volume I to pay for the set.

Very truly yours,

ORIENTALIA, Inc.

HP/c

*H. Pinkerton*

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are distinct bargains. We say this advisedly, comparing prices and conditions with similar books catalogued by foreign dealers. As to the condition of its used and rare stock, ORIENTALIA has long been famous. Many of the books in this catalogue, of course, are brand-new, and many of the used volumes seem all but new. Where the book is shabby or damaged we carefully point out its defect, but of wretched, soiled or tattered copies, such as one sees in the average second-hand shop, a book has to be rare indeed to secure our visé.

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### PERSIAN LITERATURE

1. Persian Literature: An Introduction, by Reuben Levy, Lecturer in Persian at Oxford. A brief, scholarly little manual. This 12mo., cloth, 1923. \$1.00
2. A Literary History of Persia from the Earliest Times until Firdawsi, by Edward G. Browne. The first volume of Professor Browne's exhaustive four volume work recently completed by the Cambridge Press. Contains more than 500 closely printed pages. Index and Frontispiece. Royal 8vo., cloth, 1925 reprint \$5.00
3. A Literary History of Persia from Firdawsi to Sa'di. Vol. II. An even larger volume than the preceding, although covering a period of but two and a half centuries, a period, however, disastrous to Islam, which has never recovered from the catastrophe of the Mongol invasion. Index and Frontispiece. Royal 8vo., cloth, 1920 reprint \$7.50
4. The same, slightly used copy \$6.00

5. A History of Persian Literature Under Tartar Dominion (A. D. 1265-1502), by Edward G. Browne. Vol. III. After a lapse of 14 years Professor Browne has here continued his History under a slightly changed title. This third, and the succeeding volume, while uniform in size with their predecessors, are much improved typographically and contain copious extracts from the original text. With 12 half-tone illustrations. Royal 8vo., cloth, 1920 \$12.00
6. The same, a shop-worn copy \$10.00
7. Persian Literature in Modern Times (A. D. 1500-1924) by Edward G. Browne. Vol. IV, the final volume of the series, which, as the author tells us "represents the labor of a lifetime." Divided into three parts: Part I being an outline of Persian history during the period under review, Part II, Persian verse during that period, and III, Persian prose. With 14 half-tone illustrations. Royal 8vo., cloth, 1924 \$12.00



