



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

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

Sub-series A: Chronological, 1914-1964.

Reel
120

Box
42

Folder
96

Personal correspondence, 1930 May.

CANNON, SPIETH, TAGGART, SPRING & ANNAT
(WHITE, CANNON & SPIETH)

1565 UNION TRUST BUILDING
CLEVELAND

TELEPHONE
MAIN 6340

A. V. CANNON
L. C. SPIETH
H. A. BECKETT
JAY R. TAGGART
G. O. YRGGMAN
W. H. ANNAT
HERBERT A. SPRING
H. O. MIERKE

CHAS. F. BOSS
HAROLD K. BELL
PAUL H. ACOUGH
CLARE D. RUSSELL
RUDOLF A. CANNON
HERBERT S. DUFFY
JOHN H. MELCHER
CHESTER W. LINDSAY
J. E. SPITTOFF

May 1, 1930.

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

Dear Sir:

IN RE: THE ATLAS SAVINGS & LOAN CO.
VS. ETHEL M. SHEETS, ET AL.

We wish to acknowledge, on behalf of The Atlas Savings and Loan Company, whom we represent, your letter of April 23rd, in which you enclosed a letter that you had received from Miss Ethel M. Sheets.

The letter which you received and forwarded to The Atlas Savings and Loan Company came into this office last Saturday. Miss Sheets came into this office the same morning, and upon seeing her letter, addressed to you, on the desk, she took it and tore it up. The writer, therefore, has little or no information regarding the contents of that letter except what he has been told.

In our opinion there has been nothing irregular about this real estate transaction. We have in our possession a mortgage note dated January 9, 1928, signed by William L. Hutchinson, Enola Hutchinson and Ethel M. Sheets, for \$16,000.00. We also have in our file a mortgage covering the premises in question, signed by William L. Hutchinson and Enola Hutchinson. The Guarantee Title and Trust Company's statement of title discloses that the mortgage from William L. and Enola Hutchinson to The Atlas Savings and Loan Company was filed for record on January 28, 1928, at 9:19 A. M. It also shows a mortgage from Ethel M. Sheets to Frank A. O'Neil, filed for record on January 28, 1928, at 9:21 A. M.

From information that we have, it seems that Mr. and Mrs. Hutchinson purchased this property and gave a mortgage on it to The Atlas Savings and Loan Company, and then sold the property to Ethel M. Sheets, who, in turn, gave a mortgage on the property to Frank A. O'Neil. Miss Sheets' attorney has informed us that the deed from Mr. and Mrs. Hutchinson to Miss Sheets contained a clause,

#2 - Rabbi Abba Hillel Silver - 5/1/30.

whereby Miss Sheets assumed and agreed to pay the first mortgage to The Atlas Savings and Loan Company in the sum of \$16,000.00. The payments due on the mortgage were not made, and The Atlas Savings and Loan Company endeavored to get the premises occupied and collect the rents, and the rents collected were applied toward the payment of the loan and the upkeep of the property.

At the time we filed the petition, there was due The Atlas Savings and Loan Company on the mortgage the sum of \$15,997.87, together with interest at 8% from August 8, 1928. Suit was filed, in which we asked for a judgment of \$17,418.57, together with interest at 8% from September 8, 1929. Miss Sheets, in this action, filed an answer to the petition of the plaintiff, in which she admitted executing the note, and set up a claim to the effect that the plaintiff had collected rents, and that there was not due The Atlas Savings and Loan Company the sum prayed for in its petition. The matter came on for hearing about a week or ten days ago before Judge Kennedy, and after duly exhibiting to Miss Sheets' attorney all of our records and information, it was apparent that she had no defense, and the court, therefore, ordered a decree for the plaintiff and cross-petitioners.

Miss Sheets immediately after that called The Atlas Savings and Loan Company threatening to have the matter investigated by the state, and it seems that she has written numerous letters to various individuals claiming that The Atlas Savings and Loan Company has dealt unfairly with her. We regret exceedingly that she has taken this matter up with you, and if there is anything further that you would like to know about it, we would be glad to talk with you at any time. The Guarantee Title and Trust Company has prepared for us a final judicial sales certificate, and within the next few days we are going to submit to the court the journal entry, and just as soon as a decree is signed the property will be advertised for sale by the sheriff.

Very truly yours,

CANNON, SPIETH, TAGGART, SPRING & ANNAT,

By *J. H. Mulcher*

JHM:LB

May 1st, 1930

Mr. Henry Wineman,
150 Michigan Ave.,
Detroit, Mich.

My dear Mr. Wineman:-

Permit me to thank you for your kind note of April 26th and for the invitation which you extend to me to have dinner with you Sunday noon, May 11th.

I do not plan to arrive in Detroit until just about the time of the evening meeting as I wish to be in my pulpit in the morning. Nothing would have given me greater pleasure than to be with you for dinner and I hope that it is only a deferred pleasure.

Mrs. Silver wishes to be remembered to you.

With kindest regards, permit me to remain

Very sincerely yours,

AHS/IR

"Torah Shelemah"

(Biblical Talmudical Encyclopedia)

AMERICAN PUBLICATION COMMITTEE

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Tel. Wadsworth 2875

RABBI M. KASHER

AUTHOR EDITOR

May 1st, 1930.

Rabbi Aba H. Silver
Temple, E. 105th St. & Ansel Rd,
Cleveland, O.

My dear Rabbi Silver:-

Rabbi Kasher has told us of the cordial reception he received when he visited you at Cleveland. We are also informed that you promised him to send out an appeal by mail to Cleveland Jewry when he will visit Cleveland next week. We wish to thank you for your kind interest in our undertaking and sincerely hope that your efforts in this work will bear fruit.

Yours truly,

A. Levitan

C. W. DORNBIRER

LANDSCAPE CONTRACTOR & NURSERYMAN

2044 EAST 69TH STREET
NURSERY COR. STONE & BATHWAY RDS.

RANDOLPH 0343

CLEVELAND, OHIO

Mrs. A. N. Silber

Dear Madam; Herewith I am
giving you estimate on work that
we discussed on Wednesday.

Seeding all bare lawn areas, raking and furnishing 15 lbs. of grass seed.	\$15.
Furnishing 6 Hybrid Tea Roses in Pink & Yellow @ .80 each	4.80
12 Snowing along garage wall @ .80	9.60
1 Aralia Pentaphylla in corner 5' @ 1.	1.00
10 Ivy @ .50 each	5.00
25 Perennials in each of 4 beds total 100 @ 20	20.
25 " along fence bed @ .20	5.
	60.40

Respectfully,

C. W. Dornbirer

List of perennials on other side

PD 6/2/20
C/C 1784

- 3 Baptisia Blue
 18 Larkspur "
 12 Columbine Shades of Blue & Pink
 6 Artemisia (Cream)
 3 Broomrape White
 6 Helianthus Rivinus Gen. T. var. T.
 4 Hebe Pink
 8 Shasta Daisy White
 8 Pinks
 3 Mistletoe Cross (Crimson)
 8 Pyrethrum Pink
 4 Stokesia Lavender
 6 Veronica Blue
 4 Eupatorium Blue
 4 Lemn. Sillies Yellow
 3 Lilies (Pink)
 6 Crocus
 4 Achillea
 4 Lythrum Pink
 4 Dianthus (Various Shades)
 4 Oenothera (Canary Yellow)
 4 Rudbeckia Purpurea (Pink with brown center).

"Reflex"

May 2d, 1930

To Whom It May Concern:

The bearer of this note is an
accredited agent of the "Reflex" of Chicago.

The "Reflex" is an outstanding monthly
magazine devoted to Jewish culture. It presents monthly,
frank and thorough-going discussions of problems of vital
Jewish interest. It should be a welcome addition to the
library of any intelligent Jew.

Respectfully,

AHS/IR

May 24, 1930

To Whom It May Concern:

The bearer of this note is an accredited agent of the "Reflex" of Chicago.

The "Reflex" is an outstanding monthly magazine devoted to Jewish culture. It presents monthly, frank and thorough-going discussions on problems of vital Jewish interest. It should be a welcome addition to the library of any intelligent Jew.

Respectfully,



AHS/IR

Chicago

May
Second
1930.

Mrs. P. P. Shields,
9206 Parkgate,
Cleveland, Ohio.

My dear Mrs. Shields:-

Permit me to thank you
for your kind note of April 18th and for the
check which you enclosed.

In keeping with my practice
I shall place it into a small charity fund which
I use from time to time.

With best wishes to you and
to the members of your family, permit me to remain

Very sincerely yours,

AMS/IR

Schultz Brothers & Co.
Union Trust Building

Cleveland

May 2, 1930

Province of Ontario
5% Bonds
Due December 2, 1960

Rabbi A. H. Silver
c/o The Temple
Angel Rd. at E. 108th St.
Cleveland, Ohio

Dear Rabbi Silver:

The permanent coupon bonds of the above issue are now ready in the hands of the Trustee.

We ourselves cannot secure these bonds unless we have your temporary bonds or interim receipts in hand.

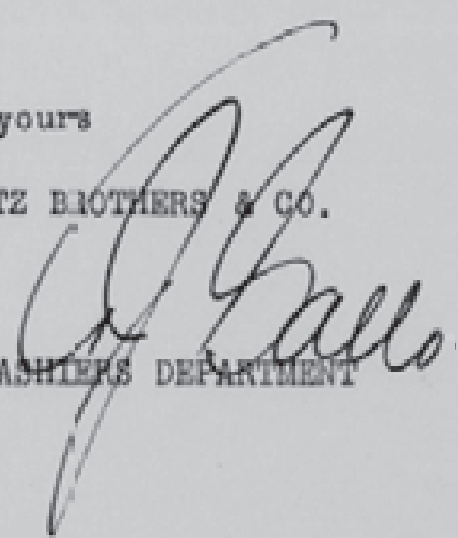
Therefore will you kindly send to us those which you hold, and we shall be pleased to make this exchange for you, returning the coupon bonds at our expense.

Should you make the exchange in any other way than thru our office will you kindly give us the numbers of your permanent bonds so that our records of your holdings will be correct?

Awaiting your commands, we are

Very truly yours

SCHULTZ BROTHERS & CO.


CASHIERS DEPARTMENT

The A. L. Englander Motor Co., Cleveland, O.

Date 4-26-30

This Copy is
CUSTOMERS
INVOICE

No other will be
rendered

NAME 11 SILVER	TIME REC.	11 45	CLUB MEM.	I authorize this work on my car, for which I agree to PAY CASH upon completion of same.	R. J. O. No. 5 52290	
	TIME FROM.	5-00	PROMISED BY			Trud
	ADD JEMPIE ANSEL RD	MILEAGE 50801	LIC. NO. 48 707			CAR NO. 29382

L	M	LABOR CHARGES	DESCRIPTION OF WORK REQUIRED	OPERATION No.	SUMMARY
		575	Install left rear Road wheeling 1/6-16	1	75
				2	Tires and Tubes
				3	Accessories
				4	Oil and Grease
				5	Gas
				6	Wash and Polish
				7	Labor 5 75
				8	Special Work
				9	Fenders Shop
				10	SP 75
				11	TOTAL 8 70
				12	
				13	
				14	
				15	



Charles J. Englander

APR 26 1930

[illegible]

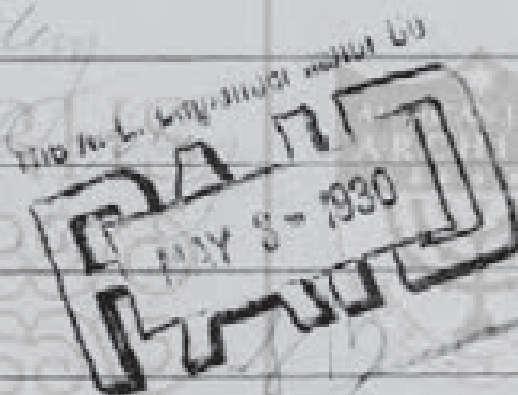
The A. L. Englander Motor Co., Cleveland, O.

