



Abba Hillel Silver Collection Digitization Project

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

Sub-series A: Chronological, 1914-1964.

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Personal correspondence, 1944?.

[1944?]

Greetings and best wishes

WRHS
for
a happy New Year





*Thank you very, very
much for your nice gift.*

Walton W. Rankin

Friday

[1944?]

Mrs. Ben Rosenschein
2160 Delaware Drive
Cleveland Heights, 6, Ohio

Friday.

Dear Rabbi Silver:-

This has been my first opportunity to write you to say how very much Ben & I thank you for being so nice to us on our wedding day. It took me a long time to make up my mind to say "yes" but after seeing how fine Ben & my girls are to each other, I couldn't hesitate any longer.

No doubt you can

guess how happy I am
not to leave Cleveland
& to add Ben's name to
the Temple membership.

For the present I am
still doing my bit in
the war effort with the
Treasury Department, but
expect to be released after
the 4th War Loan Drive.

At which time Ben & I
expect to attend the
Temple every Sunday
A.M. regularly.

Meanwhile - let me.

thank you again for
all your kindnesses -
love & best wishes to
you & your dear ones,
always - from my
daughters, Ben &
myself.

Sincerely


Jean Fishman-Rosenstein

[1944?]

Dear Rabbi Silver:

I am sending this card at the suggestion of Russell Meyers, who says that you appreciate such things.

He is a sailor from Cleveland, now convalescing at Great Lakes Naval Hospital, where I am teaching art.

*Wishes for a Happy
Year*

Raymond Katz



THE SHOFAR *was* **THEIR BUGLE**
THE TORAH *was* **THEIR FLAG**
The Martyred Heroes of the Warsaw Ghetto!

Ginzburg (Pen name Hyskan). My late
wonderful father was the Rabbi Doctor
Abraham Solovitchik from Hainburg and later
Berlin Jewish Congregations.

All my life stood in the sign of writing,
and I was printed in the most prominent
German and European magazines, later in
Yiddish, where I went in 1924. I set
over the radio in Yiddish in 1935 on my work.

In 1933 I met Dr. Simon Ginzburg
Yiddish and married him. We came
here for a visit in 1939; he was kept
us here. I am longing back home
with all my being, but I must
make the best of the time still here.

A book manuscript in prose and
poetry on Yiddish, part of my
autobiographical novel: Story

of a German Jewish girl" must first
be translated into English in
order to become published.
^{about 300 ps.}

Stefan Zweig, Buber, Rosenzweig wanted
to help me, but the air in Germany
was poisoned already.

Now Thomas Mann promised me
to write to you, beginning of
December.

The problem means: about 300
I would have to pay to Shulamith
Kasteln wife of the noted Joseph
Kasteln who is living here as an
English teacher and who could be
of imminent value to my
literary work.

Shawnee Samuel and Ludwig L. Emerson
who both are interested in my work
would be immensely more expensive.

But I do dream and passionately wish:
Ludwig Emerson would translate my poems.

This letter is written without the
knowledge of D.G. and may I implore
you that its content may remain
strictly confidential.
My notes - especially among gentiles for-
ward be sure of.

Please answer me at your
earliest convenience

I greet you infinitely thankful
for your efforts for our beloved people
of Israel.

אברהם ל. אברהם
אברהם ל. אברהם

[1944?]

The family of

Mr. Edwin J. Schanfarber

acknowledges with deep appreciation

your kind expression of sympathy



[1944?]

My Dear Rabbi Silver;

Just a few lines to give you a once-over-lightly of the Sardinian situation. We are currently enjoying the pre-summer season, and if the sun that we're having now is any indication of what it's going to be like in a few weeks, don't be surprised if I pop up some day in high yaller shoes, having an affinity for spare ribs and hot-sauce, and looking like someone just coming out of the old Fifty-Fifth St. Temple.

Our situation has improved greatly since we first arrived. We are getting fresh meats about three times a week, fresh butter as well, and we're able to buy fresh eggs from the natives. Our latest triumph in the gastronomical department is Facsimile-of-Lobster a la Sardinia. There is some member of the crustacean family that is about a fifth cousin to the more common New England variety, and after boiling them in boiling salt water, we add wine-vinegar and dip them in melted butter, and the result is almost like eating at the Tavern. Along with the eggs that we get from the farmers here we also buy onions. Heaven forbid that some night too strong a wind should arise, anti-aircraft would be of very little use, as I think the Jerries could find us relatively easily without the benefit of any lights.

If we wish, and if all things are equal, we can go into one of the nearby towns for a slight change in routine. Other than that for relaxation we play Bridge, or three nights a week we have movies. Of late, the pictures have been a little better. The quality of the stuff we had been seeing up to now was such that the most avid apiarist would have been pleased. For athletic recreation we have built a baseball diamond and a volley-ball court. My friends have nick-named me 'Gravel-Back' which should give you an approximate idea of what position I'm in most of the time. My friends incidentally, are most charitable incidentally, as if I recall correctly, it seems to be on another part of my anatomy that I hit the ground first. I have had to give up golf for the duration as there are no golf courses over here, and if there were they would be in some of the areas that are still possibly mined, and much as I like the game I have no great desire to have my friends say, "He simply went to pieces over the game".

Our work is tremendously important and from its outcome a lot of future plans will be made. It has been expensive work; the loss of

good friends is always costly, but I know that the price paid so far is well worth the saving for the future. Some day I should like to sit down with you and tell you some of my experiences.

I'll write soon; in the meantime, my best to you and your family

Sincerely;

Bud



[1944?]

KNICKERBOCKER WEEKLY

"FREE NETHERLANDS"

30 ROCKEFELLER PLAZA • NEW YORK 20, N. Y.

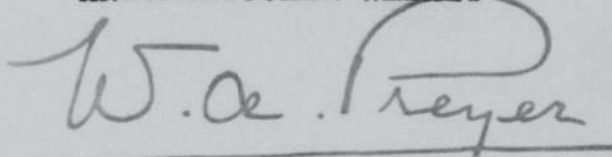
Dear Subscriber:

In your daily life you exert an influence on all persons with whom you come in contact. By an understanding of the full significance of the news from overseas, you will offset the effects of Axis propaganda. In this way you help the cause of the United Nations!