8. **Persian Literature**. Translations of the Shah Nameh, the Rubaiyat, Hafiz, and the Gulistan, by Fitzgerald, Ross, Atkinson and other Oriental scholars. With a special introduction by R. J. H. Gottheil. Two volumes rebound in one. Thick 8vo., cloth, n. d. \$6.50
9. **The Rose Garden of Persia**, by Louise Stuart Costello. An anthology of Persian verse, including selections from the Sufis, Ferdusi, Nizami, Sadi, Hafiz and many others, with brief biographical and critical sketches and a valuable introduction. What renders the book doubly delightful, however, are the full-page reproductions in color of Persian illuminated pages interspersed throughout—a dozen of them in all. Tall 12mo., boards, 1924. \$3.00
10. **The Rose Garden of Persia**, by Louise Stuart Costello. A fine clean copy of one of the early editions of this delightful anthology of Persian poetry, with the illuminations in gold, blue and red. Tall 12mo., cloth, 1888. \$7.00
11. **Biographical Notices of Persian Poets**, with Critical and Explanatory Remarks by the late Sir Gore Ouseley, to which is prefaced a lengthy memoir of the author. Among the poets included are Saadi, Hafiz, Nizami, Ferdusi, Jami, and many others. Despite its age, this is an invaluable work, long since out-of-print and scarce. Tall 8vo., beautifully bound in blue half morocco, with decorative sides, 1846. \$17.50
12. The same, with engraved portrait of the author inserted as a frontispiece. Tall 8vo., cloth, uncut, 1846. \$12.50
13. **Essays Characteristic of the Persian Poetry**, with Notes and Illustrations, by Joseph Champion. One of the very early English books on Persian literature. Scarce. Thin 4to., wrappers, (soiled). Calcutta, 1790. \$2.50
14. **Flowers from Persian Poets**, Edited by Nathan Haskell Dole and Belle M. Walker. A splendid anthology of Persian poetry, beginning with Ferdusi and ending with Jami. With an Introduction and biographical sketches. Illustrated with gravures. Scarce. 2 vols., 8vo., decorated cloth, (1901), as new. \$6.00
15. **Persian Plays**: Three Persian Plays, with Literal English Translations and Vocabulary, by A. Rogers. These plays are given in Persian with the English translations following, page by page, so that students may acquire a knowledge of modern or colloquial Persian. As all three plays were originally Turkish they can hardly be taken as typical of the Persian drama, a point that the author, immersed in philology, has apparently overlooked. Thick 12mo., cloth, n. d. \$5.00
16. **Persian Portraits**: A Sketch of Persian History, Literature and Politics, by E. F. Arbuthnot. A short but excellent manual of Persian literature and thought by the well-known Anglo-Persian scholar. Out-of-print. Thin 8vo., cloth, 1887. \$3.75
17. **The Prosody of the Persians**, according to Saifi, Jami, and other writers, by H. Blochmann. A scholarly work based largely on Saifi and Jami, and containing the Persian text of Saifi's Prosody and Jami's Qafiyah at the end for reference. Scarce. Thin royal 8vo., cloth, 1872. \$5.00
18. **Selections from Persian Prose and Poetry**, containing Choice Passages from the Gulistan, the Bustan, &c., "carefully culled and fully annotated" by Pestonjee Kavasjee Kanga. A text book for High Schools in India. Persian text throughout, with lengthy glossaries in Persian and English. 12mo., cloth, 1909. \$1.50
19. **The Wit and Humor of the Persians**, by Meherjibhai Noshervanji Kuka. A splendid anthology of its kind, and an admirable language book as well since numerous passages are given in both Persian and English. Part II contains a selection of humorous stories in English only. 8vo., cloth, 1894. \$3.75
20. **The Gulistan**, or Rose Garden, by Musleh-uddeen Shaikh Sady of Sheeraz. Translated from the Original by Francis Gladwin. The first edition of this splendid prose translation of the Gulistan appeared in India. This is the first English reprint. 8vo., full mottled calf, 1808. \$5.00
21. The same. "A new edition." Bears the book-plate of Sir William Muir and autograph on title page. 8vo., half calf (binding broken), 1834. \$4.00
22. The same. An American edition, with an Essay on Saadi's Life and Genius by James Ross, and a Preface by R. W. Emerson. 12mo., cloth, 1865. \$3.50
23. **The Gulistan**, or Flower-Garden of Shaikh Sadi of Shiraz, Translated into English, by James Ross. From the Persian Text of Gentius, as used in the East India Company's Colleges; together with an Essay on Sadi's Life and Genius. A nice clean copy of this excellent prose translation, preferred by some to Gladwin's because fuller and more literal. Tall 8vo., cloth, 1823. \$6.00
24. The same. The large edition, printed on superfine paper with generous margins. Royal 8vo., boards, leather back, 1823. Very Scarce. \$10.00
25. **The Gulistan**; or Rose Garden of Sheikh Muslihu'd-Din Sadi of Shiraz. Translated for the First Time into Prose and Verse, with an Introductory Preface, and a Life of the Author, from the Atish Kadah, by Edward B. Eastwick. A lovely edition of this early translation, published just 75 years ago. Each page is beautifully printed and has a decorative border in red. With two full-page colored lithographs and three pages illuminated after Persian designs. A fine copy of a scarce book. 8vo., decorated cloth, 1857. \$10.00
26. The same, second edition, brought out in Trubner's Oriental Series. 8vo., cloth, 1880. \$3.75
27. **Gulistan**, ou Le Parterre de Roses, par Sadi. Traduit du Persan sur les Meilleurs Textes Imprimés et Manuscrits, et Accompagné de Notes Historiques, Géographiques et Littéraires, par Ch. Defremery. Scarce. 16mo., half calf, 1838. \$3.00
28. **The Gulistan of Shaikh Muslihu'd Din Sa'di of Shiraz**, Persian Text. A New Edition Carefully Collated with Original MSS., with a Full Vocabulary, by John Platts. The complete poem based on other manuscripts than those used by Johnson. The text is preceded by the vocabulary. Tall 8vo., cloth, 1874. \$7.50
29. **The Gulistan or Rose Garden of Shaikh Muslihu'd-Din Sa'di of Shiraz**, Translated from a Revised Text, with Copious Notes, and a Life of the Poet, by John T. Platts (who apparently acquired his middle initial after the preceding book had appeared). While the author had the student of Persian in mind in making his rendering, his simple style has a dignity that more pretentious translations often lack. 8vo., cloth, 1876. \$5.00
30. **The Gulistan**: Being the Rose-Garden of Shaikh Sa'di, the First Four Babs or "Gateways," Translated into Prose and Verse by Sir Edwin Arnold. A delightful rendering of the chapters that most appealed to Sir Edwin, with a preface. First edition. 12mo., cloth, 1899. \$2.50
31. **The Rose Garden of Hindoostan**, Hindustani (Urdu) Text. Translated from Shykh Sadee's Original Nursery, or Persian Goolistan of Sheeraz, by Meer Sher Ulee Uisoo, for the Use of the Hindoo-

