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

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

Sub-series A: Chronological, 1914-1964.

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Personal correspondence, 1935?.

Mr. Joseph Shube,  
16723 Fernway,  
Cleveland, Ohio.

My dear Joseph:

I should very much like to have you come in to see me some day next week soon after Rosh Hashannah as I should like to talk over with you some matters of mutual interest. Please give me a ring and let me know what afternoon you can come.

With all good wishes for a happy new year,  
I remain

Very cordially yours,

AHS:BK

*Dear Abe,*

[1935?]

TEMPLE OHABEI SHALOM

BROOKLINE, MASS.

*I am deeply grateful to you for your kind and gracious greeting on the occasion of the celebration of my Fifteenth Anniversary as Rabbi of Temple Ohabei Shalom. Mrs. <sup>Sarah</sup> ~~Abrams~~ and I will long remember the beautiful and hearty sentiments expressed by our host of friends and worshippers of the Congregation who were present at the festivity, and by the many individuals and organizations who sent us their congratulations by letter and telegram, from near and far. We give our sincerest thanks.*

*Greetings from house  
to house*

Cordially yours,

*Sarah -*

E 1935? J  
Wednesday

Dear Dr. A. H. Silver

Last night I had the pleasure of meeting a young man, the Jonas Morris of Andover, N. J. During our talk we entered the realm of religion and I mentioned the fact that I was now reading a book by a Jewish Rabbi. When I told him that you were the author and that the book was "Religion in a Changing World," he told me that you were the man who interested him in going to the Synagogue.  
Upon his recommendation



as you do in regards to their  
usefulness in this changing world.  
That has given me a very satisfied  
feeling because, to many people I  
would probably be classed as indifferent,  
— a very easy way in which one can  
side step a great question.

The discussion of the American  
Home impressed me a great deal. —  
And there is where I come upon a  
question which is questionable in  
my mind. I am interested in a young  
girl who is very fine. We are fond  
of each others company and enjoy  
many aspects of life which are  
a bit higher than the ordinary.  
However, our relations become very  
close at times because of our physical  
relations. So far we have been able

I write you and tell you a few remarks which I have gathered from your book.

I am a young Christian, 22 years of age who is thinking seriously of entering the ministry. I have borrowed several books from a young Lutheran minister who happened to be a very good friend of mine. The last book I borrowed was yours which I must confess interested me considerably.

I was particularly impressed with your conception of the various religions which are considered the great religions of this world and I hold sincerely the same idea

to withstand temptation but I fear  
the future because of my desire to  
continue my schooling in preparation  
of a life of service. However, deep  
concentration and a life of faith  
through prayer will carry me through.

And now to Sister, your topic  
on "How Shall we Measure Life" is  
too fine for me to discuss. I agree  
implicitly with you and thank  
you for answering a question —  
another question — which I have  
pondered over so many times.

Before closing may I extend  
to you the "Seasons Greetings" and  
the hope that you have a very Happy  
New Year

Sincerely yours,  
Raymond Brooks



[1935?]

6315 NORTH PARK AVENUE  
OAK LANE, PHILADELPHIA

Dear Dr. Silver -

To identify myself - Mrs.  
Fineshriber & you baid me  
to Broad & Market, after your  
honorable speech of most interesting  
information, & I feel how privileged  
I consider myself in having met  
and heard you.

Regret exceedingly not having  
heard you that evening & understand  
you met an equally interested and  
most enthusiastic audience at  
the Temple.

Sincerely hope your method  
of bringing about peace be practiced in  
the same & humane way you propose.

Hoping I may have the  
good fortune to hear you again  
I am with all good wishes to you & Mrs  
Most Cordially, Edwin H. Krauss

[1935?]

Tuesday

My dear Rabbi Silver,

My mother  
has asked me to tell you  
how much both she and  
Father appreciated your very  
thoughtful letter. I am



happy to inform you that  
Mother is making a splendid  
recovery. We plan to bring  
her home from the hospital  
tomorrow which is just three  
and a half weeks since her  
operation. With kindest regards  
to you and Virginia,  
Cordially,  
Edith I. Goldsmith

WRHS



94357

Dr. and Mrs. Solomon B. Freehof



WRHS



Thank you for your  
thoughtfulness in sending  
us your good wishes.

