



Abba Hillel Silver Collection Digitization Project

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

Series VIII: Scrapbooks, 1902-1964, undated.

Sub-series A: Clippings Scrapbooks, 1902-1964, undated.

Reel
233

Box
119

Folder
82

Clippings, eulogies, and tributes on the death of Abba Hillel Silver,
1963 December - 1964 November.



"The Rabbi Had Emerged As A Great Statesman"

By DAVID SCHWARTZ
(JTA Feature Writer)

WHEN we think of Abba Hillel Silver, what comes to mind first is the orator. An orator is a thing of magic. Think of Patrick Henry rising before the Virginia Legislature and making a speech of 10 minutes—and in that day there was no radio or television to carry it but, somehow, it spread all the way to Boston to the North, and Georgia to the South. The whole country was excited. Think of a William Jennings Bryan, unknown to most of the delegates at the Democratic convention and, in a few minutes, sending them roaring down the aisles calling for his nomination for the Presidency.

Today, we appear to be entering a period of the decline of the orator. Nowadays, an orator need not write his own speech. He can have a ghost writer to do it. He need not have a great voice. The microphone can make any voice as audible as Bryan's. The speaker today does not have to memorize a speech. He can read it from the manuscript or the teleprompter, and he doesn't even have to depend on his audience to furnish applause. He can provide his own canned applause.

Yet this decline, I am sure, is more seeming than real. When a truly great orator emerges, there will be adequate response.

The attic in the Silver home must be full of the medals young Abba won for oratory in his collegiate days. He was already then known for his oratorical excellence. His fame as an orator was nation-wide, transcending the bounds of geography and sect. Christians and Jews came to hear him at his temple. Newton D. Baker, of Woodrow Wilson's cabinet, a very effective speaker himself, once confessed he envied the oratorical gifts of the then very young rabbi.

Silver was one of the few rabbis whom history will never permit us to forget. There were a half-dozen or so others. Seligson, the patriot rabbi of the Revolution; Elshorn, the brave rabbi of abolition days; Isaac M. Wise, the genius of the Reform movement; more lately, there were Stephen S. Wise and Abba Hillel Silver.

Wise, like Silver, could be humorous. I remember once, when Silver preceded him on the program, Wise remarked that of course Kesef (silver or money) always precedes Chochma (Wisdom or Wise). But actually Silver was one rabbi who, if so inclined, could boast of much chochma. He was a talmud chocham, a Hebrew scholar and the author of some serious works on Jewish thought.

The high point in his career was when, as if by general acquiescence, he was delegated to speak

before the United Nations for sanctioning of the State of Israel. Taking note of some of the fantastic remarks by some of the Arab delegates, Silver politely bid them remember that they were not then composing another tale for the Arabian Nights.

The whole world was then his audience. The rabbi had emerged as the statesman.

He had long been preparing for that moment. He was the organizer, as a boy, of the first juvenile Zionist society, the Dr. Herzl Club, which numbered, among its members, Emanuel Neumann, Rabbi Barnett Brickner, Sol Cohen, Rabbi Abraham J. Feldman and his own brother, also a great Jewish scholar, the author of a number of books.

When Abba Hillel Silver headed that boys' Zionist club, the Arabs weren't all in the Middle East. The club met at the Educational Alliance on New York's East Side and when the directors of that institution learned that these boys intended to produce a Hebrew play, they were outraged. But Abba Hillel had his way.

Later, when Silver was chosen rabbi at Cleveland, some of the members of the congregation discovered belatedly that their rabbi was a Zionist. They asked Silver if it was true. Yes, he admitted, and he told them that if they wanted to he would release them from their contract. But they knew they had a bargain. He became the pride of the Cleveland congregation.

Denver Post Dec. 12, '63
Pioneer

RABBI ABBA HILLEL SILVER'S booming voice was heard, and his influence felt, in virtually every state of his adopted land and as far away as the Israel he helped so much to create. When he died last week, American Jewry lost one of its authentic giants.

Rabbi Silver was most widely known, of course, as a fiery advocate of establishment of an independent nation of Israel, as a home-land for Jews dispersed all over the world. Taking up this cause as youngster in the slums of New York City's lower East Side, he pursued it through decades of controversy until, in 1947, as chairman of the American section of the Jewish Agency for Palestine, he presented the case for Israel before a special committee of the United Nations. Later that year, the U.N. voted to partition Palestine and set up the nation he had so long dreamed of.

Non-Jewish Americans also have felt his influence in various ways.

In the 1920s he became interested in the problem of unemployment, and eventually helped draft the first state unemployment insurance legislation ever enacted into law, in Ohio.

And in Cleveland, where he served as rabbi of The Temple, a Reform congregation, for 45 years, he helped found one of the first community funds in the country. (Cleveland and Denver disagree on which city had the first such organization.)

Though many persons differed sharply with his views on Zionism, most would agree the Rabbi Silver's contributions to the establishment of the new nation of Israel have won him a secure place in history.

December 13, 1963

Reform Rabbis Here Mourn Passing of Rabbi Abba Silver

A memorial message has been issued by the Association of Reform Rabbis of Greater Philadelphia mourning the death of Rabbi Abba Hillel Silver. The message asks that any contributions to his memory be made to the Abba Hillel Charitable and Educational Fund, c/o the Temple, University Circle and Silver Park, Cleveland 6, Ohio.

The message follows:

With hearts still filled with sadness over the untimely passing of our late president, we learned with great sorrow of the death of Rabbi Abba Hillel Silver on Thanksgiving Day.

Though he was of the Reform movement, his influence extended far beyond the Temple in Cleveland. For he was a giant whose greatness of mind and heart encompassed interests — Jewish and Zionist, American and international.

His eloquence of speech, his depth and magnificence of scholarly works, his championship of the rights of the Jew and Israel, and of the poor and the needy, and his sensitivity to the needs of the individual, the nation, and the world — all these we, his col-

leagues, will remember with profound gratitude.

He served the God of our fathers with reverence and nobility of spirit. We shall miss the greatness of a true teacher in Israel. With deep appreciation we bless God for lighting our lives with his courage of conviction and his dynamic spiritual leadership. Blessed be this zaddik of our age.

Dec. 13, '63

The Reconstructionist
ABBA HILLEL SILVER ז"ל

IN the exciting days prior to the vote in the UN regarding the partition of Palestine, Abba Hillel Silver was the proverbial tower of strength. He led the Zionist Emergency Council with vigor and vision, and he emerged as the undisputed leader in Jewish political affairs in the United States. Like Ben Gurion, he never wavered, never faltered; he carried the fight to a triumphant conclusion, always deeply convinced that the Zionist cause, as a righteous cause, would prevail.

But Rabbi Silver's Zionism was not the be-all and end-all of his Judaism. It resided at the core of his total Jewish commitment. He believed passionately in the mission of Judaism as a moral and spiritual force in the world; in his he was the Reform Jew extraordinary. He studied Torah and wrote books that illuminated the heritage. His *How Judaism Differed* is one of the finest expositions of the differentia that distinguish Jewish religion from others. He lent the full powers of his mind and energy to every cause that might advance the welfare of the Jewish people. And as an orator, he had few peers.

When he let loose his eloquence upon a vast audience, during those difficult days of the White Paper, he could arouse the multitudes to such a frenzy of enthusiasm that they would interrupt his speech and chant *Hatikvah*. But Dr. Silver was not just a spellbinder. He was an administrator, a careful scholar, a determined leader in civic as well as in Jewish affairs.

Another of the mighty has fallen, and all Jewry is bereaved.

גליק Hadassah 12/13-63

אבא הלל סילבר

אורות נלמדים

אם-אם פועלים נרות קטנים
בחדר צלילי הקטנים.
ססצים קרש אור קרש
דועקים קרש באפלה.

נלמדים בוכים נרות קטנים
לחוד ליל הצלילים הקטנים.
בדפוקו האפלה של החלום.
אם הלחוד בלחוד קרש.

רקקה אפורה של הלחוד אפורה לבנה
בדפוקו בדפוקו דפוקו
בוכים קרש קרש. בדפוקו הקטנים
אם יום קרש קרש.

הה. שופע אור הקולות קרש
קחוד קרש קרש קרש ליל-קטנים
בדפוקו הקולות הקרש
בדפוקו הקטנים

נלמדים בוכים קרש
אם יום קרש קרש.
בדפוקו בדפוקו הקטנים
אם הלחוד קרש.

באפורה, נרות קרש.
בדפוקו הקטנים.
בדפוקו בדפוקו הקטנים.
בדפוקו בדפוקו הקטנים.

הדפוקו. נרות קרש קרש קרש.
קרש קרש קרש קרש קרש.
הקרש קרש. קרש קרש קרש.
אם קרש קרש קרש קרש.

A. H. Silver - His Passion Was Zionism

Editor's Note: Dr. NEUMANN, chairman of the American Section of the Jewish Agency and a former president of the Zionist Organization of America, was Dr. Silver's closest collaborator among American Zionists. His appraisal of Dr. Silver, a friend since childhood, is written with the understanding and knowledge that is born only of such a close, personal relationship. Dr. Silver was to have been the principal speaker at the 70th birthday celebration of Dr. Neumann in New York, which was scheduled for the evening following President Kennedy's funeral, and which was necessarily postponed until Jan. 2.)

By DR. EMANUEL NEUMANN

Abba Hillel Silver was dedicated to the Zionist Ideal from his earliest youth and remained loyal to the Cause, to the hour of his death. Zionism was the great passion of his life upon which he lavished the God-given gifts with which he was so richly endowed. He was part of the brilliant galaxy of Zionist leaders that clustered around Justice Brandeis during World War I. Like Brandeis and his colleagues, his Zionism

was fused with his Americanism and consistent with the Wilsonian doctrine of self-determination for all peoples, great and small. Silver was unique in that he was as firmly and deeply rooted in Judaism and Hebrew civilization as he was in the great American tradition.

He rose to his full stature in 1943, during the climactic years of World War II, when he was called to the supreme leadership of American Zionism while the movement was passing through its darkest moments.

Dr. Silver marshalled all the positive forces in the American Jewish community. He threw himself with complete abandon into the great historic struggle for Jewish statehood, with all the strength of his powerful and magnetic personality, leading our people with extraordinary brilliance. He was the impassioned fighter and the

cool diplomat, the eloquent spokesman and sagacious strategist. At his best he was both prophet and statesman.

Future generations will appraise better than we can today his impact on the Jewish and non-Jewish world and the magnitude of his historic achievement. Certainly it will be recorded that he, more than any other of his generation, brought to successful conclusion the task first set by Theodor Herzl—to secure international sanction for the re-establishment of a free and independent Jewish Commonwealth. The dazzling triumph won under his leadership has earned for him the proud title of architect of the new Jewish State, crowning his life with the aura of immortality.

His loss is irreparable, but he has left us a priceless legacy: his noble example of courageous and heroic action, of fidelity to principle, of undying faith. He has taught American Jewry to stand up as free men in a free society and battle fearlessly for a cause that is just. Not in many years can we hope to see so towering a figure arising in our midst.

Personal Recollections

Rabbi Abba Hillel Silver, often referred to as the Jewish Atlas because he carried all the burdens of World Jewry on his shoulders, died on Nov. 28th at the age of 70 in Cleveland, Ohio, where he had been spiritual leader for more than forty years.

There are many talented rabbis in the United States. Some are outstanding writers and scholars, a few are great theologians, some are renowned speakers, others are eminent spokesmen, but rarely has the American Rabbinate seen the combination of all these drives in a single man—as the dazzling array of qualities in the phenomenon which was Abba Hillel Silver.

