



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
130

Box
45

Folder
197

Personal correspondence, 1940?.



Royalty Statement
OF
HARPER & BROTHERS

Publishers

New York and London

Account of

NEW YORK, Dec. 31, 1940

Rabbi Abba Hillel Silver.
The Temple
Cleveland, Ohio

For the Period From July 1, 1940 To Dec. 31, 1940

AT THE EXPIRATION OF TWO YEARS FROM PUBLICATION, STATEMENTS ARE ISSUED
ONLY WHEN ROYALTIES EXCEED \$25.00, UNLESS SPECIALLY REQUESTED.

TITLE OF BOOK	COPIES SOLD	RETAIL PRICE	ROYALTY RATE	AMOUNT	TOTAL
Religion in A Changing World	6	2 00	15%	1 80	
" " " @ 1.00	5		10%	50	
					2 30

In accordance with the terms of your contract the amount due less any proper charges since the date of this statement is payable on MAY 1 1941

[1940?]

11907 Saywell Avenue
Cleveland, Ohio

Rabbi Abba Hillel Silver
% The Temple
Ansel Road and East 105th Street
Cleveland, Ohio

Respected Sir:-

As a stranger, I recently arrived in this fair city of Cleveland and have since frequently heard the virtue of your precepts and philosophies extolled.

Thus, as an innovation, I attended your discussion of our recent defense measures.. Your elaboration of the term "pacifism" as related to its interpretation by the scriptural concepts was illuminating and beautifully rendered.

Thenceforth, however, I was indeed disappointed by the myopia of your perception in regard to the status quo, and to be pertinent, to our defense preparations.

Please permit me to elaborate.

Granted that there is no intent by any major political party (Thank God!) to ever send our infantry abroad to wage any offensive or even defensive war upon any soil of the "Old World"; that unless Emperor Hirohito loses his regent powers, no war with Japan will probably ever occur; that even if war with Japan should ever be declared, it would become a naval and aerial battle. We still must have a standing army of over one million men and a reserve (trained) army of over two million (at least). Why?

The reply which I shall render is based upon a study of the methods of the dictators of Europe during the past five years.

Assume momentarily please, that the Nazis have succeeded in winning their present war with Britain; that, thereafter a quadrumvirate of Germany, Italy, Russia and Japan occurs; that England, France, Spain, the Netherlands and China and all the possessions of these are the dependent satellites of the proposed United States of the "East". Have we any reason to believe that they will not attempt to fulfill their desire (frequently expressed) to dominate this hemisphere?

You say, "Granted!. But they surely would not invade this continent".

No, not directly at first. It would be so much simpler to acquire an ally in this hemisphere - - such as Brazil - - arm their ally to the teeth, in addition to making her economic status dependent upon the "Central Powers". Then, when the

usual invoked dissention between her ally and a neighbor (let us say the U. S. A.) occurs, in her strategy (As with Rumania) immediately declares war to end all wars, "paternally and in the interest of peace" using their ally as a base for invasion of our country to destroy this nation of ours within one year. This type of invasion will require, due to the vastness of our land, a southern army, a western army and an eastern army (at least) and three million men will indeed be insufficient in such an emergency.

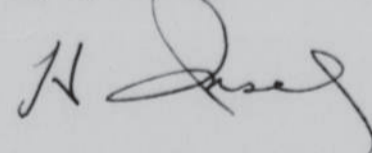
You say, however, some of our well informed generals disagree. Yes, they are the very men who ridiculed the might of aerial warfare; who laughed at parachute troop fighting recently; who considered it preposterous to land an army or tanks by troop transport for attack behind lines etc. It must be stressed that our new army must practically inaugurate anti-aircraft divisions on both coastlines from Mexico to Canada; air squadrons from land bases along both coastlines; anti tank units, and tank corps mobilization units for a scientific warfare.

If for no other reason than to maintain the confidence of the countries of this hemisphere in our military capability of immediately protecting them from the threats of Nazi domination, if necessary, with units which we could even send to let us say Brazil, to prevent an invasion (from Dakar on West Africa upon their continent) conscription is ^{not} merely advisable but imperative.

Your watchword from the pulpit would more appropriately read - "One thousand percent overprepared for defense of the Americans rather than one hundreth of one percent unprepared". We as Jews must help to immunize ourselves and our progeny well from totalitarian aggression.

I pray that in 1943, you and all of us will not be fearing that conscription and urgent mobilization for defense was begun too late to keep the advance of Nazism away from the Americas (not merely the U. S. A.)

Sincerely yours,





Miss Hattie Schaffner

Rabbi + Mrs. Silver.

[1940]

Many thanks to
you for your good wishes,
& be assured same are
appreciated. Hope Mrs.
Silver is getting along
nicely & will be able to
come home soon, when
I hope to be able to see
her. Again thanking you
for your good wishes
I am very sincerely
yours
Hattie Schaffner.

[1940?]

Monday

Dear Dr. Silver:

I want to thank you so much for sending me letters of recommendation for my mother, my sister, and myself. I have applied for the extension and under the circumstances feel that there will be no difficulties.

The jittery attitude here in New York is none too conducive to art; however, I am trying to arrange an exhibit of my own work here and hope that I shall be successful.

My regards to Mrs. Silver and my sincerest thanks to you for your help.

Most friendly yours,

Reginald Schatz

! 110000 1134 2210 2/2

[1940?]

PHILLIP L. STEINBERG
16826 ALDERSYDE DRIVE
SHAKER HEIGHTS, O.

Dear Rabbi Silver:

Enclosed please find
check as a contribution to the
Temple Library Fund in memory
of Mr. Moses J. Garson.

With kind regards, believe
me

Sincerely

Nora & Phil Steinberg



OK

[1940]

E
Egan & Will Jones

591 Hildale Ave.

Detroit Mich

My dear Rabbi Silver:

Greetings and
Good Wishes for a very good year.
E. & W. J.

I learn that the Cleveland

Press has contracted for a
syndicated column (or part of
a column) "Successful Living". The
articles six days a week should
begin shortly.

I should be gratified
to reply if you would
write the Editor that you
have this information
and — will write him

19
19.50
125.
163.50

Whatever is the good heart,
as these ~~celebrations~~ this
featured & sponsored by the
Religious News Service of
N.Y. of which Louis
Milesky is the managing
director.



Thanks, we are
grateful for this courtesy
if indeed there not for.
Someone is suggesting
it, very truly yours
Agar.

[1940]
MRS. ALBERT L. FEDERMAN
3296 ELSMERE ROAD
SHAKER HEIGHTS, OHIO

Rabbi A. H. Silver
The Temple
Cleveland, Ohio

Dear Rabbi Silver, -
I am returning the
enclosed letter as you requested, and I want
to express my appreciation for the interest you
have shown in this matter.

Sincerely yours,

Helene C. Federman

[1940]

Mr. George Edelman,
1784 Prospect Ave.,
New York, New York.

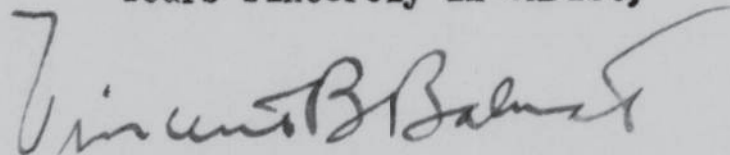
Dear Mr. Edelman:

The Most Reverend Archbishop directs me to say that you evidently do not realize the close relationship between Judaism and Catholicism. All the Old Testament from Genesis to Machabees is a part of the Catholic bible, looked upon by us as the inspired word of God; we priests recite each day a great part of the Old Testament under paid of sin as a part of our prayers. History shows that Jews of all ages have found refuge and recourse in the protection of the Catholic religion.

Our attitude to Judaism is contained in the words of Christ when He said that He did not come to destroy but to fulfill the Law.

With kindest regards, I am,

Yours sincerely in Christ,



Secretary.



Rabbi J. L. Ginsburg is the author of the following Monumental Works:

1. Yalkut Yehudah (consisting of 1286 pages selling at \$6.00 per set), a collection of 5 volumes of interpretative selections from the Jerusalem and Babylonian Talmudim, the various classic Midrashim, and from the works of the leading Rabbis of our own generation. It is similar to the justly famous Torah Temimah, except that the Yalkut Yehudah stresses rather the ethical values of our sacred Scriptures. It will take its place beside the Yalkut Shimeoni and Yalkut Eliezer. The original commentary in the Yalkut Yehudah reveals latent ethical Jewish concepts in Rabbinic Literature, and thus becomes a treasure-trove of Jewish ideals.

2. Mussar Hamishnah Vol. I.

This book is a collection of the most significant Mishnayoth of the two first sections of the Mishnah (Zeraim and Moed) a volume of 390 pages.

This unique contribution to the Mishnah Literature, also stresses the ethical concepts of the classic Mishnayoth in the selection of the Mishnah text and especially in the original commentary thereon. This volume sells for the nominal sum of \$2.50.

Rabbi J. L. Ginsburg has in manuscript, ready for publication, a companion volume to the Mussar Hamishnah, the Sections of Nashim and part of Nezikin.

3. Kether Ha-Shabbos, consisting of 256 pages selling at \$2.00.

This volume is designed to popularize the Sabbath ideal, so fundamental in Jewish life.

The book consists of an Introduction revealing the ethical values of the Sabbath Ideals; an original commentary on the Song of Songs; Pirke Aboth, and the Sabbath Psalms.

The volume closes with an Essay on Immortality, called Hareshbon Ha-Aharon the "Final Reckoning". In this chapter, Rabbi Ginsburg skilfully weaves a tapestry of Rabbinic sayings on

Immortality, picturing the Sabbath-world yet to come.

The chief merit of the volume Kether Ha-Shabbos is the author's original commentary.

Greater even than his books is the man himself. Rabbi Ginsburg held the honored post of Rabbi in the city of Yaraslavel before he emigrated to this country; even in his youth, he was recognized as an authority, and held the post of Rosh Yeshivah. After arriving in this country he became seriously ill, and came to Denver for his health. Though the disease is arrested, he is forced to remain in Denver. Here he is the Rabbi of a small Congregation too poor to provide adequately for his needs. Uncomplainingly, he continues to write books that will be valued more and more, as their worth is recognized. Under present circumstances he is working under great difficulty, and finds it impossible to publish his works already in manuscript. Without his knowledge, we therefore urgently suggest that a subvention be granted to him so that he may continue to enrich our literature.