Dr. Greenhof has spoken  
of you with so warmly  
that I am eager to meet  
you. He asks that I  
include his good wishes  
to you. Sincerely yours,  
Lillian L. Greenhof.

[1935?]

הרב דוד ארי' גענוט

**RABBI DAVID L. GENUTH**

OF THE KINSMAN JEWISH CENTER

3716 EAST 154TH STREET

CLEVELAND, OHIO

My dear Rabbi A. H. Silver:

A friend of mine called my attention to the fact that someone told you that Mr. Dan Weiss, or I, made a statement in our Center during the Passover holidays, that you promised to sell \$2,000 worth of Tickets for our coming concert in the Public Auditorium.

Please believe us Rabbi Silver, when we say that no such statement was ever made. The only thing Mr. Weiss did say was that we hoped to be honored with Rabbi Silver's presence at the concert.

Rabbi Silver, during the short time I've been in Cleveland, I've known that it was only with the help of God, and your co-operation and friendship, that we have been able to carry on the noble work of Jewish activities on Kinsman.

So Rabbi Silver, let us hope that a misleading statement of that kind, will God beware, not cause any friction between your good will and the Kinsman Jewish Center.

With Zion Greetings,

Rabbi David Genuth



# BIRTHDAY GREETING



NH21 38 NL 5 EXTRA=CLEVELAND OHIO 23 VIA RA ATLANTICCITY NJ

MRS A H SILVER=

24

PENNSYLVANIA HOTEL=



THE CHILDREN ARE FINE AND SEND LOVE TO THEIR PARENTS SO DO  
WE ALONG WITH CONGRATULATIONS TO THE BIRTHDAY GIRL AND OUR  
BEST WISHES TO HER FOR MANY HAPPY RETURNS OF THE DAY=

THE FURTHS.



[1935?]

2911 BROXTON ROAD  
SHAKER HEIGHTS

My dear Rabbi Silver, -

Mr. Kamenbauer and I  
regret exceedingly ~~that~~ we were  
not at home when you called.

With warm personal regards  
to you & Mrs. Silver from



both of us, -

Very sincerely yours,

Minna H. Kurlander.

June 5<sup>th</sup>.

1935

TELEPHONE: ASHLAND 4-0920

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*Dear Mr. [unclear]*

*I am very glad to hear of*

TREASURER

NATHAN STRAUS

HONORARY SECRETARY

JOSEPH C. HYMAN

*congratulate you on June 4th. I*

COMPTROLLER

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*I leave her on a job*

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*Yours faithfully*

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## RABBI SILVER HITS COUGHLIN AND LONG

Says Their Popularity Is Result of  
Distress Conditions

People today are turning to the Rev. Fr. Coughlin, Huey Long, Dr. Townsend and other "mouthpieces of social distress" because their old leaders seem to have failed them.

That is the opinion of Rabbi A. H. Silver of The Temple, as expressed yesterday. Though there was more heat than light in the recent triangle radio debate which Gen. Johnson started," said Rabbi Silver, "I believe it is too early or too late in the day to try to laugh these men off the political stage.

"The strength of these men lies not in themselves but in the circumstances which gave rise to them. We cannot laugh off circumstances. Only prosperity will liquidate the Longs, the Coughlins, the Townsends."

Yes Rabbi. It is too  
early and too late to laugh  
away WANT IN THE MIDTS OF PLENTY.

More than 1900 years ago  
Christ taught the same  
Christian principals. Father  
Coughlin is teaching today, and

drove the money changers from the  
Temple. Are you a "mouthpiece" for  
the old leaders that failed us?

Also remember ONLY  
prosperity will liquidate the Union  
and Guardian Trust Co and thousands  
of other banks that laughed themselves  
off the political stage. Millions of

GOOD HONEST AMERICANS are paying  
WILLINGLY to keep Father Coughlin and  
his teachings and preachings before the  
American public. We thank GOD and  
no man for our success.

Yours Truly,  
Raymond J. Booms  
6909 Wakefield Ave.  
Cty.