He was born in Lithuania, the son of a rabbi. He came to the United States at the age of eight and grew up in New York's lower East Side. At the age of 11, at the suggestion of his father, he organized the Herzl Zion Club, which was the first junior Hebrew speaking society in the United States. From this club emerged scholars and leaders who made their mark on Jewish life.

My late husband, Rabbi Jesse Schwartz, was a member of the Herzl Zion Club and a life-long friend of Rabbi Silver. He often spoke to me of the Hebrew plays given at the Educational Alliance on the East Side of New York. It was at the Herzl Zion Club where Abba Hillel Silver's oratorical gifts were first manifested.

I recollect an incident which will illustrate Rabbi Silver's remarkable presence of mind. He was giving an address at the old Mecca Temple in New York City in commemoration of the Twenty fifth anniversary of the Jewish National Fund. During the address he mentioned the word Messiah. Suddenly a man bounded up on the platform, grabbed Rabbi Silver by the lapels of his coat and shouted in Yiddish "I am the Messiah." The audience was stunned. Several guards immediately dragged the demented man from the stage. Though visibly pale and shaken, Rabbi Silver ran his fingers through his hair, adjusted his glasses carefully and dryly remarked, "Ladies and Gentlemen, I really did not expect the Messiah quite so soon." The audience burst into laughter and the tension broke.

David Ben Gurion in paying tribute to Rabbi Silver on the occasion of his 70th birthday said "Rabbi Silver's Zionism did not begin with the Balfour program, the Balfour Declaration or the United Nations' discussion of November 29th, 1947, but with the Divine promise of our Father Abraham: 'To Thy seed I will give this land.' It is this Zionism which has made Abba Hillel Silver the greatest and most courageous Zionist fighter in American Jewry.

In his historic speech at the United Nations Assembly in May 1947, there was no plea for compassion for a suffering people that had undergone the Nazi holocaust, but a demand for justice for a people robbed of its land, to whom that land belonged as of right. This was the motivating force in his political fight for a Jewish State.

Rabbi Silver was a true and loyal friend. During my husband's protracted illness he somehow always managed to remember him. Preoccupied though he was with a thousand and one demands, he yet managed to find time to write the occasional letter, send an autographed copy of his latest book bearing the inscription "To my dear and esteemed friend Jesse Schwartz."

Only a week before Rabbi Silver's death he sent in a generous contribution to the Jesse Schwartz Memorial Fund.

The Jewish world is indeed bereft. We will miss the crackle of his enormous energy, his boundless enthusiasm and his impassioned pleading for a cause dear to his heart. At this moment Victor Hugo's words come to mind: "We miss a moral man and salute an immortal name."

Mrs. JESSE SCHWARTZ

YOU ARE INVITED TO ATTEND

A MEMORIAL

FOR

ABBA HILLEL SILVER

PARTICIPANTS:

HON. MOSHE SHARETT

DR. EMANUEL NEUMANN

RABBI WILLIAM BERKOWITZ

SUNDAY, DECEMBER 22, 1963, AT 8:30 P.M.

CONGREGATION BNAI JESHURUN

257 WEST 88TH STREET, WEST OF BROADWAY, NEW YORK CITY

AUSPICES: ZIONIST ORGANIZATION OF AMERICA

IN COOPERATION WITH THE AMERICAN ZIONIST COUNCIL

OPEN TO THE PUBLIC



Dr. Abba Hillel Silver, one of American Jewry's outstanding leaders, died of a heart attack in Cleveland at the age of 70. He once headed Z.O.A. and many other causes, was long a member of B'nai B'rith.

*Make Jewish Monthly
B'nai B'rith Dec. 1963*

*Canadian Jewish
Dec 63*

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Rabbi Abba Hillel Silver

In the untimely passing of Rabbi Abba Hillel Silver, world Jewry, and the citizens of Cleveland in particular, suffered an irreparable loss. The Board of Trustees of the Jewish Orthodox Home for Aged of Cleveland extends its heartfelt sympathy to his wife and his children. ~

The world has acclaimed his historical contributions to Zionism and to major projects for the advancement of social welfare. We are proud that Rabbi Silver had a continuous association with this Home, having participated in all major events beginning with the dedication of the budding addition in 1928. He dedicated our most recent addition in 1942 and again honored the Home with his presence at our 50th Anniversary celebration. The growth of this agency was associated with his name and although he represented Reform Judaism he gave generously of his time and efforts to the furtherance of this outstanding Orthodox institution.

He was a warm friend of every member of our Board, many of whom sought his personal counsel, and his sudden passing was a great shock and loss to each and every one of them. ~ ~

The Board of Trustees at its meeting held December 17, 1963 stood in silent tribute to the memory of Rabbi Abba Hillel Silver and resolved by unanimous vote that this resolution be spread upon the minutes of the Home and a copy of said resolution be sent to his family as a measure of the high esteem in which his memory is held by all those who had the honor to be associated with him. ~

D. N. Myers

D. N. MYERS, PRESIDENT

WHEREAS the death of our beloved and revered Rabbi Abba Hillel Silver has saddened us deeply, and left us with heavy hearts, and

WHEREAS Rabbi Abba Hillel Silver served as our spiritual leader for forty-six years, and in that time left an indelible imprint on all of us; he gave purposeful direction to our Sisterhood and made Judaism a vital and meaningful part of our lives, and

WHEREAS his love of learning and constant search for knowledge has inspired an intellectual growth within us, and


WHEREAS he expressed his great joy of living in his genuine devotion to his family, thereby creating a noble example and teaching us the deep and lasting values of Jewish family life, and

WHEREAS, though Rabbi Abba Hillel Silver belonged to the world, he belonged to us in a very special way, as the warmth and sincerity of his friendship, and the wisdom of his counsel touched and enriched our lives, be it therefore

RESOLVED that we, the officers and members of The Temple Women's Association deeply mourn the death of our beloved rabbi, teacher, counselor, and friend, and do hereby offer our loving sympathy and heartfelt condolence to his cherished wife and family.

RESOLUTIONS COMMITTEE


Mrs. S. L. Dancyger, President


Mrs. Louis N. Gross, Secretary

Mrs. Sydney N. Galvin
Mrs. Leo W. Neumark
Mrs. Irwin E. Yoelson
Mrs. Joseph H. Gross, Chairman

December 18, 1963

י'ען באשלוס פאר אידישע מדינה איז שענסטער דענקמאל נאך דר. הלל סילבער, זאגט לוי אשכול אין מעסעדזש צום מעמאריעל אווענט אין ניו יארק

גרויסער עולם קומט צו דעם סילווער סעמאריעל אווענט אין בני ישראל - לייקנט פאר אשכול'ס מעסעדזש אין אידיש. - דר. ניומאן און משה שרת האלטען אפשייד צונען פון דעם פארשארבעטן צייטן טישען פירער.

לוי אשכול, פרעמיער מיניסטער פון ישראל האט צוגעשיקט א ספעציעלע מעסעדזש צו דעם סעמאריעל אווענט פון דר. אבא הלל סילבער, וואס איז נעכטען אפגעשלאסען געווארן אין דער בני ישראל'ס שוהל אין ניו יארק.

האבן אבא סילבער אין דער שטערבערען אין דער צייט, ווען עס איז מיטגעפאלען דער 16טער יובל זיינט די יארן האט אנגענומען די היסטארישע רעזאלוציע לטובת א אידישע מדינה. אסידער באשלוס איז דער שענסטער פאנטעסטיקל איין דערצייילט פראמינענט אשכול אין זיין מעסעדזש.

ה' מדינת ישראל, און אין פער זענען, שיקען איבער צו דער אויפגעשטעלענע נאך דעם פארשטענדענע ראבאי הלל סילבער אונזערע סימבאלישע אייגנצונעם פון מיטגעפאלען און צו ארבעטן פאר לוסט. האט מיר אלע האבען געלייטעט ווערן אין לוי אשכול'ס מעסעדזש.

אין דער צייט, ווען אונזער פאלי האט געקעמפט פאר נאציאנאלע אויפגעבונג און נאציאנאלע לעבנסשטענדיקייט, האט זיך ראבאי הלל סילבער דערהויבען צו דער העכסטער מדינה פון פירערשאפט, זיין דינאמישע פערזענליכקייט זיין הערליכער אראמארישער סאלאנג און זיין אומגאנצנדיקע ליבעטאט געזענדיקייט, האבען דא געצויגען אונזער פאליקס האט געשטראכט צו דער סאט פון ציון.

דעם מעסעדזש פון לוי אשכול האט פארנעמליכעט אין אידיש דער גענעראלקאנגרעס פון בני ישראל.

א גרויסער עולם איזען איז געווען אין דער בני ישראל'ס שוהל אויף דער 16טער באג, וואו עס איז אפגעשלאסען געווארען. נעכטען אונזער, די אויפגעשטעלענע און אנדערע פון דעם אידישען און ציוניסטישען מנהיג, דר. אבא הלל סילבער, האט איז אין עלטער פון 70 יאר פלוצלינג געשטארבען אין קליבלאנד, אהאיא.

הויפט אפשאצונגען זענען געווארען געווארען פון דר. עמנואל ניומאן, סעקרעטאר פון דער אידישער אגענדע אין ניו יארק און פון משה שרת, געזענענער אויפגעשטעלענער סטעו פון ישראל און פארזיצער פון דער אידישער אגענדע אין ניו יארק.

א עלגענדיקע אפשאצונג פון דר. סילווערס ציוניסטישע סעטיקייט און דירעקטאט פון זיין פרישטער יוגענט, האט געקענט דר. עמנואל ניומאן.

ער איז געווען איינער פון די ברייטשטענע שטערן פון ציוניסטישע שער, וואס האבען זיך אריין געברענגט ארום ריכטער לואיס ד. בראנזיס אין די יארן פאר דער ערשטער וועלטמלחמה פונקט אויף באראדיס און זיינע קעלבער. אויף איז זיין ציוניזם געווען דורכגענומען מיט אפטיקאנען און דעם ווילסונדאקטערן, וואס האט געזיגט פילע און געשטרעבט צו פארבעסערן אלע פעלקער, קליין און גרויס אבער דר. סילווער איז געווען נאך פאר איינגעפירטער ווייל.

Ten years ago the ZOA in tribute to Dr. Silver on the occasion of his 60th birthday established Kfar Silver Agricultural Institute in his name.

Dr. Neumann, a lifelong friend of Dr. Silver and his closest associate in the political struggle for Jewish statehood delivered the principle eulogy at the funeral services which was attended by thousands of mourners including world and national leaders of the Zionist movement and high Washington, state and local officials.

פילט די צענטראלע ראלע אין דער צוואנציג פון דעם אסטריישישער ציוניזם'ס האט משה שרת געזאגט. אין די סאטע קריטישטע יארן פון דער צווייטער וועלט מלחמה איז אים אנפארטרייט געווארען די היסטארישע אפטיקאט פון די אידישע מדינה אין אסטרייכע. און אלס דער הארטגענוגער פון דער אידישער אגענדע אויף דער אייגענע צענטראלע ארענע האט ער געמאכט דעציזיענדיקע ביטראגען צו דער דערגרייכונג פון דער היסטארישער רעזאלוציע פון דער יד פון אסטעמבלי און האט דערפירט, אן דאס אידישע פאלק וואו עסאכט לירען די מדינה אין זיין אייגענע לאנד.

א פאסיגע רעליגיעזע צערעמאניע איז דורכגעפירט געווארען. אנדער פונט פון ראבאי וויליאם בערקש ווייזן פון בני ישראל.