Like the great Rabbis of old, Rabbi J. L. Ginsburg, sage and saint, does not want to make of the Torah, "a spade to dig with," but desires to make the Torah great and honorable.

We sincerely hope that you will give our plea favorable consideration.

Respectfully yours,

Denver Rabbinical Council
C. H. Kanner
President



Mr. and Mrs. Edward Berger

My Dear Rabbi Silver - [1940?]

I want to thank
you again for your
lovely service last Thursday.
I really know what you
said and we ^{will} try to always
keep our lives as beautiful
as the beginning was.

We are having the
most perfect trip. Everything
about it is wonderful.

Thank you again, and
believe me when I say
that each moment I thank
you more -

Sincerely
Ella R. Berger

[1940?]

INSTRUCTIONS TO FIRESIDE GROUP CHAIRMEN

1. Ascertain your group membership.
2. Ascertain your faculty host.
3. Visit host and discuss complete plans for the evening.
 - a. Who will lead the discussion -- host or you?
 - b. Around what topic?
 - c. Refreshments are not necessary (and should be very light in any event.)
4. Check with Miss Sater or Mr. Jenne the evening of your meeting for any changes.
5. Meet your group at the church at 7:45.
6. Be at your hosts' sometime around eight o'clock.
7. Let your conscience be your guide about closing, but it is recommended you close so that freshmen women may be in on time.
8. A signed list of all the freshmen women in your group should be in Leann/Conrad's office before Monday noon (for late permission.)

Fireside Fellowship Committee

Paul Holden, Chairman

UNITED STATES



OF AMERICA

Congressional Record

PROCEEDINGS AND DEBATES OF THE 76th CONGRESS, THIRD SESSION

HOW MUCH DO WE WANT LIBERTY?

EXTENSION OF REMARKS

OF

HON. FRANCK R. HAVENNER

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, May 23, 1940

RADIO ADDRESS BY RABBI IRVING F. REICHERT, OF
CONGREGATION EMANU-EL, SAN FRANCISCO, CALIF.

Mr. HAVENNER. Mr. Speaker, by unanimous consent I am printing in the Appendix of the Record a radio address by a distinguished constituent, Rabbi Irving F. Reichert, of Congregation Emanu-El, San Francisco, over the N. B. C. Blue Network, as follows:

It is not in the least surprising that the Fathers of the American Republic derived a great many of their ideas on government from the Hebrew Scriptures. They were, for the most part, deeply religious men. The Bible was the best-known book in their libraries. Their knowledge of the Old Testament was reflected, not only in the State papers and orations of the period, but in the principles of free government which they enunciated in the Bill of Rights and the Constitution. For example, on the same day when the Declaration of Independence was signed, a distinguished committee consisting of Franklin, Adams, and Jefferson, which had been appointed to submit a design for a Great Seal of the United States, brought in its report. The report was accepted, and so on the first Great Seal of our Nation there appeared the picture of King Pharaoh and his cohorts drowning in the Red Sea, while on the bank, framed in a halo of glory, stood Moses and the newly emancipated Israelites. Around the rim of the Seal ran the legend, "Rebellion to tyrants is obedience to God." And when those same founding fathers came to select the motto for the Liberty Bell, which has become one of the treasured symbols of our freedom, they chose as the most appropriate quotation a verse from the book of Leviticus: "Proclaim ye liberty throughout the land to all the inhabitants thereof."

These patriotic reminiscences are evoked by the circumstance that commencing on Monday night next and lasting for 7 days, the faithful of Israel will celebrate the Passover. Its theme is liberty. It commemorates with feast and story, with song and prayer, the release of the ancient Hebrews from Egyptian slavery. That first emancipation in recorded history proved to be one of the turning points in the destiny of mankind. When Moses, speaking in the name of the Eternal Spirit, demanded the release of the Hebrew slaves, saying, "Let my people go that they may serve me," he formulated for the first time the principle that human rights take precedence over property rights that was a stupendous and a revolutionary declaration. Moreover, had the Israelites not been freed from Egyptian bondage, the Ten Commandments would never have been given; the Bible, including the New Testament as well as the Old, would never have been written; the Hebrews would have been absorbed into the population of Egypt, and Christianity and Mohammedanism would never have been born.

One need not be a believer in religion to appreciate the enormous significance of Moses in human history. Even a skeptic who dismisses the miraculous elements in the biblical account of the

Exodus as the romantic exaggeration of a pious scribe cannot thus legitimately deny the essential fact of the liberation from Egypt. For more than four centuries the Hebrews had been slaves. Anyone who has ever stood in the shadow of the pyramids or looked upon the massive ruins of the temple at Luxor can appreciate the fact that those ancient Hebrews were of considerable economic importance to their Egyptian masters. One can readily imagine the tremendous obstacles which Moses had to surmount before he could achieve the independence of his people—the resistance of their rulers, the servile timidity of his brethren, the jealousy of rival leaders, the bitter enmity of the privileged classes. Himself of royal status, he might have enjoyed the luxury of the idle rich and contemplated with serene detachment a system of human degradation of which he was the beneficiary. He chose instead to fill a more heroic role. He cared enough for liberty to make that choice.

We are living in one of those crucial periods in which the principle of human freedom must face anew the challenge of a cruel and truculent illiberalism. All the values of the human spirit which civilized men hold dear and honorable are threatened with extinction by a force more sinister and ruthless, more powerful and determined than any which our world has ever known. In one country after another the brutal fist of tyranny has brushed the heritage of humane and cultured living which is the finest flower of the free spirit of man. Every marvelous device which science has made available for the extension of human happiness and freedom is turned with savagery and staggering might into an instrument for the annihilation of those precious possessions. Mile by mile the frontiers of liberty are shrinking as the victorious hosts of destruction press their evil gains.

The number of free countries is growing smaller. Some have chosen dictatorship; others have had it forced upon them; still others, through the stern demands of military necessity, have been obliged to submit to it. Nor is there any neutral nation in the world today, howsoever far removed from the actual theater of war, whose liberties are not threatened. Tyranny is wearing many alluring disguises nowadays in her competition with the Goddess of Liberty. Her cheeks are rouged with false prosperity to trap the unwary with an appearance of health and her solicitation is often phrased in the plagiarized vocabulary of patriotism. Believe me, she is a dangerous courtesan and never more seductive than in a time when unemployment walks the streets in run-down shoes, and men are bewildered and desperate. Will we in America fall a prey to that snare? Despite the pressure of propaganda and the compulsion of a contracting economy, will we maintain and defend our democratic institutions? That is the crucial question which our generation must face and answer.

Now, a man does not have to be a prophet to realize that our answer to that question will depend on how much we want liberty. How highly do we value it? What price are we prepared to pay for it? The men and women who bequeathed it to us as the most precious quality of American life held it worthy of their lives, their fortunes, and their sacred honor. They renounced some very delightful creature comforts and abdicated not a few attractive selfish privileges that the blessings of freedom might be more generally extended. How much do we want liberty?

In the first place, do we want liberty intelligently enough to recognize the proposition that government and economics are inseparable? Liberty is not to be had merely for the asking. It cannot be produced out of an empty political slogan the way a magician pulls a rabbit out of an empty hat. How much liberty does a man have when he is continually harassed by uncertainty and want? What meaning has freedom of opportunity when every door to gainful employment is closed?

The other day one of my friends, who is a thoughtful observer of the contemporary scene, put it this way: "90 percent of the American people," said he, "would readily exchange the Bill of Rights

for economic security." Well, if my friend is right, we had best see to it that 90 percent, or even a substantial fraction of that number, are not driven by necessity to that desperate choice. Nevertheless, freedom to starve or freedom to register for relief is not the American conception of liberty—not by a long sea mile. To be sure, we have traveled a considerable distance during the last few difficult years along the road of enlightened social legislation, and the provisions we have made for unemployment relief, old-age pensions, minimum wages, and the like testify to a growing acceptance of the principle that government must be deeply concerned with the economic welfare of the people. And that, let me remind you, is no new theory in our national life. Jefferson championed it; Madison fought for it; Patrick Henry gave it all his celebrated eloquence. Our freedom is not menaced half so much by overpublicized Communists as it is by undernourished Americans. We need not fear hardworking Fascists nearly as much as Americans who have no work at all.

Write this down and think about it: The greatest menace to democracy is insecurity and want. If the millions of our unemployed and their dependents care enough about liberty to stand by and tighten their belts until we can work this problem out, we can preserve liberty in America. If government can make our boundless resources serve the greatest good of the greatest number, we can, within the framework of the existing order, retain our freedom. How much do we want liberty?

In the second place, do we care enough about liberty to subordinate our lesser loyalties for its preservation? Josiah Royce, in his *Philosophy of Loyalty*, reminds us of one of the most stirring episodes in English history. In 1642 there was a conflict between Charles I and the House of Commons. The King requested the surrender of those men who were most actively opposing him, but the House refused to give them up and reminded the King of its traditional prerogatives by which the House alone had jurisdiction over its members. Thereupon the King resolved to have his way by force. The next day, accompanied by an armed guard, he proceeded to the House and handed the presiding officer a list of the men he wished to arrest, with the curt demand, "Mr. Speaker, do you espy these persons in the House?" What followed made history. The speaker knelt before his sovereign and, in calm, firm tones, replied, "Your Majesty, I am the speaker of this House, and being such, I have neither eyes to see nor ears to hear nor tongue to speak, save as this House may direct, and I most humbly beg Your Majesty's pardon if that is the only answer I can give to Your Majesty." Well, there you have a dramatic instance of a conflict in loyalties in which the lesser gave way to the greater. The speaker and the men sought by the King belonged, for all we know, to opposing political factions. It is quite likely that they had their differences and disagreements on many policies and issues, but when the fundamentals of democratic government were challenged, they closed the ranks. The higher loyalty had the right-of-way.

