



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
35

Box
11

Folder
498

Anniversaries, Abba Hillel Silver, 25th anniversary of his death,
correspondence, 1988.

JULY 21, 1988

RABBI EARL STONE
3400 EAST DARTMOUTH AVE.
DENVER, CO 80210

DEAR EARL:

I AM DELIGHTED THAT YOU CAN BE WITH US ON SUNDAY, NOVEMBER 27, FOR A SPECIAL SERVICE WE ARE HOLDING IN COMMEMORATION OF DAD'S 28TH YAHRZEIT.

THERE WILL BE A REGULAR SERVICE WITH AUGMENTED MUSIC AND YOUR SPEECH ABOUT DAD, YOUR WORK TOGETHER ETC. I CAN'T TELL YOU HOW DELIGHTED I AM THAT YOU ARE TAKING THE TIME TO DO THIS. AS THE DAYS GROW CLOSER, IF YOU WILL SEND ME A BIO AND A PICTURE I WOULD APPRECIATE IT. WE WILL MAKE ARRANGEMENTS FOR YOUR STAY HERE IN CLEVELAND AND I AM SURE THERE WILL BE AN OUTPOURING OF HOSPITALITY.

WE ARE ALL WELL - MORE OR LESS. THE KIDS HAVE GROWN AND HAVE LONG SINCE FLOWN THE COOP. JONATHAN IS RUNNING A CHAIN OF ONCE A WEEK NEWSPAPERS IN THE MT. KISCO AREA OF NEW YORK. MICHAEL IS AN ARCHITECT IN BOSTON, AND SARAH IS A PRESS SECRETARY TO A YOUNG CONGRESSMAN FROM OKLAHOMA, MIKE SYNAR. THEY ARE GROWN UP AND HAVE MADE US VERY PROUD OF THEIR ACCOMPLISHMENTS. ADELE IS HARD AT WORK AT THE MUSEUM AND TAKING CARE OF ME, AND I AM HARD AT WORK AT THE TEMPLE.

[July 21, 1988]

KNOW THAT ADELE AND I HOPE TO HAVE YOU TO LUNCH.
MY BEST TO JUDY.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP



RABBI EARL S. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

July 28, 1988

Rabbi Daniel Jeremy Silver
The Temple-Tifereth Israel
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan:

Thank you very much for your letter and your kind invitation to me to be a part of the service commemorating Dad's 28th yahrzeit. Is it really 28 or 25th?

I am really thrilled at the prospect of reliving the many beautiful memories that are mine and which we shared together.

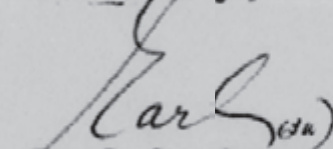
I will send you a biography and picture in the near future.

I am certainly looking forward to seeing many of my old friends as well as you and your family.

We are delighted to know that you are feeling much better.

With kindest regards, I remain

Sincerely,


Earl S. Stone

ESS:lw

18 August 1988

Rabbi Earl S. Stone
Temple Emanuel
51 Grape Street
Denver, Colorado 80220

Dear Earl:

The date is Sunday the 28th. Dad died on Thanksgiving day and was buried the following Sunday and it coincides well with our worship program.

I am delighted you are going to be with us and hope that Judy and you will come and enjoy some of our hospitality.

Sincerely,

Rabbi Jeremy Silver

DJS:mt

NOVEMBER 4, 1988

RABBI EARL B. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

DEAR EARL:

THE 27TH IS FAST APPROACHING AND I WOULD LIKE TO DO EVERYTHING I CAN TO MAKE IT A HAPPY DAY FOR YOU AND JUDY. TO DO SO I NEED SOME INFORMATION. WHEN WILL YOU BE ARRIVING IN CLEVELAND? WE HAVE MADE ARRANGEMENTS FOR YOU AT THE MARRIOTT HOTEL IN BEACHWOOD.

