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Historical Critique on Rabbi Abba Hillel Silver from Speeches
Delivered 1942-1948, Frances Wolpaw, circa 1961.

RHETORICAL CRITIQUE ON RABBI ABBA HILLEL SILVER
FROM SPEECHES DELIVERED 1942 - 1948.



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FROM SPEECHES DELIVERED 1942 - 1948.

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"...Oratory to be great must deal with ideas which make a difference in the affairs of men and state."¹

Rabbi Abba Hillel Silver, generally regarded as one of the foremost Jewish leaders in the world, employed his superb oratorical skill in grappling with the myriad international issues and problems impeding the re-birth of the State of Israel. To few men in the history of our civilization has fallen the privilege and opportunity not only to witness but also to be a major force in the resolution of a problem that has plagued his people for two thousand years. The man and the issues met head-on in the international arena where the obstacles were surmounted by the man's wisdom and art of rhetoric, "language of power and elegance accommodated to the feelings and understanding of mankind."²

Doctor Silver has been famous as a pulpit orator and great intellect for more than four decades. He is respected for his wisdom and sound judgment on welfare, social legislation, and world affairs. He rose to international prominence during the Jewish crises of the Hitler and post war years, especially during the period immediately preceding the establishment of the State of Israel. This study will be concerned with the years 1942 to 1948 during which time Rabbi Silver delivered some of his most important speeches in regard

to the dilemma of the European Jews and tubbulent Palestine as it became the State of Israel. The man, his social setting, and his speeches will be studied and evaluated according to the prescribed standards of judgment.

Doctor Abba Hillel Silver, fifth generation Rabbi, was born January 28, 1893, in Nunstaalt, Lithuania, to Moses and Diana (Seamon) Silver. The family, consisting of young Abba, a brother and a sister, emigrated to the United States in 1902, and settled in New York City. Education, and the respect for liberty, moral and ethical values, and progress were the standards of the Silver household. Thus, they were well prepared to become immediately, an integral part of American life. In addition to attending and graduating (with honors) from the public schools, Doctor Silver attended private Hebrew school during the late afternoon hours. His favorite subjects were and continue to be history and literature. At a very early age he became interested in dramatics and debating and participated in both in Hebrew and English. A New York Press clipping from 1905 applauds his dramatic performance as Moses. In speaking clubs and debating societies, he was cited for his unusual speaking skills. Reminiscing about these boyhood days, Doctor Silver revealed his careful preparation for these early speaking experiences and the enjoyment derived from them.

In his youth, just as his father, he was intensely interested in Zionism. Zionism, a movement to restore the Jewish National Home, dated "from the year of the destruction of Jerusalem and of the Temple in 70 A.D., and from the beginning of the widespread dispersion of the Jewish people."³ Moses Silver, a rabbi, writer, and speaker, and a leader of the movement, imbued his family with the ideals of the cause. In 1904, Doctor Silver organized the first Junior Society of the Zionist Organization and he was its leading spokesman. This pattern has continued. Throughout his life, with its diversified interests and activities, he has always been identified as an important leader of the Zionist movement. He was the Zionist spokesman before the United States Government House Committee on Foreign Affairs. He represented the movement before the Assembly of the United Nations and was probably the leader most responsible for the establishment of the State of Israel.

Concurrently, Rabbi Silver attended and graduated from the University of Cincinnati and from the Hebrew Union College (Rabbinical College in Cincinnati) in 1915 as class valedictorian. In addition to his A.B. and Rabbinical degrees, he has been awarded the D.D. from Hebrew Union College in 1925, the Litt. D. from Western Reserve University in 1928, and the D.H.L. from Hebrew Union College in 1941. He holds honorary degrees

from numerous American Universities. In 1948, he received the annual National Service Award of Phi Epsilon Rho; in 1949, he received the Cardoza Memorial Award; in 1952, the Award of Merit of the Jewish War Veterans of the United States; in 1953, the Annual Award of the Zeta Beta Tau Fraternity; in 1957, the Eisenman Award of the Cleveland Jewish Welfare Federation; and in 1958, the Human Relations Award of the National Conference of Christians and Jews.