Let no one listening in this afternoon suppose that he is outside the circle of this matter. Each one of us, in the words of Emerson, is a bundle of relations. Just see how we fragmentize our lives and mortgage out our loyalties—into political parties, fraternal organizations, trade unions, industrial associations, religious denominations—what an endless and varied multitude of affiliations lay imperious claims upon us. "This is the ax you must grind," they say, "remember that you are a Democrat," or "put republicanism first," or "the workers must stand firm," or "industry must have a clear field." What sort of clamor is this at a time when the pillars of the temple are trembling? Some years ago in California a quarterback gave the wrong signals, and the ball was run clear down the field to the opponent's goal for an enemy touchdown. There are too many quarterbacks out there calling the wrong signals—running the ball in the wrong direction. The forces that threaten republican government today are powerful and unscrupulous. It will take the best teamwork we can manage to beat them. Let us give America the right-of-way. This is a time to think and act not merely as Republicans and

Democrats, labor leaders or captains of industry, workers or employers, Jews or Christians—but as Americans. How much do we want liberty?

To be sure, this does not mean that we must surrender our honest convictions or refuse to tolerate the opinions of those who differ with us. To do that would create the very tyranny we would destroy. That is exactly what has happened in Russia and Germany and Italy and that is why we say, "Thank God for America." Only as we keep America safe for differences can we keep it safe for freedom. Remember the words of Wendell Phillips: "If there is anything in the universe that can't stand discussion, let it crack." You may not like what that revolutionary radical is saying any more than I do, but so long as he has not put himself outside the protection of our laws, he has a right to speak. You have the right to differ. That is the American way. You may not approve of your neighbor's conduct any more than he approves of yours—that does not entitle you to tar and feather him and run him out of town. The Ku Kluxers and Vigilantes who make so brave a show behind their masks at night against the helpless victims of their cruelty, have learned, it seems, much more from Hitler and Stalin than from Washington and Lincoln. They constitute by far a greater menace to America than all the Christian Fronts and bunds from coast to coast. Remember those immortal words of Lincoln: "Those who deny liberty to others do not deserve it for themselves, and under a just God, will not long enjoy it." How much tolerance do we want? Do we want it only for our own opinions, and not for the opinions of others? How much law and order do we want? Do we want it only for our own protection, and not for the protection of our neighbors? How much freedom do we want? Do we want it only for white men, and not for black and yellow? How much do we want liberty?

Finally this question leads directly to the heart of a world situation that touches intimately the life of each of us. Do we cherish liberty enough to refuse to risk its destruction in a war overseas? Make no mistake about this, my friends, the moment our Nation enters a foreign war, you can bid adieu to the Goddess of Liberty. Her statue in New York Harbor may not even be there to greet our soldiers coming home—if there are any left to come home. War demands dictatorship for its efficient waging. It demands the total resources—spiritual as well as material—of a nation. And in return it gives back corpses, blind and crippled sons and husbands, starvation, bankruptcy, unemployment, and dictatorship.

You blind men, fumbling with your broom-straws in the Veterans' Hospital that overlooks the Golden Gate, whose shimmering glory you can never know—you won the last war! You sharecroppers, scratching the dry crust of earth for crumbs to feed your wives and children—you won the last war! You bankers and brokers whose war profits built such costly tombs for your gassed and shattered sons—do you hear me? You won the last war! Thousands slain and hopelessly mangled; 200 billions of property destroyed; a National debt of 40 billions, 10 millions of unemployed—and who can count the cost in human suffering and the destruction of spiritual values. And we won the war.

A man does not have to be an isolationist, or even neutral in his heart to stand against American participation in this war. God grant that it may speedily end, and be succeeded by a just and lasting peace. To that end we can best contribute if we keep our sanity in a world gone mad. And we can keep our freedom too. If ever our own shores should be threatened by an invading foe, we shall know how to meet that challenge. But as we value liberty, we shall resist the siren voices that would lure us to its destruction. Have we so soon forgotten the surging tide of starved and angry voices in our city streets after the last war? Seeking democracy for the world, we barely saved it for ourselves. Next time we may not fare so well. The dice are loaded in that game. How much do we want liberty?

238037—18858

Neu-Jark Sonntag 30. Juni 1944.

Mein lieben Verwandten!

Dein Brief l. Cousine gelangte in unserem Be-
sitz und sage Dir herzlichsten Dank für Deine l. Zeilen, eben-
so für den uns beigelegten Brief. Sobald wir einigermassen
verdienen, sind wir gerne bereit unsere Schuld bei Dir zurück
zu bezahlen. Ab morgen arbeite ich in einem familienlosen
Haushalt und bekomme ich bei 6 Arbeitsstunden 8 Dollar. Da-
zwischen mache noch einen Mr. die Wohnung und bekomme
hierfür 3 Dollar. Nachdem nun 11 Dollar verdienen, wird
es nun auch zum Wichtigsten Lebensunterhalt reichen.
Wir sind ja so glücklich in Lande der Freiheit zu leben.
Liebe hier in Amerika Brot und Wasser wie in Deutschland
das beste Essen. Es ist ja gar zu rührend was in diesem
Land für die Flüchtlinge getan. Möge es Euch Allen da
liebe Gott lohnen, was Ihr alle an uns anmerken verlossen
habt. Von unserer l. Mutter bekomme regelmäßig Post und
bedenke sie verlassen von all ihren Angehörigen ist, ist sie
glücklich uns hier zu wissen. Hoffe Dich und all Deine An-
gehörigen bei bester Gesundheit, was bei uns gottl. auch der
fall.

Wir würden uns riesig freuen mal wieder einige Zeilen von
Dir l. Cousine zu bekommen. Empfange Ihr meine l. Verwandten
noch die allherzlichsten Grüße von Euren Eide stets Dankbar
Bella Kellner

New York Samstag früh Jun 1944

Liebe Verwandten!

Ich fangt an mit mir häufigsten Dank,
für Einn d. Juleu, sowie für die mit beigefügten Grüss.
Die mein d. Frau bereits geschrieben, sind mir sobald es mir
möglich, gerne bereit meine Pflicht zuerück zu bezahlen.

I. J. W. finden mein Jungs mit ich auf. Ich Erbit.
Jetzt die das mein d. Frau etwas schreiben, mit mir mal.
die sehr viel niemand zu Last fallen. Die Gänge fast ich, wir
wischen wieder ruhig mit schlafen liegen, mit schlafen nicht
bestimmen, wir können in Schutz, was ich leider zu einem
mit meinen mühen. Die d. Mann, wird immer beständig tätig
sein, mit ich sein Name, überall bekannt. Auch so werden
dies d. Kinder, die ich haben mit werden Ihr Wissen zu
Lofung, auch Land geben.

Hochachtungsvoll
Hochachtungsvoll Dank, d. recht herzlich

Grüss

Liebe Eltern

FRIENDS OF
THE CLEVELAND ORCHESTRA

WRHS AMERICAN JEWISH ARCHIVES
Rabbi and Mrs. Abba Hillel Silver

MEMBERSHIP CARD

SEASON OF
1940-1941

Thomas E. Aida

Chairman

[1940]

Voice of Jaro

By
Rabbi J. Reichman

\$3.50
Pp



Price

\$2.50

—

1090 SIMPSON ST.
BRONX
NEW YORK



The Musical Arts Association

The President and the Board of Trustees of The Musical Arts Association are deeply grateful for your subscription to the Annual Maintenance Fund in support of The Cleveland Orchestra and a series of Summer Concerts to be presented by The Cleveland Summer Music Society.

Enclosed with this note of thanks is your Friends of The Cleveland Orchestra membership card for the 1940-41 season.

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

Treasurer

Dear Rabbi and Mrs. Silver. Monday. [1940?]

Your greetings and good wishes for our anniversary came as a most pleasant surprise, as we didn't know anyone but our own family knew we were having a 25th anniversary. We have

WRHS



been celebrating with Mar-
jorie, here in New York,
and it has been nice.

Thank you so much
for your thoughtfulness
and good wishes.

Sincerely yours,



Sam and Florence Weff

[1940?]

EVERGREEN FOOD

1115 EAST AVE.



PHONE 3415

JACK AND SAM JACOBY

ELYRIA, OHIO

My Dear Rabbi Silver:

I beg you to give this letter all the human consideration you possibly can, because a life is at stake.



I am asking you for advice because I myself do not know which way to turn and pray to God Almighty that somehow you can help. Help must be sent immediately!

I had 3 aunts living in Berlin, Germany. One committed suicide because she could not get help; the other escaped to

EVERGREEN FOOD

(2)

1115 EAST AVE.



PHONE 3415

JACK AND SAM JACOBY

ELYRIA, OHIO

Africa with help from a son living there, and the 3^d aunt is left alone and penniless.

It is pitiful. Her husband gave his life in the German army at the last world war, and now - she being of Jewish faith, is in danger of being sent to the concentration camp if help does not come at once. We fear that she will commit suicide if help does not come at once. We have received letters which are heartbreaking.

What can be done?

EVERGREEN FOOD

(3)

1115 EAST AVE.



PHONE 3415

JACK AND SAM JACOBY

ELYRIA, OHIO

Financially we are unable to help.

My Aunt, whose name is Minna Salinger, is about 58 years old and is an excellent housekeeper. She is very refined and highly intelligent.

Please, Rabbi Silver, do all you possibly can.

~~to send you~~ I will send you the correct address as soon as I hear from you.

I thank you with all my heart.
(Please turn over)

EVERGREEN FOOD

11 (4)



YEDAL KADUNA 1911

ELYRIA OHIO

Respectfully yours,
Mrs. Jack Jacoby
East Ave.,
Elyria, Ohio.

WRHS
922
922



[1940?]

RABBI C. E. HILLEL KAUVAR

April 15/08

Dear Ben
Heavily respected
your good wishes
and may your
membership of the
U. S. A. be blessed
truly
C. E. Hillel Kauvar

COMPLIMENTS
OF
A FRIEND



IN MEMORY OF
ERNA BLOCH
of
CINCINNATI, OHIO
AUNT OF
CHARLOTTE KLEIN

Compliments of
A FRIEND
M. C.

(1940.)

GREETINGS

from

RABBI ABBA HILLEL SILVER

GREETINGS

WRHS



from



BEN AKIBA

Compliments of

A FRIEND

E. G.

Compliments of

A FRIEND

E. D.

DR. BARUCH BRAUNSTEIN

[1940?]