P.S.

HAVE YOU A BETTER PLAN??



Memorandum from

[1935?]



# MARION RUBINSTEIN & ASSOCIATES

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COMPLETE ADVERTISING SERVICE  
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Dear Rabbi Silver ;

If it will be at all possible for you to mention that my book " Adventuring In Palestine " will be publishes on November 11th by Alfred A Knopf Inc in your Rosh Hashanah announcement from your pulpit, I will be most grateful

With my best wishes for a very happy and prosperous New Year and with kindest personal regards

Cordially

*Marion Rubinstein*  
MARION RUBINSTEIN



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[ 1935 ]

Thurs. Nite.

Dear Mother:

Received your second letter yesterday, and was very glad to hear from you. Keeping in mind the letters that I received from you beginning with February of last year, I can see a marked change in you just by all the letters stretched out in sequence.

The past year you and I have known each other, for the most part, by letter only, and therefore my conclusions are reached thru your correspondence to me. The advantage of that is that we often say the things in letters that we do not say in conversation, because there can be no back talk of a direct nature. You said that when I was home for a short time after Helene's death, I tried to talk to you and tell you what you had been, what you were, and what you could be in the future. You also said that you didn't listen, you couldn't listen, because of a past that was too recent. You are right and I realized it at that time. All you wanted was to be left alone, and I left you because you needed to be left alone. Otherwise I would have stayed there. When I talked to you that nite last June, I had one eye on today,- and you see that what I said has materialized. To explain: at that time I wanted to plant a seed,- so I planted the seed of what you could be,-in you. You forgot that seed, but it was still there. For a long time that seed couldn't sprout because there was too much dead and dying vegetation around it, they absorbed the life that should have gone to that seed. Gradually the decayed and dying vegetation disappeared, and the seed began to take root. Now it is developing, and nothing on earth can arrest its development. The seed is you, and your life feeds it. It shows signs of blossoming soon, and then your life shall be yours; for the last thirteen years it's been Helene's. That's the story of you!



I was interested in that woman you wrote me about. She must be an unusual and admirable person, to say the least. She is making up in spiritual life what she can't be in physical life. That applies to many things. You should apply that compensating intellect to yourself. In your case you have to make up for your years of sorrow. You can, and I know you will.

After reading this letter so far, I see that I am getting Psychological minded,--maybe I've missed my calling?

Tell me, are the Stein's still such a perfect couple? I remember that when they were in Cleveland they were my ideal of married life. They really are two people with a perfect sense of humor. (Marian's sense of humor is awful).

I'm going to K.C. tomorrow for the week end. I've nothing else to do, and Les Milgram is driving in, so I will too. Maybe I can initiate my Uncles in to the art of hell-raising. Besides, I've been a good boy too long; I'm getting jittery. Naturally the main reason is to put in an order for my car, so that I'll be able to get it the following week. I'm dead broke, so my activities will be limited. (Now you can breathe a sigh of relief).

Right now I'm dead tired. Goodnite, honey--love and regards to all, and drink a highball for me (I can't afford one).

Your loving son,

P.S. Tell Uncle Albert that a pal is much more satisfactory than a son.

[1935]

THE SONCINO PRESS ANNOUNCE

THE

CONFLICT OF THE CHURCH

AND THE SYNAGOGUE

*A study in the origins of antisemitism*

BY

JAMES PARKES

*D.Phil., M.A.*

---

*Medium 8vo*

*10s 6d net*

*500 pages*

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THE MAIN THEME

This book deals with a side of early Church history which is little known even to students, but which has a close bearing on the modern problem of antisemitism. The author, a priest of the Church of England, has been occupied for the last ten years with international problems, especially as they affect university life, and has been led to the study of the Jewish question by the recurrent outbreaks of anti-Jewish violence in continental universities. His introduction to the study of antisemitism, 'The Jew and His Neighbour', has already won high commendation in both the Christian and the Jewish Press for its learning and breadth of view.