Upon being ordained, Rabbi Silver served a temple in Wheeling, West Virginia for two years after which period, he was called to lead the largest liberal Jewish congregation in the United States, The Temple, in Cleveland, Ohio. Forty-four years later, Rabbi Silver continues his vigorous leadership at The Temple. He is famous locally, nationally, and internationally as a pulpit orator. Dealing with a variety of subjects of religious, political, sociological, ethical, and moral values, his Sunday morning sermons are attended by all religious groups with "standing room only" frequently the case. On occasion, the doors of the sanctuary (seating capacity 1889) are opened so that the overflow of people may listen in the various surrounding halls. In addition to his pulpit duties, he has some contact with all the children in the Sunday School (over 1400 students and an associate and assistant Rabbi), and he

teaches weekly classes of the confirmation class (teenagers) in Religious History, Judaism, Bible, and Ethics. He is said to be an excellent teacher, full of anecdotes, analogies, and stories; and the young people revere and love him with the warmth transmitted from him. "Dr. Silver regards his pulpit in Cleveland, Ohio with the reverence and devotion of one for whom there is no greater calling in life. If we bear this fact in mind, many things which at first glance appear mystifying become crystal clear: why he underwent the physical discomfort of spending many days of each week on trains and planes commuting between New York and Cleveland or Washington and Cleveland - this over a period of six years - in order to be back in his pulpit on the Sabbath; why, even in the midst of the most severe crises in his political life, he could be found at the Temple happily engaged in teaching a Sunday school class of children; why, surrounded by admiring multitudes in New York, he would confide to his friends that he yearns for the peace of his study; why, he always spoke so wistfully of the days when he could devote himself to Jewish scholarship - the days when he wrote the profound "Messianic Speculations in Israel." Dr. Silver is in fact a rabbi who has been drafted for Zionist leadership."⁴ In 1923, he married Virginia Horkheimer. They have two married sons, Daniel, a Rabbi (his associate Rabbi), and Raphael, an architect, and they are proud grandparents.

Dr. Silver has always taken a leading and active part in the civic and philanthropic affairs of the Cleveland community as well as in those of the State and Nation. He is identified with great social and educational movements of our day. He sponsored the first unemployment insurance law in Ohio, advocated child labor legislation, and was a Board member of the American Civil Liberties Union. A few of the "too numerous to mention" organizations which he serves and has served as a Board member are the National Child Labor Committee, Cleveland Associated Charities, American Birth Control League, Ohio Race Betterment Association, National Red Cross, and the Committee on Unemployment Problems of Negroes. He was a co-founder of the Cleveland Bureau of Jewish Education and served as its first president. Further association and activities in capacities of leadership include the Central Conference of Jewish Rabbis, Union of American Hebrew Congregations, The Hebrew Union College, Jewish Publishing Society of America, United Jewish Appeal, American Section of the Jewish Agency for Israel, and the Zionist Organization of America.

During World War I, he was sent to France by the United States Government at the invitation of the French Government which later decorated him for his services. In his book, Inside U.S.A., John Gunther refers to Dr. Silver as "the first citizen of Cleveland." He was a close friend of the late Robert A. Taft, a Republican

leader, and has been associated with President Eisenhower who invited him to participate in the 1953 inaugural ceremonies. During the 1960 presidential campaign, the Republican candidate for Vice-President, Henry Cabot Lodge visited Rabbi Silver during his short stop in Cleveland.

Dr. Silver has served as a University preacher and lecturer at Harvard, Cornell, University of Chicago, Syracuse, Purdue, and New York University. He is a linguist with proficiency not only in English but also in Yiddish, French, German, and Hebrew. He has written several books on history and religion; the most recent, Where Judaism Differed has become a religious best seller.

Since time immemorial, rhetoric and history have been integral parts of one another. Historical events and social crises are mirrored in distinguished oratory of the day. Therefore, the speaker and his times are blended, and knowledge of the contemporary scene is necessary in a study of the speaker and his speeches. During the years 1942 - 1948, our world was engaged in World War II, combat was terminated with the Allies victorious in Europe in May, 1945 and in the Pacific area in August, 1945, the United Nations was launched, and the post-war years of clean-up, healing, reshuffling, and struggle for economic and national values ensued among the nations of the world.