(2)

Know she would want me to
send her greetings and good wishes
for she has always been closely
attached to you both.

Wont you remember me
to Daniel and Raphael?

Very sincerely yours,
Baruch Braunstein.

St. Alpha Hill Silver
Cleveland

[1940?]

*Acknowledging
with grateful appreciation
your very kind and thoughtful
expression of sympathy*

The Family of Rose Baum.

Dear Abba

[1940?]

I was strengthened by your message of
condolence. I know that Virginia & you were
thinking of me in this time of sorrow. Thank
you very much. Love

The family of



thoughtful expression of sympathy

(Not printed at Government expense)

THE SPIRIT OF TOLERANCE

EXTENSION OF REMARKS

OF

HON. JOHN D. DINGELL

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 22, 1940

RADIO ADDRESS BY REV. EDWARD J. HICKEY

Mr. DINGELL. Mr. Speaker, under leave to extend my remarks in the RECORD, I include the following radio address of Rev. Edward J. Hickey, pastor, St. Aloysius Church, Detroit, chancellor, archdiocese of Detroit:

Religious-minded people of the Columbia Church of the Air, now if I were a Jew, living in the tempest of an anti-Semitic campaign, I am afraid that I should doubt that Christians ever heard Christ's command to love their enemies. The yellow newspapers of Germany vomit forth the most frightful abuse of the Jews. The brutality of storm troopers falls on Jewish women and old men and little children. Doctors are driven out of their hospitals. It becomes a public sport to smash Jewish shops; it is a national contest to see who can steal most from the Jews that can no longer claim the protection of the police. Jewish families cluster together in the protective dark, wondering when the fist that clutches an automatic will beat on their door. Jewish mothers see their daughters attacked, their sons beaten. Old men feel hot, torturing fingers twisting in their beards. It has become an achievement to smash the face of a Jew. It has become a literary triumph to invent new insults to heap upon them.

Anti-Semitism has been the chameleon of history; it is constantly changing its ground; it is always making new appeals to the particular prejudices of the age. It appropriates the most hated labels of any period and attaches them to this unhappy people. Were the Jews ever guilty of even a fraction of the charges raised against them by their enemies, they would be sunk to a level of moral and intellectual depravity unparalleled in the history of mankind. It is the very diversity and extravagance of these accusations which make them incredible. Whatever the Jew might be, certainly he could not be everything his detractors have affirmed.

Today in Europe anti-Semitism stems from the conception of the absolute subordination of the individual to the state. Now, the chief complaint against the Jew is that he holds beliefs and practices that do not permit his coordination in the absolutist state; that he has loyalties that transcend the boundaries of the Nation; that he professes a religion which is universal and hence inimical to the particularist doctrine of a homogeneous people founded on a common blood and soil.

The very cause of this totalitarian condition is unjustly charged to Jewish philosophers, Jewish international bankers, and the Jewish proletariat.

And while Americans in general are supposed to hate Jewish persecution, as they are supposed to hate all persecution, America is seeing the rise of anti-Semitism on an alarming scale. In New York that rise is notable because Jews are most numerous there.

It is in the highest degree depressing, and not a little remarkable, that among a people and under a Government where freedom of worship, freedom of conscience, and freedom of speech are embedded in the rock of fundamental law, there should now exist organizations whose sole aim is persecution and that there should be many thousands of individuals who, singly and in groups, constantly manifest an un-American and un-Christian spirit in their attitude, their language, and their acts toward those who differ from them. The preaching and teaching of Christianity are apparently futile with all such; the spirit of Christ has wholly departed from them. Any comprehension of the underlying principles of American Government and American social order is quite beyond their ken. The persecuting tendency is a distinctive mark of a barbarous people. These persons, though living in the twentieth century, in a free land, and in communities where there are both churches and schools, are, nonetheless, barbarians.

Unhappily the time through which we are passing is one in which, by a few wild words, it is possible to make tens of thousands of the ignorant intolerant of him who is educated and intelligent; tens of thousands of the unthrifty and the poor intolerant of him who is thrifty and has gained possessions; and tens of thousands of those who have failed, through defects of their own character, intolerant of him who has succeeded by brains and untiring devotion in achieving a well-considered purpose.

Many of our contemporaries profess to dislike the Jews because of disagreeable relations with individual members of this people in business or in the professions. But is such an attitude reasonable? Are these undesirable characteristics of some modern Jews the product of an inherent defect in this people or are they merely the result of historical circumstances?

To deny the actuality of the forces which determined the formation of the Jewish soul is to deny the obvious testimony of history. To pass strict moral judgment on a people who have been bred in the bitter cauldron of hate and oppression is to neglect the basic laws of justice and charity. It is far more reasonable to try to understand the modern Jew in the light of the conditions that have shaped him. Nor is it beside the point to insist that not only is this the rational view but it is the only one consistent with the high principles of our Christian faith.

We have suffered too much at the hand of persecutors, we Catholics, not to have a deep sympathy for the persecuted and a deep hatred for persecution.

Persecution brutalizes the persecutor. It plants the poison hatred in his soul. It leaves upon him indelible scars. It makes him less a man and more a hunting dog. It converts him from a human being into a brutalized wild beast, blood on his fangs, and the lust of murder in his heart.

Persecution never won any man to a faith or to a cause, and it will never win the Jews to the faith of Jesus Christ. The only way in which we can ever win Jews to the Christianity we love is to show them Christian virtue in our lives—notably Christian love and gentleness and forgiveness. Christ cried: "Blessed are the merciful; for they shall obtain mercy." Mercy is not found in the reprisals, pogroms, ghettos, discriminating laws, beatings, the burning of homes, starvation inflicted upon an entire people.

Here, in America, we must understand and practice tolerance. It does not mean indifference to truth, or weakness in seeking or defending the truth. What it means is that the tolerant person, realizing the dignity and the worth of the individual human spirit, grants to each and every human being, the right which he claims for himself, namely, to shape his own convictions and his own beliefs in his own way. Arguments, not force, persuasion, not punishment, are the instruments of approach to those whom one would bring to his own way of thinking.

Tolerance, rightly understood, is composed of two elements. These elements are first positive conviction, and second, sympathy with men whose convictions differ from our own.

Catholicism frankly states its position regarding toleration to the world, and in practice abides by its protestations. It proclaims that dogmatically Catholicism is not and cannot be tolerant of error; one religion is not as good as another; there can be no compromise in principles that touch faith and morals. At the same time, it most emphatically proclaims that other men are to be permitted to follow out their conscientious beliefs untrammelled, accountable, not to man, but to God, for the faith that is in them, and that they may not be discriminated against precisely because of their religion.

Brotherly love does not, because of this, blind us to sectarianism, heresy, rationalism, or radicalism on the part of those whom we still call our brethren. It does not prompt us to make compromises, however slight, with error. But it commands us, nonetheless, to love with a deep supernatural love for their souls' true welfare, all who may hold or teach the doctrines of which we do not and cannot approve. To have them united with us in the one and only fold of Christ should, therefore, be our constant prayer and endeavor.

True tolerance consists in the love of truth and the love of man, each brought to its perfection and living in perfect harmony with one another; but that these two great affections are perfect and in perfect harmony only when they are orb'd and enfolded in the yet greater affection of the love of God. The love of truth, alone, grows cruel; it has no pity for man. The love of man, alone, grows weak. It trims and molds and travesties the truth to suit men's whims. It is only when truth and man are loved within the love of God, loved for His sake, truth loved as His utterance, man loved as His child—only then is it that they meet and blend in tolerance.

For the individuals, for they have their souls to save, the church has all the love and affection of Jesus Christ Himself who died for them. She is interested in their material as in their spiritual welfare.

Even if the Jews were guilty of all the crimes that propaganda has dumped at their doors, we would still have no course open to us as Christians but the Christ-like course of loving them, praying for them, giving them every possibility of finding their way back to what we know is their Father's house, the church founded by the one sent to be their leader, the promised Messiah.

Anti-Semitism is simply anti-Christianity. It is impossible to understand how a man can hate the Jews and pretend to love the Christ who commanded His followers to love their enemies with a special love. The rule of Christ is the rule of charity and love. How dare Christians, much less Catholics, substitute for that charity, hatred for any man or race.

Hatred is a hideous vice. And Christians who have once let their souls be caught up in the bloody, lustful, hot, vengeful arms of hatred are never again the same. I am afraid of what this hatred of Jews will do to us Christians even more than I am afraid of what it will do to the Jews.

True brotherly love is universal as the brotherhood of man and the fatherhood of God. Its light and warmth go forth to all and

its blessing is withheld from none; like the sun that shines on the good and bad, like the rain that falls on the saint and sinner. "And this commandment we have from God, that he who loveth God love also his brother."

The man that carries hatred in his heart against a brother is classed by the great apostle of love with the most extreme of criminals: "Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself." "He that saith that he is in the light and hateth his brother, is in darkness even until now."

Let us take the classical case of Christ himself. The people of Judea knew Him well. They had experienced His goodness, His kindness, His beneficence, His care of the poor, His help to the sick and the weak, and they loved Him for it. They loved Him so tenderly and so devotedly that they followed Him into the wilderness; they forgot to eat.

And yet, and yet, what happened? Propaganda was started against Him by the clever demagogues, who always start propaganda, who know perfectly well how false it is, but who also know, alas, how gullible oftentimes, the people are, and how fickle is their affection, even for their best friends.

So the propaganda started and the spirit of hatred was aroused. Christ, whom they had known to be the befriender of the poor and the weak and the suffering, was now pointed out as consorting with sinners and no friend of Caesar; and in 5 days—mark how brief is the time it requires for vicious propaganda to do its work—after they had welcomed Him royally into the city of Jerusalem, they were screaming before the palace of Pilate, filling the streets with their imprecations and demanding His death. Here is your typical case of propaganda and this is what inevitably follows.