ADELE AND I ARE PLANNING A RECEPTION AT THE HOUSE AFTER THE SERVICE. IS THERE ANYBODY YOU WOULD LIKE FOR US TO ESPECIALLY INVITE? MANY WHO WORKED WITH YOU WILL BE HERE. NEEDLESS TO SAY, THE CONGREGATION IS EAGER TO HEAR YOU AND TO BE WITH YOU.

THE SERVICE WILL CONSIST OF SPECIAL MUSIC, EL-MOLE, A 7-MINUTE EXCERPT OF ONE OF DAD'S SPEECHES, AND YOUR TALK.

WILL YOU BE IN ON SATURDAY? IF SO, DO YOU HAVE A PREFERENCE AS TO WHO YOU WOULD LIKE TO SEE?

WE LOOK FORWARD TO HAVING A FINE MORNING.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

RABBI EARL S. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

November 14, 1988

Rabbi Daniel Jeremy
The Temple
University Circle at
Silver Park
Cleveland, Ohio 44106

Dear Daniel:

Thank you very much for your letter of November 4th.

I, too, am looking forward, with anticipation, to our weekend. First, Judy will not be able to accompany me since she has not been too well.

I plan to arrive on Saturday afternoon on United Air Lines flight #642 at 3:02 P.M.. I plan to leave on Sunday at 5:40 P.M.

I hesitate giving you a list, but if you insist, I would suggest the following, but if there are too many, clip it down to size...

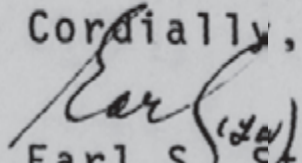
✓ Marilyn Bedol	Bud Eisner
✓ Ncrm Klivans	✓ Gary Silberbach
✓ Allan Englander	✓ Fran Tramer
✓ Merril Sands	May Brooks ? 79th birthday
✓ The Falbs	Charles & Ed Ginsberg

I am sure that you have already thought of most of them.

I hope that the weather will be conducive to flying, and more important, I hope that I can do justice to the honor you have accorded me.

With kindest regards, I remain

Cordially,


Earl S. Stone

ESS:lw

RABBI EARL S. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

November 28, 1988

Rabbi Daniel J. Silver
26000 Shaker Blvd.
Beachwood, Ohio 44122

Dear Dan:

I had a rather traumatic trip back since the plane was 2 1/2 hours late leaving Chicago, but I guess one must be philosophical when one travels on a holiday weekend.

I cannot tell you how thrilled I was to be able to spend yesterday with you and Adele and so many good friends from years back.

I think the service went off beautifully and I think it will add to our beautiful memories of your outstanding father.

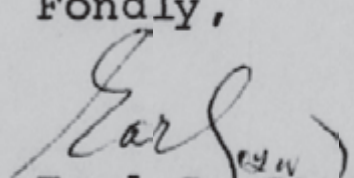
I was glad to see that you are holding your own and I certainly admire your courage and strength in fighting your illness.

My expenses amounted to \$226.

Again, my sincere thanks for the great privilege which you afforded me.

Best regards, in which Judy joins me.

Fondly,


Earl S. Stone

ESS:lw

ck 1505
12/2/88

LOUIS N. GROSS & ASSOCIATES
3659 S. GREEN ROAD, SUITE 220
BEACHWOOD, OHIO 44122-5715
(216) 831-4141-RECEPTIONIST
(216) 464-6622-DIRECT LINE

Dear Dan,

November 29, 1988

For very obvious reasons I've been thinking of your Dad these past few days. As a result I was looking through some of his books in my library. I came across his letter of 10/13/61, my reply, and his sermon. I made copies which I have enclosed.

I was at services last Sunday and enjoyed both the tape and Rabbi Stene's presentation. They reminded me of so much more.

How about lunch?