stance Students at the College of Fort William, under the Direction and Superintendence of John Gilchrist. Printed in fine, clear Hindustani characters and of especial interest because one of the earliest issues from a native press in India. Vol II slightly worm eaten. 2 vols., 8vo., half morocco, Calcutta, 1802 \$7.50

32. **The Gulistan:** (Rose-Garden) of Shaikh Sa'di of Shiraz, Persian Text. A New Edition with a Vocabulary, by Francis Johnson. The complete border, with a full vocabulary and a preface. Scarce. Small 4to., cloth (binding shabby), 1863. \$10.00

33. **The same,** Persian Text. An Indian edition, printed in large Nasta'liq characters, with vocabulary in the margins. A facsimile reproduction of a Persian MS. Royal 8vo., boards, Lahore, 1900. \$4.00

34. **The same,** Persian Text. A Turkish edition, printed in large, clear characters. A facsimile reproduction of a Persian MS. Royal 8vo., boards, Constantinople, 1911. \$3.50

35. **The same.** Original Persian MS., written in a bold hand in red and black on 269 leaves of paper measuring  $9\frac{3}{4} \times 6$  inches. Probably 17th Century. A picturesque manuscript, bound in boards, worn and worm-eaten, yet retaining its crude charm. \$12.50

36. **The same.** Original Persian MS., written in a fairly large Shekasteh Nasta'liq script on 280 leaves of Oriental paper,  $9\frac{3}{4} \times 5\frac{1}{2}$  inches. 18th Century. Emendations and corrections are in red, and marginal annotations in red and black, written diagonally. Some of the leaves have been restored, repaired or partially remargined, while a few leaves need repairing. One page with floral headpiece in colors and gold. Bound in full Persian red stained sheep. \$27.50

37. **The Bustan of Sadi,** Translated from the Persian, with an Introduction by A. Hart Edwards. Some of the choicest portions of the Bustan rendered into poetic English, with a brief but admirable introduction. In the Wisdom of the East Series. Square 16mo., cloth, 1911. \$1.50

38. **The same,** Hindustani (Urdu) Text. A Bombay edition, printed on cheap paper, reproducing a well-written MS. and hence easy to read. Imperial 8vo., boards (needs rebinding), 1878. \$2.50

38a. **The Bustan of Shaikh Muslihu-D-Din Sa'Adi,** Persian Text. Photographed from a MS. Prepared under the Superintendence of J. T. Platts; Further Collated with Original MSS. and Annotated by A. Rogers. The text here reproduced is an unusually handsome Nasta'liq. Owing to the large, clear characters and the excellent presswork this text should prove invaluable to students of Persian. Thin imperial 8vo., cloth, 1891. \$7.50