It is the job of the KNICKERBOCKER WEEKLY to keep you constantly informed by giving you information concerning important developments affecting Netherlanders everywhere. You know that this information is authentic, exclusive and complete. And we are going to make our publication more and more valuable to you in the crucial months to come.

But, to make our work effective, we must have your support. Won't you give us your vote of confidence by sending your remittance for the enclosed bill now?

Cordially yours,
KNICKERBOCKER WEEKLY



Circulation Department

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Emil Bernhard Cohen

[1944?]

כי מציינך ...



THE REGENERATION OF ISRAEL

A supplementary suggestion to the Zionist solution
of the Jewish Problem.

A M E M O R A N D U M

Respectfully submitted to

Dr. Isaac Herzog
CHIEF-RABBI
of
Palestine.



by

Rabbi Emil Bernhard Cohn

Palo Alto, California.

Rosh Chodesh Ecyar 5704

1944

At this moment when the Jewish people is engrossed in its struggle for the freedom and independence of its country, I, a Zionist of the first generation am sending you these lines which deal with the spiritual regeneration of Israel. I beg to submit here a plan which is aimed at the nation as a whole; at both the Yishuv and the Galuth, the latter now being involved in a life and death struggle and clutching desperately for salvation, spiritual as much as physical.

The exposition presented here is based on the conviction that there will be a Galuth even after the Jewish State has been established. It will not disappear, and Jewish life will consequently remain a life with two poles, just as it has been for more than 2000 years.

Such being the circumstances, what can be done so that Yishuv and Galuth, both giving and receiving, may be joined in such a manner that they may cooperate for the regeneration of the spiritual life of Israel?

The following inquiry attempts an answer to this question. If they should obtain a favorable reception from you, the leading Rabbi of our country, they surely shall have achieved their aim.

I.

THE POLITICAL PROBLEM.

At the opening session of the Alliance Israelite Universelle in Paris (1860), Adolphe Cremieux, the founder of that organization, and at that time, also, the French Minister of Justice, spoke the following words:

"Toutes les autres croyances importantes dans le monde sont incarnées dans des gouvernements, qui ont le devoir and l'intérêt spécial de les représenter et de parler pour elles. La nôtre seule est dépourvue de cet important avantage. Elle n'est représentée, ni par un état nor par un gouvernement nor par un territoire, nor par une société.....: Creons L'Alliance Israélite Universelle!"

From these words we learn that Cremieux had in his mind the creation of an international representation for the Jewish people in the Diaspora, that ~~he~~ could speak and act for it. There-with he hit the centre of the Jewish problem and of Jewish misery. He wanted to collect our scattered forces, to make an end to decentralization. He wanted to watch over the nation and to speak for it whenever and wherever the need should arise. The fact that the complex of his ideas had not ripened to the greatness of Pinsker's and Herzl's conception does not matter. That his idea was still a "Galuth-idea" and that he always spoke of the Jewish "creed" does not condemn him either. And, finally, that, after a few years, the Alliance "dejudaized" and became a mere carrier of French civilization in the Near East, does not diminish the historical merit of Cremieux's words. The idea alone was great and the idea was his.

However, meanwhile, Pinsker (1882) and Herzl (1895) came. The idea of the Jewish State was reborn, and to-day we are fighting for the Jewish Commonwealth in Palestine, since we know that in the hour of supreme danger this is the only salvation from death and destruction. But, beyond that, we must not close our eyes to the fact that Cremieux's call for a Jewish world-representative, which means, to-day, the call of the people for Palestine to be such a representative, has a most timely and vital meaning. How to modify the idea and how to harmonize it with the rules of international law seems to be a question that Zionism should consider at this stage of the war, the end of which is now within sight.

In order to bring full clarity into the matter in question, let us assume the best possible circumstance: - The war is finished, a lasting peace secured, the White Paper abrogated, the gates of Palestine open to an unlimited Jewish immigration, and a flourishing community with a great Jewish majority established, acknowledged and guaranteed by the power of the victorious allied nations.

Such being the supposition, there still will be difficulties with regard to internal and external politics, relationships, and to culture and religion which can by no means be cast to the four winds. Those difficulties will go back, primarily, to the development which the Galuth took in the last century, but also to the new structure of the young Palestine. In the Galuth, national inbreeding and religious exclusiveness had been the two pillars of

our existence and of our survival. On the other hand, the secularizing movement of the last century (with intermarriage a common phenomenon) and assimilative reform made a deep breach in this development. The new Palestinian community again -- even in case that we should be forced to put up with a bi-national state -- will include besides the Jews, also Gentiles of all nationalities and creeds, i.e., Americans and Germans, as well as Mohammedians, Christians, etc., and let us not forget baptized Jews, too.

Above all -- and here is the dangerous point -- we cannot perceive that the Jewish State -- in whatever form it may come into being, could represent the Jewish nation in its entirety unless the last Jew shall have gone there or unless every Jew in the Diaspora shall have become a Palestinian citizen. Both of these possibilities are unthinkable. The first will not be, the second can and must not be. The Galuth will remain. It will not even die away, for even Babylonian Jewry did not die away after the return and restoration in ancient times. On the contrary, the paradoxical circumstances will arise that the Jewish consul in Warsaw will be forced to intervene for an anti-semitic Saroni German since he is a Palestinian citizen, but will not be in a position to intervene when somewhere in a Polish or Roumanian village a pogrom has destroyed Jewish property or has wiped out Jewish life. Furthermore, in depending on the protection of any major power or any League of Nations, one would again have the old Jewish problem of the Diaspora.

II.

THE CULTURAL PROBLEM.

From the very first days of Zionism the founders and leaders of the movement recognized that the Jewish problem has not only a political but also a cultural aspect. Both Nordau and Herzl, as assimilated Jews, were particularly aware that the Jewish problem was also a problem of individuality. Time and again they (especially Nordau) pointed to the division in character that secularization had created in the Western Jew. Ahad Ha'am, who was a product of the traditional Judaism of the East, also realized that world Judaism, though it was scattered, needed a center. Since he was not, as was Cremieux, a politician and a statesman, but primarily an intellectual, he dreamed of Palestine as a Hebrew cultural center that would influence all parts of world Jewry.