Although He foresaw that He would be the victim of hatred and persecution during His public ministry, Christ had always been the very soul of love and kindness, and there in Him was set clearly and perfectly before the world the pattern of consummate tolerance. The love of truth and the love of man, each complete, and each in perfect harmony with the other, within the embracing love of God—is not that the life of Jesus? Not for a moment does one doubt His absolute hold on the truth; it is so deep that He not merely holds the truth, He is the truth. And yet His patient, willing indulgence of His brethren, His utter refusal to use any power except reason and spiritual persuasion to turn them from their error—all this is just as clear as His belief; and in Him there can be no doubt that the two essentially belong together.

Public expression of this standard of love of neighbor was given to the world by the late Pope Pius XI in his defense of the Jews against their opponents. In the midst of the loud roar of dreadful anti-Semitic hatred, which came from the totalitarian valley of darkness, the voice of His Holiness was heard calling the racists of Germany, Italy, and elsewhere to the divine command to love their neighbor, for in Christ there is no distinction of Jew and Greek. This aged man of God, arising miraculously from his sick bed, with tears such as must have flowed from the eyes of Christ as He mournfully gazed upon sinful Jerusalem, boldly lined himself and his 350,000,000 spiritual children alongside the persecuted sons of Abraham. * * * Through Christ and in Christ we are Abraham's descendants. No, it is not possible for Christians to take part in anti-Semitism. Anti-Semitism is inadmissible. We are all Semites spiritually. This is the true spirit of tolerance.

235374—18779

[1940?]

Dr. Abba Hillel Silver
The Temple.

My very dear Rabbi:

Since my companion and pet aversion, who hardly ever leaves me, my friend Asthma, will not let me decide until the last minute if I shall be permitted to participate in the festivities Sunday next, I am sending you enclosed effusion to serve as proxy, in lieu of the price of tickets.

I shall try to make it if at all in half condition, and hope that there will be a place for Mrs. A. and myself at one of the tables, if I am fortunate enough to attend.

Sincerely

Ernst Altshuler

You may decide that the wastebasket is the best place for enclosed, but I find pleasure in scribbling the best I know how.

[1940?]

L'ARALDO

OFFICIAL ORGAN IN OHIO
OF THE
ORDER SONS OF ITALY


RAOUL SPOLETI BONANNO
EDITOR

Published By

L'ARALDO PUBLISHING COMPANY, Inc.

12020 Mayfield Rd. ♦ GARfield 7580 ♦ Cleveland, Ohio

Published in English and Italian, L'Araldo has the Largest Circulation of any Independent Weekly Newspaper in the U. S.

To Rabbi Silver
With  *from*
Raoul Spolti Bonanno
E.S.



Banked Copy -

[1940?]

Klein, Lichtenstader & Company

WHOLESALE

MEN'S FURNISHING GOODS

717-721 ST. CLAIR AVE., N.W.

(Cleveland,
SIXTH CITY)

H. KLEIN
S. J. LICHTENSTADER

WAR DEPARTMENT OF

CAMP QUARTERMASTER, CAMP PIKE, ARKANSAS.

From J. M. Culver*Officer Quartermaster Camp, Pike, Arkansas.

To Rabbi Abba Hillel Silver, Jewish Temple, Cleveland, Ohio.

My Dear Rabbi Silver:-

In a leading Southern newspaper, I today read a portion of the wonderful address you delivered at the Victory Chest Meeting held in Cleveland recently. Words more beautiful, or thoughts more nobly expressed I have never read. Future students in Literature, in searching for a poetic masterpiece written in prose, will surely end their search after reading the first musical paragraph of your late prose poem. It thrilled and inspired me; it electrified and enthralled my friends to whom I read it, and when I finished reading and had given your name to them as the writer, I was surprised to hear an exclamation from one of my auditors, "Rabbi Silver of Cleveland. My Rabbi-a man inspired by God". The speaker was Mr. Jean Strauss of your Temple and from him I learned of your great ministry and how gloriously you had succeeded in your work at Cleveland.

Out of my deep enjoyment of your words and thoughts I am writing you, asking if you have a publication containing your sermons and addresses. If so is it possible to obtain this work through any book publishing company. You may rest assured that you have a host of new disciples and that we should and will count the hours most advantageously spent, reading together from your writings and teachings. Kindly letters of cheer are the soul strings of our existence; words of love and teachings of great truths coming from a man of genius, are the very essence of our martial spirit.

We thank you Rabbi Silver for these delightful five minutes we spent in reading your address; we thank you doubly for the enduring inspiration which it has engendered. God is good when he gives to the world such a man as you must surely be.

Yours very truly,

(Signed) John M. Culver.

MEMBER OF THE UNION OF ORTHODOX RABBIS
OF THE U. S. AND CANADA
AND MEMBER OF THE RABBINICAL COUNCIL
OF THE CITY OF CLEVELAND

TELEPHONE, POTOMAC 2791

חבר אגודת הרבנים דארצה"ב וקענעדע
ר מרכז הרבנים דפה קליוולאנר, א.

Rabbi Jacob I. Berger
of the Congregation Shomre Shabbath
and Ahavath Israel

10605 EARLE AVENUE
CLEVELAND, OHIO

הרב יעקב ישראל בערגער
אב"ד דק"ק שומרי שבת
ודק"ק אהבת ישראל
וחברה משנה ונמרא
חופ"ק קליוולאנר, א.

בע"ה: א"ר כ' אלול-תש"ו חת"ש

Worthy Rabbi Silver, We wish to take this opportunity
of informing you that we have visiting here with us in
Cleveland, a Rabbi, formerly of Vilna and now an esteemed
resident of the Holy Land.

Rabbi M. Gordon, a scion of the re-
nowned Strashune family of Vilna and a profound scholar
in his own right wishes to convey regards from your revered
father whom he knows intimately as they pray daily in
the same synagogue. We trust that you will receive him
in a manner befitting a man of his caliber.

Sincerely yours
Jacob I. Berger

[1940?]

In the hour of need

a hymn

Respectfully dedicated to Rabbi Abba Hillel Silver, D.D.

A Judge in Israel

Redeem us, our Creator,
From greed's foul, fetid maw;
O grant us our salvation,
Thy Mercy and Thy Law!

Thou art our only Master,
Beneath Thy Throne we kneel,
And deep within our beings,
Our love for Thee we feel!

The world, all Thy creation,
Of Thee, Thy Glory sing:
Hossana, Hallelujah,
Our Father, Judge, and King!

Our Lord, O our Redeemer,
Before Thy Throne we plead:
O, save Thy tortured people
In this, our hour of need!

Joseph Seide

[1940?]

Sunday Afternoon

Dear Dr. Silver:

Many thanks for the enclosed outline. I certainly
enjoyed your sermon and the services at The Temple. With best
wishes to you and Rabbi Harris,



Very sincerely,
Grant Stewart

[1940?] Saturday

Dear Rabbi Silver,

I put off answering your letter asking about my return home for the 26th, because I was having treatment for my hearing & trying the new hearing aids.

I will probably leave this Tuesday or Wednesday, & be very happy to get back after five months away from Home.

I am enclosing a copy of what there is been much interest

enclosed ought be effective.
When I return, if you favor
it - I will try to be helpful.
You know as chairman of
the Organ Fund - we raised
\$30,800 in ten days. - In building
our former Temple, Moses on the
Mount was the gift of the Women
and at that meeting in 1894 the
Temple Womens Association was
formed - all in one day.

Perhaps similar results may
be the outcome - if these confirmed
ideas are carried out, and we all
do our best to assist, with Rabbinic Sermons.

I'll phone as soon as I get home.
Love to Virginia & you
Celia H. Wolf

interest - meeting people
from many cities - when
the small number of Jewish
residents in St. Petersburg had
a collection of funds for the
Distribution Fund.

Of course the tourists - the
greater number - were expected
to do their share & a dinner at
the Temple was given not knowing
the purpose, and in a very
short time over \$1000 was subscri-
ed. - In that little Temple there
will be two confirmants.

But what I have spoken of, &
written of to you before, I
again feel - this is the time the

Wednesday
At Home

Dear Patsy -

Another year that yet the same

Old greeting from the same
old friend -

That you may grow from

"Strength to strength"

knows that can know

no end.

But heed a bit of fond advice
Tho' mindful of your latent
power
do not exert your many
gifts!

For others, every waking
hour!



Conserve some energy and
time

For those who hold you very
dear -
your little family - whom you
love
Companionship, advice and cheer.

Relax awhile - just physically -
Tho' mentally you're on the verge
So you may live to long enjoy
The blessings which you
so deserve!



Congratulations
from
Sam

Dad. O. +

Effe

DECLARATION FOR FREE ENTRY OF WEARING APPAREL AND SIMILAR PERSONAL EFFECTS OF A
PERSON WHO HAS BEEN OR IS PERMANENTLY RESIDING ABROAD

UNITED STATES CUSTOMS SERVICE,

DISTRICT No. _____, PORT OF _____, 19_____

I, _____, declare under oath that I arrived in the United
States from _____ on or about the _____ day
of _____, 19_____, in the _____, from
(Vessel, vehicle, or carrier)
_____, accompanied by _____ and that all the articles
(Wife, child, maid, etc.)
now imported by _____ in the _____ on the _____ day of
(Me or us) (Vessel, vehicle, or carrier)
_____, 19_____, from _____, are personal effects which were actually
owned by, and were in the possession of, myself or those members of my family who accompanied me
to the United States, when we were residing abroad, and that they are necessary and appropriate,
and are intended for our wear and use.

I do further declare that none of said articles is intended for others or for sale, except as follows:

I do further declare that my place of permanent residence abroad is or was _____

(Signature) _____

Declared to under oath before me this _____ day of _____, 19_____

DESIGNATED TO ADMINISTER OATHS.
SEC. 486, TARIFF ACT, 1930.

(Title or designation)

NOTE.—This form may be executed only by the owner of the effects, or by the head of his family, if the latter arrived in the United States with the
owner, and must be declared to before some person authorized by law to administer oaths.

2-2914

[1940?]