Canadian Zionist Dec. 63

DECEMBER 1963

Dr. Abba Hillel Silver World Zionist Leader Dies

Dr. Abba Hillel Silver died suddenly of a heart attack in Cleveland on Nov. 28 where he lived and served as Rabbi for more than two generations at "The Temple", one of the largest reform congregations in America. He was 70 years old.

One of the foremost leaders in world Zionism whom Ben Gurion termed "the greatest and most courageous Zionist fighter in American Jewry", Dr. Silver was to have presided over the Zionist Organization of America dinner in honor of Dr. Emanuel Neumann which had been postponed two days earlier on account of President Kennedy's death.

Dr. Neumann is Chairman of the American Section of the Jewish Agency Executive and President of the World Union of General Zionists.



Dr. Abba Hillel Silver

In expressing the profound sense of deep sorrow at the passing of Dr. Silver, Dr. Max Nussbaum, President of ZOA, termed it "the severest loss suffered by the Zionist movement and the entire Jewish people in a generation."

Dr. Nussbaum pointed out the historic irony that Dr. Silver died on the very eve of the 18th anniversary of the passage by the United Nations (Nov. 29, 1947) of the resolution for the establishment of the Jewish State in Palestine, which marked the triumph of Dr. Silver's leadership in the battle for Jewish Statehood.

"Dr. Silver's monumental achievements as political architect of the Jewish State", Dr. Nussbaum added, "the translation of his Messianic vision into the emergence of the Third Jewish Commonwealth and his unrelaxed guardianship of the just interests and legitimate claims of the State of Israel - have truly made him a man of Jewish destiny. The nobility of his character and the liberalism of his philosophy were also reflected in his concern for the rights of labor and justice for the oppressed among all peoples."

אבא הלל סילבר

חלומות ב... אשקלון אבא הלל סילבר מתגלה ליחיא ערוסי...



— מאת קורא ינוב —

השנה היתה 7 בכסיו ב- אחר טיפ השבוע שקבר, בארץ נפש חיינו קייטעל דלת ביתו של מזכיר כפר סילבר ליד אשקלון וביקשו כי יפתח לפניו את דלתות בית רבנות בכפר. למראה הקטין, שוקט ויחי אחרי נחמנו סיבת נחמנו מזכיר כפר סילבר המידה רבה ונאלץ לפשר פובליקו של ה' הלך הנה, הישיר המימיני הי קייטע קומתו ואמר: זה הלילה השני בא אלי בחלום יהודי גביריכות, פירי כיון פסקים, שערות שיה לוי וואו פשטנא גבוה פכל אשר סביב, האמר לי בלי ורף: קום יחיא, לך לך לי ביתהונת בכפר סילבר, חל' פד שם את ליפודי הקודש, למעני יחיא זני אבא הלל פחות עליך כי תעשה זאת! הלא חשבנו לך?

והוא יחיא שרתי בן הדג, המתגורר עם אחיו בבית פירי כי בארץ אשקלון, נשבע כי הלילה לאותה דמות גבוהת נכונת שיער כי יעשה כפודו תל ולא די לו לחלום שפסדו כליל שבת, גם כאשר שיהת ארץ נשבעת האחרונה, — שוב הופיעה בחלומי דמותו של הגבר הסב בעל רבנות השלג וזהו היום וזהו היום אליו בחלומי: השוכן אהא אהתי יחיא! רבתי אני כי הלך פירי עם שתי לבייחדי נחם בכפר סילבר והלאה שם את הוועד' השני פירי הנה ליחיא חלום חלומי לי, לאבא הלל הסב כי אכן זאת תעשה פתח, אהתי.

יחיא מתגורר על יצוע, מתחנך למראה הרמות ה- קרייטליאט, דורו והפסידו- נשבע כי יעשה כמבשרו ב- קור יחיא שרתי ללא ורף: נשבעת אני לך אבא הלל, נשבעת אני... והתקדוה נג, אשתו ננה מנחמה וספרא- תה כפיתולי בקלה קל משה- כב — קבלת יעקב קלה קל שריתיה וזהו.

סילבר יחיא לעשות נגה את חלומות שני חלומות הנחירי נים וחשבים הנחירי עד שתי לפען יסר יחיא לבנת לכפר סילבר המפורד לאשקלון, דער' תו של הסב שריתיה חלומות הליל, הייתה איהא בוכיוני של יחיא שרתי ובאשר קרב ונא עד לכפר סילבר, סק ברי כי בראשו על קיר אהתי בנינים את המנהל של הארץ

היה בארץ ספריא אהמלי בשעה 8 בכסיו, כבר יסב יחיא שרתי על אהר פסולי ביתהונת בכפר סילבר וקרא בחפזי דו שעה 5 אהר'הנדר ררר, בכפר, תהוה.

היו כאלה שחשבו לרע, כי פונות אהרות לו לחזות החלומות וזהו יחיא: רש לי כפף לנפירה קד אשק- דורף — אהתי יחיא בארץ ניו יארק לוי סקס כפף לי- נג פון לא אבא לי- קת.

אמר יחיא: אני מביא א כל מביא, אהתי הנך' כל ביקר, בירך השם א פארנא פיקצת ביטוח לא מי חת פסקי לי עד אהר שקט הייתי בליפודי כב הכנסת בשכונת החיננים בביתו, פתח — אבא כל לכפר נחירי ות כי ביחא אבא חילל... נג אלה שבתחילת חרן סקני לשבוע דבריי יחיא שרתי — הנהו כנע יסר לשאל עננה בפלי רבתי: תבאנת מתגלה בוא פו של יחיא רבי אבא הי סילבר: חרן א חלומות דאקא לי, ליחיא, שם א לא תנה בו ולא ירע על וואו — לאחיות פיריניס

In Memoriam

JOHN FITZGERALD KENNEDY

ABBA HILLEL SILVER

HERBERT H. LEHMAN

Blessed be the memories of the righteous.

Circumstance	Percentage of Respondents (%)
If someone is attacking you	85
If someone is threatening you	75
If someone is harassing you	65
If someone is insulting you	55
If someone is annoying you	45

MEMORIAL TRIBUTE TO ABBA HILLEL SILVER
by: DR. ISRAEL GOLDSTEIN
DELIVERED BEFORE ISRAELI MEMBERS OF ACTIONS COMMITTEE
December 29, 1963

"אדם יכול להשיג את עולמו בשעה אחת" "A man may acquire his world in one hour."

Yet a lifetime may be spent in preparation consciously or subconsciously for the climax hour.

Abba Hillel Silver's hour which fixed his place in the "olam habbah" of Zionist history, was the hour of 6 p.m. on Saturday, November 29, 1947, when the United Nations resolutions were passed authorizing the establishment of a Jewish State in Palestine. True, the resolution itself was only the political charter and it remained for the Jewish heroism and sacrifice of the Yishuv to transform a political charter into a living reality. But for the first time in history such a charter came forth from an international conclave. True, more than one factor entered into the end result, such as the pricking of the international conscience by the martyrdom of the six million victims of the Nazi terror, the hundreds of thousands of survivors who wanted admission to Palestine more than life itself for they risked their lives in order to achieve it, and the desire of some nations to see an end to British colonization in Palestine. But without the initiative and active interest of the American government, the resolution would never have been passed. True, other Zionist leaders from Palestine and from the United States, played stellar roles in the main act of the drama and in the preceding acts. But Abba Hillel Silver was the leader of the Zionist forces at the United Nations, made the stirring plea before the international conclave and did more than anyone else during the five critical years preceding 1947 to

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mobilize American public opinion which the American government needed.

Perhaps one who worked at his side during those crucial years, though not always in harmony, may be in a position to recall and to evaluate his service during those critical years.

Abba Hillel Silver looked and acted like a man of destiny. All of us felt, as the scales of war were beginning to sway decisively against the Nazi Fascist axis, that the fulfillment of the Zionist aim might be in the bosom of the near future and that there was no time to lose in doing everything in our power to ensure the fulfillment of our hope. All of us knew that the United States would be the leading power at the end of the war and that therefore its favourable stand on our aims was indispensable. There was a Zionist instrument in the United States, The American Zionist Emergency Council, composed of representatives of all the parties. It had been called into being at the outbreak of the war, but it was not giving the impression that it was measuring up to the challenge.

Abba Hillel Silver had given the signal that in his judgement the attitude of the Roosevelt administration on our matters left much to be desired, when speaking as Chairman of the United Palestine Appeal at an annual conference he warned American Zionists not to be lulled by cordial New Year greetings. Jewish public opinion was stirred pro and con. President Roosevelt had been very popular with American Jews. The majority of the American Zionist leadership felt that Silver was needed to lead the American Zionist forces. Dr. Weizmann invited him to join Dr. Stephen S. Wise as Co-Chairman of the American Zionist Emergency Council. Eventually he became its sole chairman. With

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his entry a more militant chapter began. He proved himself as great an organiser and strategist as he was an orator.

His first objective was to consolidate Jewish public opinion. This accomplishment came to a head at the close of 1943 when the American Jewish Conference representing all of American Jewry adopted, following Dr. Silver's superb address, the resolution on a Jewish Commonwealth in Palestine, the formulation of the Biltmore Zionist Conference held shortly before. The American Jewish Committee voted against the resolution and left the Conference, but the consensus of American Jewish opinion was unmistakably registered.

His next objective was to win American public opinion. His strategy was "not to rely on princes", but, taking full legitimate advantage of American political democracy, to go to the people, to the American voters to generate the political pressure from the bottom up. Thus in 1944 both the Democratic and the Republican parties introduced Jewish Commonwealth planks into their election platforms.

Thus, when the World War came to an end in 1945 with the victory of the Allied Powers, and the time for action on Zionist aims was approaching, American public opinion had been educated to understand and to appreciate them. Silver's militancy did not abate. It played a part in the World Zionist Congress of 1946. It roused many antagonisms but he was consistent to the end, and he was vindicated by the end result.

Like every Zionist leader, he had his failings, and his disappointments. But the combination of his gifts and achievement was extraordinary - Hebraist from his childhood, Zionist from his youth, orator by the grace of God,

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scholar of worth, Reform Rabbi who helped change its character from anti-Zionist to pro-Zionist, personality of towering strength, American civic leader, Zionist leader who held every Zionist position of importance on the American scene and Zionist Tribune of international stature.

In retrospect, all those qualities, experiences and ambitions may be seen as overture to the magnificent hour which fixed his place in the world of Zionist history.

The last years of his life were comparatively quiet years, that is, quiet only in comparison with the raging years which had preceded, yet filled with honours and with services. He might well have felt content that when a great hour in the life and fate of his people struck, it found him well prepared to make the most of it, and thus to win his place in its world to come.

Abba Hillel Silver will not be forgotten.

Louis D. Brandeis will be remembered for having lifted American Zionism to a position of prestige by virtue of his own position and for having secured President Wilson's endorsement of the Balfour Declaration and for having synthesized Zionism with Americanism at its best. Stephen Wise will be remembered for having popularized American Zionism among American-born Jews and non-Jews by force of his great oratorical powers and his standing in American public life and his activity in American political life which gave him entry to President Roosevelt. Louis Lipsky was the architect of the American Zionist Organisation, its chief publicist and polemicist and its liaison with World Zionism in the Weizmann years. Abba Hillel Silver was the Zionist leader who had the vision to recognize the hour of destiny which held in its bosom

the potentials of Zionist fulfillment, and by the striking force of his powerful mind, speech and personality and his faith in the democratic processes of American life, mobilized the public opinion which moulded American policy, the decisive factor in tilting the scales at the United Nations on November 29, 1947, at six o'clock in the evening, in favour of a Jewish State. This was the hour and this was the man of the hour. As long as the one will be remembered, the other will not be forgotten.