Date 4-10-30

This Copy is
CUSTOMERS
INVOICENo other will be
rendered

NAME RABBI SILVER	TIME REC. 11:45		CLUB MEM.	I authorize this work on my car, for which I agree to PAY CASH upon completion of same.	R. J. O. No. S 51586
	TIME PROM. S.A.P.		PROMISED-BY Bob		
ADD	MILEAGE 20257	LIC. NO. 48707	CAR NO. # 29502	TYPE	

L	M	LABOR CHARGES	DESCRIPTION OF WORK REQUIRED	OPERATION No.	SUMMARY
		1.00	Go to East Blvd + E105 ST.	1	Parts 165
			and start car	2	R.W.
		6.00	clean car	3	28-13 Accessories
		60	Install rental battery	4	FW Oil and Grease 770
		85	Adjust clutch	5	33-2 Gas
		116	Change motor	6	24-1 Wash and Polish
				7	Labor 845
				8	Special Work
				9	Fenders Shop
				10	SP 10
				11	TOTAL 1290
				12	
				13	APR 11 1930
				14	A. L. Englander Motor Co.
				15	

**IMPORTANT**

Please bring car in after driving 100 miles to have cylinder head tightened thus eliminating blowing of head gasket. This operation can be performed while you wait.

Charge Receipt
Return

[illegible]



The McShure HOTEL.

F. L. CAHENBAUER
MANAGER

H. W. & J. E. MCSHURE
PROPRIETORS

WHEELING, W. VA.

May 3/
30

Dear Atta:

Once again I am going
to bother you - I have an anticipated
friend, Mr. Harry Steffin, now foreign
whose husband is offered a very
fine position, on a five year
contract & large salary - in Russia.
Mr. Steffin is an engineer &
cost expert for years with Wm.
Steel Corporation. Mr. Steffin
would like some information
about schools & living conditions
over there - They have a boy 14 and
a girl 12 - I feel sure that you
know facts about conditions
there and shall be very grateful
if you will let me hear from



The McShure HOTEL

F. L. CARMENBAUER
MANAGER

H. W. & J. E. MSLURE
PROPRIETORS

WHEELING, W. VA.

you. Please do not mention this
as Mr. H. has not yet returned here
& is not sure what he wants to do.

How are you, Virginia &
the boys? Very much, I hope - I
am better but still much crutches -
Leo & I plan to leave May 15 for
Atlantic City to spend the summer
there. I am in search of strength
& hope the salt air will give it.

Marc is fine - He has
been made District Manager
for Public Theaters in Southern
Indiana - Headquarters Indianapolis.
He is the youngest district manager
ever appointed & I hope he makes
good.
(How I would enjoy seeing



The McClure HOTEL

F. L. CARENBAUER
MANAGER

H. W. & J. E. MCCLURE
PROPRIETORS

WHEELING, W. VA.

The Silver quartette. Maybe some
day. With love to you all &
thanks in advance. Love

Yours, as ever
Charles H. Wolf.

WRITIS
6295
1903

ROBERT M. CALFEE, PRESIDENT
W. T. HIGGEE, TREASURER

EDWARD D. LYNDE, GENERAL SEC'Y
HELEN W. HANCHETTE, ASST. GEN. SEC'Y

The Associated Charities

524 Federal Reserve Bank Bldg.

Superior at East Sixth Street

Cleveland

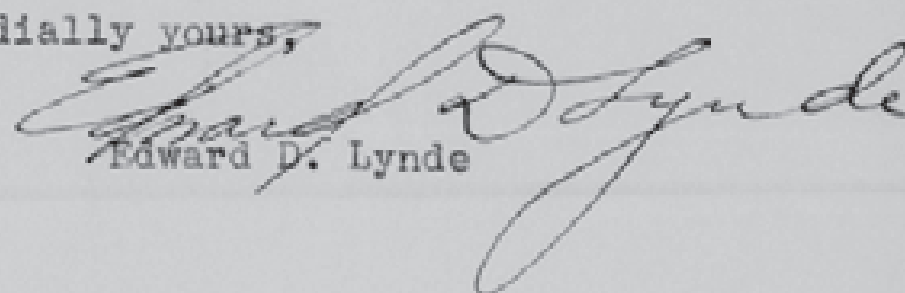
May 5, 1930

Dear Rabbi Silver:

Will you please return the enclosed to me
after glancing it through?

I suppose you get such expressions all the
time from many sources, but I can assure you that
Mr. Parker is a type of man who doesn't say things
like this unless he means them.

Cordially yours,


Edward D. Lynde

EDL/C

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

MORRIS S. LAZARON
1818 MADISON AVENUE
BALTIMORE, MD.

May 5, 1930.

Rabbi Abba H. Silver,
E. 105th Street,
Cleveland, Ohio.

Dear Abba:

The Century Company was to mail you a copy of my new book "Seed of Abraham" which appeared April 26th. I have reason to believe that a number of copies that were sent out may have gone astray. Will you kindly let me know whether the book has been received so that it may be traced if lost?

Thanking you for your reply
at your convenience,

Faithfully yours,

M. S. Lazaron

May 5th, 1930

WIRE

May 5th, 1930
Mr. Nathan Straus,
Driftwood,
Manaroneck, N. Y.

The passing of your beloved companion through life has brought
sorrow to all your friends. Please accept our deepest sympathies.

Rabbi and Mrs. A. H. Silver



Postal Telegraph-Cable Company

ROOM 229, LEADER BLDG.

CLEVELAND, OHIO

TELEPHONE: MAIN 6360

THE TEMPLE
E 105TH & ANSEL

WHEN SENDING YOUR CHECK, PLEASE ATTACH THE ABOVE STUB TO IT AND RETAIN THIS PORTION FOR YOUR RECORDS. ALL BILLS ARE DUE WHEN RENDERED.

DATE			CHARGES	CUMULATIVE TOTAL
MAY 6 1930	MONTARU	LONDON	2 24	2 24
WRHS  CK 1822 2224				

BUREAU OF JEWISH EDUCATION

680 OLD ARCADE

CLEVELAND

MAIN 6587

No 5921

5/5/30 192

Received of

Rabbi A. H. Silver

Address

The Temple

Fifty

Dollars

For

YJC

1930 Subscription

\$

50⁰⁰

BUREAU OF JEWISH EDUCATION

By

Paul Saperstein
Officer Secy

9301 Parmelee Ave.
Cleveland, Ohio.
May 7, 1930.

My very dear Rabbi Silver: -

I listened very attentively
last Sunday to your sermon
on "Is the Pulpit Free?" and
you expressed a thought that
the only compensation the minister
has is that of giving spiritual
guidance. I feel very
much in need of it for I
realize that one cannot go
through the "storms of life" without
a something to cling to.

Science and the scientific
attitude has failed me - in fact
it has distorted and
disappointed my very urge
for belief. Please do send

me a list of books on the
subject of Religion and how
to gain that faith that I
am aching for to cling to.

With kindest thoughts
of you and your dear ones

Very sincerely yours,
Mrs. Lillian Seabron.

Gl. 3825.

P. S.

I know you are a busy man
so that I do want to intrude
upon your precious time
by personal interviews

BLOCH BEEF COMPANY

605 BOLIVAR ROAD

CLEVELAND, OHIO

Wednesday

May 7 - 1930

My Dear Rabbi Silver

Please accept my sincere apology for the error I committed Monday. I am unable to express my appreciation for your kind thoughtfulness. I must admit that I was not familiar with customary routine. My negligence is a very dear lesson to me.

Hoping that you will understand

I am,

Sincerely yours,

Samuel Bloch

THE UNION TRUST COMPANY

J. R. NUTT, President and Chairman of Board

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Chairman of Executive Committee

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CLEVELAND, OHIO

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May 7, 1930

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H. B. KOELLNER, Asst. Vice Pres.	D. F. LA FEYER, Asst. Vice President
D. D. GREGOR, Asst. Treasurer	A. R. BOETHELT, Asst. Treasurer
W. R. IRWIN, Asst. Treasurer	

Mr. Harry A. Levi, Secretary
The Temple
East 105 St. & Ansel Road
Cleveland, Ohio

Dear Mr. Levi:

We return herewith April statement of
A. H. Silver, together with a new statement made
up showing entries on April 12th and April 14th
carelessly omitted on the original statement.

We trust this will meet your require-
ments.

Very truly yours,



C. F. Heil
Asst. Vice President

CFH VM
Enc.

May 7th, 1930

Schultz Bros. & Co.,
Union Trust Bldg.,
Cleveland, Ohio.

Gentlemen:-

Province of Ontario
5% Bonds, Due Dec. 2d, 1960

In accordance with your letter of May 2d, I am enclosing herewith temporary bonds #AN19613 and 19614 of the above issue. Kindly secure the permanent bonds for Rabbi Silver.

With kindest regards, permit me
to remain

Very sincerely yours,

Secretary to Rabbi Silver

WIRELESS MAY 7th, 1930

MR. & MRS. MAXWELL SILVER
AQUITANIA
NEW YORK

WE HOPE THAT YOU WILL HAVE A GLORIOUS TIME ABROAD BON VOYAGE

ABBA AND VIRGINIA



May 8th, 1930

Miss Alma Paine,
Ward-Belmont School,
Nashville, Tenn.

My dear Miss Paine:-

Permit me to acknowledge receipt
of your letter of April 22d.

I have known Ruth Bearman for eight
years. I confirmed her at the Temple. She is a young lady
of high ideals and fine mental capacity. Her family has
long been identified with the Temple and is well and favorably
known in our city.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

May
Eighth
1930.

Mrs. Abraham Nowak,
1591 Compton Rd.,
Shaker Hts., Ohio.

My dear Mrs. Nowak:-

It was very thoughtful to
have taken the trouble to write to me your lovely
note. I need not tell you that I appreciate it
very much.

I trust that you and Rabbi
Nowak and the children are all well and I hope that
we may have the pleasure of seeing you in the very
near future.

I am

With kindest regards,

Very sincerely yours,

AMS/IF

Post Office Department

OFFICIAL BUSINESS

REGISTERED ARTICLE

No. 82391

INSURED PARCEL



PENALTY FOR PRIVATE USE
TO AVOID PAYMENT OF
POSTAGE, FINE

POSTPAID OR DELIVERING
OFFICE

No. _____

Return to A. H. Silvers

(NAME OF SENDER)

Street and Number,
or Post Office Box

The Temple Court 44th Street

CLEVELAND,

OHIO.

RETURN RECEIPT.

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

SCHULTZ SARTER & CO.

(Signature or name of addressee.)

(Signature of addressee's agent.)

Date of delivery.

MAY 8

1911

415 S. Fifth St.,
Louisville, Ky.,
May 9, 1930.

Rev. Jos. Rauch,
Rabbi Adath Israel Temple,
Louisville, Ky.