In this new study he deals with the roots of the question, the origin and the causes of antisemitism itself. After a brief introduction indicating that such hatred as the Jews encountered in the Roman world was due to causes which ceased to apply when idolatry was banished from the official life of the Empire, and the pagan conception of religion gave way to Christian authority, the author shows how the foundations of a new hatred of the Jews were laid in the development of Christian doctrine, and especially in the Christian exegesis of the Old Testament.



# THE CONFLICT OF THE CHURCH AND THE SYNAGOGUE

## THE FORMATION OF A CHRISTIAN DOCTRINE OF THE JEWS

After emancipating itself from the Synagogue the Church had for some time to defend itself against Jewish polemics. 'Disputations' were frequent, and apparently conducted without rancour, for the period of violent conflict had been short, and the Jews played no part in the great persecutions of the second and third centuries. But they formed the basis for a sinister development. The claim to share the Promises of the Old Testament with the Jews soon passed into a claim to their exclusive enjoyment. Next, in order to enhance their prestige with the pagan world, the Church Fathers began to claim for the Church immemorial antiquity, by designating as 'Christians' all the pious and God-fearing characters of Jewish history, and stigmatising as 'Jewish' all the rebellious and wicked. Developing the more anti-Jewish parts of the New Testament, they painted 'Jewish' history as an unbroken series of betrayals and abominations, while at the same time they adopted Jewish heroes into the Calendar of Christian saints, and it was a natural conclusion that all the promises of future bliss should be appropriated bodily by the Gentiles who had entered the Church while the curses were left for the Jews.

## ITS EFFECT ON LEGISLATION

The denunciation of the Jews in the Patristic Literature of the third and fourth centuries was entirely academic. It had reference to their conduct and character in the remote past, not in the actual present. It was a part of Old Testament exegesis, not of contemporary social study. The writers bring no charge against the Jews of their own day beyond that of rejecting Christianity. But their constant denigration of 'the Jews' could not fail to have its effect both upon the ministers of the Church and the secular authorities. 'Pious' emperors, inspired by ecclesiastical arguments, quickly



passed from the regularisation of their privileges to an attack upon their status as citizens. Their social and economic equality with other citizens was destroyed for religious reasons, so that they ultimately lost all the privileges of the Roman citizenship granted them by pagan emperors, and the successors of the Empire intensified the process.

### ITS EFFECT ON HUMAN RELATIONSHIPS

Public opinion moved much more slowly than official prescription, and throughout the period of the book Jews continued to live on friendly terms with their Christian neighbours—long after they had been declared public enemies by State and Church. Nevertheless the poison inevitably spread throughout the whole body politic, so that eventually, through the limitation of their access to different occupations, and through the prohibition of social intercourse between them and the rest of the population, they came to inspire the fear and loathing of the mediaeval mind. But that they were always or inevitably so, this record of the early centuries conclusively disproves.

### THE SOURCE MATERIAL

By means of adequate references and indices, the author enables the reader who wishes to challenge or verify his conclusion to consult for himself the material used. Patristic literature, the Codes of Theodosius and Justinian, the Laws of Leo, the Franks, the Visigoths and others, the Councils of the Church, the early chroniclers of west and east, the writers of Disputations with Jewish scholars, the Lives of the Saints, as well as the Bible and Talmud, are all drawn upon for the material of this book, and a bibliographical introduction to each chapter gives the reader also a survey of the modern works dealing with each subject.

THE CONFLICT OF CHURCH AND SYNAGOGUE is worked out with a wealth of historical knowledge, controlled by a balanced judgment and coupled with shrewd observation, which must give this book a leading place among works dealing with Judeo-Christian relations.





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THE SONCINO PRESS: 5 GOWER STREET, W.C.1



[1935]

My dear Rabbi Silver

As I mentioned to you  
I have included your name  
among the list of references  
in my application to the  
Graduate School for Jewish  
Social Work.

In answering Dr. Karpf's  
questionnaire I shall appreciate  
having you make a statement  
regarding my services  
while on the staff of the  
Bureau of Jewish Education.

Congratulations upon  
your twenty years' service - may  
you and your family continue  
to be with us for many years  
to come.