All three of them were right. Without any doubt, the Yishuv, at least, succeeded in solving Nordau's old problem of the individual. One need merely go through the land in order to find proof of how thoroughly the people there have overcome this old European problem. Achad Ha'am, coming nearest to the idea of Cremieux, was most nearly right. The fact that his blossoming dream of the Jewish cultural centre has not yet fully ripened is more the fault of the Galuth than the Yishuv. The Galuth is not yet receptive to the young cultural values of the Yishuv itself. Nevertheless, the cultivation of modern Hebrew far beyond the boundaries of Palestine and the adoption of the Oneg Shabbath by the Galuth are signs of the influence of the Yishuv upon the Jews throughout the world.

This, however, seems to be the central problem; we wish and resolve that the gates of Palestine shall be opened, but what can, what must we do, that they be opened not only inwards but outwards, and this time not by the victorious democratic nations but by ourselves. They must be opened outwards if we are thinking of the nation in its entirety -- Yishuv plus Galuth -- and if we are striving for the spiritual regeneration of all, Yishuv plus Galuth.

III.

THE REGENERATION OF ISRAEL

How is the new Jewish State to look, what form must it take, if it is to become the representative of the whole people, without at the same time renouncing all spiritual influence upon the Galuth and burdening the non-Palestinian Jew with the heavy problem of dual loyalty? Are there in the world states or organizations that are international representatives without suffering the reproach of interfering with foreign affairs?

There is indeed an example in history: the Church State, with its hierarchy of priests, bishops, archbishops and the Collegium of Cardinals with the Pope as their head. It is true, the Pope has lost much of his worldly power, since his medieval fight against the German Emperors, but of his moral power nothing has been lost. Nobody in the Western world, neither Protestant nor Jew, would object to his demanding protection for his Catholic community in any part of the world or even to his castigating any wrong in any country whatsoever.

Nobody would find any harm in it if he were to appoint or dismiss his bishops, nominate his cardinals and rule his Catholic world as he sees fit, provided only that he abstain from all political interference and influence. Furthermore, it is true that behind him stands -- backing him and believing in his word and blessing -- a numerically and materially powerful and unified Catholic world of many millions who give weight and importance to his voice. But in any case, merely his existence and the existence of his Church-State prove that moral influence still has credit in the world and that, especially, in a world torn by wars and disputes.

A Jewish Commonwealth in Palestine organized as a Church-State is unthinkable. Against it, first of all, is the idea of Zionism itself as it has developed both here and in Palestine and carried as it is on the wave of modern nationalism. Secondly, Jewish history is against it, too, for it has ousted all hierarchy and reduced the priest to those weak remnants in sacred and synagogal life which we know.

However, what is possible to-day, and what the Yishuv in its present structure is already strong enough to achieve, is the creation of a spiritual, cultural institution in the country which would be able to raise its voice for world Jewry, an institution that could intervene wherever the Jew is threatened or wronged and that would restore that long missed spiritual unity of the remnants of Israel throughout the world. Moreover, it would become a moral support for the individual Jew, a support which he will need more than ever in the troubles to be expected in the post-war world.

There was once such an institution. It was the old Patriarchate that ruled the Jewish world until the late fourth century. It was the old Sanhedrin, the head of which was the Patriarch. The Sanhedrin was not only entirely unhierarchic, but even gained its power through its fight against the priestly hierarchy in the times of the Maccabees. Everything argues for, and nothing against, the renewal of that institution. Nor can any argument be brought against the immediate undertaking of a project from which we can expect the solution of many political, cultural and religious difficulties that lie ahead of us.

IV.

THE PROJECT.

The plan that I am submitting here, though to be kept strictly within the framework of the Zionist programme, is and must be independent of all political aspirations. It has nothing and must have nothing to do with politics, for the least contact with politics would undoubtedly poison and destroy the idea as well as the project.

This plan is based on the following four provisions:

- I. The extraterritorialization of Mount Scopus or any other small section of territory in or adjacent to Jerusalem, to be set apart as the centre of a politically independent organization for the care of Jewish interests in the Diaspora.
- II. The gathering of the greatest of Talmudic authorities of world Jewry in this territory.

- III. The re-institution of the Patriarchate and the restoration of the Sanhedrin with the Patriarch as its spiritual head.
- IV. The foundation of a Jewish World Academy after the model of the old Babylonian Academies. This Academy should educate and send out rabbis into the world, and, at the same time should further the cultivation and interpretation of Jewish Law.

TO BE MORE SPECIFIC:

- ad I: The extraterritorialization of the planned territory is necessary in order to guarantee the full freedom of the Patriarch as well as of the whole institution and to prevent any possible pressure from outside.
- ad II. The gathering of the great Talmudic authorities in this territory is indispensable. Autonomy of a people involves not only a right but also a duty. In addition to its autonomy a people has also the obligation to cultivate its law as well as to develop and enlarge it. It must take all steps needed to harmonize its state affairs, its education, and its social order with that Law. The fact that the Jewish People has preserved its spiritual autonomy in its written and oral Law has secured its existence throughout the centuries. The abandonment of this Law would rob the Jewish People of the most essential part of its civilization. The social legislation of Torah and Talmud, rightly interpreted, should satisfy fully even the most modern demands. In his famous bull on "The Social Order", the

late Pope Pius X came back, again and again, to the social order of the Old Testament. Without law no state! The founder of a state has to think first of the law, and if he is a Jew -- of the Jewish Law and of those people who have been until this day the bearers, promoters and teachers of this Law.

ad III: The restoration of the Patriarchate with the Sanhedrin under its leadership would bring a fundamental change into all Jewish affairs. By this means the idea of Achad Ha'am to make of Eretz Israel a cultural center for the Jewish world would gain new and deeper meaning. The restoration of the Patriarchate, the reinstitution of the Sanhedrin and the re-opening of a great World Yeshiva in the designated territory would be an event of immeasurable consequence. The Patriarch will be able not only to speak as the representative of World Jewry but everyone will listen to his voice as the voice of a mere religious institution with no political aspirations. True, he will not be able to speak with the weight of Rome, which is backed by three hundred million Catholics throughout the world. There will be probably no more than ten to twelve million Jews after the War. But the voice will be at hand and all men of good-will will hear it, provided that the Jewish World is ready to listen to it and to provide it with the sounding board which it needs and which it deserves.