Some background material of the Zionist movement is necessary for an understanding of related developments during these years. National restoration, the ideal of the movement, dates back to 70 A.D. when Jerusalem was destroyed by the Romans and the Jewish people were dispersed. Prior to this, the Jews and Palestine were a flourishing nation for over fifteen centuries during which time, they produced the Bible and many of the great spiritual and ethical ideals of mankind. Some Jews never left the soil of Palestine, but the vast majority were dispersed and, for the most part, with the exception of the United States and Canada, and a few European areas, lived as exiles in hostile, discriminating, and frequently persecuting environments. They never surrendered the hope of rebuilding the national home. This hope, with time, became a prayer. However, during the 19th century, the movement began to progress with practical and political organization. Motivation stemmed from the plight of most European Jews who were disillusioned with the results of the 19th century enlightenment, and were alarmed by the unpredicted flare-ups of anti-semitism in various places on the continent. Although all held that the basic solution to the problem was emancipation through national restoration, they never felt - and this is true for today - that all Jews should or would return to Palestine any more

than all Englishmen in all parts of the world should return to England, or all Frenchmen to France, or all Scotsmen to Scotland et cetera. The national home would be for those who must go somewhere, who have no home. For the American Jew, who is an American, the national homeland is the same as it is for other American citizens with respect to their ancestral homes.

Formal recognition of political Zionism came from the Allied powers of World War I in the form of the Balfour Declaration by Great Britain in 1917. "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."⁵ In 1920, at a meeting of the Supreme Council of Allied Powers, the Balfour Declaration was unanimously adopted and embodied in the Mandate for Palestine which was offered to Great Britain. The United States played a major role in the drafting of the Mandate. In 1922, the Council of the League of Nations unanimously ratified the British Mandate. In the same year, the United States Congress adopted a resolution favoring the establishment in

Palestine of a national home for the Jewish People. The super human task of building up a stripped, poor, neglected land by war-shattered and impoverished European Jewry was enormous, but much progress and colonization took place between the two World Wars. The rights of the Palestinian Arab were protected and they ^{PROSPERED} ~~prospered~~ as did the Jews, and as did few other Arabs outside Palestine in that part of the world. Palestine was readied sufficiently to be able to absorb 300,000 European Jewish refugees when the Hitler persecutions began. The uplifting of the Palestinian Jew and Arab was not looked upon with favor by the leaders of most Arab countries. The local British administrators did not fully grasp what the rebuilding of the Jewish Homeland entailed, nor did they understand and appreciate its relationship with the outside world. This, coupled with the growing Arab leader resentment (due to the above reason and their tie with Nazi Germany) during the pre World War II years, caused the local government officials to regard any difficulty associated with the upbuilding as unnecessary disturbances of the status quo.

In 1939, during an intense period of international complications, the British Mandate Commission issued the White Paper which limited Jewish Immigration to 10,000 a year for five years and then stopped any Jewish Immigration unless there was Arab approval to continue. Although

this edict was denied actual legal validity, it was put into effect during the blackest years of the plight of millions of European Jews in Nazi Europe. Those who escaped extermination had no place to go! In 1943, the Allied forces were victorious in Africa, events were leading to a climax on the continent. Nazi efforts to exterminate European Jewry were accelerated. The Jews of Palestine assumed a vital role in the Allied effort and were making outstanding contributions. Although the Allied Governments voiced sympathy over the plight of the European Jews, no positive action was being considered regarding the White Paper Edict and a solution. A vigorous, positive approach was deemed essential by the Jewish Leaders.

It was at this point that Dr. Silver, as president of the Zionist Organization of America and chairman of the American Section of the Jewish Agency for Palestine was called to the Herculean task of world leadership. With wisdom and vision, he assumed the role of a statesman, planned the strategy, and marshalled the necessary national and international support in the political struggle which culminated in the establishment of the State of Israel. His speech audiences were many, different, and mixed; Jewish, Christian, Arab, American, Foreign, Zionist, and anti-Zionist. Although the essential speech theme and basic purpose never faltered, the

treatment of the discussion and argumentation varied with the audience - its knowledge of and sentiment toward the issue. Rabbi Silver says he never compromises on his judgment - his stand. Only the quality and quantity of the rhetoric and logic is flexible and varies depending on the audience. He makes a point of saying one must never under-rate his audience, must never sell them short. With the formal speeches considered here, he addressed large assemblies, the National Conference for Palestine, American Jewish Conference, United States Government House Committee on Foreign Affairs, American Zionist Emergency Council, Zionist Organization of America, a testimonial dinner in his honor given by the American Zionist Policy Committee, and on several occasions, the United Nations General Assembly, and the United Nations Security Council.