Dear Rabbi Silver,

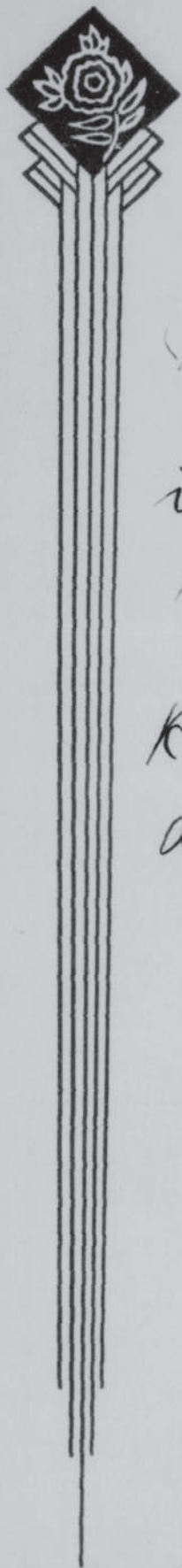
We are grateful for our friends
and at this time are especially grate-
ful for your friendship.

We are ever so thankful that
you were in the city and will always
cherish the beautiful tribute you
paid to Minnie. Time and time
again the service has been men-
tioned in letters and by our vis-
itors.



You will find enclosed a check.

Ever sincerely yours,
Martha B. Markowitz.



[1940?]

SOPHIE THORMAN

Mr. Luy: I neglected to send
in my mother in law
Hannah M. Thorman
and my sister Dorothy
R. Schuster who have passed
away this year.

Sincerely

Soph S. Thorman

[1940?] Saturday night

Dear Ahba -

Thanks so much for your letter and the enclosure. My bath were most welcome. but I still won't be happy until I see you in person. I want to talk to you about Daniel's coming Bar Mitzva. I wrote you and Virginia about it a few weeks ago, but received no reply. The Rabbi here insists that I set a definite date, so that Danny can start to study his portion, but it happens

week, and a personal
regards from them from
Mrs Rose Jacobs who just
returned from Palestine.
They are well, I thank God.

Many thanks for yours and
Virginia's greetings at Sylvia's
graduation. She will ac-
knowledge them personally.

Jack and the children
join me in sending you much
love -

Devotedly
Pasey.

My home address
9403 - 68th Av - Forest Hills. N.Y.
Tel. Boulevard 8-9282.

around the holy days. (His
Brith was on Lash Hashina)
Ofcourse I know I can
delay it for a week or two.
I want it to be at a time
when it will be convenient
for you to be here. I
asked you to consult your
calendar and let me know.
It's important to me, dear, so
please let me hear from
you soon.

I shall call at the Hotel
Saturday morning. Please
leave word when I can
see you.

I had a lovely letter
from the folks this.

BIRTHDAY GREETING



by WESTERN
UNION



HW29 FT=CLEVELAND OHIO

[1940?]

DR ABBA HILLEL SILVER=

CARE THE TEMPLE EAST 105 ST AND ANSEL RD=

CONGRATULATIONS AND SINCERE GOOD WISHES ON YOUR BIRTHDAY=

GEORGE W FURTH..



[1940]

Cable Mayflower



Telephone District 3000

The Mayflower
CONNECTICUT AVE. AND DE SALES ST.
Washington, D.C.

Dear Dr. Silver:

If you will have found time enough by Sunday evening to examine the Encyclopedia sufficiently to express a view about it, I would appreciate the privilege of carrying it back to Isaac - with whom I am associated in the project.

Dr Stephen S. Wise is also reading it and wrote that he would "send an opinion that may be helpful."

Governor Lehman, Mrs. Roosevelt, Dr Cyrus Adler and others have already given the book their blessings - on the basis of first-hand scrutiny!

While I am not registered at this hotel, I shall be on hand most of the day and evening tomorrow, covering the sessions for

the London Jewish Chronicle.
Indeed I would like to have
a chat with you for possible
publication in London. Thank
you.

Faithfully

Lois Rittenberg

P.S. If you should want to
see me at some odd
moment, and if I happen
to be away, a message
will reach me at the
Hotel Martinique (Room 308).

The Encyclopedia will probably
be on display here during
the conference

Mr. S. Lementhal
tenders his heartfelt
appreciation to Mr. & Mrs
Libes for their kind
remembrance and

WRHS



good wishes .

S. S. Rosenthal
St. Francis Hospital
Miami Beach

operated on
recently

Fla.

Mrs Harry Frank
140 Colorado Ave

Sperry Ruth
Mrs E M Klein

Ge 3664 J.

Thursday.

WRHS



The family of
The Late Mr. Wallenstein
acknowledges with grateful
appreciation your kind expression
of sympathy

PHONE HENDERSON 0591 FROM 10 TO 4

Attention Miss Kline

H. A. FISHEL REALTY CO.

REAL ESTATE

APARTMENT AND STORE RENTALS

5600 SUPERIOR AVE.

CLEVELAND, OHIO

The family of

Lee J. Loventhal

WRHS



deeply appreciates your

kind expression of sympathy

DR. F. A. HARMONY
Millerburg
Ohio

WRHS



ליודעי ומכירי

הנני מבשר כי החלק השני מהחומש, ספר שמות, עם פירושי „חשוקי כסף“ הולך ונדפס ובקרוב יצא לאור.

ובזה הריני מודיע כי החלק הראשון, ספר בראשית עם פירושי „חשוקי כסף“ (שכבר נתקבל בחבה והערכה יפה מאת כל החוגים התורניים) נשאר בידי מספרי עקומפלריה מצומצם, ולבקשת רבים הנני למכרו — את החלק הראשון — במחיר מוזל, היינו 250 מא"י (במקום 500 מא"י). וכל הקודם זכה.

לפניות אל הכתובת:

משה סילבר, רחוב בן גבירול 6, רחביה, ירושלים

We wish to acknowledge with sincere

thanks the kind expression
of your sympathy

The family of Mathilda Spira

Form 3806 (Rev. Jan. 21, 1935)

822586

(POSTMARK OF)

Receipt for Registered Article No. _____

Registered at the Post Office indicated in the Postmark

Fee paid 15 cents Class postage _____

Declared value NV Surcharge paid, \$ _____

Return Receipt fee 3 Sp. Del'y fee _____

Delivery restricted to addressee:

in person _____, or order _____ Fee paid _____

Accepting employee will place his initials in space indicating restricted delivery.

POSTMASTER, per _____

(MAILING OFFICE)

The sender should write the name of the addressee on back hereof as an identification. Preserve and submit this receipt in case of inquiry or application for indemnity.

Registry Fees and Indemnity.—Domestic registry fees range from 15 cents for indemnity not exceeding \$5 up to \$1 for indemnity not exceeding \$1,000. The fee on domestic registered matter without intrinsic value and for which indemnity is not paid is 15 cents. Consult postmaster as to the specific domestic registry fees and surcharges and as to the registry fees chargeable on registered parcel-post packages for foreign countries. Fees on domestic registered C. O. D. mail range from 25 cents to \$1.20. Indemnity claims must be filed within one year (C. O. D. six months) from date of mailing.



WRHS

The family of
Dr. Jacob Mann

acknowledges with
deep appreciation your
kind expression of
sympathy

WRHS



Jewish War Veterans Plan State Banquet

State convention banquet of the Jewish War Veterans will be held at the Doshler Wallick hotel, Sunday, with Harry Schaffer, national commander, as principal speaker. A. L. Hausman, Cleveland, state commander, will preside at business sessions of the convention, convening Saturday.

Guests invited to the banquet include James Hurd, newly-elected Ohio commander of the Rainbow Division Veterans association; Harry Goldberg, past grand chef de gare of Forty and 8 of Ohio, and now national cheminot of Forty and 8 of American Legion, and Rabbi Abba Silver of Cincinnati.

What to do?

What to wear ?

College ?

When's her birthday?

What's new ?

What to give ?

Where to go ?

What to read ?

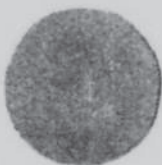
Wedding plans ?

Budget ?

How to buy ?

Party plans ?

WRHS



TAYLOR'S PERSONAL SERVICE BUREAU

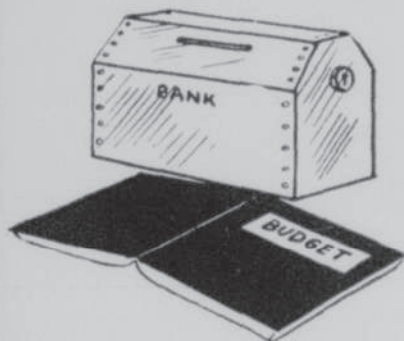
has the answer!

We cordially invite you to make use of this new and comprehensive service. Understanding advice or helpful assistance are yours for the asking. Write, telephone MAin 3800 or pay us a personal visit. A warm welcome awaits you.

**TAYLOR'S
PERSONAL SERVICE BUREAU
FIFTH FLOOR**

Have you a problem?

If you face a crisis or what seems utter confusion, just telephone our Personal Service Bureau. We'll listen sympathetically, advise you, or do the thing that will smooth your path. And we'll love it!



Does your budget balance?

If not consult us. We've a better sense of balance than an acrobat! We can plan, and can really make a plan work!

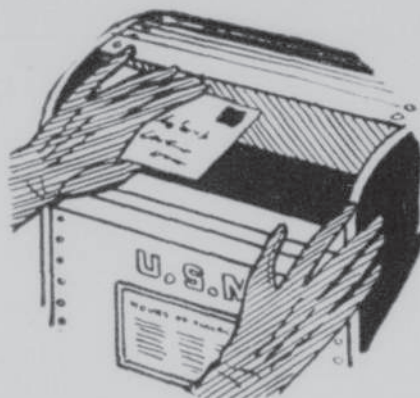
Planning a party?

Then why not enjoy it! We'll arrange a small luncheon or a large reception including catering service, music, favors, invitations and entertainment.



Being married?

Our Bridal Secretary will make any or all arrangements for your wedding, down to addressing and mailing your invitations.



Is shopping difficult for you?

If you're shut in, or time or distance are barriers, just telephone or write us. We'll do the rest—and do it well.



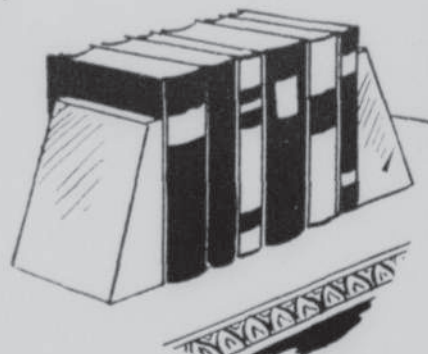
Planning a home?