Sincerely

Reuben Lumberg

534 E. 114 St.



[1935]

THE OHIO STATE UNIVERSITY

GEORGE W. RIGHTMIRE, President

COLUMBUS

COLLEGE OF EDUCATION  
DEPARTMENT OF UNIVERSITY SCHOOLS

My dear sir,

I presume to announce considerable interest in your happiness regarding the function you perform for two most sincere and earnest young people this next Sunday afternoon. I know that on the face of it there is the embarrassment of severable conflicting interpretations of the conversion, and there are to a casual observer impressive chances both for the success and the failure of the contract you contrive for us.

Let me assure you that I have not yet acted insincerely; I am well enough acquainted with the insidious techniques of rationalization to know that there are no easily exposed answers to convince those who would call the step a gesture or a compromise merely. I am philosophically agnostic, yet with an eager thrill of response to the challenge of understanding; I am philosophically Communist and yet, I trust, without some of their brave but too bitterly intolerant and overprotestant renunciation of true, demonstrable values; I am a humanist in the sense that I am an Abou Ben Adam, with no more capacity than to concern myself with loving men; I am an intercultural, loving all enriching traditions, the contributions of all peoples; I am a scientist.

I am convinced of the inevitability of evolution in the physical, biologic and social universe. Growth, the assimilation of experience and impact, healing, and extending the conception of one's relationship to his environment, immediate and cosmic, make life a challenging adventure: to find meaning, a consequence to beautiful and thoughtful living, the individual finding his significance in reference to the social group.....

As for immortality, I know that chemically there is transition



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and reconstruction so that death feeds life, that influence is beyond tracing or calculation, that each generation is a literal extension of the life-staff and of the tradition of the generation preceding. I know that a moment of time is not necessarily done for because we say it is in the past, and that therefore eternity is not necessarily longer than the beat of a birdwing. I know that if there is the immortality that humans hunger for, vulgarly but understandably, it is something so different from any picture that has been drawn of it by mystic or spiritualist that any consideration of it, as Gautama taught, is confusing and futile.

As for God, I, like Walt Whitman, "am not curious" in the sophomoric, analytical fashion. I have abandoned description or proof. I am a wistful lover of life and of those who live it - and I find my attention fully accounted for.

The religion described for me in the Theology you gave me was very largely my "Christianity", once I had sloughed off its many evils. I am sure that there is no quarrel between such Judaism and the religion of my father.

You ask me to throw in my lot with the Jewish people. I have already, and with the Negro, and with the proletarian, and with unemancipated gift and worth wherever it is overshadowed by abuses or misunderstanding.

I have coveted "patriotically" for America that economically and politically she should be the Messiah to the nations. Personally, I saw my life as a directed impact - to demonstrate and to make exposition literarily of the meaning and potentiality in individual, human living. There is no new presumption in finding myself enrolled among a people who are self-consciously messianistic with a real drive towards an interpretation of spiritual values.



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For my Communists see economic causes, and I see, most immediate to my living, personal ungrowth, and the religionists have seen spiritual values. Actually, he was right, "the good gray poet", when he envisioned one cause, one invincible, slow-accelerating, inevitable, only cause — a long slow revolution as large as life and as infinitely challenging. And, although progress is written largely in terms of the efforts of those minorities who have either seen but one fragment of the adventure or have been constrained by circumstance to pursue one fragment only, it is well to see the great spectacle whole if possible.

I will confess frankly that my intellectual tendency has been to hesitate to identify myself with this or that specific philosophy, faith, solution, tactic..... And yet, perhaps as a minister's son, I am thoroughly aware of the price in ineffectiveness that one pays for insisting to hypercritically about keeping his skirts, not clean but private and walking apart from cooperation to any group on the selfish basis that compromise in some degree is the consequence of combination.

As for this adventure in love and comradeship which you are sanctioning, it has been a major event in a lifetime, in two lifetimes. There have been heartaches and headaches such as I should have deemed intolerable in so brief a time. We have worn our way alone because we could not involve our friends in so much potential disaster. It has been hard for her because my family has been generous, has trusted me always without interpretation contrary to my exposition, because I could bring her from the beginning the gift of daring if necessary to hurt my people because they were believers and could take hurt. She has grown up among



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hard, proud, inconsistent infidels for all their good intentions, orthodoxy of faith, for all that they are lovable. There are believers and infidels in every group. It would have been easier if her people had been less than so nearly complete as persons; we could not hurt them and have been proud to make them happy. But if they ever knew how they had hurt the baby they loved so ungiftedly they would die in self-reproaches.