Best regards,
Luke

The Temple

EAST 105TH STREET & SILVER PARK

Cleveland 6, Ohio

TELEPHONE: SWEETBRIAR 1-7755

MILTON MATZ
ASSOCIATE RABBI

ABBA HILLEL SILVER
DANIEL JEREMY SILVER
RABBIS

LEO S. BAMBERGER
EXECUTIVE SECRETARY

October 13, 1961

My dear Luke:

You may recall that in our exchange of views at the Oberlin Retreat on the subject of the selection of Israel, I referred to my Yom Kippur sermon where I discussed the subject. I got the impression that you had not heard the lecture. I am, therefore, enclosing it herewith. Please read it and return it to me as I have only this one copy.

With warmest regards and all good wishes, I remain

Very cordially yours,

Abba Hillel Silver
ABBA HILLEL SILVER

AHS:bim

Mr. Louis N. Gross
20977 Shelburne Road
Cleveland 22, Ohio

In one of his Essays, Francis Bacon wrote:

"It is a reverent thing to see an ancient castle or building not in decay; or to see a fair timber tree sound and perfect. How much more to behold an ancient and noble family which hath stood against the waves and weather of time."

This is true also of an ancient and noble people, like ours, a people which has stood against the waves and weather of the ages, and all the fury and persecutions of men, but which, nevertheless, still assembles each year in its places of worship throughout the world to re-assert its allegiance and to proclaim anew the slogan of its un-defeated faith: "Here, O Israel, the Lord our God, the Lord is One."

The sense and pride of heritage are very strong among our people. The Psalmist well reflects them -- *הרואים בראי או זמירות ליהוה*
"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage!"

It is rather strange that this should be so. The religion of our people is decidedly a forward-looking one. It is a Messianic faith whose Golden Age lies not in the beginnings of history, but in *אחרית הימים* --
in the distant day ^{to come} when the hopes of man will be fulfilled and all his aspirations consummated. Nevertheless, in our prayers we nearly always speak of ^{God as} "Our God and the God of our fathers" -- *אלהינו ואלהי אבותינו*
The covenant which binds us to our God ^{we assert,} was made with our forefathers.
It is the *קריאת אבות*. "Remember the days of old, we are admonished; consider the years of many generations; ask your father, and he will show you; your elders, and they will tell you." We seem to draw strength from looking back, and we take heart from the recollections of long ago.

October 18, 1961

Dear Rabbi Silver,

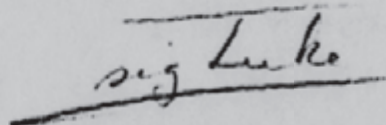
It was a very wonderful treat for me to receive your thoughtful letter of October 13th and the copy of your Yom Kippur sermon.

Often times I have wanted to ask a question or request some clarification concerning a statement made during a sermon. It almost always happens that I have forgotten the point by the next time I see the speaker. You have given me a rare opportunity which I do appreciate and I shall take advantage of your kindness in two small ways.

You have requested the return of your sermon. It is enclosed. I did, however, take the privilege of copying it as I would like to study it further. In addition I shall use my advantage to ask one question. Even though all that you say in your sermon is completely true for you, for me and for most Jews, if it is not the truth for the vast majority of the rest of the people in the world is it in reality a practical truth?

Elaine joins me in sending you and Mrs. Silver our very best good wishes on the birth of your new granddaughter. For myself, I want to again express my appreciation and thanks for the consideration you have given me both at Oberlin and at home.

Most cordially yours,



Louis N. Gross

LNG:js
enc:

Our people frequently spoke of *אבי אבות* -- the Merit of the *of old which it* Fathers, ~~and~~ regarded ~~it~~ as an inexhaustible store of grace and benediction.

It is also strange that our people should think with such pride of its past, considering that its past was not filled with triumphs and trophies, with glorious victories and with *a history of* mastery and conquests, the things which normally feed a people's pride in its past. Our people's past was marked by much suffering and hardships, by homelessness and wanderings. Men, as a rule, do not boast of such things. They are not proud of such an heritage. Nevertheless, throughout its long, dark centuries of exile, outrage and indignity, our people proudly proclaimed to the world: "Happy are we. How goodly is our fortune, how pleasant our lot, how beautiful our heritage!