Whether you're planning a new one, or re-decorating a corner, our Home Advisory Service will bring beauty within your door.



Going somewhere?

We know the places that offer the greatest enjoyment, we'll make all the arrangements for you and plan your wardrobe.



Like a reading plan?

Our Reading Advisory Service will help you plan a well balanced library—help you keep abreast of the best of current books.

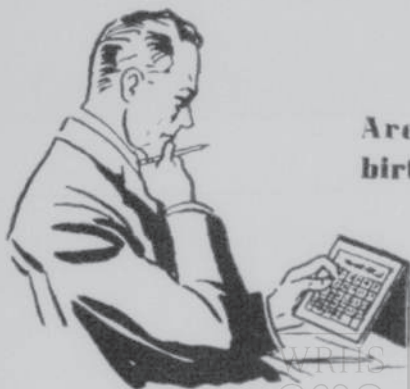
Off to college?

We can assist you in choosing your college, your courses, your wardrobe, the decorations of your room—advise you on careers to seek.



Are anniversaries and birthdays your Nemesis?

Call on our Reminder Service. We'll remind you of the date—suggest the gesture to make it memorable!



Are you making the most of YOU?

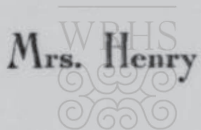
Our Personal Styling Service will advise you on hair styling, make-up, colors—ensemble an effective wardrobe for you.



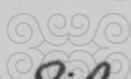
Have you been appointed convention chairman?

Let us help you arrange an interesting program for your guests—relieve you of any details that trouble you.





WRHS



Dear Rabbi Silver -

We are all deeply
appreciative of the beautiful
service you gave for Mather.

Sincerely -

Harvard C. Hays

APPLICATION FOR A FRENCH VISA

NEW YORK, U. S. A.

French Line

610 FIFTH AVENUE

Mr. }
Mrs. }
Miss }

(Family Name First)

No.

Consulate

Place and date of birth:

Occupation: Address in U. S.:

Nationality: Passport No.:

Passport issued at: Date of issue:

Approximate length of stay in French territory:

Do you intend to visit French colonies or countries under French protectorate or mandate?

If so state which ones:

Object of journey:

Approximate date of arrival in France:

Place of entry into France if known:

Address in France:

References in France:

Date:

.....
(Signature of passport holder)

TEMPORARY VISITOR'S CARD.

No. of Passport _____

Reasons for journey and length of visit _____

Mr. }
Mrs. }
Miss } _____ (Family name first.)

Nationality _____

Permanent address _____

Date of sailing, if known, and ship _____

Names of other persons included on Passport and date of birth of any children included _____

Name of First Port of landing in Great Britain or Ireland _____

Names of British Countries, Dominions, Colonies or Mandated Territories you desire to visit _____

I certify that the object of my journey is a Temporary Visit only, and that it is not my intention to take up either permanent residence or employment in British Territory.

(Signature of passport holder.)

Date _____

No. _____

Consulate _____

READ CAREFULLY.

(1) This form is intended for use only by applicants for visas who are desirous of paying a temporary visit to British Territory. IT SHOULD NOT BE USED BY THOSE WHO INTEND TO TAKE UP PERMANENT RESIDENCE OR ANY FORM OF EMPLOYMENT EITHER PAID OR UNPAID IN BRITISH TERRITORY.

(2) If the first port of landing in British Territory is in the Irish Free State, travellers must obtain a visa from an Irish Free State Consulate. Such visa will be good for a subsequent visit to Great Britain or Northern Ireland.

(3) Conversely, travellers obtaining a visa for Great Britain and Northern Ireland may subsequently use this visa for a visit to the Irish Free State, provided that they have first made a landing in Great Britain.

(4) If an Irish Free State visa is obtained for a visit to the Irish Free State and Great Britain and Northern Ireland, an additional visa is required in order to visit certain other parts of the British Empire.

FROM _____

The Cleveland Trust Company

CORPORATE TRUST DEPT.

REGISTERED

NO.

**RETURN RECEIPT REQUESTED
REGISTERED MAIL**

916 Euclid Avenue

Cleveland, Ohio

LA BAULE



LA BAULE

PLAGE DU SOLEIL

GOLF 18 TROUS



WRHS



Dr. Abba H. Silver.
Hotel Schweizerhof.
Zurich
Switzerland.

Form 1—Regular

BALDWIN-WALLACE COLLEGE
PRE-CENTENNIAL FUNDING PROGRAM
BEREA, OHIO

No.....

Date.....193....

IN CONSIDERATION of the efforts of the Trustees of Baldwin-Wallace College to raise a Fund for endowment, buildings, scholarships, and miscellany, and in consideration of my interest in Christian Education, and others subscribing toward the Baldwin-Wallace College Pre-Centennial Funding Program, I hereby pledge and will pay to Baldwin-Wallace College, a corporation, at Berea, Ohio,

The sum of.....Dollars (\$.....)

This subscription is made upon the following terms and conditions:

1. This pledge shall be paid in twenty equal quarterly installments, beginning.....193....., and thereafter on the first day of....., and..... until fully paid, unless otherwise designated.
2. This pledge shall not bear interest except on overdue installments. These shall bear interest at the rate of five per cent per annum, payable semi-annually until fully paid.

Name.....

Street No.....

City..... State.....

RETURN IN FIVE DAYS TO

EDWIN A. STRAUSS

939 UNION TRUST BUILDING

CLEVELAND, OHIO



FACTS

YOU

SHOULD

KNOW



FACTS REGARDING

Massachusetts Indemnity Insurance Company

1. Writes Disability Income Insurance exclusively.
2. Incorporated in the Commonwealth of Massachusetts in 1927 to combine and continue under the same management two Massachusetts companies organized in 1904 and 1905 respectively.
3. Licensed in all New England States, New York, and fourteen other States.
4. A legal reserve stock company.
5. Financial portfolio consists of cash and selected securities on a par with those approved for Massachusetts Savings Banks.
6. No real estate owned.
7. No mortgage loans.
8. No collateral loans.
9. Assets increased more than 20% from 1929 through 1936.
10. Assets of \$150.00 for every \$100.00 of liabilities.
11. Pledged to sound standards of underwriting.
12. Conservative actuarial basis assures adequate premiums.
13. Full legal reserve carried.
14. Non-cancellable policy reserves exceed rigid New York State requirements.
15. Prompt claim service through local facilities.
16. Representation amongst the most outstanding agency organizations in the United States.
17. "A-Excellent" rating by Alfred M. Best Company.

FACTS REGARDING

Permanent Disability Income Insurance

18. NON-CANCELLABLE — Cannot be cancelled by the company.
19. GUARANTEED RENEWABLE to age 60 by payment of premium when due.
20. INCONTESTABLE after two years as to accuracy of representations in application and as to physical condition at time of issuance.
21. Policy cannot be ridered, restricted, or amended by the company without consent of the insured.
22. WAIVER OF PREMIUM after 90 days of disability.
23. GRACE PERIOD of 31 days for payment of premiums.
24. "Accidental Bodily Injury" Insuring Clause — Non-technical and broad.
25. House confinement not required.
26. Full accrued indemnity paid each 30 days during claim.
27. Partial disability following total disability indemnified up to six months.
28. Full indemnity payable on disability arising before age 60.
29. Full coverage for regular licensed passenger airplane travel.
30. Does not require that disability be continuous.
31. Level premium guaranteed — Cannot be increased once policy is issued.
32. No assessments — No insured's liability.
33. Policy owned — Not leased.
34. Issued only to select risks.
35. Medical examination required to eliminate cost of poor risks and to justify issuance of unrestricted comprehensive protection.

**INCONTESTABLE NON - CANCELLABLE DISABILITY INSURANCE
IS THE PERMANENT FOUNDATION OF AN INSURANCE PROGRAM**

YOUR PROGRAM



Your insurance program remains incomplete unless you are assured of a continuous income in the event of disability.

Insure Your Greatest Asset . . .

Earning Power

by

**NON-CANCELLABLE INCONTESTABLE
INCOME PROTECTION**

WRHS
ARCHIVES
issued by the

MASSACHUSETTS INDEMNITY INSURANCE CO.

632 Beacon Street

Boston, Mass.

Recommended by

EDWIN A. STRAUSS
939 UNION TRUST BLDG. MA. 1548

ERNST WOLFF

BARITONE

REVIVES THE LOST ART OF SINGING TO HIS OWN
PERFECT ACCOMPANIMENTS, IN A MANNER
THROUGH WHICH THE CELEBRATED SIR GEORGE
HENSCHEL BECAME FAMOUS.



BRUNO WALTER writes of the artist:
—"Herr Wolff is a most gifted young artist
with a special talent for the singing of Lieder
to his own accompaniments, his full musi-
cianship and warm heart enable him to make
a deep impression on his listeners, and the
high artistic standard of his achievements
is supported by the excellent technical domi-
nation of his fine baritone voice."

England

SEASONS 1935-1936

LONDON

"The Times"—

"The combination of singer and pianist is rare nowadays, and we are grateful to E. W. for re-introducing this ideal art. His performances are a rare feat of artistry, both pianistically and vocally."

"Morning Post"—

(Orchester-Konzert im "London Museum")

"To hear music of such completely different styles sung with the ease and aptness shown by Mr. W. is most unusual. This musicianly and sensitive singer is certainly an artist much above the average, who utilizes his light baritone voice with indubitable effect."

Morning Post—

"Mr. W. gave evidence of rich vocal qualities in his admirable interpretations of Schubert Lieder."

OXFORD

The Oxford Times—

"Mr. W. is a great artist. He has a magnificent natural voice of unusually pure quality and full of colour, and he is a brilliant pianist."

Austria

SEASON 1936

SALZBURG

Salzburg Chronicle—

... the highly talented musician, Ernst Wolff, whose expressive and well-controlled lyric baritone is capable of electrifying effects. The applause was so violent that the talented singer had to give several encores.