You would believe eagerly in us if I could tell you just the ~~scattered, unimportant~~ main course of our adventure. There is so much of it that I have yet to understand; there are those problems which I can refer only to her as a gifted artist in living to interpret for me. But we recognized almost instantly on meeting that we were what we have come to call "appropriate lovers and comrades" — Appropriate is the most beautiful word in the language to us; it is the super-value that can be discovered, above the social origin, in monogamy and fidelity. I come to my bride a virgin for all that I am a sensitive lover of people and I predict that I shall find a refutation to "our old loneliness", a corroboration of my belief in the uniqueness of certain intimacies as being rewarding to the fullest degree only within a life-term loyalty.

All that we asked separately of life to give and receive has immediately convinced us as consistent with our stepping forth together, hand in hand, growing equivalently. Above success in our adventure together neither of us places any other success. Each of us trusts the other as a person who will thoughtfully do in any instance the right and beautiful thing. Most of the challenge is still ahead of us; the absorbing campaign that precedes our marriage will not leave life suddenly prosaic.

I judged when I heard last weekend that you needed to



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see me just before the wedding that you were satisfied with my scholarship and my sincerity. I have read your two books and had read previously many others. I should like a copy of the Talmud to further my initiation. Perhaps in your eyes my broad tolerance or eclecticism smacks slightly of dilettantism; but, granting such a criticism, perhaps I am a better Jew and have always been than some born to your culture; perhaps I can bring as much credit and honor to your faith as some of your own people.

I am unacquainted with weddings. I know that the groom has always given my father some remuneration as a token of appreciation. What would be customary in your experience?

I am looking forward eagerly to the occasion when I meet you again.



Yours,  
Oliver Schuler Lord



BEN B. ROSENBERG

2603 Maryland Avenue

Baltimore, Maryland

Kindly think of me ~

Think of me kindly ~

at . . . . . (Eastern Time) on  Christmas Morning

and meet a corresponding message

from me,

Bruno Roselli



[1934/1935]

# הישיבה הקדושה "עץ חיים" בוואלאזין

## Grand Yeshiva & Academy of Volozhin

No. .... שובר קבלה

הרב סילווער ג"י

נתקבל מאת

עיר קליינלאנד אה"א

מה"טעמפעל

ע"י

10.00

סך

יום..... לחדש..... שנת תרצ"ה פה וולאזין.

וזכות רבינו הגדול שר התורה, אביר הרועים, ר' חיים מוולאזין נ"ע,  
אשר יסד את המפעל הקדוש הזה יעמד לו להתברך ברוב אושר ועושר ובכל  
הברכות האמורות למחזיקי "עץ חיים" כנפשו.

ח"י

חיים וואלקין

חתן הנאון הצדיק

ר' יעקב זצ"ל שאפירא

ר"מ בוולאזין

הכתבת: Rabin CH. WALKIN

Wolozyn, z. Nowogrodzka (Poland)

AMERICAN OFFICE  
233 E. BROADWAY, N. Y.

WILLIAM ROSENAU  
ESPLANADE APARTMENTS, 5-E  
BALTIMORE, MD.

Dear Friend:

Permit me to express my profoundly sincere appreciation  
for your kindness shown me on my *Seventieth* Birthday. I hope  
that I shall ever merit your friendship.

Yours,

William Rosener



# MAINE CENTRAL RAILROAD COMPANY

PORTLAND TERMINAL COMPANY

Telegraph only when mail will not answer purpose.

Omit superfluous words; avoid unnecessary file reference and numbers.

# TELEGRAM

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Send by mail messages written late in day, on Saturday P. M., Sundays or holidays which cannot be acted on at once and which will reach destination by mail in ample time for action.

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WRHS



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*B + M R.R.*

*E. Cleveland - trunk damaged*

*June 30*

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