39. **A Specimen of Persian Poetry; or Odes of Hafiz,** by John Richardson. With an English Translation and Paraphrase. Chiefly from "The Specimen Poeseos Persicæ" of Baron Revizky, with Historical and Grammatical Illustrations, and a Complete Analysis, for the Assistance of Those Who Wish to Study the Persian Language. A quaint old work, of interest and value to the collector. Small 4to., full calf, London, 1774. \$3.50

40. **The same.** A New Edition, revised, corrected and enlarged by S. Roussena, "Teacher of the Persian Language." Thin 4to., wrappers, 1802. \$3.50

41. **Persian Lyrics; or Scattered Poems from The Diwan of Hafiz,** with Paraphrases in Verse and Prose, a Catalogue of the Gazels as Arranged in a Manuscript of the Works of Hafiz in the Chetham Library at Manchester, and other Illustrations, by John Haddon Hindley. Interesting as one of the early scholarly translations of the Persian poet in English. London, 1800. Also, **Beauty and the Heart:** an Alle-

gory, Translated from the Persian Language by Arthur Brown, Dublin, 1801. The two, bound together, 4to., half calf. \$6.00

42. **The same** (that is, the "Persian Lyrics" by Hindley). Thin 4to., half calf (worn) 1800. \$4.25

43. **Hafiz of Shiraz: Selections from His Poems,** Translated from the Persian by Herman Bicknell. Contains nearly 400 pages of translations, with voluminous notes. The book is most elaborately printed, with green and gold borders surrounding each page. There are also several color plates and a gorgeous title page quite in the Eastern spirit if not in the Eastern style. A scarce work, dear to the hearts of those who collect quaint examples of book making. 4to., original cloth with elaborate gold decorations (worn), 1875. \$15.00

44. **Ghazels from the Divan of Hafiz,** Done into English by Justin McCarthy. Mr. McCarthy instead of attempting verse has wisely chosen prose, but his prose has a simple grace that accords well with the odes selected. The edition of this charming little book was limited to one thousand, which accounts for its scarcity. 16mo., boards, 1893. \$3.25

45. **Poems from the Divan of Hafiz,** translated by the late Gertrude Lowthian Bell. In this little book, apparently the first edition since it bears the date 1897, are a few exquisite renderings from Hafiz, with scholarly notes and a valuable introduction. Miss Bell's verse translations, according to Prof. E. G. Browne, who quotes freely from her in his great work on Persian Literature, "though rather free, are, in my opinion, by far the most artistic, and, so far as the spirit of Hafiz is concerned, the most faithful renderings of his poetry." 12mo., cloth, 1897. \$2.50

46. **Versions from Hafiz:** An essay on Persian Metre, by Walter Leaf. After a biographical and critical introduction in which he analyses the various metres employed by the great Persian poet, the author selects 23 representative odes by way of illustration. But the latter, quite apart from their scholarly context, justify their publication in this form. A particularly well-made book in brand-new condition, although brought out nearly a generation ago. Small 4to., art linen, 1898. \$1.50

47. **The same,** beautifully bound in half morocco, with decorative sides. \$7.50

48. **Poems of Hafiz.** The Poems of Shemseddin Mohammed Hafiz of Shiraz, by John Payne. Now First Completely Done into English Verse from the Persian, in Accordance with the Original Forms, with a Biographical and Critical Introduction. Printed for the Villon Society by private subscription and for private circulation only. With the versified bookplate of Richard Le Gallienne in each volume and with passages marked by Mr. Le Gallienne in the first volume. 3 vols., 8vo., Japanese vellum, 1901. \$12.50

49. **Odes from the Divan of Hafiz; Freely Rendered from Literal Translations by Richard Le Gallienne.** Mr. Le Gallienne, while he has taken a poet's license in his interpretation of these subtle lyrics, has used a fine discrimination in his selection, and has added a valuable criticism of Hafiz and of Persian poetry. 1st edition. Tall 8vo., boards, 1905. \$3.00

50. **Diwan of Hafiz** Persian Text. A facsimile reproduction of a manuscript, printed in Shiraz. 8vo., boards (worn), 1863. \$2.50