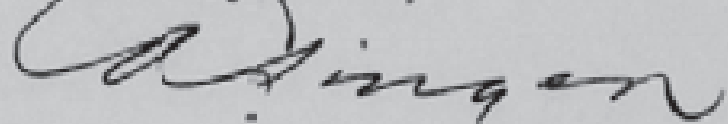
My dear Dr. Rauch:

The enclosed letter was drafted some months ago but laid aside for further consideration. As time went on the impulse to send the letter was lessened by the feeling that the occasion was history, and warranted no reviving. However, so great was the impression made by the marvelous address of Dr. Silver's, that I have since thought of it often, and finally concluded that I should let you know how at least a 'stranger within your gates' was impressed by what he had heard.

The letter is but an appreciation of the good received at that time, and of the pleasure which has continued to the present day.

I trust, therefore, that you may receive it in a like spirit.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "A. Singer".

CAS:DE

Schultz Brothers & Co.

Union Trust Building

Cleveland

May 10, 1930

Province of Ontario
Debenture S's
due Dec. 2, 1960

Rabbi A. H. Silver
c/o The Temple
Ansel Rd. & E. 106th St.
Cleveland, Ohio

Dear Sir:

In lieu of your interim certificates

Nos. 19613-4

covering \$ 2,000 of the above referred to issue, we
hand you herewith by registered and insured mail permanent bonds

No. AN 19613-19614

with June 2, 1930 and subsequent coupons attached.

We are inclosing herewith self
addressed envelope and kindly request that you sign the
attached receipt and return to us.

Very truly yours,

SCHULTZ BROTHERS & COMPANY,

Cashier

May 11th, 1930

Dr. Julius L. Siegel,
1533 S. St. Louis Ave.,
Chicago, Ill.

My dear Dr. Siegel:-

Please pardon the long delay in answering your letter of April 17th. I have been away from the city so much of the time that my correspondence has lagged.

I have heard nothing about the proposed Department of Semitic Languages and Literature at Western Reserve University. I have spoken to some of the men of the University and they have heard nothing about it. Should such a department come into existence I shall be very happy to keep you in mind and write to you.

Within the last year or so there has been a great deal of talk about a Department of Semitic Languages and Literature at Western Reserve, largely due to a certain ambitious Rabbi who thought that he would fit into the picture if such a department would be created. His wish was father to his thought. This gentleman is now a denizen of your fair city.

With kindest regards, permit me to remain

Very sincerely yours,

ARS/IR

SOCIETY:

TEL. CHELSEA 7816

ניו-יארק:

"Friends of the Yiddish Scientific Institute"

פריינד פון יידישן וויסנשאפטלעכן אינסטיטוט

(American Branch)

(אמעריקאנער אפיס)

1133 BROADWAY (ROOM 406)

1133 בראדוויי (זיכער 406)

NEW YORK CITY

ניו-יאָרק

217

דעם 14טן מאי 1930

זייער חשובער פריינד,

ס'ר הענדן זיך צו זיין מיט דער בקשה צושיקן אונז
 אייער סימבליזשעטיקער פאר דעם יאָר 1930. עס האט אויף זיין א
 נייע פרעסיע אין דער פארט פון דעם היסטארישן באנד, א בוך
 פון איבער 900 זייטן, וועט זיין צוגעשיקט ווערן פארל נאך
 דעם וואס ס'ר וועלן באקומען אייער טשעק.

מיט דרך ארץ,

ד.ר. א. מוקדוני
 ד.ר. יעקב שוואקי
 י.ל. כהן

טעקסטאריט

נ.ג. עס קומט פון זיין 10 דאלאר.

ר.ק.

פובלישערן

AK
 1802
 5/10/30
 \$10.00

*The May Co.*PAID *ns* ~~PAID~~ - 23.00 - 6195 MAY 12 30

REV K H SILVER

78

MAY
1ST
1930CARE THE TEMPLE ANSEL RD
XXXXXXXXXXXXXXXXXXXX

CLEVELAND OHIO

DATE	REFERENCE	ITEMS	CHARGES	CREDITS	BALANCE PAY LAST AMOUNT IN THIS COLUMN
		ACCT. RENDERED END OF LAST MONTH			3 60
MAR 28 14		GLOVES	3 95		
		LESS 10	39		
	70	HOSE	7 80		
		LESS 10	78		14 16*
MAR 28 27		BRUSH	2 00		
		BRUSH	65		
		LESS 10	26		16 57*
APR 3		CASH		3 60	12 07*
		2 HASSOCKS	2 38		
		LESS 10%	23		15 12*
4		CHAIR	8 75		23 87*
		<i>less 10%</i>	<i>87</i>		<i>23 00</i>

BILLS ARE RENDERED THE FIRST OF EACH MONTH AND ARE DUE WHEN RENDERED
EAGLE DISCOUNT STAMPS ARE ISSUED ONLY ON PURCHASES PAID FOR ON OR BEFORE THE 10TH OF THE MONTH FOLLOWING PURCHASE

PURCHASES, RETURNS AND PAYMENTS MADE AFTER THE 24TH OF THE MONTH ARE INCLUDED IN THE FOLLOWING MONTH'S BILL.

SEE LIST OF DEPARTMENTS ON REVERSE SIDE
TO GUIDE YOU IN CHECKING ITEMS

you will note that we show the department and clerk number. For example, 47-18 means, department 47 - Carpets, our clerk number 18. By consulting the list of departments and the numbers in the reference column, you will be enabled to quickly reconcile our bill with your record of purchases made."

DEPT		DEPT		BASEMENT DEPTS.
"	1 Millinery	"	58 Fur Manufacturer's & Repair's	DEPT 71 Ladies' & Children's Shoes
"	2 Boys' Clothing	"	59 Postals	" 84 Soda Grill
"	4 Men's Furnishings	"	60 Ladies' & Children's Hosiery	" 85 Women's Dresses
"	5 Men's Hats	"	61 Dry Cleaning	" 89 Men's Clothing
"	6 House Furnishings	"	62 Lamps & Fixtures	" 91 Mink Underwear, Kimonos, Pajamas, Bathing suits, etc.
"	7 Trimmings	"	63 Linens	" 92 Corsets
"	8 Men's Clothing	"	64 Circulating Library	" 94 Domestic Wash Goods, etc.
"	9 Men's Shoes	"	65 Boys' & Children's Hats	" 95 Millinery
"	10 Ladies' Shoes	"	66 Hoover Sweepers	" 96 Hosiery, Gloves & Underwear
"	11 Wall Paper	"	67 Children's Dresses, etc.	" 97 Silks & Dress Goods
"	12 Dress Goods	"	68 Misses' Coats	" 98 Infants' Wear
"	14 Ladies' Gloves	"	69 Patron's Garage	" 99 Rugs
"	15 Domestic, Beddings, Blankets	"	70 Phoenix Hosiery	" 100 Men's & Boys' Fur
"	16 Curtains & Upholstery Goods	"	72 Silverware	" 101 Men's & Boys' Shoes
"	17 Jewelry	"	73 Jewelry Repairing	" 103 Leather Goods & Jewelry
"	18 Umbrellas	"	74 Kodaks & Supplies	" 112 Electric Bulbs & Lamps
"	19 Knit Underwear	"	75 Fur Storage	" 126 Children's Coats & Dresses
"	20 Mink Underwear, Wrappers	"	76 Popular-priced Dresses & Sports	" 127 Men's Clothing
"	21 Pictures & Framing	"	77 Ladies' Coats	" 128 Curtains & Draperies
"	22 Furniture	"	78 Stationery	" 131 Women's Coats & Furs
"	23 Optical	"	79 Ladies' Dresses	
"	24 Bakery	"	80 Linings	
"	25 Ribbons	"	81 Wash Goods & White Goods	
"	26 Books	"	82 Toy and Peddling	
"	27 Drugs	"	83 Shoe Repairing	
"	28 Pictorial Review Patterns	"	84 Shoe Repairing	
"	29 Toys & Games	"	85 Shoe Repairing	
"	30 Sporting Goods & Auto Sup.	"	86 Antique Clocks	
"	31 Boys' Furnishing Goods	"	87 Toy and Peddling	
"	32 Restaurants	"	88 Toy and Peddling	
"	33 Cut Glass & China	"	89 Toy and Peddling	
"	34 Candies	"	90 Toy and Peddling	
"	35 Notions	"	91 Toy and Peddling	
"	36 Corsets	"	92 Toy and Peddling	
"	37 Infants' Wear	"	93 Toy and Peddling	
"	38 Waists, Ladies'	"	94 Toy and Peddling	
"	39 Neckwear & Veilings	"	95 Toy and Peddling	
"	40 Cigars	"	96 Toy and Peddling	
"	41 Bathing Suits	"	97 Toy and Peddling	
"	42 Trunks & Bags	"	98 Toy and Peddling	
"	43 Hair Goods	"	99 Toy and Peddling	
"	44 Talking Machines & Records	"	100 Toy and Peddling	
"	45 Art Goods	"	101 Toy and Peddling	
"	46 Tea & Coffee	"	102 Toy and Peddling	
"	47 Carpets	"	103 Toy and Peddling	
"	48 Silks	"	104 Toy and Peddling	
"	49 Laundry Soaps	"	105 Toy and Peddling	
"	50 Leather Goods	"	106 Toy and Peddling	
"	51 Contract	"	107 Toy and Peddling	
"	52 Pianos	"	108 Toy and Peddling	
"	53 Soda Fountain	"	109 Toy and Peddling	
"	54 Misses' Dresses, etc.	"	110 Toy and Peddling	
"	55 Sewing Machines	"	111 Toy and Peddling	
"	56 Furs	"	112 Toy and Peddling	
"	57 Handkerchiefs	"	113 Toy and Peddling	
		"	114 Glassware	
		"	115 Misses' Thrift Shop	
		"	116 Lawn Furn. & Wheel Goods	
		"	117 Children's Shoes	
		"	118 Shoe Findings	
		"	119 Gift Shop	
		"	120 Dr. Scholl's Appliances	
		"	121 House Dresses, Kimonos, etc.	
		"	122 Stoves & Refrigerators	
		"	123 Linoleum	
		"	124 Junior Dresses	
		"	125 Washing Machines	
		"	126 Oriental Rugs	
		"	128 Laces	
		"	133 Lamp Fixtures	
		"	134 Junior Coats	
		"	135 Magazines	
		"	137 Photography	
		"	138 Oil Cloth	



TEMPLE ADATH ISRAEL

JOS. RAUCH, Rabbi

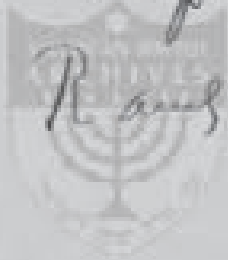
LOUISVILLE

Dear Sister :-

The enclosed correspondence will interest you.

May 14. '30

WRHS



PUBLICATION DEPARTMENT

Date May 10, 1930

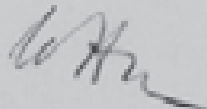
Pay to Dr. A. H. Silver
The Temple
East 105th St., at Ansel Road
Cleveland, Ohio

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For Reading Ms. entitled THE BIBLE IN THE LIGHT OF THE HAGGADAH
by Zukrow

#78016





• H. EDGAR GREGORY, Manager •

HOTEL PÈRE MARQUETTE

PEORIA, ILLINOIS

May 12, 1930

Dr. A. H. Silver
c/c The Temple
Ansel Road & East 105th Street
Cleveland, Ohio

Dear Dr. Silver:

I am writing you at the suggestion of
Dr. Felix Levy, Chicago.

I am about to tender my resignation
from my Congregation in Peoria due to the
financial status of the community. I am
very much interested in the Hillel Foundation
work and hope that you might mention my name
when the new selections are made.