נאום אזכרה
לאבא הלל סילבר
שנשא ד"ר ישראל גולדשטיין
בענין החברים הישראלים של הוועה"פ הציוני
כידט י"ג בטבת תשכ"ז
29 לדצמבר 1963

יש קונה עולמו כשעה אחת ויש שאדם מקדיש כל חייו בהכנה, כיוועין או בלא יודעין
לקראת שעה בורלית זו.

שעתו של אבא הלל סילבר, אשר קבעה את מקומו ב"עולם הבא" של תולדות הציונות,
היתה שעה שש במוצאי חמץ 29 בנובמבר 1947 - שעה שעצרת האומות המאוחדות קבלה את
החלטה המאשרת את הקמתה כל מדינה יהודית בארץ ישראל. אמנם, בהחלטה עצמה היתה רק
ה"צוטר" המדיני - ואילו הגבורה היהודית וההקרבה העצמית של חיישוב, היא שהפכה את
ה"צוטר" המדיני הזה למציאות חייה. אך כמעט הראשונה בהיסטוריה יצא צוטר כזה מאסיפה
בינלאומית. נכון שלא גורם אחד בלבד היה המניע להטבת התוצאה בסופית, כגון: נקיפת
המצפון בינלאומי בשל עקידתם של ששת הסיליונים - הקרכנות של הרור הנאצי' מאות אלפי
הנשארים לפליטה, אשר כמיהתם לעליה לישראל היתה עזה יותר מאשר רצונם לחיים שכן סיכנו
את חייהם למען עליה זו; וכן רצונם של עמים מספר לשים קץ לקולוניאליות הבריטית
בארץ-ישראל. ברם, בלי היוזמה וההתענינות הפעילה של מסגלת ארכות הברית, לא היתה
החלטה זו מתקבלת על ידי האומות המאוחדות. אכן, מנהיגים ציוניים אחרים מא"י ומארצות
הברית מילאו תפקידים ראשיניים במעלה במערכה העיקרית של גורמה ובמערכות קודמות;
אולם אבא הלל סילבר היה מנהיגם של הכוחות הציוניים בעצרת האומות המאוחדות. הוא
הסמיע הביעה בפני אסיפה בינלאומית זו, ובמסגן חמט הטנים ובורליות שקדמו לשנת 1947
פעל יותר מאשר כל איש אחר למען גיוס דעת הקהל האמריקאית אשר ית נשמעה הממשלה
האמריקאית.

כאחד אשר פעל לצור ומספך שנים בורליות אלה, אם כי לא חסיו מתוך הרמוניה במורה,
יכול אני, אולי, להקלות ולהעריך את שרותו בתקופה זו.

אבא הלל סילבר נראה אז ופעל כאיש היעור. בטעה סכף המאזנים של המלחמה החלה
לנפות באופן סכריע לצד כנות הכרית נגד הציר הנאציפשיסטי, הרגנו כולנו שהמסרה
הציונית עשויה להתגשם בזמן הקרוב ושאסור לנו לאבד זמן ולהחסיין כל הזדמנות שכאפשרותנו
כדי להבטיח את הבטחו הקרובנו.

כולנו ידענו שארצות הברית תהיה עם סיומה של המלחמה, המעצמה הראשונה במעלה, ומסוט כך אין תהליך לעמותה החיובית לשאיפותנו. קים היה מכטי ציוני בארה"ב הסועצה הציונית האמריקאית לשעז חירום, שהיתה סורכבת סכאי כוח של כל הספלגות. סועצה זו הורכבת בתחילת המלחמה, אולם היא לא יצרה את הרושם שעמדה בפני האתגר.

אבא הלל סילבר, הביע את דעתו כי עמותה של הארמיניסטרציה של הנשיא רוזוולט כלמי עניננו סטאירה סקוט לטימורים הרכה. בדבריו, כיו"ר הסגנית המאוחדת לפען ארץ-ישראל בועידה שנתית, הזהיר את הציונים האמריקאיים לבל יתפסו לאטליות על ידי ברכות לכביות לקראת ראש השנה. דעת-הקהל היהודית נתפלגה לכאן ולכאן. הנשיא רוזוולט היה סקובל סאד בין יהווי ארה"ב. ההנהגה הציונית האמריקאית ברכה הרביטה צורך כי סילבר יעסוד כראש הכוחות הציוניים בארה"ב. ו"ר וויצמן הוסין אותו להצטרף לד"ר ססימן וויז, כיוסב-ראש עמית של הסועצה הציונית האמריקאית לשעז חירום. כעבור זמן היה יוטב ראש יחיד. אם הכנסן למערכה התגבר הסאבק. הוא הוכיח את עצמו כסארבן וכתכטיסן גדול כטס שהיה נראס גדול.

ססרתו הראשונה היתה למסס את דעת הקהל היהודית. ססרה זו הוטבה בסוף שנת 1943, כאטיר הועידה היהודית האמריקאית, שבת היתה ~~היהודית~~ יהודית ארה"ב, על כל זרמיה, לאחר סספע את נאוסו הסזהיר של ד"ר סילבר, קיבלה החלטה הקוראת לק"סום קהיליה יהודית בארץ ישראל, דהיינו: ניסוח של החלטה ועידת ~~האמריקאית~~ סלססור, שהתקיימה זמן סה קודם לכן.

הועדה היהודית האמריקאית הצביעה נגד החלטה זו ועזבה את הועידה. אולם, דעת הקהל היהודית בארה"ב ככלליתה כאה לידו כיסוי בצורה סאיכנה סחתסעת לשתי סנים.

ססרתו השניה היתה, לרכוס את דעת הקהל האמריקאית. הקר שלו היה לא לבסוח ננדיבים. סחוך הסתסכות על הדמוקרטיה הכוליטית האמריקאית הוא הלך יסד אל העם, אל הסגביעים האמריקאים - כדי לעורר לחץ סדיני סלססה כלחי סעלה. וכן אירע סבסנת 1944 הוכנסו לתוך סעזי הסחירות של הספלגה הדמוקרטיה ותספלגה הרפובליקנית כאחד. הסרזות התוסכות בהקסה קהיליה יהודית בארץ-ישראל.

וכאטיר נסתיימה ססנה 1945 סלחטה העולט הסניה כנצחונן של כנות הברית והגיע חזמן לפעולה ציונית למען סימוסן של השאיפות הציוניות, היתה יכבר סודרכת דעת הקהל האמריקאית להבין ולהעריך שאיפות אלה.

היא עוררה התנגדות מצדדים רבים. גולס הוא נטאף קקבי עד הסוף. ~~הואם חסכתה וחסד באה~~

והמכורה לאיטיות יוצאת מגדר הרגיל. הוא היה "הבראיסט" עוד מימי ילדותו, ציוני
מסחר נקוריו, נואם במסד כליון, תלמיד-חכם בעל סעוד קומה, רב רפורמי אשר נטל חלק רב
במאמץ שהצליח לטנות את אומיה של התנועה הרפורמית סאנטיציוניה לפרוציוניה, איטיות
בעלת עוצמה, מנהיג אמריקאי בטסת הסדיוניה הכללית, מנהיג ציוני אשר אחז בעסדות
הציוניות החשובות ביותר בן בארה"ב והן בתנועה הציונית כולה.

בהכנה לאותה "טעה" נקלטה אשר קבעה את מקומו בהיסטוריה הציונית.

הסוערות שקדמו להן, אך גם הן היו מלאות כבוד וסדרות. סימון רב יכול היה לשאוב מהעובדה, שהשעה הגורלית נקבעה בחייו ובחיי עמו – מצאת אותו מוכן ומזומן להשתמש בטענת מוסר זו, ולקנות בכך את מקומו בעולם הבא.

אנא דלל טיילנר לי יעסח.

בסל מעמדו הוא ומטום שהטיג את הסיכות של הנשיא [לפון להצהרת בלפור ועל אשר מיזג את הציונות עם הסוב שבאמריקאות. סטימן ורייז ייזכר בסל הציתתו להתוויר את הציונות בין המוני היהודים ילידי אמריקה ובין לא-יהודים, בכוח עצמתו האורטורית, מעמדו בתים הצבוריים של ארה"ב ופעולתו בשטח החיים המדיניים באמריקה אשר נתנה לו ביטח לנשיא רוזוולט. לואיס ליפסקי, היה האדריכל של ההסתדרות הציונית בארה"ב, הפובליציסטן והפולסטן הראשי שלה וקצין הקטר עם הציונות העולמית בטנות כהונתו של ויצמן. אבא הלל סילבר היה המנהיג הציוני שהיה מחונן בחזון להכיר אז טעת-הגורל אשר בחובה היה, סמון הפרוטנציאל של הגשמה ציונית. בכוח-הפתח של מוחו הוריף, כוח-דיבורו איטיותו ואמונתו העזה בתהליכים הדמוקרטיים של החיים האמריקאיים גייט את דעת הקהל ספיצבה את קו המדיניות האמריקאית - הגורס הסכריע בהטיית כף המאזנים באופות המאוחדות ביום ה-29 בנובמבר 1947, כסעה שט בערב, לטובת המדינה היהודית. זו היתה הטעה וזה היה איט - קיעה. כל עוד האחת תזכר, לא ייטבת האחד.

הרב אבא הלל פילבר - טקוסו ביהדות התנועה והאמריקאית

מאת הרב מרטון ס. ברסן (רב ברטוט של ביהמחננת יעקתו ישראל
בשיקגו, וסגל המחלקה לארצות דוברות
אנגלית של קרן היסוד, ירושלים).

מן הראוי שרברי הערכה וניהוסים יצאו מציון ליהדות העולם על
מוחו של אבא הלל פילבר, אשר סיסי ילדוהו חלם ופסל בכל נפשו בהקדשה ללא
מצרים ובהקרבה עצמית ללא גבול למען תחייתה ותקומתה של ציון. הוא חי
ושרה את ציון בסערב, אולם גם עליו אפשר לומר שלבו נשאר בסורה.
אברו על הרב פילבר, לא כציוני, אלא כרב, אולם האם אפשר להפריד
בין פילבר הרב לבין פילבר הציוני אשר אמר לפני כשלושים שנה... "הציונות
כפי שאני מבין אותה מטרחה היא להביא לירי שיווי המשקל הקלאסי בחיים
היהודיים. היהדות מורכבת מסיפורות רבים, הרבה יובלים זורמים אל העלמה
המסורתית - נבואה, משפט, סיסטיות וחטירות. בשנים האחרונות ניסו קנאים
מסור, ובדרך כלל פרטיונים שלא שנו ולא לסדו, לצמצם את היהדות ולהפכה
לצל של עצמה, רחיינו, לגזע או ללאוסיות או לסנהגייזם, או לסופשטות
חיאולוגית. מחשם להכרתם הם כולם מווייפים את היהדות... הציונות היא
המאמץ הלאומי להחזיר את החרסוניה שאבדה לחיים היהודיים. מטרחה היא
לקום מחרש את המוסליות של קיום יהודי".
אין אנו יכולים להבין את טקוסו כרב רפורמי, אלא אם כן יש לנו
הבנה לציוניות של אבא הלל פילבר. הציונות של פילבר מסבירה לנו את
מאמצו ללא לאות, במשך שני דורות, לחוביל את המנועה הרפורמית חזרה
למוסליות של הקיום היהודי - ועלי להרגיש שחיה זה מאמץ שתוכתר בתצלחה
ואשר בו לקחו חלק אנשים מבין המורים והמנהיגים הרפורמיים הגדולים
ובעלי היכולת ביותר, כגון: סטימן ווייז, סקסימיליין תלר ובנו ג'סס,
פליקס לוי, סקס רייזין, ברנס בריקנר ומספר אישים צעירים יותר.
לאחר שמיים את חוק לסודיו בהיברו יוניון קולג' (שכעת השתלב
באינסטיטיוט אוף דליג'ון של סטימן ווייז) ב-1916, פילבר אשר ייסד בעודו
נער את סודרון "חיאורור הרצל" בלואר איסט סייד של מנהטן, החנוו בכל
מוחו לחורח רבוהיו בסינסינטי, אשר היו נאמנים וקשורים להכניה סימסבורג

משנת 1886, "אין אנו רואים את עצמנו יותר כעם, אלא עדה דתית, ומשום כך אין אנו מצפים לשיבת לארץ-ישראל ולא להחזרה הקרבנות ולא להחזרת החוקים הקשורים למדינת יהודית".