51. **The same.** Persian Text. An Indian edition poorly printed on flimsy paper, yet easily read because of its large, clear Nasta'liq characters. This also is a facsimile reproduction of a MS. Royal 8vo., boards, n. d. \$3.25

52. The same, Hindustani (Urdu) Text. A fine edition from a Cawnpore press, reproducing a distinguished manuscript. From the library of Elizabeth C. Spooner with her marks and annotations throughout. Imperial 8vo., cloth, n. d. \$4.00

53. Masnavi I Ma'navi: The Spiritual Couplets of Maulana Jalalu'D-Din Muhammad Rumi, translated and abridged by E. H. Whinfield. Rumi, the most famous of the Persian Sufi poets, lived and died in the 13th Century. His Masnavi, a long mystical poem, ranks among the greatest achievements in creative human thought. Although this translation is far from complete, it covers more than 300 pages, to which Mr. Whinfield has added a scholarly introduction. 8vo., cloth, 1898. \$5.00

54. The Masnavi, by Jalalu'D-Din Rumi. Book II of Rumi's great poem, translated for the first time from the Persian into prose, with a commentary by Professor C. E. Wilson. A most scholarly and satisfying translation in two volumes, the second containing the translator's commentary., 2 vols., thick crown 8vo., cloth, 1910. \$11.00

55. The same, Persian Text. A complete edition, printed in Lucknow, with the six books in one. Small folio, boards, 1905. \$7.50