I hope to see you in Cleveland in the near
future. With kindest personal greetings to
Mrs. Silver and yourself, I am

Sincerely yours,

Bernard M. Dorfman

✓ JÜDISCHES LEXIKON

Ein enzyklopädisches Handbuch des jüdischen Wissens

Redaktion: Prof. Dr. Ismar ELBOGEN / Dr. Georg HERLITZ / Dr. Josef MEISL / Dr. Aron SANDLER
Dr. Max SOLOWEITSCHIK / Dr. Felix A. THEILHABER / Dr. Robert WELTSCH / Rabbiner Dr. Max WIENER

*

JÜDISCHER VERLAG G. m. b. H. / BERLIN W 50

Budapester Straße 11 / Tel. B 4 Bavaria 1146-47

Berlin, den

12. V. 35.

Sehr geehrter Herr,

In unserem fünfbändigen Jüdischen Lexikon, über das Sie der anliegende Prospekt näher informiert, wird auch Ihre Biographie zum Abdruck gebracht. Wir überreichen Ihnen in der Anlage einen Korrekturabzug mit der Bitte um freundliche Durchsicht.

Für die Zusendung von evtl. erforderlichen Richtigstellungen, die aber innerhalb von einer Woche in unserem Besitz sein müssen, wären wir Ihnen zu Dank verpflichtet.

Mit vorzüglicher Hochachtung

JÜDISCHES LEXIKON
SEKRETARIAT,

May 13th, 1930

Rabbi Joseph L. Fink,
Temple Beth Zion,
Delaware Ave.,
Buffalo, N. Y.

My dear Joe:-

I hope that you will pardon the
long delay in answering your letter about Dr. Don Tullie.

I understand that Dr. Tullie
is already in Cleveland so that any information that I
can give him I shall, in all probability, do so in person.

I think that Dr. Tullie has made
a wise choice in coming to the Federated Churches of
Cleveland. It is a very important organization in the
life of our community.

I hope that I may have the pleasure
of seeing you at the Rabbinic Conference.

My two youngsters are doing
splendidly.

With kindest regards and best
wishes, I am

Very sincerely yours,

AHS/IR

DR. G. GEORGE FOX
RABBI SOUTH SHORE TEMPLE
7215 JEFFERY AVENUE
CHICAGO

May 13, 1930

Dr. Abba Hillel Silver
E. 105th St. at Ansel Road
Cleveland, Ohio

Dear Silver:

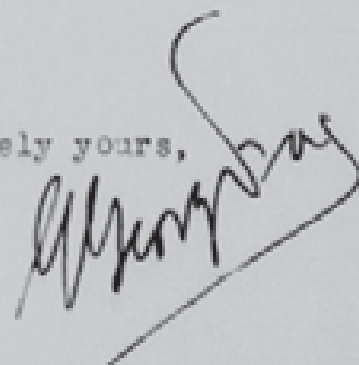
The Rabbinical Association of Chicago has appointed a Committee of which I am Chairman to work out some means of helping the wandering rabbis who come to us for alms from across the water. It has become quite a problem in Chicago, and I suppose you have your *tsor's* in Cleveland.

Will you be kind enough to give us any suggestions you might have with regard to these rabbinical unfortunates who come here to collect funds and then go back. I know that my Committee will be glad to avail itself of any data you may give me.

I am also working with the thought in view that we might be able to co-ordinate this work in several larger cities.

With kindest regards,

Sincerely yours,



GGF/EF

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(vormals M. A. Wahrmann)

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193

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Fol.

Rechnung für Sr. Ehrw. Herrn Rabbi A.H. Silver

Cleveland

Sie empfangen auf gefl. Verlangen vom - zur Fortsetzung - zur geneigten Ansicht
Aus Katalog Nr.

1

Kobetz al Jod Heft 10 zur Ergänzung

Porto

6

-

50

6

50

30

50

Rechnung vom 30.9.29

Reichs:Mark-

37

-

Please
Receipt
& Return

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Wahrman

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Sr. Ehrw. Herrn Rabbi A.H. Silver

Cleveland Ohio

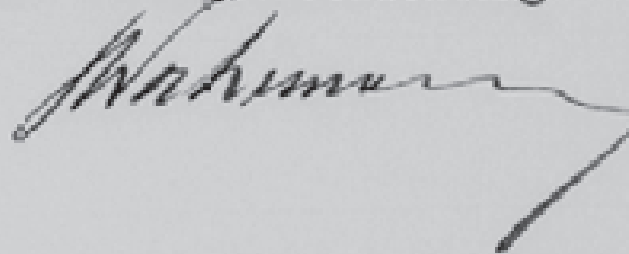
Sehr geehrter Herr Rabbiner !

Sie bezogen von mir im vorigen Jahre unter Anderem auch das Sammelwerk „Kubbetz al Jed“ ed. Mekize-Nirdamim Heft 1-9. Da es mir nun gelang auch das Heft 10 (Schlussheft) aufzutreiben, so gestatte ich mir, es Ihnen mit gleicher Post zuzusenden. Ich nehme an, dass Sie an die Komplettierung dieser Sammlung Interesse haben und hoffe Sie daher mit der Zusendung dieses Heftes, einverstanden. Ich habe mir auch erlaubt meine Rechnung vom 30.9.29 in Höhe von Mark 30.50 mit auf die heutige Rechnung zu stellen und wäre Ihnen für die Ueberweisung des Gesamtbetrages in Höhe von R-Mark 37.- sehr dankbar.

Bei dieser Gelegenheit möchte ich Sie auch auf meinen neuen Katalog Nr. 7 der Ihnen ebenfalls mit gleicher Post zugeht, aufmerksam machen. Dieser Katalog enthält eine Fülle von sehr guter u. wertvoller Hebraica u. Judaica und ich hoffe, dass Sie bei genauer Durchsicht desselben vieles finden werden, was für Sie von Interesse ist.

Ich sehe Ihren gesch. Aufträgen mit Vergnügen entgegen und empfehle mich Ihnen

mit vorzügl. Hochachtung



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May 14, 1930

Dr. A.H. Silver,
The Temple,
East 105th. Street,
Cleveland, Ohio.

My dear Dr. Silver:

We have pleasure in enclosing
our cheque for Ten Dollars, (\$10.00) for liter-
ary advice on Ms. 78,016- THE BIBLE IN THE LIGHT
OF THE HAGGADAH.

Thanking you for your kind assis-
tance, we are,

Very truly yours,

P. A. Knowlton
THE MACMILLAN COMPANY
Editorial Department

ICR:LF

THE GRIFFIN
The Adams

RABBI A. L. FEINBERG
NEW YORK CITY

BROADWAY AT 81ST
2 E. 86th St

May 14, 1930

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver:

I am sending to a few of my
friends in the ministry a complete copy of my
Farewell Address, which I delivered on resigning
from the rabbinate at Temple Israel, February 28,
1930. The newspaper reports were necessarily
inadequate.

I hope you will find it, as
enclosed, interesting, and shall be very glad
to receive your comments.

Sincerely yours

A. L. Feinberg

ALF/G

WHY I AM LEAVING THE PROFESSIONAL MINISTRY

This is the last day of my official incumbency as co-rabbi of Temple Israel. Three months ago I tendered my resignation to the Board of Trustees. Tomorrow, March first, it is to take effect.

In the Hebrew Bible, the patriarch Abraham was above all else the arch-adventurer. Discontent was ever at his vitals, prodding him from place to place. In the 12th Chapter of Genesis, where he first emerges, God is represented as saying unto him, "Get thee out of thy land, out of thy birthplace, and the house of thy fathers, and go to a land I shall show thee and be a blessing." And Abraham went. There is the prototype of Israel; ready always for a new spiritual enterprise, quailing at no challenge. I who bear his name am about to depart from my land and birthplace and the house of my fathers; for my forebears in every generation have given a Rabbi to Israel, and from my earliest years I have been prepared for that rank. What cause inspires me? What inner God commands? Why am I leaving the Professional Ministry?

When I first announced my intention to the Board, I thought that a constantly increasing interest in vocal music primarily impelled me. But motives are never pure, and rarely simple. Their parenthood is not easy to discover. Recent months have proven to me that beneath the surface of my mind sunk stratum upon stratum of accumulated reflection about the function and value of the ministry and organized religion. Day after day I have dug into these layers, until I have reached the veriest bottom.

I am taking the liberty, this evening, to tell you what I have found, not because I have stumbled across a priceless treasure within myself, nor because my experience has been rare. I stand here before you as a symbol of the universal experience of young men and women everywhere. Hundreds of you in this place have traversed, step by step, the road my feet have trodden. Because my five years in the ministry are a cross-section of the spiritual travail of modern youth, because I dare to elect myself their spokesman, because a minister is never more nobly the servant of his people than when he voices their own inescapable experience of life upon this pigmy planet, I must relate why I am giving up the ministry.

My personal relations with my colleagues, Dr. Farris, and the lay officers of the congregation, especially the President, have been marked by the utmost cordiality. They have shown a helpfulness and an indulgence that are unforgettable. Every thing possible has been done to make my rabbinate pleasant and comfortable. And I have been vouchsafed some friendships which, I hope, will continue throughout years to come.

It is not about any specific persons, or congregation, therefore, that I have been stripped of my illusions. In fact, what I shall say does not even apply exclusively to Judaism. It refers to organized Religion in all its manifestations.

The salient fact about the church today is its complete loss of authority. Thirteen years ago I entered, a mere child, upon my training for the ministry at Hebrew Union College in Cincinnati. That same year, America entered the World War. I belong, therefore to what may be termed the War Generation, for I spent the most sensitive period of my life under its impact. Whatever cataclysmic changes that awful conflict brought about registered themselves on my soul, as surely as swollen streams fur-

row the hillside. Since its advent, no institution has been the same, and none has suffered more than the organized church.

Before the War, the power of religion was something to be reckoned with. It could dictate conduct by the threat of hell-fire; it was regarded as the supreme source of social idealism; it was the ally of the home in constructing a basis for conventional behavior. Preachers moulded opinion from the pulpit and shaped lives in the study. People gathered about the Synagogue, Cathedral and Church for every purpose; it was their partner in joy and sorrow, it offered them the solitude of private prayer and contact with their fellowmen.

What now? Huge, expensive buildings, dedicated to God - and empty of man; architectural perfection, physical richness but mausoleums of a vitality that is gone. The church at this hour is like the mummy of Tut-an-Khamen - loaded with material glory but bereft of life. Millions of years ago our earth was the dwelling-place of the dinosaurs; that gigantic reptile vanished because it had all body and no brain. Organized religion seems to be drifting to the same destiny, armed with brick and mortar and silver and gold and vestments, but stripped of a vital spark.

Walk with me down New York's Broadway or the main street of Bellaire, Ohio, where I was born. Where are folks going? To prayer-meeting or religious service? Ask for the most popular place in town. Will it be the church? Find out who is listened to about questions of vital importance. The minister?

I can detect the answer in your eyes. Those scurrying minds are pointed for the theatre and the movies and the bridge-party; except for holidays and time of mourning, they have forgotten where the church is; the men from whom they ask counsel are scientists, and bankers and business men and engineers and psychiatrists. Sigmund Freud influences more lives than all the saints in heaven. The education of our children is more affected by moving picture magnates than ministers. Amos 'n Andy reach more hearts than the most brilliant preacher in the country. The lowliest chemist in his laboratory wields more sway over the affairs of men than the high priest on his altar groping for a divine revelation. A seat on the stock exchange is worth more to the vast majority of people than a portion of Paradise. The recent collapse in security values gave rise to more heart-felt prayer than the liturgy. Clara Bow has more to do with the morals of young women than Bishop Manning.