And there is no doubt about that. There are many forces in the Galuth striving for unity and deploring the common divisions amongst the Jews. They will immediately turn to the new institution and grant it their moral and material support. An urgent need will force all organizations and the individual Jew, too, to turn to it. The Patriarch will be able to exercise a strong centralizing influence upon the dispersed parts of the Jewish People who are torn by internal strife. The fear that the realization of the Jewish State could bring about a split between the Galuth and Eretz Israel will be removed. All religious forces, even the most assimilative, which up to now have looked upon Palestine and its growing Commonwealth with apprehensive and even hostile eyes, will soon feel the breath of reconciliation which will come from the old-new institution. All propaganda against Zionism and the Jewish State as a phenomenon of secularization will be made impossible.

Finally, one of the most difficult problems, which since the time of enlightenment has embarrassed and alarmed the Jewish World, will be solved. The orthodox Jewish World of to-day is trapped in the "Issur". Frightened by Secularization, Reform and Materialism, orthodoxy retired like a wounded beast into its cave. No one has the courage to issue a "hatter", no one has the authority. Even the

greatest authorities draw back in fright when a question about "hatter" arises. The history of the "Sh'chita" - question during the last decade tells volumes about the pangs of conscience of the individual rabbis. The re-institution of a great world authority in the form of a Sanhedrin will be welcomed as a salvation by the orthodox Jewish world also.

ad IV: The effect of the re-opening of a great World Yeshiva, i.e., of a Talmudic World Academy would be of tremendous importance. The education of a new generation of rabbis, trained in the old traditions and knowledge by modern techniques, would re-establish the dwindling prestige of the rabbinical position in the western world. It would bring new life to rabbinical work, re-vitalize Talmudic studies and, by a living application of the Law, it would give such weight to those studies in the new community that the old "Semichah" would come again to highest esteem.

Since most rabbis are Zionists to-day, there will soon arise a moral demand for the rabbinical disciple to go for his Semicha to that place where the source of Jewish knowledge streams most purely. At least, the attendance at such a school would be an honour and an advantage.

CONCLUSION

Let us summarize: Everything speaks for the Plan, nothing against it.

The Galuth Jew's fear of "dual allegiance" will dwindle away when he will be able to declare: "I belong to my home-land as a loyal citizen, but the Patriarch in Jerusalem is my spiritual leader." His conscience will be soothed. He can be an ardent patriot of his country and yet look to Palestine and work for Zion.

The objection that Zionism is merely a secular national movement will fade away as soon as the Yishuv identifies itself with this plan and is ready to further it. Since it cannot be the aim of the Yishuv to establish a home-land and ignore the Diaspora, the Yishuv must further this plan so that the land may finally become the spiritual centre of the whole people .

Finally, suppose such a plan be realized, even the alarmed heart of the pious and orthodox Jew will soon feel the redeeming and reconciling power of the thought that there is a place in the world to which he may turn trustfully for help and for advice.

But, since there is not only in the Orthodox and national Jew but even in the most secularized and assimilated Jew still something of the spirit of the Prophets, our Plan

will not only bring reconciliation into our strife-torn
camp, but, also, to all our people, it will bring the
fulfillment of the prophetic word:

כי מציון תצא תורה
וצקרת ה' מירושלם

"FOR OUT OF ZION SHALL GO FORTH THE TORAH AND THE WORD
OF GOD FROM JERUSALEM".



[1944?]

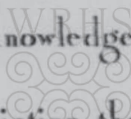
The family of

Samuel M. Bloch

acknowledges with grateful

appreciation the kind expression

of your sympathy



RE-ELECT



CARL V.

WEYGANDT

CHIEF JUSTICE

THE SUPREME COURT OF OHIO

Election Tuesday, Nov. 8th, 1938

SEPARATE JUDICIAL BALLOT

The Weygandt Re-Election Committee, Columbus, Ohio
Merritt A. Vickery, Sec'y.

Carl Victor Weygandt, Chief Justice of the Supreme Court of Ohio, was born in Wayne County, Ohio, June 14, 1888, the son of Judge William E. and Cora B. (Mock) Weygandt. He was educated in the public schools of Wooster and studied in various colleges and universities. Seeking a more extensive education than it falls to the lot of most young men to have, he helped to pay his way by teaching in the public schools and College of Wooster.

His scholastic record reveals that he obtained his Ph.B. at the College of Wooster in 1912; LL.B. from Western Reserve Law School, 1918; Doctor of Civil Law from Lake Erie School of Law, 1932; Doctor of Laws from both the College of Wooster and Wilberforce University, 1933. He is a member of Delta Tau Delta College Fraternity, Delta Theta Phi Law Fraternity and Phi Beta Kappa Scholarship Fraternity.

Other fraternal, civic, social and professional organizations of which he is a member include several Masonic bodies, the Odd Fellows, Knights of Pythias, City Club of Cleveland, Singers Club of Cleveland, Cleveland Exchange Club, Columbus Torch Club, Kit-Kat Club of Columbus, Columbus Athletic Club, Common Pleas Judges Association of Ohio, American Law Institute, the Cleveland, Columbus, Ohio State, and American Bar Associations.

He is a member of the Board of Trustees of the Cleveland Humane Society, the Negro Welfare Association of Cleveland, Legal Aid Society of Cleveland, Lakewood Methodist Episcopal Church, College of Wooster, Ohio State Archaeological and Historical Society, and the American Judicature Society.

He observed his twenty-seventh birthday in 1915 by marching to the altar with his bride, Miss Jessie M. Silver, of Wooster, Ohio. The Weygandt residence is at 13483 Lake Avenue, Lakewood, Ohio, where Mrs. Weygandt manages the home activities of her Chief Justice husband and their two sons, Richard S. and Clark W., and daughter, Mary Catharine.

In 1920, while associated with one of Cleveland's leading law firms he felt the urge to enter politics, ran for the Legislature from Cuyahoga County and was elected to serve in the Eighty-fourth General Assembly which he did with credit to himself and his district.

Subsequently he became chief counsel for the Cleveland Automobile Club, Judge of the Court of Common Pleas of Cuyahoga County, Judge of the Court of Ap-

peals for the Eighth Appellate District, and Chief Justice of the Supreme Court of Ohio, an office which he occupied with distinction since 1933 and to which he now seeks almost certain re-election.