(*אלינו מהטוב חלקנו, מה טוב עמנו ומה נוח לנו, ומה נאה לנו*).

But upon further reflection, Israel's pride of heritage is not so strange. What filled our people with pride was not their own achievements and accomplishments, their noble birth or their racial purity. *They did not think of eve as better than other people.* They were never boastful racists or arrogant nationalists. Their leaders never encouraged them to entertain notions of superiority or any thought of *being masters* ~~being~~ over other peoples.

It was the unique mandate which destiny assigned to them which made them proud. Their ancestors had been the first to become cognizant of God as the One Spiritual Creator and Ruler of the universe, who must *not be* ~~represented~~ represented in any form or manner of likeness, and who can be worshiped only through righteousness and loving-kindness. This was new and revolutionary in the religious thought of mankind. It sounded the death-knell of idolatry and polytheism, and all the gross rituals and superstitions of the ancient world. It ushered in a new era in the religious evolution of man.

^{Israel's}
~~Their~~ ancestors had also entered into a covenant with God to remain forever loyal to Him and to bring His light and His law to all the peoples of the earth. God was not exclusively their God. He was the God of the whole earth. He was the Father of all men, and loved them all alike. But in His unfathomable wisdom, He had chosen Israel to receive the revelation of His Torah -- His law of life -- and Israel was charged to bring ^{that law, that code of ethics} ~~it~~ to all men. Because of this, Israel conceived of itself as having been chosen ~~and selected~~ by God as His special servant and they experienced a rare exaltation in this assignment. They had been given a holy role which made ¹ them a holy people. "Blessed is the nation whose God is the Lord, the people whom He has chosen for His heritage."

This is what gave our people, throughout the ages, their sustaining pride, this and the knowledge also that in spite of every form of persecution which was visited upon them, they had remained loyal to their vision and had borne steadfastly the heavy yoke of their selection and mission.

It was a fearless pride, too. Their mission gave them the confidence of indestructibility. They knew themselves to be an ^{עמ נצח} -- an eternal people. This is true of all great ideals. Great ideals give their devotees a sense of deathlessness. Thus the prophet Isaiah declared long ago: "No weapon that is fashioned against you shall prosper and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the Lord and their vindication from me, says the Lord."

~~When did the concept of Israel as a holy people originate?~~ ^{II} What did our people mean when they spoke of themselves as a holy people ^{קדוש} -- and of their God as ^{קדוש ברוך הוא} -- the Holy God? What is meant by holiness?

The term "Kadosh" basically has the meaning of something separated by withdrawn, something inviolate. The shrines of the gods of all the peoples of antiquity, their precincts and furnishings, their altars and the sacrifices which were offered upon them, and whatever else was consecrated to their use, the priests who ministered there and their apparel were all "Kadosh".

Such a concept of the holy was nigh universal in the ancient world. It carried no ethical implications, Separateness and exclusiveness were its sole designations.

But when the prophets of Israel spoke of God as holy, they had in mind not His unapproachability, His awesome removedness, but His nature as a God of ^{perfect} justice, of absolute moral law.

The gods of the ancients disported themselves wilfully, often quite immorally, each an autocrat within his or her domain. The sole duty of the worshiper, who belonged to them as a slave belongs to his master, was to anticipate and satisfy their wants. This was why the gods created man in the first place, not for man's sake but for their own.

The prophets of Israel completely rejected this ^{crude, amoral} conception of deity. God is the source of all moral law, even as He is the source of all physical ^{they maintained,} law, and He does not act contrary to the laws which He Himself has set. He is a holy God.

The prophet Isaiah defines the nature of this holiness: "The God of hosts is exalted through justice, and the Holy One is sanctified (made Kadosh) through righteousness."

ד' קדוש ב' צדק ו' צדק

This holy God revealed Himself to the people of Israel and summoned it to become a holy people by observing His law of righteousness and by teaching it to mankind. *אני ה' קראתיך לעבד* "I, the Lord, summoned you to serve the cause of righteousness... -- to be a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."