I would compare organized religion to a deserted lighthouse. In years gone by that guiding light shown out into the darkness and led many weary mariners to port. The shaft of golden rays still pierces the mist, but there is none to notice. For the waters which once billowed about the craggy peak have receded and the tides of human energy beat on other shores.

Beyond doubt this decay in the importance of organized religion is in large part an inevitable effect of the progress in science. This is an age of the technician. We pin our hopes, perhaps unjustifiably, on scientific research as the fountain-head of salvation. Our roster of sages is filled with such men as Einstein and Koch

and Michelson, Lindberg is our Crusader. No contemporary fact more aptly embodies this tendency than the difference between Woodrow Wilson, our War President, and Herbert Hoover, the man of the hour. Wilson was religious-minded, poetic, introverted. Hoover is a trafficker in things, an efficiency expert, thoroughly saturated with the psychology of business. Our hero is not the man of vision, but the man of action.

And the concentration of men into cities is another potent factor. Urban dwellers throughout history have been skeptical about the comforts of religion. From Jewish prophets to country parsons, champions of traditional doctrines have fulminated against the wicked city-chaps. Perhaps those who live in kinship with the soil feel more dependent on Deity, whereas inhabitants of cities rely on themselves. And we New Yorkers don't have the solitariness of the field and desert about us to arouse reflection on the brooding mystery of the Universe. The tiller of a tiny farm up-state feels alone and helpless in a raging snow-storm and may pray for deliverance; the occupant of a Broadway apartment hotel calls up his friends, arranges a bridge party, and laughs at the weather.

But much of the fault can be traced to the conservatism of religious leaders themselves. Religion has often been paralyzed by its own protagonists. There isn't a minister in this country who has not been advised, tactfully or otherwise, to "stick to religious subjects." And what do prominent laymen on the Boards of respectable congregations mean by "religious subjects?" As a rule, one that bears no relationship to politics, economics, or sex. In other words, the three pivotal hungers of mankind, the hunger for society, the hunger for food and the hunger for love, are not to be the content or the text of a minister's preaching. Our actual, touchable world seethes and rocks with these vital issues. Governments are chosen, corrupted and overthrown by political problems; entire classes are plunged into poverty by economic cruelties; life after life is blasted by sexual maladjustment. And yet the minister, Ambassador of God, servant of man, vehicle of wisdom, must hold his tongue. Why? Because, forsooth, these are delicate, controversial matters.

As soon as a question is asked, it becomes by its very nature controversial, and it is delicate in proportion to its importance. If organized religion is to be more than a fashionable voice in the wilderness, evoking naught but its own echo, it must grapple fearlessly and honestly with every problem that confronts mankind!

When the political policy of our nation is at stake in an election, the pulpit is the forum for discussion of the moral principles involved; when thousands of men and women are cruising our streets without a job, that is where the wrong is to be blazoned upon the very skies; when our youth is being tormented by the relaxation of taboos, it is the minister who should enlighten them. And when the next war casts its rain of horrors upon the earth, the church of God must be inviolate to hatred, its ministers must oppose the sanctity of human life against the idolatry of a shallow patriotism, and its law of love must rise undismayed in the reeking midst of madness. Then our youth will not lose faith in religion.

This is not to say that the organized church has been completely isolated from events. A record of achievement does exist, but it is pathetically slender. Reformed Judaism has, through its conference of Rabbis, ratified the demands of social idealism. The Catholic clergy has at times cooperated to secure a larger modicum of industrial righteousness and sends papal encyclicals forth against immorality. Whereas Protestantism's claim to triumph rests upon prohibition, a claim which is being rather seriously disputed by both bootleggers and Congressmen.

Such accomplishments are negligible in the face of the clamorous need for social amelioration. With foundations and standards crumbling, the church must act with resolution, throwing itself into the battle. We cannot leave the fulfillment of human promise to God - we must work with Him.

We must have done with the mere verbal formulation of ideals; ideals are opiates, until every endeavor is made to embody them in social practice. If I were asked to choose a prayer for utterance by every minister, my memory would turn to a poem by John Drinkwater:

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not - knowledge Thou hast lent,
But, Lord, the will - there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

Yet, were that prayer to incarnadine the soul of every religionist with its flaming zeal, the church as at present constituted would be incapacitated by still another disease - that of over-organization. The word "organize" is the key to our whole American scene. We somehow can't believe a thing exists until it is combined with other things into a corporation. Every sphere of our life is subject sooner or later to that mania. When I was very young organizers were the peculiar property of labor unions. Now they are the foundation-stone of our structure.

Let us grant that in our complex age business and politics and education must be welded into order on a large scale, that steel corporations, bank mergers, the Republican Party and Columbia University are the inescapable and precious products of our modern social development. It is not our concern to scrutin-

ize organization as such. But when we look at religion the conclusion is unavoidable that outer organization is stifling the indwelling spirit. It has been true in the past, it is more true today that when an ideal is organized into a cult or creed or church, it is dead. The moment a consuming conviction about God or fate congeals into material form, it perishes. This has been the end of every great religious movement. The human, loving and gentle soul of Jesus was crushed by the ponderous weight of medieval Catholicism; the pity and serenity of Buddha degenerated into the prayer-wheels of a noisy Buddhist temples; the ringing challenge of the Jewish prophets to let justice flow as a mighty stream evaporated into mystic computations about the coming of the Messiah. There is no religious orthodoxy extant that did not begin as a rebellious heresy. As soon as the heresy was accepted, it ceased to grow. Prosperity has killed more religious ideals than persecution. (Soviets - Christian Endeavor.)

There are many reasons for this, such as loss of spontaneity and individualism in the service (since everybody must use the same prayer-book), the gradual domination of the church by the least cultured masses and many others. I am primarily interested in one peculiarly modern evil of organization; namely, the inclination to regard religion as a commercial investment rather than a spiritual adventure. The subtle process is obvious. High edifices, large memberships, complex machinery must be matched by corresponding budgets. Money must be gathered for multifarious activities. The construction of an imposing house of worship by one congregation often leads others into extravagance and has led to bankruptcy. Frequently there arises among units of the same denomination a spirit of competition more native to department stores than to churches. We have often heard in connection with appraisals of American culture, of the religion of business; an equally graphic phrase would be the business of religion.

The effect of such a mercantile atmosphere upon the ministry is appalling. During the past decade, surely in large cities, the minister has been forced to renounce his mission as a teacher of religion in order to become a salesman, and the refined technique of spiritual ministrations has been coarsened into business administration. He is made to fear a loss in membership more than the wrath of God. Instead of a poet, a dreamer, a transcendent mystic, which every minister must in essence be, he distorts himself into a seeker after popularity, a clerk of pew-rentals, a "good-fellow". The deity of the counting-house and market place has mastered him. Just as other men sell clothes or automobiles or stocks, so does he dispense religion - for a price. In other words, his is no longer a priesthood - it is a profession.

You may have noted that the subject of my address is "Why I am Leaving the Professional Ministry." That adjective is freighted. I am drawing a keen distinction between the minister and the professional minister. That fact is that in a fundamental sense a man can neither enter the ministry nor withdraw from it. He is or he is not. A certificate of ordination cannot create

a minister--a man consecrates himself. Genuine spiritual leadership is not based upon the possession of a title or a degree or a position. Three qualities alone can bestow it, and they are knowledge, character and understanding. When a man has these, he is qualified to answer the religious needs of his fellows. The humblest laborer can be more truly a minister to men than the bishop upon his dais. An actor whose lips have been touched by the divine flame can exalt men to loftier summits than the preacher who, to win success, "gives the people what they want." The robe of priesthood is hanging in the closet of everyone who yearns to wear it. It is not the monopoly of professional holy men, but a possibility in every human being under the sun.

Years ago, when my revered friend and colleague Doctor Harris, embarked upon his ministry, conditions were different. Congregations were smaller, personal contact easier and organization not so overpowering. Today, to be a professional minister is a contradiction. If a man has knowledge, character and understanding, all the riches of the Orient could not purchase him, he is incommensurable in material terms. When these are lacking, a farthing is an exorbitant price for his services.

Once a man is compensated for being religious, his influence has terminated. Young people are suspicious of one who lives on his faith, rather than by it. They suspect his independence, his integrity, his freedom from meaner motives. They are right. Religion cannot be sold for profit; it must be bought with suffering, then given gladly and freely to all who thirst for it.

That is why I emphasize the word "professional" in the title of my address. If I have belonged to the ministry as here defined, it is woven into the texture of my inmost being, and no time or circumstance can rob me of it. Whatever of knowledge, character and understanding I have gathered through the years, whether little or much, I shall take with me into the unknown future. They will not be worn on my sleeve for all to see. The sanctity of the pulpit will no longer be their aura. Perhaps the world of my tomorrow will not nourish them as did the world of my yesterday. Yet if I have a message for mankind, nothing on earth can ultimately prevent me from proclaiming it. And as a layman, walking the common earth, I will have much more intimate effective influence on young men and women seeking counsel, than as a preacher enshrouded in the halo of self-righteousness.

Let my resignation be misconstrued as a repudiation of religious faith, perhaps an outline of my attitude is in order.

First, just what do we mean by faith? Formally speaking, faith is an unmodified acceptance of certain dogmas, entailing the complete subjection of one's own opinion. Such faith is unworthy of a modern intelligence and I trust I shall never be driven to

it. There is ⁹more profound type of religious faith, however. It is not explicit in a creed, it is implicit in the deed. What men actually do with their lives is a more accurate testimony of faith than what men profess with their lips. Faith is not absolute belief in spite of reason; faith is sincere living in spite of consequences. Dogma is a trivial conscious attempt to define God; life is a vast unconscious attempt to experience Him.

I confess that I could not subscribe wholly to any description of God that I have yet encountered. God has not unfolded himself to me in any theology; no book or school has placed me on the step to His throne. My search for an intellectually satisfying concept of the Deity will cease only when I am laid to rest; then all things will be revealed unto me.

But does my refusal to cabin my mind within a narrow creed mean that I am Godless? Because I can't verbalize Him, is He destroyed for me? Mystery God is, and indefinable by man. Yet there are other ways to His presence. Some leap to Him on the wings of mystic communion and fuse themselves in one burning moment forever. Others kiss the hem of His garment in the ritual of church worship. Some exult His splendor in the loveliness of nature. Others wrestle with Him in the dark cell of a monastery.

I see Him in the daily, humdrum lives of men and women. To me God is the totality of all the decent human relationships in the world. A child gives a coin to a beggar; someone silences a nasty rumor; they are bits of God. Life can no more exist without us than we without Him. He is a vain abstraction until we clothe Him with meaning just as we are only animated dust until He inspires us with an end beyond ourselves.

That God is my strength and fortress. - Friends have warned me in such words as these: "How will you make a living? You are discarding your economic security." My friends, of all the fears that strip man of his fortitude, none is more deadly than this fear of economic uncertainty. We have become a nation of neurotics obsessed by the dread of being poor. Suppose struggle and hardship do await me. I know them well, and am not afraid. The warm air of animal comfort is suffocating to the soul. Difficulties make us more than human. Great achievement of the spirit is never cultivated in a hot-house; it is nurtured on the cold winds of ceaseless battle. I scorn the assurance that unflinching material comfort would give; the price is fatty degeneration of the moral fibre. There, in the seething world of endless strife with evil, the invincible soul of man must be forged. There my life henceforth will be spent, not because I have lost faith in God, but because I have ~~had~~ a faith in the universe, in life, in man. Whatever betides, that faith will be, I pray, my support; it will speak to me as God spoke to Israel through the prophet Isaiah:

"When thou passest through the waters, I shall be with thee. And through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; Neither shall the flame kindle upon thee."