Rabbi Silver meticulously prepares his sermons and speeches for the particular audience he is to address. His pattern is to think, to write, and then to re-write several times. The first re-writing is most often for changes in organization and logic of reasoning, the second re-writing emphasizes word and phrase clarity, and the last is concerned with "style and color - is the word or phrase strong enough, colorful, does it say what I mean?" When the text is complete, he practices for delivery so that when the speech is finally given, it is very much a part of him and he is not dependent on the printed page. In extemporaneous and impromptu

speaking experiences his mind immediately searches for the salient points and an outline.

In evaluating and organizing speech content, Dr. Silver states he carefully culls and selects, two, three, or no more than four main points to present and develop. HE feels that to present too much is as ineffective as presenting too little. The majority of an audience can best absorb two to four main points when they are suitably developed and interesting presented.

Dr. Silver's speeches are arranged on an historical structure or logical structure, and often on a combination of both. The method varies with the audience and events. For example, the arrangement of his first speech to the House Committee on Foreign Affairs is quite different from the first speech to the National Conference for Palestine. A Palestine Resolution was introduced in both Houses of Congress in 1944 and Dr. Silver addressed the House Committee on Foreign Affairs for the first time. Clearly and graphically he presented an historical account of his people, the Zionist movement, the present dilemma, and solution. He wove in all significant events and opposition. With the wisdom and knowledge of history and the skills of rhetoric and logic, he gave to every member of the audience - regardless of how poorly or well informed - a complete picture

of the situation. He took nothing for granted, nothing was left to the imagination. Each member was given a foundation upon which to deliberate. The speech to the Zionist group briefly summarized the present situation and concerned itself with logical exposition and disposition of the current problems. They, too, were given the framework within which to deliberate and operate. His address to the United Nations, May 8, 1947, facing friend and foe to his cause, is a masterful example of his rhetorical craftsmanship in the combined use of the historical and logical methods in speech structure. Historically, he defines the "tools" from which springs the logic, the Jewish People, the Jewish National Home, the Jewish Agency, the Balfour Declaration, the British Mandate, the record of Palestinian Jewry, and the plight of the European Jews. The issue is explained and the opposition statements refuted by delving into historical causative factors. He suggests an immediate and future course for action and, on the basis of history and logical steps, predicts findings and conclusions. For example, he suggests that the United Nations Committee of Inquiry should visit Palestine "written documents are important, but infinitely more instructive are the living documents, the visible testimony of creative effort and achievement. In Palestine they will see what the Jewish people, inspired

by the hope of reconstituting their national home after long weary centuries of their homelessness, and relying upon the honor and the pledged word of the world community, has achieved in a few short years against great odds and seemingly insurmountable physical handicaps ... the record of the pioneering achievement of the Jewish People in Palestine has received the acclaim of the entire world. And what was built there with social vision and high human idealism has proved a blessing, we believe, not only to the Jews of Palestine but to the Arabs and other non-Jewish communities as well ...

"Your Committee of Inquiry will conclude, we are confident, that if allowed to develop uninterruptedly, the standards of life which are being developed in Palestine, the concepts of social justice and the modern scientific methods will serve as a great stimulus to the rebirth and progress of the entire Near East with which Palestine and the destinies of the Jewish National Home are naturally bound up.

"Your Committee of Inquiry should also consider the potentialities of the country, which, if properly developed, can according to the expert testimony ...