This idea of a holy God choosing a whole people to be His priests, not in a physical sanctuary but in His world -- "a kingdom of priests and a holy people" -- was and remains a novel, revolutionary, and un-precedented religious idea. Who was the father of it?

I believe that it originated with Moses. It was he who first thought of Israel, whom he had led out of bondage and formed into a nation, as a different kind of people -- an *Am Segulah* whose way of life would be completely different from the way of life of Egypt and of all the heathen peoples of his day. At Sinai, he gave them God's Torah which would make of them an *Am Kadosh*, a holy people.

By the very act of not making images of God and by denying the existence of all other gods, they became a unique people in the ancient world. By the Covenant into which they entered to worship God in a way which differed sharply from the manner of worship of all the peoples about them, they became KADOSH. Egypt had its professional priests. Moses wanted no hierarchy of priests. The entire people of Israel would function as a priesthood to God and would serve Him, not with animal sacrifices, but with the faithful observance ^{and the widest dissemination} of the moral ^{laws} ~~instructions~~ of the Torah. They were thus dedicated to a different kind of faith, a new mode of worship, and a new way of life. This became their proud destiny and heritage.

It should be noted that while Israel was taught ~~by Moses~~ to regard itself as a people chosen by God, it was not to think of itself as being descended from God. Many peoples in ancient times claimed direct descent from their gods. Israel was taught always to remember that it was a small and lowly people of humble origin -- "a wandering Aramean was my father" -- and that it was ^{chosen by God} ~~God who chose them~~ "not because you were more in number than any other people that God set His love upon you and chose you, for you were the fewest of all peoples". ~~(Deut 9, 7)~~.

The nature of holiness as applied to man is fully defined in our Torah. It ^{does} ~~not~~ call upon men to escape from the world and ^{to turn} ~~become~~ hermits and ascetics in order to become holy, ~~and~~ to afflict the body in order to purify the soul. This type of saintliness is alien to the spirit of our people. ^{But} To live in the world and work to improve it, to discipline ourselves against all forms of excess, to respect all men and not to exploit them, to share our strength with the weak, ^{and} our bread with the hungry -- this is the true road to holiness.

The Haftarah which we read on the morning of Yom Kippur is very clear on this point. Fasting and spreading sackcloth and ashes under us are not in themselves acceptable to the Lord. *They are not the ways of atonement.*

"Is not this the fast that I have chosen?

To loose the fetters of wickedness,

To undo the bands of the yoke,

~~And~~ to let the oppressed go free,

And that ye break every hoke?

Is it not to deal thy bread to the hungry,

And that thou bring the poor that are cast out to thy house?

When thou seests the naked, that thou cover him,

And thou hide not thyself from thine own flesh?"

The noble chapter 19 of the Book of Leviticus, which begins with the ringing command: "Ye shall be holy for I the Lord your God am holy" ^{which we should read at the afternoon service to men} proceeds to enumerate ^{in detail} what a man must do, or must avoid doing, in order to become holy. Not to oppress one's neighbor, not to stand idly by when the life of one's neighbor is in danger, not to judge one's neighbor unjustly; to take care of the poor, not to reap a field to its very border or strip a vineyard bare, but to leave a portion for the poor and the stranger; not to hate one's brother, not to take vengeance or bear a grudge, to love our neighbor as ourself; to be especially mindful of the aged, the weak, the orphan, the widow; never to wrong a stranger, — the stranger should be treated as a native, and one should love him as oneself.

This is the road to the holy life. This is how Israel, the holy people, must serve the God of Holiness.

And this is the proud heritage of our people -- גארה נאם לך
מלה מורלה קהל וסוקר
"This is the Torah which Moses commanded us. It is the heritage of the community of Jacob."

Yom Kippur reminds us of this heritage! It also reminds us that an heritage is an obligation, a responsibility and a challenge as well as a privilege, and that no one has the right to be proud of his heritage who does not honor it in observance and in practice.