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325. **Constantinople; Painted by Warwick Goble**, Described by Alexander Var Millingen. Contains, besides the descriptive text and a folding map, no less than 63 full-page color plates from Mr. Goble's water color sketches. In Black's famous Colour Series. Small 4to., decorated cloth, 1906. \$6.00
326. **Constantinople To-day, or the Pathfinder Survey of Constantinople. A Study in Oriental Social Life, under the direction of C. R. Johnson**. An important work for students of sociology, and the most accurate and comprehensive survey of the Turkish capital obtainable. With a score of illustrations, maps and charts. 8vo., cloth, 1922. (Published at \$5.00). \$3.50
327. **Constantinople, from the French of Théophile Gautier**, by Robert Howe Gould. One of the most brilliant descriptions of Constantinople; regarded as a classic in France. A specially revised edition. Scarce. Thick 12mo., cloth, 1875. \$3.75
328. **The same**. 1st English edition, quaintly illustrated with photo-engravings in monochrome. 16mo., half calf, 1854. \$5.00
329. **Constantinople**, by Edmondo De Amicis, translated from the fifteenth Italian edition by Maria H. Lansdale. A delightful, informative work on Constantinople giving graphic descriptions of the old city as seen by the author. Illustrated with no less than 50 exquisite gravures. 1 vols., beautifully decorated cloth (in perfect condition owing to the original wrappers being retained), 1896. Reduced from \$6.00 to. \$4.00
330. **Constantinople**, by Edwin A. Grosvenor. With an Introduction by General Lew. Wallace. A descriptive and historical work that has long been a standard. The author was a professor at Robert College and collected, by first hand, a vast store of information from which this fascinating record is drawn. The illustrations are peculiarly notable, totalling 230, and include several interesting reproductions from early maps and woodcuts. In 2 handsome volumes, printed throughout on heavy glazed paper. Imperial 8vo., cloth, 1895. Reduced from \$10.00 to. \$5.00
331. **Forty Years in Constantinople: the Recollections of Sir Edwin Pears, 1873-1915**. The author seems to focus his interest upon the diplomatic struggles of the foreign powers with the sick man of Europe, and on the notable people whom he has met in his long sojourn in that city par excellence of troubled destinies. He finds time, however, to touch on other topics, such as the children's party which Abdul Hamid tried to stop, under the impression that it was a political conspiracy, the romance of the English lady who apparently originated the fashionable craze for sheiks, and the tragic fate of the world-famous dogs of old Stamboul. With 16 illustrations. Royal 8vo., cloth, 1916. \$3.25
332. **Letters from Constantinople**, by Mrs. Max Muller. An interesting and informative little book long since out-of-print. With 12 illustrations. 12mo., cloth, 1897. \$2.00
333. **The Women of Turkey and Their Folk-Lore**, by Lucy M. J. Garnett. With an Ethnographical Map and Introductory Chapters on the Ethnography of Turkey; also Folk-Conceptions of Nature, and Concluding Chapters on The Origins of Matriarchy, by John S. Stuart-Glennie. Vol. I concerns Christian Women; Vol. II, which is much larger, Jewish and Moslem Women. A scholarly and comprehensive work. Scarce. 2 vols., royal 8vo., cloth, 1890-91. \$12.50
334. **The Present State of the Ottoman Empire**, by Paul Rychaut. Containing the Maxims of the Turkish Politic; the most Material Points of the Mahometan Religion, Their Sects and Heresies, Their Convents and Religious Votaries; Their Military Discipline, with an exact Computation of Their Forces both by Land and Sea. Illustrated with divers Pieces of Sculpture, representing the Variety of Habits amongst the Turks. The third edition of this quaint old work. Illustrated with copper engravings, including a frontispiece and two full-page plates. Folio, full calf, London, 1670. \$12.50
335. **Die Keramik Von Samarra**, von Friedrich Sarre, unter Mitwirkung von Ernst Herzfeld, mit Beiträgen vom Materialprüfungsamt der technischen Hochschule Berlin and von Dr. Hans Arnold. This is a volume in the Series "Die Ausgrabungen von Samarra." A lovely book, satisfying both to the collector and archaeologist. Contains 200 text illustrations and 39 full-page plates in color and monochrome. Folio, cloth, 1925. \$20.00
336. **Life in Asiatic Turkey: A Journal of Travel in Cilicia (Pedia and Trachoea), Isauria, and Parts of Lycaonia and Cappadocia**, by E. J. Davis. The author was an English chaplain in Egypt who travelled extensively in the Near East. Charming illustrations with 16 full-page colored lithographs and a map, besides woodcuts in the text. Royal 8vo., cloth, 1879. Price reduced from \$6.50 to. \$4.00
337. **The same**, loose in binding. Price reduced from \$5.00 to. \$3.00
338. **The Ottoman Dynasty**, by Alexander W. Hidden. With an Introduction by Cyrus Hamlin. A History of the Sultans of Turkey from the Earliest Authentic Record to the Present Time, with Notes on the Manners and Customs of the People. Revised edition. With many illustrations from photographs, including maps and representative Turkish marches with full musical score. Imperial 8vo., cloth, 1912. \$2.75
339. **The Day of the Crescent: Glimpses of Old Turkey**, by G. E. Hubbard. The author has delved into many old European books of travel and description relating to the Near East, some of which are almost unknown to modern writers. These old records give a fascinating glimpse of Turkey as seen by early travellers, traders and ambassadors. Charming illustrations with reproductions from old engravings. 8vo., cloth, 1920. Reduced from \$6.00 to. \$4.50

# Concerning Oriental Textiles and a Word about Orientalia

Two years ago ORIENTALIA made a provisional sale of its art business, which was thereafter conducted in the same premises under independent management. The arrangement having proved unsatisfactory in many ways we recently took back this branch of the business and again control the whole shop with all that's in it. Except for FOLIOPHILES, which has grown into a lusty youth with rooming quarters (its workshop) elsewhere, but retains the maternal address (i.e. at ORIENTALIA) and keeps a sample display of Mounted Leaves, Missals, Portfolios, &c., in the rear of our front shop.

In resuming our art business, which had established a nationwide reputation both for the quality of the goods, and, we trust, for honest representation and eminently reasonable prices, we are again specializing in textiles. Not the fluffy ruffles kind such as the tourist things that all Eastern, and many Western, shops now carry, but the lovely old pieces that add such charm and distinction to the home of culture. Also modern fabrics of the better quality, representing nearly every country in Asia and every kind of craftsmanship worthy of the name.