"Your Committee of Inquiry should, while in Palestine look into the real - the fundamental - causes of the tragic unrest and violence which today mar the life of the Holy Land to which our Jewish pioneers came not with weapons, but with tools. They will inquire, I am

sure, why a peace-loving community whose sole interest was in building a peaceful home and future for themselves and their children, is being driven to a pitch of resentment and tension They will ask themselves, I am sure, why shiploads of Jewish refugees, men and women and children, who have been through all the hells of Nazi Europe, are being driven away from the shores of the Jewish National Home They will also investigate, I hope, how the Mandatory Government is carrying out another of its obligations, which is to encourage close settlement of the Jews on the land. In actual practice it is today severely restricting free Jewish settlement to an area less than 6% of that tiny country, and is enforcing today in the Jewish National Home, discriminatory racial laws which the Mandate, as well as the Charter of the United Nations, severely condemns.

"We hope, most earnestly that the Committee of Inquiry will also visit the Displaced Persons' Camps in Europe and see with their own eyes the appalling human tragedy which mankind is permitting to continue unabated two years. "6

All of Rabbi Silver's speeches fall into the modern three part rhetorical arrangement consisting of introduction, discussion or body, and conclusion. The introductions vary in length depending upon the occasion and the audience. To mixed and non-Zionist groups, he immediately states why and for whom he is speaking. He gives

his credits and presents his credentials and purpose. For a Zionist group, he might have a sentence or two leading up to the main points of discussion. All speeches contain a summarizing conclusion which is brief and succinct leaving no doubt about what he has presented.

The intellectual resources and the integrity of Rabbi Silver are of such quality and quantity as to stagger and overwhelm the human mind. "No real understanding of Dr. Silver - the man and the leader - is possible without an appreciation of the fact that he is first and foremost a person of deep spiritual convictions and a profound scholar."⁷ There is a constant awareness of his unshakable faith and intense intellect. His political career, the rhetorical battles he fought, his strategy and his tactics disclose the extraordinary character of the man and the magnitude of his achievement. The essence of his high moral character and ethical proof is brilliantly reflected in all his speeches and can be evaluated according to Aristotle's sources of sagacity, high character, and good will. For example - when addressing a Zionist dinner in his honor, he began: "This great outpouring of men and women is not a personal tribute to me. I interpret it rather as a strong and eager reaffirmation of faith in the basic ideals of our Movement, in men who remain loyal to them and in methods which you believe are likely to lead to success. You

are resolved that the choicest vine which our people planted shall not bring forth wild grapes and that the little foxes shall not be allowed to spoil the vineyard."⁸

In another instance, when addressing the House Committee on Foreign Affairs in regard to our Palestine Resolution and the tragic British White Paper Edict he began "May I say, at the outset, that nothing is further from the minds of those for whom I speak than to embarrass our great and gallant ally, Great Britain, whose heroic defense of Civilization against Nazi barbarism in the dark days when she stood alone will remain an epic of high courage and spiritual grandeur to inspire all future generations. We have no quarrel with Great Britain. We can never forget that it was Great Britain which, first among the nations, gave recognition to the national aspirations of the Jewish People in the issuance of the Balfour Declaration. But a wrong and unjustifiable political policy affecting the Jewish National Home which this very Declaration welcomed and committed His Majesty's Government to facilitate, is about to be consummated. It would to all intents and purposes liquidate the Jewish National Home. It is this policy, which has been sharply criticized by the foremost statesmen of Great Britain herself, that we ask to be rescinded. We retain our strong confidence in the integrity and the abiding good will of Great Britain that this will be done."⁹

Rabbi Silver and his speeches are a classical example of the dictum "be yourself possessed with the passion you would excite."¹⁰ However, he never uses the intensity of his emotions without related logical proof. The quality of the subject matter has the potential of stirring and infuriating the heart and mind of man. Rabbi Silver develops this to the utmost. The logic is first and foremost with strong emotional coloration augmenting the impact. For example, in addressing the General Assembly of the United Nations, May 15, 1947, shortly after the tragic event of the immigrant ship "Exodus" and during harsh Arab opposition when the spokesman for the Arab Higher Committee declared that the Arabs would not accept either partition or further Jewish immigration, and they threatened to drench the soil of Palestine in blood, Rabbi Silver said:

"One is at a loss to understand why the Arab Higher Committee was unwilling to present its case to the Special Committee of the United Nations. The Jewish Agency likewise had been subjected to the strains and disappointments of the numerous Palestine inquiries which preceded it. Having repeatedly refused the invitation to present its case, why does the Arab Higher Committee come now to ask "justice and equity" at the hands of the United Nations, whose authority it has flouted and whose competence to define the form of the

future government of Palestine the Arab spokesman on Monday categorically denied?