בנאומו על "ישראל" שנשא ב-1936 בפני הכנס השנתי של הועדה המרכזית של הרבנים הרפורמיים באמריקה, אשר לאחר מכן הוא היה נשיאה, הוקיע הרב פילבר את החזרה הזאת אשר נולדה כתוצאה מאסונת הסרת שחר של יוצריה, שהנת המקומה המשיחית מסמססת ובאה, ושאינ יותר צורך ליהודים לראות את עצמם כחלק מן העם היהודי, אלא רק כאזרחים של הארצות בהן הם חיים, וכמאמינים בדת יהודית נבואית אוניברסאלית, פעם אחר פעם הוא הוציא קריאה ליצירת מוטליה אשר בה מסמסת הדת כ"נריסוס אינסר פרם" (ראשון בין שווים), אולם לא את כל חוכנת של היהדות.

בכנס בשנת 1937 החליטה הועדה המרכזית של הרבנים האמריקאיים את חוכנית פיטסבורג בחוכנית קולוסבוס, אשר הרב פילבר קור לנסחה. חוכנית קולוסבוס הקימה את החוכנית הכוללת של היצירות אשר פילבר ואחרים הסילו על היהדות הרפורמית באמריקה. חוכנית זו דוחה את הדוקטרינה של ישראל כעדה דתית גרידא. היא קראה ליהדות לקומם את הסולדת היהודית, היא שמה את הרגש לא דק על החביקות המוסריות והרוחניות של היהדות, אלא גם על "שמירת השבת, החגים והמוקדים ושפירת המנהגים, ואפילו הרחבת המסלים והמקטים אשר יש בהם קרן השראתי, פיתוח צורות מיוחדות של אמונה ומוסיקה דתית, והשמוש בעברית...".

בהדגישו בנאום מאוחר יותר את החשיבות הנודעת לשפה העברית, אמר פילבר "אף קהילה יהודית אין בכוחה להרים תרופה תרבותית או סרעית להיים היהודיים, אלא אם כן היא עוררת והפיצה את השפה העברית וספרותה. אף קהילה יהודית לא מאריכה ימים אם היא התעלמה מהעברית. אין אנו יכולים להתקיים בלי ידיעות יהודיות. בלי רצח יוצר עצמו לסמיון. שק ריק ללא חוכן, אינו יכול לעמוד. יש לנו שריון ומגנה נגד כל דבר, פרט נגד עמ-הארצות".

אולם, כן ישכחו היהודים שהיה היא באם ה"ראשון בין שווים"
ביהדות, הוא נצחיר ב"1939, לפני קום המדינה: "אנשים בקלי מחשבה מגיעים
לירי מסקנה שדרך הזרה לחרוה בשביל האנושות היא הדרך המוליכה לאלהים...
ליהודים מוגיג ברור שאין כל החליף לזה בחיים היהודיים, לא פילנטרופיה,
ולא חרבות, ולא לאומיות יש בכוחם לעסור נגר ולחץ והאחגר בחיינו.

"כל שטחי ההתענינות האלה יכולים וצריכים למצוא את מקומם תראו
ברשת הרחבה של היהדות, אולם הרשת בכללה צריכו וסוכרתם להיות יהדות -
היהדות של החורה, של ביח"הכנסת ושל סרור ההמילה, היהדות של הכתן, הנביא,
הצדיק של יורני התן ושל הרבי, היהדות המדברת על אלהים ועל עבודת אלהים,
על סצונותיו של אלהים ועל החיפוש אחר אלהים.

"קינזם מבית היהודי תלאומי בארץ-ישראל מהווה תפקיד אחר גדול,
רוחף ובלתי ננע במובן היסטורי של היהדות; תקפת חיים יהודיים דתיים
באמריקה ובמקומות אחרים בעולם, לרבות ארץ-ישראל, הוא תפקיד אחר
ואי-אפשר להחליף את האחד בשני. האחר אינו נוגד לשני".

אם נסכם את אמונתו של הרב אבא הלל סילבר, אנו יכולים לקטות
ואח בחובת שהוא תסיל על לבותיהם של חבריו ברבנות באמריקה: "אמונת זו
בשיבת רוחניות, עליון לנטוע בלבבות קטנו, ויחד אחת את התפקיד עתידי-היומין
של קיסוס לאומי, שי חורה לאומית. שחי סיבות אלה - האחת רוחנית, השנייה
לאומית, הן שני תיעודות של הברית העתיקה שלנו: "שובה אלי כי גאלתיך".
באפילו עי הרב אבא הלל סילבר, טורה דגול ביהדות ושוחף בכיר
בקיסוס המדינה היהודית, ישים אל לבו כל יהודי את הקריאה הזאת אשר
תסמיק באש לבו: "שובה אלי כי גאלתיך".

ד"ר אבא הלל סילווער ז"ל

Dec. 1943

מדינת און דערפאלגרייך בעליינס איינעם פון די חייב'
טיקטע פונדאמענטן פאר דער אונגארישעאלוציע פון
29סטן נאוועמבער 1947.

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הגם ער איז געווען א ראביי און נישט ווייניק פון
זיין מחשבה בערוויקטע דער רעליגיעזער נאך, איז ער
פון גרויס געווען א פאליטיקער. דאס האט זיך בולט
ארויסגעוויזן ווען ער איז אויסגעטראגן פאר דעם אר-
גאניזירטן פארום פון אלע פעלקער און ענגעליש און
קאטעגאריש געפארעט זי וואלן פארריכטן די היסטא-
רישע עוולט קעגן דעם יידישן פאלק. סילווער איז נישט
געווען דער ערשטער, האט האט ריכטיק אנגעטראגט
דעם קאלאסאלן פאליטישן כוח, וואס שטעקט אינעם
אמעריקאנער יידנטום, ער האט אבער דער ערשטער
געמאכט דעם פוס צו אקטיוויזירן דעם כוח דורך א לאנגן
סיסטעמאטישן אנטוויקלונג. ער האט געוון אנגענומען
דעם רוף פון דער ציוניסטישער וועלט'עקועקסיווע,
וועלכע האט פארלאנגט פון דער ציוניסטישער באווע-
גונג אין אמעריקע זי וואל ווערן דער הויפט'שוותף צום
קאמף קעגן דעם ענגלישן ווייסיבונד פון 1939 און פון
נאך פארזאנדענע דעם קאמף אין א שפראנג'ברעם צו
יידישער וועלכעסאנדיקייט אין ארץ ישראל. סילווער
האט פארמאגט אנטוויקלטע וועלכעסאנדיקייט און
האט געגלייבט, אז ער איז דער פאסיקער מענטש צו
נעמען אויף זיך דעם קאלאסאלן פאליטישן אנטוויקלונג.
זיין אגריסיוויקייט אינעם פאליטישן קאמף האט זיך
געטייטשט, נישט נאר אויף זיין גלויבן אין דער גערעכ-
טיקייט פונעם ציוניסטישן געדאנק, נאר אויך אויף
ניכטערע אויסרעכענונגען, אז אויב מען וועט נאך וואגן
וועט מען קענען דעם פאליטישן ציל דערגרייכן. געוויס
האט סילווער נישט איבערגעשטיגן אנדערע ציוניס-
טישע פירער מיט זיין גלויבן אין דער גערעכטער ציר-
ניסטישער נאך, ער האט נישט געקענט זיך פארטעקסטן,
למשל, מיט חיים ווייצמאנען, וועלכער האט געגעבן דעם
נאבעלסטן אויסדרוק פאר דעם דאזיקן גלויבן. אבער
אבא הלל סילווער האט מער פון אנדערע געגלייבט
אין דער קראפט פון די אמעריקאנער יידן אויפצוטראגן
ארגאניזירט אויף דער פאליטישער ארבעט און באאיינ-
פלוסן די אמעריקאנער באנט זי וואל אננעמען דעם
ציוניסטישן שטאנדפונקט אין דער פראגע פון ארץ
ישראל.

סילווער האט געפירט דעם קאמף ווי א שטיין פון א
גענעראליסטאב, הינטער וועלכן עס זיינען געשטאנען
די אמעריקאנער ציוניסטן. ער האט באשטימט די
סטראטעגישע אינסטרוקציעס, מאביליזירט די קעמף
פערשע כוחות און זיך געשטעלט אין זייער שפיץ, זיין
רעטארישע פעאיקייט איז געווען בלויז איינער פון זיינע
געוועזענע אינסטרומענטן. אסער וויכטיקער איז געווען זיין
אויסמאכן די טאקטישע פראבלעמען אין זייער באציונג

ערשט מיט עטלעכע חושים צוריק האבן פיר אים
געווען אין ירושלים בעפ זיין גייסטרייכן אויסטרויט
אויף דער קאנפערענץ פון די אמעריקאנער ציוניסטן.
ער האט דאן אויסגעזען מהטער, פריש און שטארק און
ווי מען האט איבערגעגעבן אין זיין נאמען, האט ער
געמאכט ברעה אינגליכן אויסווארען זיין ווייז אין ירושלים
— און אט פלוצים איז פון דער ציוניסטישער וועלט'
באוועגונג ארויסגעפירט געווארן איינער פון די ווייניקע
יידיש'טגולה פון דעם סע'עקעציאנירסן קאליבער, וואס
זיינען נאך פארבליבן אינעם היינטיקן דור, א ווארצל'
דיקער ציוניסט און א גרויסער ייד.

רב א.ה. סילווער איז געבוירן געווארן אין ליטע
אין יאנואר 1893 און אלץ פייערדיק קינד געקומען אין
די פאליטיקע שטאטן. אין 1915 האט ער באקומען
פון דעם, הייבט יוניאן קאלעדזש' פטיכות אויף רבנות.
זיט 1917 האט ער אפטרעט אלס רב פון דער רעפארם'
שול אין קליבלאנד.