As to happiness, my friends, what is its secret? Man has searched after it down all the labyrinthine ways of his own mind, guided only by the thread of his desire. Countless are its protean shapes. May I barely suggest my own? Happiness is the fulfillment of one's faculties on their highest plane. In other words, when the life of man is the outward expression of an inward grace, when what is within him of thought and feeling achieves its own perfection, happiness has come. Nothing external to ourselves can fashion it, neither material wealth nor glory. It is the fruit of inner self-perfection. If a man nourishes a dream of artistic triumph, let him seek it; if in his heart a song is begging to be sung, let him sing it. Perhaps men will dub him impractical. But he is wiser than they. For he has sacrificed material riches, which time can diminish and thieves can steal and rust can corrode, for treasures of the spirit, which link him up for all eternity with the spirit of mankind in every age and clime. The central duty of our lives is to think clearly, to feel nobly, to live simply - to dredge out what is profoundest and best within us, and yield it up gladly to the world.

The final decision was painful indeed. Intimate bonds have to be strained; tried contacts endangered. I feel suspended between two worlds--as one recedes into the depths of tender memory, the other edges slowly over the horizon. There it is, hovering nearer. I know not what it has in store for me of suffering or surprise, of joy or disillusion. But this I do know, that when I meet it at last, the friendliness and warmth of the world I am leaving will gird me with strength.

You folks of Temple Israel have been kind to me beyond my deserving. When I came to you, I had not a single acquaintance in your ranks, and the number of friends in the city could be counted on one hand. This evening, greeted here by so many as I bid farewell, I begin to hope that the time spent in your service has not been altogether in vain. I look about and see many smiles of recognition, many eyes from which understanding reaches out to me. Here on the platform is your President, with whom I have enjoyed the closest relations of mutual regard. We have talked about many things, he and I, of fate and death and the dilemma of man on earth. Some of his words were plumbed with wisdom and have sunk to the very bottom of my mind. The hospitality of his home has cheered many lonely and weary hours. And something collapses within me when I realize that few moments will sever my official association with Dr. Harris. As a Rabbi, I have admired his scholarship, respected his honesty, and envied him his tenacity of purpose. As a man I have begun to feel for him a sentiment deeper than friendship. Were the word not cheapened by usage, I would say that I have begun to love him.

Not with lightness of heart do I bid you good-bye. Every spiritual adventure exacts its price, and this one is heavy indeed. But I am in the hands of some power greater than my affection for you, greater than my humanity, greater than my own will. That undeniable destiny points the way, and I must follow. I can do naught else.

Because I know that Religion, as at present organized, is not playing an important part in the vital affairs of mankind and the only reason for my remaining a minister would be the earning of a livelihood. Because to use the ministry for professional purposes is little more than parasitism, so, therefore, I am driven out of it by a system over which neither you nor I have any control. Because I have unbounded faith in God and man and am undaunted by economic uncertainty. Because to me mind the road to happiness is the expression of one's purest crystal-clear self -- I am leaving the professional ministry.

At the end of the first sermon I delivered on this pulpit, I quoted from the poem "Ulysses" by Tennyson. It is fitting beyond measure that this my last sermon should end in like manner. You remember in that stirring poem how Ulysses and his men after they had found their haven were enjoying the comforts of a tropical island. But Ulysses is discontented; ease is not in his nature. Finally he rouses them from their bovine somnolence, girds himself for a new journey and more perilous quest, and shouts to them --

"Come, my friends, 'tis not too late to win a better world,
Push off, and sitting yet in order suite the sounding furrows.
For my purpose holds to soil beyond the sunset
And the path of all the western stars, until I die.

It may be the Gulf will wash us down,
It may be we shall reach the happy isles;
And see the great Achilles, whom we knew.
Though much is taken, much abides
And tho' we are not now that strength
Which in old days moved earth and heaven,
That which we are, we are--
One equal temper of heroic hearts
Made weak by time and fate but strong in will
To seek, to strive, to find,--and not to yield."

בית מסחר וסוכנות, מוריה

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May 16th, 1930

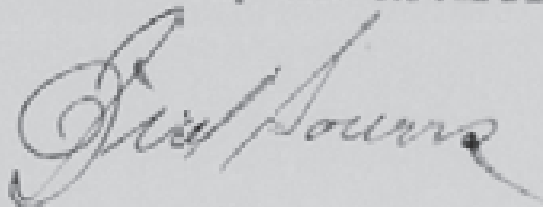
Rabbi A H Silver
Cleveland

Dear Rabbi Silver

We are directed by the Board to call your attention to Section 7, Article IV of our Constitution and By-Laws.

The Attendance Committee is recommending very strongly the strict application of this attendance rule to all members and the Directors instruct us to say that they hope in your case you will comply with the attendance requirements, otherwise, they will be left no alternative at their next meeting (June 2nd) but to recognize your membership forfeited thru non-attendance.

Sincerely and Rotarily yours



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Precisely at 7 P. M.

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May 17th, 1930

Mr. Fred R. Sowers,
Rotary Club of Cleveland,
Hotel Statler,
Cleveland, Ohio.

My dear Mr. Sowers:-

Permit me to thank you for your
kind letter of May 16th.

Much as I value the privilege of
being a member of the Rotary Club, I feel that my numerous
engagements out of the city and in the city during the
most of the year make it impossible for me to attend,
with any regularity, to the meetings of the Rotary Club.
I realize fully that you have definite rules with
reference to attendance requirements. I regret more than
I can say that I find it impossible to comply with these
requirements and I am therefore compelled to submit my
resignation.

With kindest regards and best
wishes, permit me to remain

Very sincerely yours,

AHS/IR

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EUCLID TEMPLE CLEVELAND OHIO=

I HOPE TO BE THIS WEEK IN CLEVELAND IF IT SO HAPPENS THAT I
DONT MEET YOU THERE. CAN YOU DO THIS FAVOR FOR ME NOW AS
PROMISED WILL YOU PLEASE MAKE A FORM OF THE LETTER AND A LIST
OF THE NAMES TO WHOM I WILL PREPARE TO SEND THEM OUT TO WILL
YOU HAVE YOUR SECRETARY HOLD THEM FOR ME UNTIL I ARRIVE I
THANK YOU SINCERELY=

RABBI KASHER.

WESTERN RESERVE UNIVERSITY
CLEVELAND, OHIO

THE SCHOOL OF MEDICINE

May 19, 1930.

Mr. Herman F. Slutzky,
4910 Park Ave.,
Indianapolis, Ind.

Dear Sir:

We are in receipt of your letter of the 16th stating your desire to enter this school but that you lack credit in Organic Chemistry.

For this reason we shall be unable to consider your application as our class is practically filled and we have a large number of applicants from which to select for the few remaining vacancies. We would not be justified in holding a place for you in order that you might make up this requirement in summer school.

Very truly yours,

Frances C. Hunter
Registrar

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ADDRESS



TOWER OF LONDON.

6. Bell Tower. Built in the 13th Century. So called from its bell turret, which is however of much later date. The Princess Elizabeth, Sir Thomas More, and Bishop Fisher were imprisoned here.

Mr. Mrs. C. H. Silver

*The Temple
Cleveland,
Ohio
U. S. A.*

*5-20-20 the White
House from in
London and
after his capture
and imprisonment
and his death
and his death
and his death
and his death*

May 20th, 1930

To Whom It May Concern:

The summer Camp Hakoah for boys is under the direction and supervision of men well and favorably known to me, particularly its responsible head, Mr. Max Ozer.

The Camp offers a fine recreational program of athletics and supervised games and pastimes for the boys who are members of it.

Camp Hakoah also tries to introduce a spiritual note in its program through Sabbath services and addressed by Rabbis and teachers.

I have no hesitancy in giving my endorsement to this Camp.

Sincerely,

AHS/IR

MRS. N. L. DAUBY
1610 OAKWOOD DRIVE
CLEVELAND HEIGHTS, OHIO

May 21, 1930.

My dear Mr. Lohr,

May I ask you to send the statement of the amount for the books you so kindly selected for Daniel?

Trusting this finds you very well, with greetings, I remain

Yours sincerely,

Bess B. Dauby

Mr. and Mrs. James Davis

Mr. and Mrs. James Davis
announce the marriage of their daughter
Berenice Davida
WIFE to HUSBAND
Mr. Joseph Burd Wigman
on Wednesday, the twenty-first of May
one thousand nine hundred and thirty
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New York, May 21st, 1930.

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ABRAHAM LIEBOVITZ, Treasurer

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A deduction of \$2.00 is being made for each contribution of \$25.00 and over for one year's subscription to the "New Palestine" or "Dos Yiddische Folk"

May 21st, 1930

To Whom It May Concern:

Rabbi M. Kasher who is an eminent Jewish scholar of international reputation, is at the present time engaged in publishing a monumental work of Jewish scholarship, "Torah Sheleimah."

It is an encyclopedia on the Bible, containing all of the Talmudic and Midrashic commentaries. It will be a work of reference of prime importance to the cause of Jewish learning.

The first two volumes have already appeared. Rabbi Kasher is now attempting to interest people in enabling him to publish the succeeding volumes of his encyclopedia.

Any courtesies which you may extend to him will be greatly appreciated by me.

Very sincerely yours,

AMS/IR

May 22d, 1930

The Christian World,
Central Publishing Co.,
Cleveland, Ohio.

Gentlemen:-

Kindly send me a copy of your
magazine of May 17th, 1930. Upon receipt of same I
shall mail you a check.

With kindest regards and thanking
you in advance for your prompt attention, permit me
to remain

Very sincerely yours,

Secretary to Rabbi Silver

May 22d, 1930

Dr. Joseph Rauch,
Temple Adath Israel,
Louisville, Ky.

My dear Dr. Rauch:-

Thank you very much for your thoughtfulness in sending me a copy of Mr. Singer's letter. I read the 'mi shebarach' with great interest.

Do you plan to attend the Rabbinical Conference? If so, I hope to have the pleasure of seeing you.

With kindest regards to your dear wife and to yourself, permit me to remain

Very sincerely yours,

AHS/IR



SOLOMON LEVITAN
STATE TREASURER

STATE TREASURY DEPARTMENT
MADISON, WISCONSIN

May 22, 1930

Dr. Abba Hillel Silver
Cleveland
Ohio

My dear Dr. Silver:

Not long ago when I was visiting my friend Mr. Claster in Harrisburg, Pennsylvania, he happened to mention that you are a "Landsman" of ours. I was born in Taurrogen, near Tilsit, on the German border, and naturally I am interested in you, as we generally are proud of our "Landsleuters".

Herman Bernstein is another Landsleuter who has made himself famous. He was born in Neustadt, a few miles from Taurrogen.

I have heard of you since 1924, when LaFollette ran for President, and you were spoken of as one of the silver-tongued orators.

I am enclosing one of my cards which gives a little history of my career, and will show you that the only education I had was in the Yeshivas of Kovno, Wilna, and Slabatka.

With best wishes,

Sincerely yours

A large, flowing handwritten signature in cursive script, reading "Solomon Levitan".

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To the Chief Rabby
of the Jewish Community

Cleveland

Dear rabby ,

There are about 3 1/2 years that I am not receiving any news about my relations, Mr. Ignace Speyer wife and family, living in your city, 646 East 97th street. I would be consequently very obliged to you, not knowing any other people there, if you would be kindly enough to give me any information about the above family, if they are in life, and ask them eventually, why they did not write me of their health.