Chief Justice Weygandt is an ardent motorist and a tireless advocate of good roads. Because he is a forceful and convincing public speaker he is constantly in demand wherever inspirational oratory and an imposing personality are the order of business. Members of the legal profession throughout the nation know him for his keen legal mind and judicial temperament. For dignity, integrity, knowledge of law, personal and professional honor, Carl Victor Weygandt, both as man and as Chief Justice of Ohio, has never been topped by predecessor or contemporary in this or any other state in the nation.

Highway Topics salutes this illustrious son of Ohio.

—*Highway Topics.*

Chief Justice Weygandt a Democrat, is completing his first six-year term on the Supreme Court. He had distinguished himself previously as a judge of the Cuyahoga County Appeals Court. Since his elevation to the position of Chief Justice, the dissension and bickering which have previously interfered with the work of the court has been eliminated. He has been a capable and efficient presiding judge.

—*Cleveland Press.*

Among the important duties to be discharged next month by the Ohio electorate is the election of the Chief Justice and two judges of the state's Supreme Court, whose terms begin next January.

Carl V. Weygandt has served well as Chief Justice. His service on the bench has been marked with dignity and dispatch. As a result of his chief justiceship the Ohio Supreme Court has maintained and even enhanced its distinction among state courts. There is every reason why he merits the full support of the electorate as he seeks to succeed himself.

—*Columbus Evening Dispatch.*

Chief Justice Carl V. Weygandt of the Ohio Supreme Court is a candidate for a second term in that important position. Newspapers throughout the state are complimenting him so highly and endorsing him so generally, basing their approval on his record, that the opinion grows that he will be re-elected as a matter of course.

This probability is the greater because the public has had every means of judging his qualifications.

Chief Justice Weygandt is given credit for the harmonious work that is essential to the successful operation of the Supreme Court. To his influence largely is attributed the fact that the work of the court, although it has increased in volume, is kept up to date. The Dayton News says of him:

"The years of Justice Weygandt's service as head of the state's highest court have been years of returning prestige for the court. His service followed a period when the standing of the Ohio courts was by no means all that such a state should wish the repute of its courts to be. Thanks largely to the high administrative efficiency which Justice Weygandt has displayed the change for the better has been marked."

The names of judges appear on a non-partisan judicial ballot. Their selection is one of the most important pieces of business that the voters have before them on election day. But year after year many individuals fail to mark their judicial ballots. This year should be made an exception and as many ballots should be cast for the judicial candidates as for the candidates for Governor.

—*Marietta, O. Times.*

Chief Justice Weygandt, a Democrat, is completing his first six-year term on the Supreme Court. He had distinguished himself previously as a judge of the Cuyahoga County Appeals Court. Since his elevation to the position of Chief Justice, the dissension and bickering which have previously interfered with the work of the court has been eliminated. He has been a capable and efficient presiding judge.

—*Cincinnati Post.*

One candidate about whose re-election there seems little doubt at the moment is Chief Justice Carl V. Weygandt, of the Ohio Supreme Court.

His years of service as head of the state's highest court have demonstrated his qualification for the office.

Too often, voters do not have a chance to determine for themselves a judicial candidate's fitness for office. The case of Judge Weygandt, however, is an exception.

His re-election seems a foregone conclusion.

—*Zanesville Signal.*

The present Chief Justice had a distinguished judicial record before he was chosen to his present post. He had been Common Pleas Judge, judge of the Appellate Court and performed conspicuous service in each position. His career as head of the state's high court has been of the same good quality. Under his direction this court has worked industriously and in harmony. The Chief Justice is best appreciated by those who know most intimately of the work he is doing.

This is a case where good service entitles the incumbent to another term.

—*Cleveland Plain Dealer.*

Chief Justice Carl V. Weygandt, of the Supreme Court of Ohio, who has signified his intention to stand for a second term, should be re-elected as a matter of course. That is one outcome of the year's elections of which there should be no slightest doubt.

The years of Justice Weygandt's service as head of the state's highest court have been years of returning prestige for the court. His service followed a period when the standing of the Ohio courts was by no means all that such a state should wish the repute of its courts to be. Thanks largely to the high administrative efficiency which Justice Weygandt has displayed the change for the better has been marked.

At the approach of the close of his first term we find the members of the court working in the harmony so essential to the successful operation of such a court. We find the work of the court, in spite of its increasing weight, kept up to date. The bar, which is in best position to know, finds the services of the present court as administered by Chief Justice Weygandt highly satisfactory, as do such other citizens as have had occasion to follow its operations.

The voters are commonly handicapped, in selecting judges for their courts, by their lack of opportunity to judge of the qualifications of candidates. They have had every means of judging of the qualifications of Justice Weygandt. The people of Ohio cannot do better than keep Justice Weygandt in his present post.

—*Dayton News.*

When the electors of Ohio come to cast their votes in November they will face no more important responsibility than that of choosing members of the several courts, and especially those who are to sit on the Supreme Court.

In the case of Chief Justice Carl V. Weygandt there is no reason for a change, but abundant reason for continuing this eminent jurist in office.

Weygandt is the third man to occupy this position since it was set up in 1913. He has been one of the hardest workers ever to sit on an Ohio bench. He, as presiding officer of the court, administers its affairs in the highest harmony and to the best of satisfaction of all concerned.

—*Ohio State Journal.*

Carl V. Weygandt of Cleveland, Democrat, is now the Chief Justice, elected to that post six years ago and just completing his first term. Probably no judge of any court is more widely known in Cleveland.

After his preliminary education and a term as instructor at the College of Wooster, Judge Weygandt came to Cleveland to practice in 1918. He served in the Legislature from 1921 to 1923. He was elected to the Common Pleas bench in 1924 and sat until 1930, when he was elected to the Court of Appeals, moving thence to the Supreme Court.

His great accomplishment in Columbus has been, through his talent for conciliation and his example of dignity and restraint to create a harmonious atmosphere which is in marked contrast to the situation that existed before his tenure.

Judge Weygandt possesses an almost perfect judicial temperament, in courtesy, in patience, in freedom from bias. He is conservative in thought and deportment and his conduct has at all times been guided by standards appropriate to high judicial office.

—*Cleveland News.*

Judge Weygandt stopped here Tuesday while on his way to Marietta. He is asking for a second term as Chief Justice. During his first term, he has made an outstanding record for himself, and should be re-elected.