שטומפטיג האט ער זיך דערהויבן צו דער ציוניסטי-
שער שפיץ פירערשאפט באשט ער אליין האט נישט
געוואלטן פאר וויכטיק די אפיציעלע אפסטן, טיטולן און
עמיסיעס, ווייל זיין יידישקייט און ציוניזם האט ער
געטראגן אין זיך, ווען ס'איז אויסגעבראכן די צווייטע
וועלט'מלחמה, איז סילווער געווען פארזיצער פון דעם
-פארייניקטן ארץ-ישראל'דיקן קאמפיון, וועלכער איז
שפעטער געווארן איינער פון די הויפט'שוותפים פונעם
היינטיקן -פארייניקטן יידישן קאמפיון, ווען ס'איז
געגרינדעט געווארן דער -אמעריקאנער ציוניסטישער
ראט פאר אויסנאכט'רעטאגער, כדי אנצופירן מיט דער
פאליטישער ארבעט פון אלע טיילן אין דער ציוניסטי-
שער באוועגונג, איז סילווער געוויילט געווארן אלס
איינער פון זיינע פארזיצערס, און הגם שטייט ווייז אין
געווען דער פארזיצער פארזיצער, איז אבער פאקטיש
אנערקענט געווארן די פירערשאפט פון א.ה. סילווער,
אינצווישן איז ער אויסגעקליבן געווארן אלס פרעזידענט
פון ד.א.א.י. און אונטער זיין פירערשאפט האט די אר-
גאניזאציע פון די אמעריקאנער ציוניסטן אויפגעטונג
טערס און מיטאמאל געווארן א בולטער כוח אינעם
אמעריקאנער יידנטום. אויסן ציוניסטישן קאנגרעס
ענדע 1946 איז סילווער געוויילט געווארן אלס מיטגליד
פון דער אגענצ'עקועקסיווע און פארזיצער פון דער
אמעריקאנער עקועקסיווע'סעקציע, אלס אנעלכער איז
ר אויסגעטראגן פאר דער פול-פארזאמלונג פון אונגא-
ר אין יאר 1947 און דאס געהאלטן זיין היסטארישע
רעדע און געפארעט די גרינדונג פון א יידישער
מדינה אין די יארן 1945-1949 איז סילווער פאקטיש
געווען דער אנערקענטער פירער פונעם אמעריקאנער
יידנטום, ווייל אלע יידישע אמעריקאנער ארגאניזאציעס
האבן דאן געטייטשט די ציוניסטישע ליניע.

מער פון יעדן אנדערן האט ער ארגאניזירט דאס
אמעריקאנער יידנטום צום קאמף פאר א יידישער

צום סטראטעגישן ציל און זיין גרינדלעך פארנעמען
זיך מיט יעדן איינעם פון די פאלגנדיקע פראבלעמען —
דער יידיש'בונד, פרעזידענט אויסטויש אין אמעריקע,
די באקאנט פון טרומפאנען, דער סטייט'דעפארטמענט,
אמעריקעס באציונג צו ענגלאנד, יידישער טערעז אין
ארץ-ישראל, די ענגליש-אמעריקאנער אויספארשונגס-
קאמיטעי, די אונסקאפ'קאמיטעי און נאך און נאך
פראגן, לויט ווי ער האט זי געארדנט און באשטימט
פאר יעדער איינער איר ריכטיקן פלאץ אין דער קאמף
פאגניע.

די קאמפאניע האט זיך פארענדיקט מיט א גרויסן
דערפאלג, נישט נאר פאר סילווערן פערזענלעך, נאר
אויך פאר דער ציוניסטישער באוועגונג, פארן יידישן
ישוב אין ארץ-ישראל און פאר דעם גאנצן יידישן פאלק,
ריכטיק, ווען דער ישוב וואלט נישט געהערן גרייט צו
קעמפן און פארנישן בלוט פאר א יידישער מדינה, וואלט
זי אונגארישעאלוציע פון 29סטן נאוועמבער נישט
פארזירקלעכט געווארן, עס איז אבער אויך ריכטיק, אז
זי אויסוויסן פון דער באפרייונגס'מלחמה וואלטן גע-
ווען א סך קלענערע און בלאסערע, ווען עס וואלט נישט
אנגענומען געווארן די דערפאלגטע רעזאלוציע, אדאנק
איר האט זיך געשאפן א באקוועמער אינטערנאציאנל-
נאלער קלימאט פאר דער באפרייונגס'מלחמה צוליב
דער רעזאלוציע האבן די ענגלענדער נישט געקענט
אינטערוויערן מיט וואסן לטובת די אראבער און האבן
געמאכט דאס לאנד פארלאזן, מדינת ישראל איז שולדיק
א היסטארישן דאנק-חוב אבא הלל סילווערן, וואס האט
אנגעפירט מיט דער קאמפאניע און האט פארזיכערט
א מיינטלעכן צוגאנג צו דעם יידישן הייז אין
וואסגאנצן צו דער גרינדונג פון א יידישער מדינה.

*

אויף דער סעיף פון ציוניסטישן אקצאנט קאמיטעט
אין אויגוסט 1948 אין תל-אביב האבן דיר סילווער און
דיר עמנואל נימאן פארגעלייגט אפצוטיילן די מדינה
פונעם ציוניזם אין גלות, סילווערס ציוניזם האט אים
טאקטן סיסטולירט צו קעמפן פאר א יידישער מדינה,
ער איז אבער נישט גרייט געווען צו קעמפן פאר ליק-
הידאציע פונעם גלות, זיין אינציאטיוו פאר סענאט-
נאציס צווישן דער מדינה און דער ציוניסטישער בא-
הענגה האט באזיין, אז סילווערס געדאנקען זיינען
געווען קאנגעסטירט ארום דעם גלות און זיינע פרא-
בלעמען, און הגם ער האט עס דייטלעך נישט געזאגט,
האט ער געזען די צוקונפט פון יידישן פאלק אין דער
נאענטער זעכצארער תקופה, אלס א קערעקטענען
צווישן מדינת ישראל און דעם גלות, אין יאר 1950 האט
ער דעמאנסטריט פון דער אגענצ'עקועקסיווע אין ינט
דעמאלט נישט פארנומען קיין שום אפיציעלן ציוניס-
טישן אסט, ווען מען האט אים געבעטן, האט ער זייער
לאציא' געהאלטן, סיי ביי פאליטישע אקציעס אונטער-
געווען פון דער ישראל'רעגירונג, סיי ביי פינאנציעלע
אקציעס.

ער האט עטלעכע מאל באזוכט ישראל, נארגעסלטיק
נאכגעקאלגט אלץ וואס קומט פאר אין דער מדינה, און
נישט געקומען מיט טענות און באשולדיקונגען, אויב
אין די ערשטע יארן פון זיין גלענצנדיקן פאליטישן
אויסאריס האט עמיצער אים באשולדיקט אין צוטייל
ארויזארקן זיין -איד, האט מען אין די לעצטע יארן
געמאכט מודה'זיין, אז סילווער האט באזיין צו טראגן
זיין היינצאפטייט מיט א רואיקן שטאלץ, ער האט גע-
הערט צו די פערזענלעכקייטן, פאר וועלכע די געשיכטע
באשטימט זייערע באזונדערע גרויסע מאמענטן, די גע-
לענע'הייט, וואס דער גורל האט פאר אים צוגעגרייט,
האט סילווער אויסגענוצט מיט זיין פולער קראפט און
דערהארבן קאלאסאלע פארדינסטן, וועלכע די יידישע
געשיכטע וועט שטענדיק אנערקענען, די ציוניסטישע
באוועגונג און דאס יידישע פאלק האבן מיט זיין מיט
פארלירן א גרויסן מרייען וון, מדינת ישראל — האט
פארלירן איינעם פון אירע ארכיטעקטן.

FAIRMOUNT TEMPLE FOOTNOTES

THE VOICE OF YOUTH ACTIVITIES



IN COMMEMORATION OF OUR LEADERS

ZECHER TSADDIK LIVRACHAH!

זֶכֶר צַדִּיק לְבִרְכָּה

BLESSED IS THE MEMORY OF THE RIGHTEOUS

ABBA HILLEL SILVER

Two girls walked out of the small chapel in The Temple in Cleveland, Ohio. The early Friday evening service was over. The girls were admiring the stained glass windows showing the Twelve Tribes of Israel which had been designed by Arthur Szyck, a famous artist.

The hall was empty except for one person — Rabbi Abba Hillel Silver, who waited to wish a "Shabbat Shalom" to the last of the worshippers.

"And do you like our windows, girls?" His deep voice reechoed down the corridors of the building. The girls nodded. Rabbi Silver shook hands with each. The elder girl leaned over to the younger and softly said, "A very great man just shook your hand, Miriam. You must never ever wash it again. . . ." Rabbi Silver's eyes twinkled behind the silver rimmed glasses. He had overheard the remark. He waved goodbye and turned down the hall. His large laugh filled the entire building with mirth.

Miriam, like us, must have remembered that laugh when on Thanksgiving Day, 1963, world Jewry lost its voice. For on that day, Rabbi Abba Hillel Silver died at the age of 74.

Ask your parents and they will tell you about that great voice that spoke at the United Nations on November 29, 1947, and quietly urged that the world body give its support to the making of a Jewish State. Rabbi Silver was not too great to cry with joy on that day. That same voice was heard by all the American people during the 30's by President Hoover, governors of many states, and working men, in leading a committee to fight unemployment. As a Rabbi and citizen, as a Jew and as an American, Abba Hillel Silver's voice was heard by many on Zionism and national affairs. Can't you almost hear the voice as you read his words on the pages that follow?

(The pictures are from Kfar Silver, the Zionist Organization of America's Agricultural Training Institute in Israel, named for and visited frequently by Rabbi Silver during his lifetime.)

Here are some of the things Rabbi Abba Hillel Silver said during his lifetime concerning youth, Zionism, school, and other matters of interest to boys and girls:

"There are many things I learned when I was a child for which I have been grateful all through my life, which I would be missing today if my parents had listened when I said, 'Oh, I don't like this subject.'"

In the forty-five years that Rabbi Silver was the leader of his Temple in Cleveland, Ohio, he spoke on many subjects, but his favorite was Zionism. He said:

"I am a Zionist simply because I am a Jew. I am a Zionist because the prayers of my forefathers were full of hope for a return to Zion, because the poets of my people through darkness and gloom many centuries ago sang the songs of Zion."

On a historic occasion — May 14, 1948, the day when the State of Israel was proclaimed, Rabbi Silver, speaking at the United Nations said:

"At ten o'clock this morning, the Jewish State was proclaimed in Palestine . . . thus there has been consummated the age-old dream of Israel, to be re-established as a free and independent people in its ancient homeland."

On the importance of learning Hebrew, Rabbi Silver had this to say:

"No Jewish community ever lasted long without Hebrew . . . The Hebrew language was the highway along which our people moved into the modern world."



The Sayings of

Rabbi Abba Hillel Silver

JANUARY 1964

YOUNG JUDAEAN



Did you know that Rabbi Abba Hillel Silver in his youth was a member of the first YOUNG JUDAEA club in New York City? It was called the THEODORE HERZL ZION CLUB. To YOUNG JUDAEAN readers some years ago, Rabbi Silver said:

"The task of young Jews in America is to remain loyal to our heritage by learning what the heritage is — by acquainting themselves with it — its history, its literature — its language. Our first responsibility as Jews is to become informed . . . to support the institutions of Judaism in America — the synagogues, the schools . . . to promote Jewish learning, and to do all we can to assist in the strengthening and maintenance of the State of Israel. It is not here and there, or we and they — it is us — one destiny, one common task."

4400AR 12-27-63
כוס תנחומין

חברי אי"ר הרצל ציון קלוב, האגודה הראשונה של נוער ציוני, חזרי עברית באמריקה, עומדים עמוסי אבל ויגון ע"י קברו הרענן של גדול חכמים, מייסד הקלוב והנשיא הראשון שלו, המנהיג הציוני הגדול והנערץ, האדריכל של מדינת ישראל.

הד"ר אבא הלל סילבר ז"ל

כמו כן אנו מכנים את פטירתו של חברנו הנעלה, מראשוני אגודתנו

רבי יהושע שוורץ ז"ל

שכיתו כמשך שנים כמזכיר תרשי של ההסתדרות הציונית בקאנאדה.

אנו משתתפים כאכלן של המשפחות השכולות. המקום יתכן בתוך שאר אכלי ציון וירושלים ולא ידעו לדאבה עזה.