"The same spokesman treated us to an historical improvisation on the origin of the Jewish people and on the history of Palestine. History may not be an exact science but it certainly is not a story out of the Arabian Nights. There are certain facts which do not yield to wishful thinking."¹¹¹

At the Congressional Hearings in discussing the White Paper, he said:

"Thereafter no more Jews will be permitted into Palestine except on Arab sufferance and consent. This confronts the Jewish people and the whole civilized world with an appalling prospect. It is self-evident that Jewish homelessness will be widespread after the war. There will be hundreds of thousands of Jews, perhaps millions, who will seek new homes in a world which will be inhospitable to immigration. The struggle for existence in a ravaged post-war Europe will be harsh and bitter. Famine, poverty, and misery will stalk over the face of that war-riven continent. There will be ruined economies, worthless currencies, social collapse and revolutions in every defeated country - just as after the last war. The youth of half the world which has been indoctrinated with the racial and nationalistic mythologies of Nazi-Fascist dictatorship will be spiritually lost and unsuited to a democratic way of life which

they have been taught to hate and despise - and they will be virulent Jew haters. Jews will again be eyed sullenly as unwelcome economic competitors by millions of job-hungry and career-hungry men. Economic hostility will once again be rationalized into the well-known and quite serviceable anti-Semitic thesis.....

"Can Europe, can the world, can America, which is for all time to come so inextricably bound up with the rest of the world, permit this menacing situation to continue indefinitely after the war?

"The reconstitution of Palestine as a Jewish Commonwealth would be to us men of faith a fulfillment of prophecy and to all an act of historic justice to an ancient and long-martyred people."¹²

To the Zionist Organization of America on October 15, 1944, he said:

"Jews are coming to that part of the world not as exploiters to drain away its wealth, but to create wealth and well-being. Jews are coming there as settlers and colonists to cooperate with the Arabs in a great cooperative enterprise for mutual profit and common benefit. We are the friends of the Arabs, perhaps the only truly disinterested friends they have, for we come with no imperialistic purposes."¹³

In isolating the logical proofs for study, it may be said that although there is a constant interacting of strong ethical, pathetic, and logical proofs in all

of Dr. Silver's speeches, the causal, or cause -effect pattern is generally employed along with deductive reasoning. The nature of the subject matter logically demands historical and causative explanation and clarification. When he discusses the causes claimed by the opponents as well as proponents, he is securing understanding as well as sympathy for his judgments. This is essential in the method. When he draws from the related historical, sociological, economic, and philosophic aspects, he is weaving substance and credence into his theme. He is subtly educating his audience, he is giving them perspective in order to see and evaluate the whole instead of a fragment. He gives them background and current material so logically welded that the wisdom and importance of his effort stands out in sharp contrast to the questionable purpose and validity of the opposition. Thus, from causal evidence stems the firm proofs for recommended present and future action. His skill in refutation is incisive, direct, and effective in accomplishing his purpose. This is his intent. Always conscious of the importance of tactics, he says:

"Regardless of what your objective is, however sound and just, if you are inept in your strategy, you will be defeated. In diplomatic as in physical warfare, battles are frequently won or lost by good or bad strategy. Often larger and better equipped armies are defeated by

skillful generalship and inspired strategy. ... I am not an expert on tactics, but in common with all of you, I understand that diplomacy is an art from which tactics cannot be divorced."¹⁴

"In addition to skill in negotiation and administration Silver possessed an unique and unrivalled gift of oratory. On occasion his fervor and passion made lasting impressions on large audiences. His sermons and public addresses were distinguished for grace and expression and vision, for fine style and originality of thought which often rose to lofty dramatic heights."¹⁵ In Rabbi Silver's style of address is found an artistic blending of clarity and appropriateness. Quotations from the Bible, Lincoln, Shakespeare, and tropes and figures are used judiciously for color and interest. Through his choice of words and language composition, he makes history come alive, and current events clear and meaningful. He speaks of his respect and love for the spoken word, "language is man's music." This is evident throughout his prose.