—*McConnellsville Democrat.*

CARL V. WEYGANDT—Chief Justice of the Supreme Court; resides in Lakewood; age 50; university and law school education; admitted to the bar in 1918; member Ohio General Assembly, 1920-1922; Common Pleas Judge (Cuyahoga County), 1924-1930; judge, Court of Appeals, 1930-33; Chief Justice of Supreme

Court since 1933; a large majority of the attorneys consulted feel that he has ability, sincerity and industry, and that he has shown a spirit of cooperation and a judicial temperament especially needed in the office of presiding judge. We believe he should, by all means, be re-elected.

PREFERRED.

—*The Citizens League of Cleveland.*

Chief Justice Carl V. Weygandt of the Supreme Court of Ohio who is running for a second term, should be elected as a matter of course. This is one outcome of the year's election of which there should be no slightest doubt.

The record of Justice Weygandt as head of the state's highest court stands out clearly as one of the greatest in the history of the tribunal. His service followed a period when the standing of the Ohio courts was by no means all that a state should wish the repute of its courts to be. Thanks largely to the high administrative efficiency which Justice Weygandt has displayed, the change for the better has been marked.

We find the members of the court working in harmony so essential to the successful operation of such a court. We find the work of the court, in spite of its increasing weight, kept up to date. The bar, which is in the best position to know, terms the services of the present court as administered by Chief Justice Weygandt highly satisfactory, as do other citizens who have had occasion to follow its operation.

—*Lima News.*

Carl V. Weygandt has been Chief Justice of the Ohio Supreme Court since 1933. Previously he had made a notable record as Common Pleas judge and judge of the Cuyahoga County Court of Appeals. His work on the Supreme Court has been of high quality, and under his leadership the bickering and dissension which vitiated the court's influence for so long has disappeared.—*Youngstown Vindicator.*

The Chief Justice of the Supreme Court, Judge Carl V. Weygandt, has a very creditable record. He has proved himself capable and scrupulously fair. In addition, he has conducted well the administrative task of keeping the state's highest court up with its voluminous docket. He should be re-elected.—*Cincinnati Enquirer.*

Report of Committee on Judicial Candidates CANDIDATES FOR CHIEF JUSTICE OF THE SUPREME COURT

(Six Year Term)

CARL V. WEYGANDT—The answers to the questionnaire indicate an unusual degree of confidence in all his qualifications for this office.

—*The Cleveland Bar Association.*

CAMPAIGN COMMITTEE

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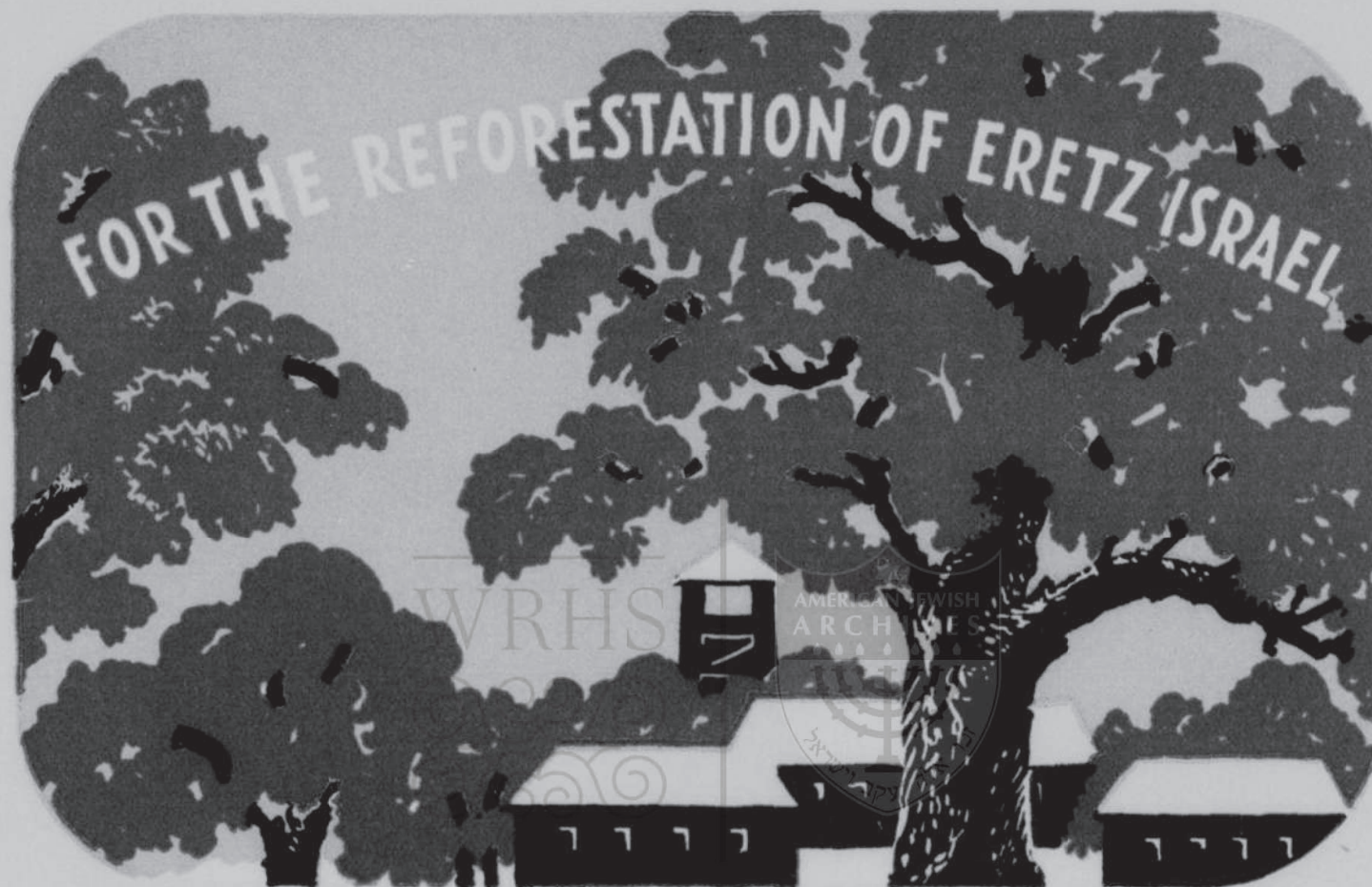
MERRITT A. VICKERY, Cleveland, Secretary,

Attorney-at-Law

CHARLES F. WISHART, Wooster,

President, Wooster College

[1944?]