Those whose conception of Oriental textiles is only of flowery Mandarin robes, gorgeous brocades, and brilliantly colored silks and gauzes, will be surprised to find greater prominence given in this collection to cotton prints and batiks. These humble peasant arts of the East on close examination, however, soon arouse enthusiasm and delight. One begins to appreciate their splendid decorative qualities, the simple strength of their naive designs, the sheer loveliness of their coloring. Of course you are aware that the fine old vegetable-dyed cottons are now becoming scarcer than the more ornate textiles, this because they were in actual everyday use, not stored in temples and royal boudoirs. And thanks to our sewing machines, England's cheap piece goods and Germany's aniline dyes, the hand-block printing of Persia and India and the old-time batik making of Java have practically been swept out of existence. All travellers and collectors can testify to this. So can our leading museums which have lately vied with one another in adding to their textile collections representative samples of all these dying or defunct handicrafts.

Not all batiks, however, are of cotton. Now and then ORIENTALIA has secured a lone example of silk batik, which usually sold as soon as it was exhibited. A few weeks ago, however, we had the extraordinary luck to secure a dozen silk batiks, most of them old and of the finest workmanship. This little collection is now on sale.

It will be impossible here to tell of all the practical purposes to which these varied textiles are put. As wall decorations they are coming more and more into favor in wealthy and artistic homes; also as piano and couch covers, scarves, etc. The cotton prints and batiks are particularly adaptable to studios and living rooms, and not only can stand innumerable washings, but are thereby actually mellowed and improved.

Following is a brief list of the kinds of textiles now in stock:

**Batiks**, in the three traditional shapes, with colors running mostly to blues, soft grays and the distinctive reddish browns. **Squares** (Ikets), suitable for small table covers. Sizes about 40 inches each way. Prices from \$17.50 to \$25.00. **Runners** (Slendangs), particularly suitable for pianos and long tables. The silk batiks above mentioned are practically all in this category. Sizes about 20 x 100 inches. The prices run from \$37.50 to \$75.00. **Large Batiks** (Kain Pandjangs and Kain Kapalas). Some with an elaborate border at one end, others with an all-over design and a narrow border. Sizes from 42 x 70 to 42 x 98 inches. Prices from \$35.00 to \$60.00.

**Old Persian Prints**. Many are 50 years old or more, and are of varying sizes. Particularly suitable as a wall decoration. Prices from \$20.00 to \$50.00.

**Indian Prints**. Apart from a few small pieces of typical patterns, we have an unusual stock of large, attractive, modern prints, done on stout cotton. The colors are varied, with red predominating. Two sizes: 60 x 95 inches, priced \$10.00; 72 x 108 inches, priced \$12.50. Make a splendid couch cover or a glorious wall hanging.

**Indian Embroideries**. These are hand-embroidered fabrics (mostly Cutch and Phulkari work), and are of beautiful design and workmanship. All Oriental colors are represented, with reds and yellows predominating. Nothing richer could be imagined than one of these gorgeous old embroideries as a wall hanging or for draping over the back of a chair or across a piano. No matter how choice your furniture and decorations, they at once take on a warmer, more intimate tone by the mere proximity of a colorful Oriental fabric. Try it! These embroideries come in every size and shape. Prices from \$25.00 to \$125.00.

**Woven Textiles from Sumatra**, both old and new. Most of these are of the famous gold and red variety. Sizes vary, but many are suitable for runners and all as wall decorations. Prices from \$10.00 to \$40.00.

**Modern Arabian Striped Squares** (Kafiyahs) in the very bright colors of the Near East. Suitable for use in costumes and for room decoration. Sizes run larger than the batik squares. Price, \$12.50 each.

**Miscellaneous Costumes**. These vary in our shop from week to week. At present we have two beautiful Chinese skirts, a Korean wedding coat, some Mongol hats, and a few Indian pieces.