Thanking you in advance for your kindly investigations,

I am, Dear rabby

Yours very obligated

J. Braunstein

F Taylor

107037. Blvd.

Gas. J. Speyer - Eddy 2315th.

Dear Rabbi Silver,

I was very happy
at receiving your very
kind and encouraging
letter with enclosed check
for being one of the winners
of the Ask - Me Another
Contest. What was more
pleasing to me was
the fact that I gained
much knowledge in
the contest and also

10115 Olivet Avenue,
Cleveland, Ohio.
May 23, 1930.

The Temple,
105 th at Ansel,
Cleveland, Ohio.

My dear Rabbi Silver and Temple:

I take this opportunity in thanking you for the check which you so generously sent to me from the Ask-me-another contest. It not only was a pleasure to be in the contest, but it helped me in my work. I intend to enter next year again.

Permit me once more to extend to you my heartiest thanks. The check will come in handy.

Very sincerely yours,

Stanley Rosenbaum

May 23d, 1930

Rabbi Morris S. Lazaron,
Baltimore Hebrew Congregation,
Baltimore, Md.

My dear Morris:-

I have long wanted to write to you about your new book "Seed of Abraham" but I have been so busy here with our eightieth anniversary celebration and Confirmation that I frankly have not had a chance until the last few days to read it. As it is, I have not finished it, but what I have read is utterly delightful and exceedingly well written. You have put a great deal of love and warmth into some of the chapters of your book.

You have rendered a real service, by presenting to the public the story of some of the great spirits of our race in an attractive, sympathetic, and at the same time authentic manner. Your book ought to have a wide sale. I am presenting copies of it as prizes to the young men and women of my high school.

With best wishes to Polly and the children in which Virginia joins me, I am

Very sincerely yours,

AHS/IR

May 23d, 1930

Rabbi Bernard M. Dorfman,
Peoria, Ill.

My dear Dorfman:-

Thanks for your note of May 1st.
I shall of course keep your name in mind when the
subject of appointments at the Hillel Foundation comes
up.

I shall be pleased to see you
when you come to Cleveland.

With kindest regards and best
wishes, I am

Very sincerely yours,

AHS/IR

May 23d, 1930

Mrs. H. L. Dauby,
1610 Oakwood Dr.,
Cleveland, Ohio.

My dear Mrs. Dauby:-

In reply to your kind note of May 21st, permit me to say that I no longer recall the number of books which I gave to Daniel, nor their price. The amount involved is so small that I would suggest that you pay no further attention to this small service which the Temple was delighted to render you.

I trust that we may have the pleasure of your attendance and that of Mr. Dauby at the Eightieth Anniversary Dinner of the Temple, Monday evening.

With kindest regards, permit me
to remain

Very sincerely yours,

AHS/IR

May 23d, 1930

Mrs. L. H. Wolf,
Wheeling, W. Va.

My dear Claudia:-

Please pardon the very long delay in answering your letter. In the mass of work entailed by our eightieth anniversary, which takes place this week-end and Confirmation services, your letter was simply overlooked.

I wish I could give you the information which you require about Russia. I know practically nothing about school conditions there. Living conditions in the larger cities are not bad. At least they were not bad when I was there two years ago. There have been many Americans who have gone to Russia for commercial reasons, some to stay there a long time. There has not been much serious complaint about living conditions there for foreigners so that living conditions can not be very bad.

Virginia and the children are fine. I hope that you may see them soon. If Daniel were just a little older we would not hesitate bringing him down to Wheeling for a few days.

I am happy to hear of Marc's fine progress and advancement. It is what I would expect from Marc.

I hope that you are feeling better and that you are able to dispense with your crutches. Atlantic City should do you a great deal of good. Please convey my best wishes to Leo.

With kindest regards in which Virginia joins me, I am

Very sincerely yours,

AHS/IR

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Office:

501 Kenwood Boulevard
Phone: Edgewood 3733

May 21, 1930

Dear Member:

I hope you will extend to me the courtesy of reading my message which follows and write me your suggestions.

With greetings,

Sincerely

A. L. Saltzstein
President.

Report of A. L. Saltzstein

President, Congregation Emanu-El B'ne Jeshurun, Milwaukee,
At the Annual Meeting, May 13, 1930

Ladies and Gentlemen:

Before rendering my message, I will ask you to rise and pay silent tribute to our cherished members who have departed from this life during the past year, to whose bereaved families we express our deep sympathy: F. E. Abeles, Ben Abrams, Joseph Benesch, George Bernhart, Theodore F. Cohen, Edward Freschl, M. Goldman, Mrs. Isaac Goldsmith, Max Greenblatt, Sidney F. Guttenstein, S. Isaac, Charles Newbauer, Hugo Tew-

eles, Edwin Teweles, Walter Weiner.

Synagogue and the Home

I will not burden you by repeating figures. You have received, and I hope read, the report of our secretary, treasurer and finance committee, which speaks for itself.

From the very outset, I wish to impress upon you most strongly that the congregation is inseparably bound up with the home. One cannot rise higher than the other. You cannot ex-

pect a live Judaism in the synagogue unless you have a live Judaism in the home. It is for that reason, particularly, that I am glad to note that you have come together here tonight in the form of a family circle to consider the problems which face us today. I want to discuss the synagogue with you frankly and openly. I believe this to be my duty, as president of this congregation, as the lay spokesman for over 750 families, who have entrusted in my hands the executive duties of leadership. We should honestly admit our failures as well as take credit for achievements.

Appreciation

I voice the thanks of our entire membership to our Sisterhood who, at every opportunity, are part and parcel of our congregational activities; to our adult choir who have given our members so much joy; to our Junior congregation which is doing excellent work; to the Council of Jewish Women; to our efficient corps of religious school teachers; to the members of our Board and our committees who have so earnestly assisted me in the discharge of my duties, and, last—but not least, to our rabbis who are always ready to give me their full co-operation.

Anniversary Celebration

I am glad to recall the happy event of December 15 of last year—the celebration of the 25th anniversary of the ministry of our Rabbi, Samuel Hirschberg. You will agree with me that the affair, which was attended by 500 of our members, was the most enjoyable of any ever given by our congregation.

Our Religious School

One of the most important functions of the congregation is the training of the children to a proper understanding of Judaism, so that they, in turn, may carry on the faith and impart its lessons to their children.

Our Religious School, I am proud to say, is now our most successful activity. We have the largest enrollment and best attended school in our history. You have heard of its work from the reports by our rabbis and Mr. Harry V. Meissner, chairman of our Religious School Committee.

If the fathers and mothers of our children exhibited but a fraction of interest in the activities of the syna-

gogue as is represented by the work of our Religious School, I would have no reason to elaborate this report, and could close with a few words of praise for everybody, and express the hope that we continue to grow from strength to strength! But, unfortunately, our big problem begins at this very point.

I discussed this with you in my report at the annual meeting in 1928, but I say, with much regret, that the remedies then suggested have done nothing to solve our problem. We have reached a critical stage and will have to adopt radical measures to bring about the desired results. I refer to the problem of indifference of our men and women to the religious work of the synagogue—an indifference which is reflected in our lack of attendance at religious services. Unless we adopt remedial measures, all the fine work of our Religious School will be lost. Unless the child sees his parent take his religion as seriously as he is taught to view it in the Religious School, he will simply follow the example of indifference of his parents. It may be possible, by some miracle, to have children grow up as religious adults without parental example, but it is contrary to all the experience of child training. If the parent does not go to services in the synagogue, the child certainly will not go. If we insist that the child attend services, while we stay at home, he will simply lose respect for our sincerity and appraise us justly as "religious hypocrites," and I do not believe anybody will disagree with me on this point.

Back to the Synagogue

The question, naturally, presents itself—How are we going to bring a large number of our members back to the synagogue? We cannot bring them back by merely condemning their indifference and dereliction of duty. We have done that; our rabbis have done that, and our great lay leaders and our congregational conventions have done that. Despite it all, our religious services are not well attended. We are then faced with this situation: Since we cannot change the attitude of the people toward the synagogue as it is constituted today, perhaps we should fit the synagogue to the people.

More Vital Judaism

The name—"Reform Judaism"—is coined to indicate a course chosen by those who felt that they could not, in this modern age, adhere to all of the hard and fast rules of Orthodoxy. The first breach of any rule or law is the hardest. Subsequent transgressions follow with greater ease and less concern. The differences between Orthodoxy, Conservatism and Reform, or one's own individual ideas and ideals of religion, are merely matters of degree.

To my way of thinking, however, we have gone to extremes in our reform. Reform Judaism has been woefully bereft of emotional appeal. The rabbinical orators, scholars, and philosophers all have tried to attract crowds. Some of them appeal to our intellect but still leave our emotions unmoved. Such religious instincts as we have are permitted to slumber.

Fundamentally, all religion is an appeal to emotion. Those things in religion which increase the emotional appeal, build it up and make it strong. Those which minimize this emotional appeal, tend to undermine it. It is true that in our attempt to rationalize religion; to analyze it in a sort of scientific manner, to appeal to our logic, we have lost the appeal to the emotion. We have over-emphasized the rational element. In so doing, we have forgotten one of the fundamental objects of religion . . . the stimulation of our sentimental feelings! We have forgotten that there actually does not have to be an appeal to the mind for everything we do; that it is possible even for men, without the power of reasoning, to experience, nevertheless, a good, wholesome, pure religious thrill. Quoting from "The Modern Temper"—a recent book by Joseph Wood Krutch,—"Every one seeks his salvation as he may." And he further states—"There are no hard facts except the facts of emotion. We feel what we feel and we want what we want with a directness which permits of no possible skepticism. We may doubt the conclusions of our logic, the premises of our philosophy, and even the evidence of our eyes, but we cannot doubt these emotions and these desires."

Ceremonialism

In our reformed ritual, we have done away with practically all forms

of ceremonialism. We have removed much of the color and beauty and left but little to appeal to our hearts.

From conversations with our own members, I find there is a demand for more color in the form of ceremonialism in the service. To fill this need many have expressed strong opinions that we should have an up-to-date cantor. Several years ago this matter was proposed, but those attending the meeting then seemed to be about evenly divided on the subject. I know that many more would favor the idea today.

You will recall the tremendous impression created on the congregation during the memorial service to the lamented Louis Marshall by the rendition of "El Male Rahamim," by a cantor in this very synagogue. People who had never before heard a cantor said it was the most impressive part of the service, and called forth from them a religious feeling that they had never before experienced.*

Human Warmth

To put more color, more ceremonialism into our religious service is being advocated by Jews throughout the country. In the report of the National Federation of Temple Brotherhoods, which sent out a questionnaire to all its members and which classified its replies, it was stated that "perhaps the note most frequently sounded was that there is a coldness in the reformed synagogue, both at services and in congregational contacts. Many go so far as to feel that this is one of the major reasons for much of the lack of interest in the temples." Another universal criticism was that "the temple lacks human warmth."

Participation by the Congregation In the Services

I believe that one of the great faults in our present service is that the congregation takes practically no part in it as worshippers. In the Orthodox synagogue, each worshipper is a rabbi and a cantor unto himself. He is not content to be a mere spectator to the prayers of the rabbi and the chanting of the cantor. He, himself, must utter the prayers in his own way. This, of course, can be carried to extremes, and I am not ad-

*The members at the annual meeting May 18 voted that the congregation engage a cantor.
—Philip Jacob, secretary.

vocating Orthodoxy. I firmly believe that we should enlarge upon our congregational singing. We have none today. We should have less singing by the choir and more by the congregation. When a man sings, he does not mumble as he does in the responsive reading which he utters in a low monotone, and which makes for a dismal din in the temple.