יחי זכר הנפטרים ברוך לעולמים.

משאכלם אופנהיים

ד"ר א. אי. בלום

מנוחה שיינמארק בלום

פיליפ בלום

ד"ר א. מ. בלוסטאן

לואיס י. גאלדשטיין

הענני דושי. גוביץ

מאקס גודמאן

ד"ר ראובן האלאנד

לואיס הורוויטש

מרים הינדער

נתן וואגעל

נחמיה סאנענשיין

סאל כהן

ד"ר עמנואל ניומאן

פרענסים גודמאן סאלוק

ד"ר מאקסוועל סילוש

צבי סקולער

ד"ר אברהם דושי פערדמאן

רבי ברוך פרידמאן

בען מ. פרידמאן

היימאן קאפלן

יוסף א. קאפלן

לואיס קראש

אליעזר שיינמארק

ABBA HILLEL SILVER

Abba Hillel Silver was the greatest Zionist produced by America, so states Dr. Israel Goldstein. The son of a Lithuanian learned, orthodox Jew (who a few years ago died in Jerusalem) Abba Hillel Silver came to America as a child and soon revealed his unique gifts. He was great as an orator, great as an organiser and great as a scholar.

He devoted to Zionism the best years of his life and belongs to the founders of the State of Israel.

He early started his Zionist career and during and after the war he mobilised the whole of America in favour of the establishment of a Jewish State in the Holy Land. His fiery speeches, his unparalleled eloquence, his mastery of English roused the American people as no Jew and no Zionist has done before.

But he not only spoke, he acted. He revealed an organisational genius in arranging the mightiest meetings and demonstrations for Zionism in the New World.

He was an original scholar. And although far from orthodoxy he was against assimilation and one of his best works deals with the differences between Jews and non-Jews (unlike so many open and hidden assimilationists who like to stress the common features uniting Jews and non-Jews). His anti-assimilationism could be seen at every step. He was Abba Hillel Silver, refusing even to Anglicise his name.

He was planning to build a house and settle in Israel. Alas, his death has deprived him and the Jewish people of this privilege.

THE GATES OF ZION

A QUARTERLY REVIEW OF JUDAISM AND ZIONISM

Editor: RABBI DR. J. LITVIN, 77 GL. Russell Street, London, W.C.1

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ABBA HILLEL SILVER

אזכרה לד"ר א. ה. סילבר בהנהלת ההסתדרות הציונית

הנהלת ההסתדרות הציונית והתנועה הציונית התייחדו אמש עם זכרו של ד"ר אבא הלל סילבר, במלאת שלושים למותו. באזכרה שנערכה בבניין הסוכנות היהודית בירושלים נכחו נשיא המדינה ולקח שור ורעייתו, השרים גולדה מאיר, משה חיים שפירא וד"ר זלמן ורחפטינג, חברי-כנסת, אישי ציבור ופועלות תלמידים מבית-הספר החקלאי התיכון בכפר סילבר.

הסדר מסגרת להסתלקותו של סילבר נסדרו הודיה לאחר הקמת המדינה, אולם גם בשנות התש"ו שם חשיף לתת את חזיון העתיד לזרע שיצא, אך חיי אלה בבחינת רשמי נחלה לאחר שהאש והעצב

ה, לבנון סקר את דרך חיו של המנוח והרגיש, כי הוא לאם כל יסוד למען העם העברית והחינוך העברי בתפוצתו, בן גייס את כל שגבות העם באפריקה למאבק הפעם הקמת המדינה.

ד"ר י. גולדשטיין הביע את הרצון, כי כל פעילותו הישגיו של ד"ר סילבר היו בגדל המנה לשפה הנעלה, אשר קבעה את מקומו בהיסטוריה הציונית: שנה 6 בערב ב"צ בנחשבור 1947, שנה נתקבלה ההחלטה ארץ על הקמת המדינה, זו היתה השעה וסילבר היה איש העצב, וכל עוד חיזר האמת, לא ייטב האחד, לאחר דברי התעוררה למנוח קרא ששה חובב למען פתח נאום שהעביר ד"ר סילבר בארץ ו, בריכאבא אפר, אג"מלצ"החיים".

הנהלת ההסתדרות הציונית והתנועה הציונית התייחדו אמש עם זכרו של ד"ר אבא הלל סילבר, במלאת שלושים למותו. באזכרה שנערכה בבניין הסוכנות היהודית בירושלים נכחו נשיא המדינה ולקח שור ורעייתו, השרים גולדה מאיר, משה חיים שפירא וד"ר זלמן ורחפטינג, חברי-כנסת, אישי ציבור ופועלות תלמידים מבית-הספר החקלאי התיכון בכפר סילבר.

MEMORIAL TRIBUTE TO RABBI ABBA HILLEL SILVER



RABBI ABBA HILLEL SILVER
1893 — 1963

The Board of Trustees of The Jewish Community Federation notes with profound sorrow and a deep sense of loss the passing of its beloved and revered leader and colleague, Rabbi Abba Hillel Silver.

Spiritual leader of The Temple for almost fifty years, he ministered also to the larger congregation of his community and his people. For almost all of these years, he was continuously associated with The Jewish Community Federation, serving as an Honorary Trustee, a Vice-President, and General Chairman of several of its Jewish Welfare Fund Appeals.

Rabbi, teacher, scholar, and statesman, he was an eloquent spokesman for and a dynamic protagonist of vital causes in American and Jewish life. His interests and activities spanned space and time, traversing continents and centuries, and invigorating the prophecies of old in the setting of his own era. Steeped in Jewish learning and history, he had an abiding faith in the triumph of social justice and a free Israel. With indomitable and unfaltering courage, he led the victorious struggle for the rebirth of the Jewish State in its ancient homeland and the reconstruction of overseas Jewry from the ruins of World War II. He helped shape the pattern of Jewish life in one of the most crucial periods in its millennial history.

He was forceful, fearless, and forthright in charting new approaches to social problems and issues. He was in the vanguard of progressive forces seeking to promote the well-being of people, without restrictive regard of race, creed or color. With him, thought was linked with deeds, scholarship with teaching, and social vision with a program of action. He combined dignity of bearing with a warm and magnetic personality. He enjoyed companionship, enlivening any assembly of friends with his sense of humor and keen wit.

His passing leaves a great void in the life of the Jewish people everywhere. His dedicated service and his historic achievements constitute an enduring legacy and memorial to his people. We deeply mourn his death. We are profoundly grateful for the years he spent in our midst and shall cherish the memory of our association with him.

The Board of Trustees directs that this Resolution be made a part of the minutes of this meeting and that a copy be presented to his bereaved family, to whom it expresses its heartfelt sympathy.

Henry L. Zucker
Executive Director

M. E. Glass
President

December 30, 1963

UNIVERSITY CIRCLE



JANUARY
1964



University Circle are fortunate that Rabbi Silver was our fellow citizen here. The Temple stands as his greatest and most loved memorial, its giant dome an appropriate symbol of his mind and spirit. Silver Park, named in his honor, is a beautiful and defiant gesture to the threat of blighting change and decay in the outer city. Mount Sinai Hospital is a fitting sign of his compassionate heart. His vital interest in the neighboring institutions and of late in the University Circle Development Foundation attest to the universality of his concerns above parochial matters. He breathed confident new life and strength into everything he touched.

A TRULY GREAT PERSON has passed from our sight with the death of Rabbi Doctor Abba Hillel Silver. His impressive figure will be seen no more among us; and, as Edwin Markham wrote concerning Abraham Lincoln, he leaves a lonely place against the sky. But his magnificent spirit will walk among us always, and his visible memorials will stand in Israel and in University Circle for future generations to see.

While he was a towering national and world figure in civil, political and religious life alike, he gave himself without stint to lesser local enterprises as well. Many a social agency and many a cause for justice will be forever in his debt; and those of us who have special relationships with

And, not least of all, he was a great friend and intellectual and spiritual companion to those who were fortunate enough really to know him. To the rest he may have appeared to be what he truly was—a somewhat overcast personage, a great and good man, big in body and mind and spirit. Those who knew him well loved him and those who stood in the second or third circles of relationship with him were filled with respect and admiration and inspiration. Such an one as Rabbi Silver confirms our faith in God and man and everlasting life.

HARRY B. TAYLOR
THE CHURCH OF THE COVENANT

PIONEER Woman

MAGAZINE OF PIONEER WOMEN, THE WOMEN'S LATTER DAY SAINT ORGANIZATION OF AMERICA

29 East 22nd Street, New York 10, N. Y.

VOL. XXXIX JANUARY 1964 No. 1

AS AMERICAN JEWS our loss has been compounded by the passing of two great figures who have influenced our lives. The rebirth of Israel is an indivisible part of every Jew's conscious being and his conscience. Although prayers kept alive the hope for the return to Zion, it was the Zionist movement, the dreamers and the workers that actually helped bring the State of Israel into being.

Abba Hillel Silver as a young boy was fired with the Zionist ideal of redemption of the land and the rebirth of the Jewish State; the spark was kindled as the years passed by study of the history and philosophy of our people and by the increased problems of discrimination and persecution of Jews the world over.

The growing power of the dynamic Rabbi Silver, his personal magnetism and magnificent oratorical talents, together with his great learning and complete dedication, brought him to the forefront as an inspired and inspiring leader.

History, in the meantime, moved faster, more furiously. With the avalanche of Nazism and World War II, and the holocaust of European Jewry, all evolutionary plans for some future Jewish homeland had to be scrapped and action undertaken to shake the world powers into a realization of the desperate need for an immediate solution. The Jewish community acted with unparalleled unity under Rabbi Silver's leadership. When the day arrived on which the right of the Jewish people to its historic homeland was to be debated at the UN, it was Abba Hillel Silver who presented the case movingly, with dignity and with deep conviction.

Once Israel came into being Rabbi Silver's energies were engaged in strengthening the State. Although more of his time was given to his congregation and the problems of American Jewry, his leadership qualities remained undiminished and his entrance into a room, or his address from a platform had an electrifying effect upon those who saw and heard him. His was the voice of a prophet. A giant spirit has touched our lives and passed on.

Community-Wide Participation Invited for Memorial Tribute to Dr. A. H. Silver at Temple Israel, This Sunday Evening

Detroiters who were closely associated with the late Dr. Abba Hillel Silver in his Zionist activities will pay tribute to his memory at the memorial meeting to be held Sunday evening, at 8, at Temple Israel.

Arranged under the sponsorship of the Zionist Organization of Detroit and the Michigan Zionist Region, an invitation has gone forth to the entire community to participate in the tribute to one of world Jewry's most distinguished leaders who died at the age of 70 on Thanksgiving Day.

Judge Ira G. Kaufman, 200 president, will preside, and the tributes will be delivered by Dr. Leon Frenkel, president of the Detroit Zionist Council; Rabbi Moses Lehman, president of the Michigan Zionist Region; and Philip Klamovitz, Cantor Harold Orbach will open the program, with the accompaniment of the Temple Israel choir, chanting appropriate hymns. The memorial opening prayer will be given by Rabbi M. Robert Syme.

The El Molei Bachamin will be chanted at the conclusion of



DR. ABBA HILLEL SILVER

The memorial meeting by Cantor Jacob H. Kamenkhar.

Jay Masserman, son of Mr. and Mrs. Paul Masserman, will represent the United Hebrew Schools and will recite the poem by Hayyim Nahman Bialik, "Aharei Molt"—"After My Death."

An appropriate musical program will be given by Misha

Mishakoff, concertmaster of the Detroit Symphony Orchestra, accompanied by Rose Steil.