VIENNA

Wiener Journal—

"Ernst Wolff is one of those rare singers who accompany themselves at the piano. This can only be done successfully by a true musician, which Ernst Wolff proved himself to be. He is worth knowing. He performed with great understanding and a voice of beautiful quality the songs of Schubert and other masterworks."

Telegraph—

Ernst Wolff proved yesterday to be the possessor of a sympathetic lyric baritone voice, in which sweetness and brilliance are united in the highest degree. He is equally successful in operatic arias or in such songs as those of Tschaiikowski, Schubert and Wolf, and he made a decided success."

Volkszeitung—

"A singer who accompanies himself at the piano sets himself a test of musicianship; the baritone, Ernst Wolff, with an international program, proved his intelligent understanding of the use of the voice and the interpretation of songs, and won great approbation from his public."

Germany

SEASON 1937

FRANKFURT a/M.

Frankfurt— (Lieder recital at the Saalbau)

"The great effect of the performance of the young baritone, Ernst Wolff, is made less by his beautiful and well-trained voice than by his unusual musicianship and the warmth and intelligence of his interpretations. It is a pleasure to follow him, as with the finest taste he draws the line of every song—he feels every subtlety in each individual piece, and communicates that feeling to his hearers. A mood of poetic exaltation characterizes everything he does."

"We heard the singer two years ago and admired his great talents. And it is a great pleasure, on hearing him again, today, to be able to say that he has risen to the first rank in his own field. Throughout its entire range the voice is full and well-equalized. In addition to that his singing has a spiritual and intellectual penetration which satisfies the most exacting taste."

BERLIN

"Belsazar" Händel-Feier in der Philharmonie

"Ernst Wolff (Cyrus) impressed us with his extraordinary concentration and absorption; he sang his music from memory, for he had so filled himself with the psychology and the strong expressiveness of his part, that he could not fail in making his effect. The singer knows how to control his voice by means of his excellent breath technique."

"The part of Cyrus was effectively taken by Ernst Wolff, a baritone who combines brilliance and sweetness throughout a wide and well-equalized range."

Italy

MILAN

SEASON 1937

L'Ambrosiano di Milano—

"At the Royal Conservatoire di Verdi, E. W. appeared to be judged by our critical audience who admired him in his double artistic activity. His voice is very pleasant, and as a pianist he is worthy of every praise. The audience thoroughly enjoyed the noble interpretations and heartily applauded after every number."

Corriere della Sera—

"E. W. presented a beautiful program of Lieder, putting his well trained and finely placed voice to good use in the art of Lieder. The audience rewarded the artist with vivacious applause, requesting several encores."

ROME

Il Tribuna di Roma—

"To judge by his suggestive and intelligent manner of singing, the baritone, Ernst Wolff, must be a musician of culture. He is not only a singer but an aesthetic. This was apparent in his interpretations, by turns colorfully dramatic and warmly genial. Wolff performed with thoughtful simplicity and at the same time with the proper stylistic variety the music of the sixteenth century Italians, the German romantics and the moderns of all countries."

Il Tevere di Roma—

"It was really true that we all, including the critics, were pleased to have made Ernst Wolff's acquaintance. Ernst Wolff has a noteworthy feeling for interpretation, and above all a musicianship which lends to his singing a distinguished and dignified line."

Il Piccolo di Roma—

"Ernst Wolff presented a varied program in which he won the strong and genuine admiration of his hearers, whose attention he held with his thoroughly modulated and well-trained voice."

MR. AARON STEIN, in commenting on "A LITTLE NIGHT MUSIC" in the *New York Post*, December 8th, 1937, states:

"A new late-evening series of song recitals opened last night at 10:45 over WABC with a combination of a good soloist, pleasant choice in program and an uncommonly attractive title. . . . The singer is Ernst Wolff, a baritone who provides his own piano accompaniments, with fine cooperation between voice and hands, since both seem to respond readily to the dictates of head and heart. . . . Mr. Wolff is a singer of distinction."

ERNST WOLFF



perpetuates his

Art

Exclusively on

COLUMBIA RECORDS

I. FRANZ: LIEDER ALBUM

Twenty-four Songs by Robert Franz

Masterworks
Set No. 253

II. WOLFF, ERICH J.: LIEDER ALBUM

A group of Eighteen Songs

Masterworks
Set No. 268

III. KOWALSKI: PIERROT LUNAIRE

A cycle of Twelve Songs.

Masterworks
Set No. 287

IV. SCHUBERT: DIE SCHOENE MUELLERIN

A Cycle of Twenty Songs

Released
In
Preparation

MENDELSSOHN: (1) MINNELIED

(2) NEUE LIEBE, (3) NACHTLIED

4177-M

SCHUMANN, CLARA:

ICH STAND IN DUNKLEN TRAEUMEN

LIEBST DU UM SCHOENHEIT

9126-M

SCHUMANN, ROBERT: FRUEHLINGS ANKUNFT

ZIGEUNERLIEDCHEN

9126-M

HEBREW SONGS:

ADONAI MOLOCH

KIDDUSCH

.....4133-M

HEBREW SONGS:

SCH'MA ISRAEL

V'SCHOMRU

4132-M

A COMMENT—

Kolodin of the New York Sun stated,

Commenting on Wolff's recordings of the Robert Franz Songs, his debut recordings, "Wolff's voice is one of fine natural quality and ample range. . . . More important than this, however, are the splendid interpretative resources of the singer, partly due to his fine musical background and excellent diction, but more an outgrowth of his intense emotional eloquence. Together with the excellent accompaniments played by Wolff, the records offer an artistic whole rarely encountered in the efforts of two performers."



Other Recordings in Preparation.

COLUMBIA PHONOGRAPH CO.

NEW YORK CITY

For information about concerts write
Aime Frank
613 Richmond ave Buffalo ny.

Biography

ERNST WOLFF has had an exceptional career. Born in Baden-Baden in the Black Forest, and trained in Berlin and at Frankfort on the Main, he began his career as a concert pianist and accompanist giving recitals and appearing as solist with orchestras. At the age of 23 he was appointed Musical Director of the School of Opera at the Frankfort Conservatory. Here, when directing a performance of Mozart's "Nozze Di Figaro," Wolff's talent was recognized by Clemens Kraus, conductor of the Vienna, Berlin and Munich opera, who was then associated with the Frankfort Opera. He became a conductor at this famed house a year later and continued to hold the post until 1933.

As guest conductor, Wolff took part in the "International Chamber Music Festivals" held at Baden-Baden, having been engaged by the eminent composer, Paul Hindemith. Wolff's reputation soon spread, and he appeared, as a conductor, elsewhere in Germany and other countries.

Always a keen musician, Wolff felt that a conductor should have a full understanding of the voice, and, therefore, started developing his fine natural baritone voice. At an operatic dress rehearsal, one of the singers being suddenly indisposed, Wolff assumed the baritone part and sang it so well that all of his co-artists urged him to take up the career of a singer. Taking this advice, he seriously studied voice with Professor Johannes Willy, a famous lieder singer in Frankfort, and later with Maestro Vittorino Moratti, in Milan.

ERNST WOLFF is now the only exponent of art songs who gives concert performances to his own accompaniments, combining a musical intelligence with brilliant vocal ability, and thus bringing unity between voice and instrument—something rarely achieved.



INCOME PROTECTION

MASSACHUSETTS INDEMNITY INSURANCE COMPANY

Boston, Massachusetts

FORM 70-C

Your Earning Power is Your Greatest Asset

THE NON-CANCELLABLE SILVER SEAL DISABILITY POLICY

makes it possible for
YOU to provide for yourself a Disability Income
as illustrated below.

★ ★ ★ ★

- \$100.00 per month during TOTAL DISABILITY and loss of all Business Time resulting from ACCIDENTAL BODILY INJURY, payable from the FIRST DAY for LIFE.
- \$ 50.00 per month during PARTIAL DISABILITY following Total caused by INJURY, payable for six months in any one period of disability.
- \$100.00 per month during TOTAL DISABILITY and Loss of all Business Time resulting from SICKNESS, beginning after the first 90 days of such Total Disability and payable for one hundred months in the aggregate.
- \$ 50.00 per month during PARTIAL DISABILITY following Total caused by SICKNESS and for which indemnity is paid. Payments will be made up to six months in any one period of disability.
- \$100.00 per month if INJURY or SICKNESS require HOSPITAL CONFINEMENT or NURSE ATTENDANCE, payable from the first day for six months in any one period of disability.
- \$100.00 per month Accidental DISMEMBERMENT PENSION for loss of two limbs or loss of sight of both eyes, payable for LIFE regardless of loss of Business Time.

FULL COVERAGE for regular licensed airplane passenger transportation.

Distinctive Features of the

NON-CANCELLABLE SILVER SEAL DISABILITY POLICY

INSURING CLAUSE: Agrees to indemnify against loss of time resulting from:

- (1) Accidental Bodily Injury sustained after the date of the policy.
- (2) Sickness originating after the date of the policy.

NON-CANCELLABLE: The Insured shall have the right continuously to renew this policy by the payment of premiums when due until age sixty (60) nearest birthday has been attained.

INCONTESTABLE: After this policy has been in force two full years during the lifetime of the Insured it shall become incontestable as to the accuracy of the representations contained in the application and as to the physical condition of the Insured at the date thereof.

WAIVER OF PREMIUM: The Company will waive the payment of any premiums falling due within the period for which indemnity is payable providing the Insured is totally disabled at least 90 consecutive days immediately preceding the due date of such premium.

GRACE PERIOD: A grace period of 31 days shall be granted for the payment of every premium after the first.

HOUSE CONFINEMENT NOT REQUIRED

PREPARED FOR

Rabbi Abba H. Silver

\$ 93.20 Annual Premium at Age 45

PROPOSED BY Edwin A. Strauss

Premium for Policy with 30 day waiting period
would be \$112.80, annually.



**A LEGAL RESERVE DISABILITY COMPANY
INCORPORATED IN THE
COMMONWEALTH OF MASSACHUSETTS
LICENSED IN NEW YORK STATE**

**MASSACHUSETTS INDEMNITY
INSURANCE COMPANY
BOSTON, MASSACHUSETTS**

**EDWIN A. STRAUSS
939 UNION TRUST BLDG. MA 1548**