It is not good enough to be able to say: "look at ^{my people's} ~~our~~ great past, look at the Bible which we gave to the world, look at our prophets, sages, philosophers and teachers who so profoundly influenced ^{civilization} ~~manhood~~."

We must also be able to say, not in words but by our way of life: "look at us Jews today and see how we live. Look at the dignity and

sobriety of our lives, ^{look at the purity and loyalty of} our family ~~loyalty~~ ^{life, look at} our generosity, our professional and business integrity, our love of freedom and peace, our tolerance and our rediness to defend not only our own rights, but the rights of all men."

^{TP} To be sure, our great men of the past were fully matched with their hour. ^{But} are we matched with ours? Are we responding to the call of duty, discipline and sacrifice as they did? Are we emulating them? ^{TP} When men think and speak of Jews today they are not thinking of the illustrious Jews of the past, of Moses, Isaiah or Hillel, of Philo, Maimonides or Spinoza. They are thinking of Jews whom they see every day on the street, in business, at work or at play. It is the living, everyday Jew, next door to them, as it were, who exemplifies for them the heritage of Judaism.

It is, therefore, far more important, as far as our position in the world is concerned, to practice Judaism than to defend it. I know Jews who become outraged when somebody attacks their people or their religion, who themselves, by their own total neglect of Judaism, ^{and} by the unworthy conduct of their own lives, undermine their faith and dishonor their people. Having abandoned their heritage -- why do they become so incensed when base men traduce it?

We owe it to our noble past to live nobly in the present. Else we dishonor our heritage and put to shame our heroes and martyrs who suffered and died in the constancy of their faith -- ^{also bless} -- for the sanctification of God -- in the confident ^{hope} ~~trust~~ that future generations of Jews will hold aloft the torch which fell from their own hands.

Included in the ritual for Yom Kippur is the tragic story of
 the Ten Martyrs, the illustrious Rabbis like Akiba, Ishmael and

Hananiah ben Tradion, who were put to death in gruesome torture

by the cruel government of ancient Rome. *their story is recited on the holiest day of the year*

remind all generations of Jews, especially those ~~generations who~~

live in more favored times, of the price which was paid for their

noble heritage.

On Yom Kippur we accept anew and commit ourselves anew to the

burden of *this* heritage. We are summoned to think of our past, but

also to remember that memories, however exalted, are only stars to

guide us. We alone must walk the way, often the hard and perilous

way, to the good and holy life. On Yom Kippur we are asked to think

not only of those who have gone before us, but also of those who will

come after us, to realize that we are links in a timeless chain which

must never be broken.

We shall be blessed, indeed, if this holy day will move us to say:

וְעַד אֶתְּחַלְּלֶנּוּ לְעַד
 וְעַד אֶתְּחַלְּלֶנּוּ לְעַד

"Thy testimonies are my heritage forever; they are the joy of my heart.

I shall incline my heart to perform Thy statutes -- forever, to the end."

ABRA HILLEL SILVER

YOM KIPPUR

September, 1961

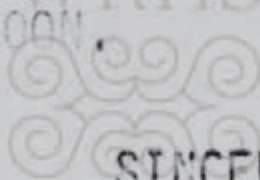
NOVEMBER 30, 1988

LOUIS N. GROSS & ASSOCIATES,
3659 S. GREEN ROAD, SUITE 220
BEACHWOOD, OHIO 44122-5715

DEAR LUKE:

THANK YOU FOR YOUR KIND NOTE ABOUT THE YAHREZEIT
SERVICE FOR DAD AND THE COPY OF HIS YOM-KIPPUR SERMON
WHICH ACCOMPANIED IT. I, TOO, WAS MOVED, BY STRANGE
COINCIDENCE, I TRIED TO REACH YOU TODAY TO HAVE LUNCH
BUT WAS TOLD YOU WERE OUT OF TOWN FOR THE WEEKEND.