"The hammer of destiny is even now fashioning a new world and Israel is again the anvil which bears the strokes of humanity."¹⁶

"... from underneath this elegant cloak of praise often dart the deadly rapier thrusts at the heart of our movement."¹⁷

"The Jews were left to build their National Home without men and without land, just as their ancestors

in Egypt were expected to make bricks without straw."¹⁸

"They ask for the bread of escape and hope; they are given the stone of inquiries and investigation."¹⁹

"Their spirits leaped up like a brilliant flame in the glad surprise of the long-hoped-for and never-quite-expected victory. Their parched and thirsty souls drank deep of the waters of salvation."²⁰

The rich, powerful qualities inherent in Rabbi Silver's language are appropriately matched by his style of delivery. He is described as an important-looking individual, one who is the center of attention even in a crowded hotel lobby. He stands about six feet, has a substantial frame with broad shoulders and a most impressively handsome head. He is a graceful human being with majestic carriage and striking appearance. The listener is conscious of his flashing eyes and set of mouth as the words are frequently decisively expelled. Hand and head movements are purposeful and easy. Dr. Silver is blessed with a deep, rich, flexible voice, fully resonant, which he uses to full advantage. It has been said that he looks and sounds like man's conception of a prophet.

"Human excellence has sometimes manifested itself in speech making. Human effort has sometimes been directed to the end of giving clearer vision and safer passage into an unknown future. Sometimes asserting or reasserting human values, sometimes helping to resolve

conflicts of national or international scope and dimension, the speaker has through his art attempted to point the way to a better life."²¹ Rabbi Silver, in practice and effect, is the classical example of this expression. He occupies an inextricable part in the history of his ancestral people; his ideas and words are woven into the cloth of the globe.



FOOTNOTES.

¹Thonssen, Lester, A.Craig Baird, Speech Criticism, Ronald Press Co., New York, 1948, p. 332.

²Ibid., Cicero, p. 373.

³Silver, Abba Hillel, Vision and Victory, At the Congressional Hearings, Ampco Printing Co., New York, 1949, p. 24.

⁴Manson, Harold P., Vision and Victory, Historical Notes, Ampco Printing Co., New York, 1949, p. 195.

⁵U.S. Congress, Hearings before the Committee on Foreign Affairs, House of Representatives, H. Res. 418 and H. Res. 419, Resolutions Relative to the Jewish National Home in Palestine, February 8, 9, 15, and 16, 1944, (Washington, U.S. Government Printing Office, 1944) p. 397.

⁶Silver, Abba Hillel, Vision and Victory, Before the World Tribunal, Ampco Printing Co., 1949, New York, pp. 130-132.

⁷Manson, Harold P., Vision and Victory, Historical Notes, Ampco Printing Co., New York, 1949, p. 195.

⁸Silver, Abba Hillel, Vision and Victory, Nothing to Lose but Illusions, Ampco Printing Co., New York, 1949, p. 73.

⁹Silver, Abba Hillel, Vision and Victory, At the Congressional Hearings, Ampco Printing Co., New York, 1949, p. 23.

¹⁰Thonssen, Lester A., A. Craig Baird, Speech Criticism, Ronald Press Co., New York, 1948, p. 365.

¹¹Silver, Abba Hillel, Vision and Victory, We Will Make This Sacrifice, Ampco Printing Co., New York, 1949, p. 137.

¹²Silver, Abba Hillel, Vision and Victory, At the Congressional Hearings, Ampco Printing Co., New York, 1949, pp. 35-37.

¹³Ibid., A Years Advance, p. 60.

¹⁴Ibid., The Vital Role of Tactics, p. 116.

¹⁵Rabbi Abba Hillel Silver, The Universal Jewish Encyclopedia, New York, 1943, pp. 536-537.

¹⁶Silver, Abba Hillel, Vision and Victory, The Conspiracy of Silence, Ampco Printing Co., New York, p. 12.

¹⁷Ibid., Nothing To Lose But Illusions, p. 74.

¹⁸Ibid., At The Congressional Hearings, p. 34.

¹⁹Ibid., Before the World Tribunal, p. 132.

²⁰Ibid., The Month of Exaltation, p. 151.

²¹Hochmuth, Marie Kathryn, History of Criticism of American Public Address, Longmans, Green, and Co., New York, 1955. Vol. III, p. 23.



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