Apart from this special collection of textiles you will be interested to know of ORIENTALIA'S everchanging stock of miscellaneous art objects, including Pottery, Bronzes, Persian and Indian Miniatures, Manuscripts, &c., &c., both rare and inexpensive, assembled from all parts of the East. Just at present we have some interesting Chinese, Japanese and Mongolian paintings and some particularly rare Manchu scrolls of brocade or kossu work, being Patents of Nobility. Many of these lovely things will be described in an announcement soon to be issued; also a choice selection of greeting cards of Oriental design or suggestion.

## ORIENTALIA

*Incorporated*

32 West 58th Street, New York City

*Schultz Brothers & Co.*  
*Union Trust Building*

*Cleveland*

December 30, 1937.

*Personal*  
Rabbi A. H. Silver,  
The Temple,  
E. 105th & Ansel Rd.,  
Cleveland, Ohio.

Dear Sir:

Enclosed you will please find our check in the amount of \$135.00, representing the January 1, 1938 interest due on the following securities:

\$3000 Moffat Tunnel District, Colorado 5's due 1/1/74.  
\$2000 Peoples Light & Power Co. Debenture 6's due 1/1/62.

Trusting this check reaches you promptly, we remain

Very truly yours,

SCHULTZ BROTHERS & CO.

*A. H. Silver*  
Cashier.

AJG/G

Enc.



# Bloch Publishing Co.

INCORPORATED

THE OLDEST AND LARGEST  
JEWISH PUBLICATION HOUSE  
IN THE UNITED STATES

"THE JEWISH BOOK CONCERN"

31 WEST 31ST STREET  
NEW YORK

CABLE-RADIO ADDRESS  
"BLOCHBOOKS," NEW YORK

December 30, 1927.

Miss Irma Kraft,  
29 Fifth Avenue,  
New York City

Dear Miss Kraft:-

Careful reading and consideration has been given the 5 plays you submitted to us. They are found to be excellent in every respect excepting their sale value. With us this is the main consideration. We do not know of any market for them excepting in a very limited sense, not sufficient to warrant us publishing at our own expense.

Some of these plays might find a larger sale if in the hands of one of the General Play Publishers, who have a far larger clientele than do we. We can only reach the limited number of Jewish organizations who, as a rule, confine themselves to Juvenile production on the holidays.

May I suggest therefore that you submit them to French, Baker, or Penn. Pub. Co. if you have not already done so.

If, however, you prefer to issue at your own expense, we shall be glad to produce them and handle on a commission basis. Pending your reply we are holding the MSS. here. I sincerely regret that I cannot make you any definite offer.

Thanking you again for submitting the plays to us, and awaiting your reply, I am

Sincerely yours,

*Chas. L. Bloch*

CEB:hw



[December 1927]

Mr. Louis Horkheimer,  
Horkheimer Bros.,  
Wheeling, W. A.

Dear Dad:-

I am returning herewith the letter and statement of Mr. King. It is quite an original and most commendable project which Mr. King has launched in his community, broad-minded and useful.

Both Virginia and I are feeling fine. We have been extremely busy. Since I saw you I have been to St. Paul and Minneapolis. I enjoyed my few days there very much.

Our Sunday afternoons at home have proved highly successful. Hundreds of our people crowded into our home on those days.

We are expecting you here on our anniversary.

Yours as ever,

ABS/IR



Silver

[December 1927]

Tuesday afternoon.

Dear Abba:

Doc told me that you and Virginia had moved into Mrs. Gies's home. What a beautiful place! I recall that we had dinner with Mrs. Gies when we were in Cleveland shortly after our marriage and we were charmed by the home and the hostess. May you both enjoy it in the best of health is the wish of Jane and Maxwell.

[ December ? 1927 ]

Dear Mr. Silver

Please do not be angry because I have taken it upon myself to write this letter to you. I am forced to do this.

I have a 16 yr. old girl who attends high school and she is in the glee club. They say she has a very good voice. A professor said that it would be a pity to let her voice be neglected.

This vocal training costs a lot of money and we are poor. For this reason I

am asking you to be so good  
as to take her into your choir.

If you could possibly  
do this we would appreciate  
very deeply your great help.

I will call you on the  
phone for an answer.

Very sincerely yours

Rosie Kanfer