LET'S MEET SOON.

WRHS


SINCERELY,



DANIEL JEREMY SILVER

DJS:mt



The Birmingham Jewish Federation has the privilege of advising you

that a contribution has been made by

Dr. and Mrs. Leon Weinstein
4149 Chruchill Drive
Birmingham, AL 35213

Remembering Abba Hillel Silver on his yahreitz

**This contribution will be used to support life-saving
humanitarian programs for the people of Israel.**

DECEMBER 1, 1988

DR. AND MRS. LEON WEINSTEIN
4149 CHURCHILL DRIVE
BIRMINGHAM, AL 35213

DEAR PHYLLIS AND LEON,

I WANT TO THANK YOU FOR YOUR THOUGHTFULNESS IN
MAKING A CONTRIBUTION TO THE BIRMINGHAM JEWISH
FEDERATION IN HONOR OF MY FATHER'S YAHREIT. WE
HAD A BEAUTIFUL SERVICE ON SUNDAY FEATURING RABBI
EARL STONE, AND HE WAS WELL REMEMBERED.

I TRUST EVERYTHING IS FINE WITH "YOU ALL." KEEP
WELL AND MANY THANKS.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

Meisel

stanley a. meisel 17700 BROADWAY AVENUE, CLEVELAND, OHIO 44146

Dear Dan -

The memorial service honoring your father was filled with warmth and tender recollections. It was a pleasant experience, reflecting on our past, and focusing on those historic years. Earl's presentation was from the heart, and the replay of the tape emotionally impacting. Your family members in attendance enhanced the program. ~

DECEMBER 2, 1988

MR. STANLEY MEISEL
17700 BROADWAY AVE.
CLEVELAND, OH 44146

DEAR STAN,

I WANT TO THANK YOU FOR YOUR KIND NOTE ABOUT DAD'S
MEMORIAL SERVICE. IT HAD JUST THE RIGHT FEELING
TO IT.

KEEP WELL. WE'LL SEE YOU SOON.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

DECEMBER 5, 1988

RABBI EARL S. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

DEAR EARL,

SORRY FOR THE DELAY IN GETTING THESE CHECKS TO YOU,
BUT YOU KNOW THE EFFICIENCIES OF CONGREGATION OFFICES.
ENCLOSED PLEASE FIND TWO CHECKS, ONE FOR THE HONOR_
ARIUM, THE OTHER FOR YOUR EXPENSES OF \$226.

THE CONGREGATION WAS THRILLED BY YOUR PRESENTATION
AND BY THE MORNING GENERALLY. IT WAS ONE OF OUR
FINEST HOURS. MANY THANKS FOR YOUR PARTICIPATION
IN IT.

SORRY THAT YOUR TRIP HOME WAS SUCH A LONG ONE, BUT
I AM AFRAID THAT IS OUR FATE IN THIS MODERN AGE OF
AIRLINES.

ADELE JOINS IN SENDING OUR BEST TO JUDY AND TO YOU,
AND HOPE THAT IT WILL NOT BE ANOTHER 25 YEARS BEFORE
OUR PATHS CROSS AGAIN.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP
ENCL.

F-14

RABBI EARL S. STONE
TEMPLE EMANUEL
51 GRAPE STREET
DENVER, COLORADO 80220

December 28, 1988

Rabbi Daniel Jeremy Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan:

On my return from a lovely visit with Jeremy and his lovely family in New York, I found your gracious letter and your generous honorium.

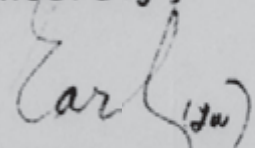
I do want to thank you for your many kindnesses. The memory of the weekend with you and the congregation will remain with me for a long, long time.

I trust that you are feeling stronger and may the new year bring you and your dear ones a great measure of good health and happiness.

Judy joins me in kindest regards to you and Elaine.

Again, my sincere thanks.

Sincerely,


Earl S. Stone

ESS:lw