Choir

There has grown up in reformed temples a strong sentiment for a strictly Jewish choir that can sing our prayers with their heart's emotion. They feel that a Jewish choir, even though it may not be technically perfect, will, nevertheless, be more acceptable and overcome their lack of training by the quality of Jewish spirit that they will put into their songs.

We have had a very pleasing experience of this on two Friday nights when our own recently-organized adult choir sang the services. We certainly have enough talent among our young people who can be trained to lend all the ceremonial color and emotion to the services. Perhaps you experienced with me the thrill that came from hearing our Hebrew hymns sung by a Jew who understood their meaning,—knew how to pronounce Hebrew, and sung from his heart instead of from a sheet of music.

The Sermon or Lecture

If we introduce more singing into the service, we must either increase its length or eliminate some other features. It is not music as such that carries people away, but the spiritual meaning behind it which lends people to religious expression.

We live in an age of lectures, noon-day luncheons, clubs, and evening courses. Our many forums are built around lectures, and it probably is no longer necessary for us to unduly emphasize this feature in the syna-

gogue service. I believe this matter can be left entirely to the wisdom, diplomacy, and good taste of our rabbis. Many leading rabbis and laymen throughout the country have the firm conviction that on the rabbi's shoulders rests the responsibility for attracting members to services, and that this is the chief function of the rabbi—not the layman.

Art Windows

The charge has been made that the modern synagogue lacks the proper religious atmosphere. Your Board, recognizing this, appointed a committee of which Mr. Sidney M. Siesel is chairman. The committee has contracted with a responsible firm in Munich, Germany to execute the work of our art windows, depicting ancient Jewish traditional history. A sample window is already here for our approval. Within a few months, we hope to be able to have them completed.

All the members of the congregation will be given an opportunity to help pay for the installation of our art windows. The fund could be raised easily by the active co-operation of our congregation and Sisterhood.

An attractive "Book of Life" describing the art windows may be issued and the names of the contributors inscribed. I plead with you that, under no circumstances should the names of contributors be engraved on the windows, themselves. Honors within our sanctuary should not be auctioned, and a source of inspiration for years to come should not be put on sale for money.

Contributions to the window fund may be made in memory of our departed but not advertised in glittering colors forever after. We must emphasize once again the spirit of refinement and modesty within the walls of our temple.

Let us make our house of worship a place of joy instead of a perpetual monument or a constant reminder of our dear departed.

XU

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RABBI A H SILVER=

10311 LAKE SHORE RD=

AT THE SUGGESTION OF RALPH WERTHEIMER I AM TAKING THE
LIBERTY OF ADDRESSING YOU AS ONE HONESTLY INTERESTED IN
SEEING GOOD PLAYS IN THE THEATRE AND DESIRING THAT
CLEVELAND SHALL BE LOOKED UPON AS A CITY DESERVING THE BEST
IN THEATRICAL PRODUCTIONS FOR THIS PURPOSE I AM GIVING A
LUNCHEON AT THE STATLER HOTEL ON WEDNESDAY AT NOON FOR
FREDERICK DONAGHEY FORMERLY DRAMATIC EDITOR OF CHICAGO
TRIBUNE WHO HAS GIVEN UP THAT POSITION TO TAKE CHARGE OF
DRAMATIC LEAGUE WHICH WAS HIGHLY SUCCESSFUL IN CHICAGO LAST
YEAR IF CITIZENS SHOW THEIR APPROVAL THE HANNA THEATRE
WILL BE ADDED TO OTHER CITIES PLAYING THE LEAGUE MR
DONAGHEY WILL EXPLAIN AT LUNCHEON THE PURPOSE OF THE LEAGUE
I WOULD CONSIDER IT A GREAT HONOR IF YOU COULD BE MY GUEST
MAYOR MARSHALL HAS ACCEPTED AND EXPECTS TO BRING MANAGER
MORGAN A COLLECT REPLY TO THE HANNA WILL BE APPRECIATED=
ANSLEY H WHITTENDALE MANAGER.

CINCINNATI, 1894

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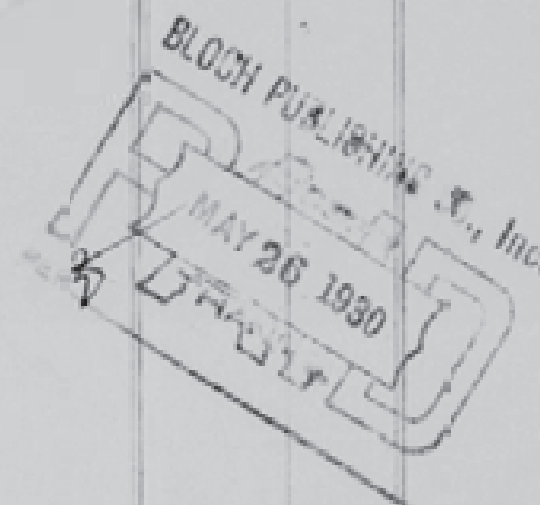
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Rabin A. Kotler
Kleck, pow. Nieśwież
Poland.
SEMINARJUM RABINACKIE

29 Iyar 5690
27 May 1930

מתיבתא רבתי
"עין-חיים"
דסלוצק שבעתקה דקלעצק.

RABBINICAL SEMINARY
"EJZ-HAYIM"
KLECK, Poland.

„EJC CHAJIM“

KLECK, pow. Nieświeżki.

הגאון רבי חיים יצחק קלער
אגף דער פאנאדעווא. אגף דער חסידות. כבוד רבי'ס אברהם משה יוסף ורבי אברהם
משה רבי אברהם משה יוסף רב"ד.

אברהם משה רב"ד

באנא דער חסידות וואסן נאמען איז פארהאן, נישט-לייטן, און-לייטן און-לייטן.
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סלוצק רב"ד
עין-חיים
שבעתקה דקלעצק

אברהם משה רב"ד

אברהם משה רב"ד

3024 Yorkshire Road,
Cleveland Heights, Ohio,
May 27, 1930.

My dear Rabbi Silver:

I am writing this letter to thank you, not only for the generous award of five dollars which I received as a prize in the Temple Ask-me-Another Contest, but also for the kind letter you sent with it. I certainly enjoyed being in the contest, and, as this is my first year in Junior High School, I look forward to entering again next year.

Thanking you again
for the prize money, I remain

Very truly yours,
Richard J. Mellman

THE NICOLA STONE & MYERS CO.
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CLEVELAND, OHIO

May 29th, 1930.

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

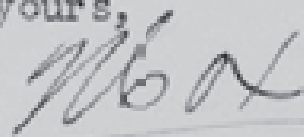
My dear Rabbi:-

You will recall some time ago I asked you about the propriety of using a certain passage from the Bible in connection with an address I was to deliver at Atlantic City.

I thought you might be interested in the address, so am enclosing a copy herewith. While I know it is a far cry from the pulpit to the lumber business, yet, a good pulpit is always made of wood - and there, of course, you have the connection.

With kindest regards,

Cordially yours,



MM:J

STATEMENT

CHICAGO, ILL. May 23, 1930



Mr. Abba Hillel Silver,
10311 Lake Shore,
Cleveland, Ohio.

TO **PALMER HOUSE** DR.
CHICAGO

May 15-30 Restaurant
Restaurant

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9 .20

Balance Due

\$ 9 .70

THE WRHS
BILL THE
UNPAID. WILL YOU PLEASE SEND US YOUR
CHECK FOR IT.

RECEIVED PAYMENT

MAY 29 1930

PALMER HOUSE

Per

Mif

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& Return

THE COMMITTEE ON PLACEMENT
ALUMNI ASSOCIATION OF THE DROPSIE COLLEGE
FOR HEBREW AND COGNATE LEARNING

171 MADISON AVENUE
NEW YORK

H. S. LINFIELD
CHAIRMAN

May 29, 1930.

Dear Dr. Silver:

Dr. Simon Hurwitz, a recent graduate of the Dropsie College, has told me of his pleasant meeting with you some time ago. and in my capacity as chairman of the Committee on Placement, I take the liberty of writing to you to inquire as to whether there is an opening in your city which Dr. Hurwitz might fill. I have been advised that Dr. Hurwitz is an able man and he has had a great deal of experience in the field of Jewish social service, specifically the care of children.

I should be very glad to hear from you concerning this matter.

Very sincerely yours,

*With kindest regards
H. S. Linfield*

H. S. LINFIELD, Chairman.

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

May 29th, 1930

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

My dear Mr. Oke:-

We would appreciate very much if
you will kindly advise me the name of your book-binder.
We have several Hebrew books to be bound and would
like to have a competent man do the work.

Thanking you in advance for
same, permit me to remain

Very sincerely yours,

Severtary to Rabbi Silver

May 29th, 1930

The U-Drive-It Co.,
Cleveland, Ohio.

Gentlemen:-

I am enclosing herewith a check to
cover the bill which you sent me.

I have deducted \$2.10 for ten gallons
of gas which I purchased on the way, receipt of which is
enclosed herewith.

With kindest regards, I am

Very sincerely yours,

AHS/IR

\$35 ³⁵

May 30th, 1930.

Mr. M. A. Wahrmann,
Frankfurt a. M.
Germany.

My dear Mr. Wahrmann:-

Under separate cover I am returning the
"Kobetz al Jad," Jahrgang XIX (1903) which you sent me.
I already have that copy. I would appreciate if you would
send me the Kobetz of the first year (1885) or of 1889,
1890, 1891 or 1892.

Please send me also
edition ed Przemysl vol. 6, 7, 8, 9. I have the first five
volumes.

Please send me also
ed A. M. Lunoz, vols. 6, 11 and 12.

From your catalogue #7, May, 1930 please
send me the following items:

182	745 ✓
300 ✓	746
376 ✓	779 ✓
432	780 ✓
679 ✓	781

Please see that all of the books are well
bound.

With kindest regards, I am

Very sincerely yours,

AHS/IR

COPY

May 31st 1930

To the President of the United States,
White House,
Washington, D. C.

Dear Honorable President Herbert Hoover:

Three hundred and twenty prisoners incarcerated in closed cells for all kinds of crime committed by them due to lack of opportunities to make an honest living were helplessly roasted to death in our State Penitentiary.

With three hundred billion dollars National Resources waiting for millions of willing workers to develop them, in over-bridging railroad crossings, highway roads, and building Safety Zones of all kinds saving thereby, thousands of human lives annually from accidental deaths, the 'Roasted to Death' prisoners, could have been today, honest supporters of their families and poverty, crime and social disorder may have been greatly reduced, had our Congress been as loyal to our unemployed as it was to our War Profiteering Industries during the war time, but is now so alarmingly absorbed to foist upon our citizens against their will an ATROCIOUS TARIFF BILL THAT WILL BLEED BILLIONS OF DOLLARS ANNUALLY FROM OUR CONSUMERS.

I have reason to believe that you will return the bill when thrust before you for your signature, with your
GODS GIVEN RIGHT ~~TO~~ VETO.

Yours sincerely,

MARCUS FEDER SR.,

By,

MF/HK

Dear Editor: If compatible with your views you may voice your sentiment in behalf of all altruistic citizens as above expressed.

May 31st, 1930

The Christian World,
Central Publishing Co.,
Cleveland, Ohio.

Gentlemen:-

On May 22d I wrote you asking for a copy of your magazine of May 17th, 1930. Today I received copies of your magazine of May 31st, 1930. I am returning same herewith. Kindly send me the issue of May 17th.

With kindest regards and thanking you in advance for your prompt attention, permit me to remain.

Very sincerely yours,

AHS/IR