לטעת עצים
בארץ ישראל

1 *Tree* 1
To Our Pin-Up Man in
Appreciation
Rabbi Abba Hillel Silver
Cleveland Jr. Hadassah

קרן קימת
לישראל

JEWISH NATIONAL FUND 41 EAST 42nd ST. NEW YORK, N.Y.

N 29824

[1944?]

Mrs. Samuel P. Schoenberger



Dear Rabbi:

Please accept the
enclosed check with my
sincere thanks for your
beautiful words of
comfort.

WRHS



Sincerely

Edna T. Schoenberger

Edna T. Schoenberger

My dear Rabbi Silver: [1944?]

My husband and I are going to Cleveland next Sunday to hear your sermon on "Zionism". We have invited our beloved Rabbi and Mrs. Gordon to accompany us. We are most anxious that you meet him as he is leaving for service soon and this will be the only opportunity. Rabbi Gordon is a young brilliant, modest scholar and if I am a good judge, he will be another "Rabbi Silver" and a pillar of Zionism, his pet subject.

I know how anxious you are to get home to your family after services and hence, will make our stay in your study "short and sweet."

If you and Mrs. Silver could possibly arrange to have lunch with us, it would be our pleasure, which would have to be

a short session as our
Rabbi will leave for
New York by plane early
in the afternoon.

We hope this finds you,
Mrs. Silver and your fine
young men enjoying
good health.

Looking forward to
seeing you next
Sunday.

Fondly
Bercha Waiff Marks



Mrs. Max A. Marks

2205 Elm St.
Youngstown, Ohio

[1944?]

CAPTAIN BOB GRIES
A. U. S.

Dear Rabbi

The enclosed booklet,
particularly the inside
front cover and the inside
back cover seems like
a good idea & I thought
you might be interested.
I'm enjoying Washington
in comparison to Texas
very much and hope to
find a worthwhile job.
Hope you'll call me if when
you next come here

Regards to you
& Virginia
TSB

0505918

Hotel Shoreham

CLASS OF SERVICE DESIRED	
DOMESTIC	CABLE
TELEGRAM	ORDINARY
DAY LETTER	URGENT RATE
SERIAL	DEFERRED
NIGHT LETTER	NIGHT LETTER

Patrons should check class of service desired; otherwise the message will be transmitted as a telegram or ordinary cablegram.

WESTERN UNION

1207

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CHECK
ACCOUNTING INFORMATION
TIME FILED

Send the following telegram, subject to the terms on back hereof, which are hereby agreed to

To Dr. Silver

Care of or Apt. No. _____

Street and No. _____

Place _____

WANT A REPLY?

"Answer by WESTERN UNION"
or similar phrases may be
included without charge.

Leonard Wolen in hospital for mental
and nervous observation. No physical
ailment. For further information write
hospital

Hackman Ruff

Sender's Name _____

Address _____

Tel. No. _____

9403 68th Ave.
Forest Hills, N.Y.

Mollan

Sunday - [1944?]

Dear Uncle Abba,

I have just returned, this morning, from a pleasant stay in Cincinnati, where I found out how I stand at the Hebrew Union College.

I spoke, last Tuesday, with Mr. Lyons and then with four members of the faculty headed by Professor Cohen. They told me that they cannot, under any conditions admit me to the college until I can achieve full sophomore standing. They advised me to continue this year at Queens College, taking several courses which they prescribed, and next year, having met the entrance requirements by then, I could be admitted as a regular student.

I feel that this would be the most suitable plan to follow.

I could get these prescribed courses out of the way of interference, and this would make my program there easier to manage. Besides, taking these courses at home would save me about two hundred dollars which is a year's tuition at the University of Cincinnati.

I was told that I needn't worry about military service, because, if I am accepted next year, the acceptance would be prior to my eighteenth birthday.

I think that this will all work out satisfactorily and that I will be enrolled, next year, without any trouble.

With sincere appreciation for all you have done for me, I remain,

Your nephew,
Daniel

P.S. - Regards to Aunt Virginia and the boys from all of us.

[1944?]

2765 EUCLID BOULEVARD

Dear Rabbi Silver,

The girls join me in
Thanking you for
The beautiful service
you gave and for
all of your kindness
to us. I hope that

WRHS



The enclosed check will be
of some small use to
you in the many
demands that are
made upon you.

The girls join with me
in sending you and

WRHS
Mrs. Silver our kindest
regards.

Sincerely

Elsa F. Weizenbaum

February 9-

2 Old Colony Lane [1944?]
Great Neck L.I.
N.Y.

Dear Rabbi Silver, -

Thank you
very much for
your kind letter.

I was sorry
not to have been
able to see you when
you were here in
Great Neck. but
do hope that when
you come East some
time, you will be

able to come and
see me.

I want to thank
Mrs. Silver too, for
her kind greetings
to me.



Sincerely yours
Hill Rothenberg

September, twenty first
nineteen forty-three.

[1944?]

ROTBARTS

CREDIT JEWELERS

MAIN
OFFICE

515 EUCLID AVE

CLEVELAND, OHIO



CLEVELAND TELEPHONE
MAIN 7030

GRUEN, ELGIN WATCHES

COMPLETE OPTICAL DEPT. - ELECTRICAL APPLIANCES - RADIOS - CLOCKS - MOVIE AND CANDID CAMERAS - BLUE WHITE DIAMONDS - BULOVA, HAMILTON

Friday

Dear Rabbi Silver

Enclosed please find check - in memory
of Justice Bastheim, 5903 Stanton Ave,
Pittsburgh Pa., to be used toward any
fund you wish - do not enter their
in Bulletin but please notify Mr. Bastheim.

I trust this finds you and your
family in the best of health. with
fondest regards to you and Mrs. Silver

Sincerely

Mr. Rotbart

COMPLETE OPTICAL DEPT. - ELECTRICAL APPLIANCES - RADIOS - CLOCKS - MOVIE AND CANDID CAMERAS - BLUE WHITE DIAMONDS - BULOVA, HAMILTON



[1944?]

S A L E S O F F E R

P R I C E : 20 Palestine Pounds per dunam.

T E R M S : Payable in 6 installments.

1st year	20% of value
2nd "	10% of value
3rd "	10% of value
4th "	20% of value
5th year	20% of value
6th "	20% " "

S E C U R I T Y : First mortgage .

G O V E R N M E N T & C O M M U N I T Y T A X E S must be cleared by seller.

A G E N T for completing the sale to receive the money
for the seller and releasing the mortgage -
Teh Anglo Palestine Bank Ltd, Tiberias.

G O V E R N M E N T S A L E S F E E S are to be covered by buyer/

As brokers acts free of charge the

MIGDAL COMMUNITY COUNCIL

P.S. THE payments of the 2nd and 3rd year are reduced
to 10% in order to make it easier for the buyer
to meet the expenses of planting the land.

For Rabbi Silver

[1944?]

Choir Notes - Supplement

The Summer Choir

Last summer we had for July and August the following

Organist - A.R.W.

Soprano - Elizabeth Steckler Stevens, soloist at The Church of
The Covenant

Alto - Ruth Porter - Soloist at The First Methodist Church
of Lakewood

Tenor - Earl Sauvain - Soloist at The First Baptist Church

Bass - Raymond Wolansky - being tried out as a possibility
for the Temple Choir

Both the women are still available as far as I know, but the
tenor and bass are both in the Navy.

You are familiar with the costs of the summer choir, so I don't
mention that, except to say that we probably will have to pay the
men the same as the women this summer, which we did not do last.

There are two good soprano voices in the chorus choir that could
do this summer work, Mrs. Weinberg and Mildred Cornsweet. There
are no altos, for except for Mrs. Bossinger all the ~~alto~~ altos
of the chorus are Mezzo-sopranos. For the men I suggest trying to
see if we can get the two voices of Kraft's Mahler Hall quartette,
McKinnon and Matthews. They with last summer's ladies would make
a very fine quartette. Hershberger might possibly sing this summer,
but Born cannot on account of the press of his war work. In this
connection I would say that I have played summer and winter for ten
years now, so I wonder if Kraft would like to play this summer and
form his own quartette. In saying this, I am not saying that I
will not play, for you can absolutely depend on my not letting the
Temple down at any time, but in mentioning Hershberger, I have in
mind that it is not good to work steadily without a let-up, and this
possibly applies to me also.

If Kraft will play and will make up his own quartette, that will take
the whole thing off our hands. Otherwise I think we should get after
the voices at once. If Kraft plays, I will be glad to relieve him
for a week or two, in case he goes out of town for a vacation, or he
might possibly have a pupil tp put in. In any case we can talk the
whole thing over, and as soon as you have this, I will phone.

[No date]

[1944]

Rabbi I. Klein
313 East 10th Street
New York 9, N. Y.

עמי עשו

הרב יצחק הלוי קליין

מוציא לאור

ספר ברורי המדות והשיעורין

אתכבד בזה לשלוח ברכה לחוך ביתו של כה"ג שליט"א ספר החשוב היקר במציאות
ברורי המדות והשיעורין אשר הוצאתי לאור מחדש ובטוח אנכי אשר אחרי העיון בו
בשים לב ימצא בו דברי חפץ ויתענג מן הספר הזה כאשר כתבו הרבנים הגאונים נ"ע
בהסכמותיהם ה"ה הגאון הקדוש מו"ה שמואל ענגל זצו"קל מראדעמישלא והגאון הקדוש
בעל לבושי מרדכי זצו"קל והגאון הקדוש מו"ה חיים יוסף זאנענפעלד זצוקלולה ה
זכותם יגן עלינו והיות כי הריזח מן הספר מוקטר מוגש להצלת נפשות מ'ז נפשות
זוגתי ובני ובנותי וחתני ונכדיי יהיו בפי אשר עכשיו עודם ביוראם בעוה"ר
וצריך אני להביאם או לארץ ישראל או לכאן בסד"ש והדבר מסובך בהוצאות גדולות
הון רב וגם ידוע אשר בצוק העתים שללו יד היקרנות גבר מאד מחיר הנ"ר וההדפסה
וכן החבישה והכרכה עלה מאד לזאת אחלה בזה את כה"ג שימחול בטובו להתאמץ ולשלוח
לי סכום הגון כיד ה' הטובה עליו ובזכות המצוה יצכה להחברך ממע"ן הישועות והברכות
למען ירבו ימיכם וימי בניכם וגומ' כימי השמים על הארץ וישיבו בנים לגבולם
שלימים בגוף ובנפש בנצחון על אויבי עמו ישראל ובא לציון גואל במהרה דידן אמן.

ידידו המכבדו כערכו הרם ונשא

ד"ש באהבה

ה"ק יצחק הלוי קליין

ב"ה

איך שיק איך דאס חשוב'ע הייליגע ספר ברורי המדות והשיעורין א ברכה בחוך ביתו
אזוי ויא דער ריזח פון ספר איז מוקטר מוגש צו הצלת נפשות ארויס צו ברענגען מ"ן
פאמיליע 16 נפשות וואס איז מוטל אויף מיר בסד"ש ז"א ארויסצונעמען פון יוראם און
ז"צ צו ברענגען אבער קיין ארץ ישראל אבער קיין אמעריקא דאס פערלאנגט פיעל געלד על
קן בעס איך איך פליעז שיקס מיר פאר דעם ספר א סכום חשוב ומסוים כיד ה' הטובה
עליו בזכות דיא צדקה וועט איהר געבענעמט ווערען מן השמים מיט ישועות וברכות למען
ירבו ימיכם וימי בניכם כימי השמים על הארץ אמן

ידידו דו"ש באהבה
ה"ק יצחק הלוי קליין

ב"ה

I am sending you herewith the sacred volume "Sefer Vrurei Hamidoth Vehasheru" which is a blessing to every household. The earnings of this book are to go to the rescue of my family, sixteen souls, whom I must rescue from Europe either to Erez Israel or to America. This requires large expenditures and therefore I appeal to you to kindly send me for this book a sum commensurate with the need and for this worthy deed the Almighty will shower blessings upon you and your family and prolong your days in this world, Amen.

With Blessings

Rabbi I. Klein
313 East 10 St.
New York 9, N.Y.

Sent
500
8-28-44