Top Israel Chiefs Attend Memorial for Dr. A. H. Silver

JERUSALEM, (JTA)—President and Mrs. Zalmay Shazar were among the Israeli government and Jewish Agency leaders who attended memorial services here Monday marking the 30 days since the death of Dr. Abba Hillel Silver, the world renowned Zionist leader who died last month in Cleveland.

Other Israeli dignitaries

taking part in the meeting included Deputy Premier Abba Eban, Foreign Minister Golda Meir, Interior Minister Moshe Shapira and Religious Affairs Minister Zosch Warshawitz.

The ceremonies, which were organized by the President of the Zionist General Council and the Jewish Agency Executive, were also attended by a group of pupils from Kfar Silver, the agricultural school named for the late Zionist leader.

Eulogies were delivered by Eban, Yaakov Tsor, chairman of the Zionist General Council; Haim Levanon, member of the Agency Executive; and Israel Goldstein, chairman of the Keren Hayesod.

*Detroit Jewish News
Jan 31/1964*

MEMORIAL TRIBUTE
TO



ABBA HILLEL SILVER

1893 1963

SUNDAY, JANUARY 5, 1964

TEMPLE ISRAEL, DETROIT

PROGRAM

Presiding:

JUDGE IRA G. KAUFMAN

President, Zionist Organization of Detroit

"Lord, What Is Man?" Cantor Harold Orbach
and Temple Israel Choir

Opening Prayer Rabbi M. Robert Syme
Associate Rabbi, Temple Israel

Philip Slomovitz, Editor and Publisher, The Jewish News

"After My Death" poem by Ch.N. Bialik Jay Masserman
translated by A. Auerbach Student of Midrasha,
United Hebrew Schools

Rabbi Moses Lehrman, President, Michigan Zionist Region

Air on G String by Bach Mischa Mischakoff
"Nigun" by Bloch Concertmaster,
Detroit Symphony Orchestra
Mrs. Morris W. Stein, Accompanist

Rabbi Leon Fram, Chairman, Zionist Council of Detroit

Memorial Prayer Cantor Jacob H. Sonenklar

Auspices:

Michigan Zionist Region • Zionist Organization of Detroit

10424 West McNichols, Detroit 21, Michigan



KFAR SILVER AGRICULTURAL TRAINING INSTITUTE in Ashkelon, Israel, is a living monument to the memory of Abba Hillel Silver. Michigan Zionists will establish a chemical laboratory in Kfar Silver in tribute to the departed leader.

Those desiring to participate are requested to mail their donations to Zionist Organization of Detroit marked "Dr. Silver Tribute" or phone DL 1-3540.

ROUGH TEXT OF MEMORIAL ADDRESS BY PHILIP SLOMOVITZ

The memorial meeting had been an established tradition in Zionism. We ~~has~~ never forgot those who had contributed towards the success of our movement. Some of you will recall the traditional Herzl Memorial meetings. Khaf Tammuz ~~1/12~~ 2 was a day we had set aside to pay honor to the memory of the prophetic leader who ~~had~~ founded the World Zionist Congresses and the world political Zionist movement. It was, for many years, the major propaganda event in Zionism. It was an occasion to enroll members in the Zionist movement:--and how few we had gotten ^{then.} It was a time to sell Shekalim as a means of adding numerical strength to our movement. And the Shekel then was only a quarter--but even the 25 cent fees were difficult to secure. It was a time to ask for support for the Jewish National Fund through the establishment of the first JNF Forest in Palestine--the Yaar Herzl ~~3760~~ 76 and so few were the donations that there then was created the ~~21~~ first wisecrack in Zionism--Lo Yaar v'lo Dubim ~~76~~ 76 ~~for~~ ~~it~~ ~~is~~ ~~not~~ ~~there~~ there is no forest and no bears....In other words---it's all a myth.

Then came a time for revision. I recall suggesting some years back that the time had come to stop mourning and instead of observing the anniversary of Herzl's death--it will be 60 years on July 3--that we should utilize the birthday of Herzl--May 1--as an occasion for an expression of gratitude that we had a Herzl. It was done for a few years--and now we have neither the tradition of observing the anniversary of Herzl's death nor that of his birth.

Yet the name Herzl is irremovable from Jewish historical records. It will live ~~among~~ ^{among} ~~in the records of~~ the greatest of all time--with our prophets and sages--and there is a Herzl Forest which served as a beginning for the planting of ~~many~~ hundreds of other forests in Israel. We live now in a time of realities, ^{made possible in great measure by the work of the Zionist movement.}

These brief reminiscences have a direct application to the name we are honoring tonight--that of Abba Hillel Silver. We mark the end of Shelashim ^{or 31st} by paying the tribute that is due the great man who had inspired us for so

many years. But we are not here to weep. Instead, in a sacred environment, we are, I hope, gathered here in a spirit of great respect, to utter a prayer of gratitude that we were blessed with Dr. Silver's leadership.

My confreres on this program will undoubtedly review Dr. Silver's great gifts as Rabbi, as Scholar and primarily as a Zionist.

I should like, for my part, to reminisce, to speak briefly about Abba Hillel Silver the human being, about the man who loved to tell and to listen to a good story, about the great administrator and organizer, about the inspirer of our people--whom we honor as one of the great architects of the State of Israel.

My first meeting with him dated back to the turbulent and historic Zionist Convention in Cleveland, when we were divided, when I was a Weizmannist and he was a Brandeisist. We, the Weizmannists, were a bit in the wrong. They, the Brandeisists, were a bit in the right. But as

Zionists we remained united. The Brandeists did not leave our fold. Judge Mack, Professor Kallen, Stephen Wise, ^{Justice Felix Frankfurter} Brandeis himself, retained their loyalty to our movement, and Abba Hillel Silver, then a very young man who had just come to his pulpit in Cleveland, began to build, to create, to organize, to form supporting groups for our movement. He and his associates did not gamble with freedom: they stood with the rest of us in the movement to defend it.

He ~~had~~ did not have to come to Zionism. He was born in it. He did not have to create an interest in the Hebrew language. He was part of the great tradition that ⁺enhanced our sacred tongue and made of it the spoken language of a ~~thriving~~ people that was soon, ~~as~~ within another generation, to acquire Statehood.

It was in the Herzl Club in New York, as a youth, as the son of a devout Orthodox ^{rabbi} ~~Jewish leader~~ who was to end his days in Israel, that Abba Hillel Silver, together with men like Emanuel Neumann and his brother Joshua ~~Neumann~~ Barnett Brockner, Hes Aleph Friedland and many other notables, advanced

the cause of Hebrew as a spoken tongue. They all emerged as great Hebraists, and Dr. Silver was one of the masters of the language in our generation.

But it was not Hebrew alone that Dr. Silver loved and mastered. I need not tell you with what power he had control of the English language. He also loved Yiddish. How often, when we would be in New York for a week-end, we found him at Siegel's--there for a ~~kosher~~ Sabbath meal--reading a Yiddish newspaper. He loved ~~Yiddish~~ Yiddish and he knew the language from childhood, in all its naturalness.

(THE LOUIS MARSHALL...BUTZEL INCIDENT)

I am reminded about Dr. Silver who loved good food, who was at home with Hebrew and Yiddish, who also loved a good story.

Perhaps there are some here who recall his earliest visits in Detroit. He had been here for Allied Jewish Campaigns. I brought him here for the celebration of the American Jewish Tercentenary. In the 1920s he first

came here to speak to an audience that packed the social hall of Temple Beth El. He then ~~was~~ already mastered the affectiveness of oratory. He knew when to remove and replace his glasses, how to brush back his hair and to arouse his audiences to dramatic pitches. From his very youth he knew how to inject wisdom and content into his speeches and he especially knew how ~~to~~ tell a good story. I don't think a Beth El audience ever was as well entertained as when Dr. Silver spoke here on his first visit in Detroit.

And he loved a good story even if it was at his ~~w~~ own expense. I was reminded by the MZRegion ~~director~~ director Ezekiel Leikin about an interesting incident when a cantor who was Dr. Silver's favorite was invited to appear as soloist at a ZOA convention. Dr. Silver was the acknowledged leader and some had said that he was the ma^Kster of presidents. So--his favorite cantor chose as his leading selection that night ^H AHAMLIKH MELAKHIM *אֱלֹהֵינוּ מֶלֶךְ* the maker of kings--and Dr. Silver, recognizing that it was aimed at him, led in the laughter of that evening.

We come to the consideration of Dr. Silver's major role in his life that ended too soon, a life that was rich in accomplishments--his creative place in Zionist leadership.

There were trying years for world Jewry and for the Palestinian ~~community~~ community. There were challenging periods for American Jewry. We battled for the right of Jews to go to Eretz Israel and the statesmen of the world stood in our way. Those were the years when fearless men were needed to lead and to guide us. Dr. Abba Hillel Silver was then the leader among men.

Through Louis Lipsky, ~~Dr.~~ and Dr. Stephen Wise were among the earliest heads, ~~the~~ the American Zionist Council ~~xx~~ ~~through which~~ we labored to arouse public sentiment. But we needed also Jewish sentiment. Many among ourselves needed to be convinced, to be brought into the ~~xxxx~~ movement, to help us create ~~xx~~ unanimity in defense of a Zion Redeemed. It was an uphill struggle.

So trying were the conditions of those years that we tried to form an American Jewish Conference. Dr. Silver was among those who unhesitatingly spoke of Jewish Statehood. There was opposition. Even some of the Zionist leaders were cautious at the historic sessions at the Waldorf Astoria Hotel in New York. They believed that with honey they might win over the hesitant, and they spoke cautiously. The movement was creeping along slowly--until

8

Dr. Silver mounted the platform. Then those in attendance, and world Jewry from the electrifying ~~reports~~ reports, became aware of a great giant who demanded ~~x~~ that American Jewry declare itself in favor of a JEWISH COMMONWEALTH. With all the power that he possessed he called us to action with this historic declaration:

Is the natural, normal instinct of a homeless people to find a home for itself after centuries of homelessness and to lead a normal, natural existence, an ideology? Is it an ideology for an Englishman to want an England, or for a Frenchman to want a France? Is it an ideology for the people of Israel to want the land of Israel? We are not insisting on ideologies. We are insisting on the faithful fulfillment of obligations internationally assumed towards our people and on the honoring of covenants made with us. If we surrender our natural and historic claim to Palestine and rely solely on the refugee appeal, we shall lose our case as well as do violence to the historic hopes of our people. To ask, therefore, the Jewish people to abdicate the political positions which after centuries they had finally acquired in Palestine, or by remaining silent

about them to suggest to the world that we have abandoned them, on the vain assumption that this would lead to the opening of the doors of Palestine to large-scale Jewish immigration, is utterly fantastic.

Is it any wonder that the plenary committee ^{of the ill-fated American Jewish Conference} voted 60 to 2 in support of the JEWISH COMMONWEALTH that was demanded by Silver, that the hundreds of ~~states~~ delegates supported the resolution, only six members of the American Jewish Committee opposing it and about a dozen ~~abstaining~~?

Those of us who heard that speech of Silver's will never forget the dramatic moments, the electrifying effects.

But that was only the beginning. Soon Silver was called upon, as head of the AZ Council, to make his appeals in defense of Jewish Statehood before the representatives of the nations of the world - $\frac{1}{2}$ - at the UN. He swayed hard-hearted and tough-headed diplomats. He moved the Jewish people to action. HE BECAME THE UNQUESTIONED ARCHITECT OF JEWISH STATEHOOD and was the leader of American Jewry in the ^{crucial} ~~final~~ act of the struggle for freedom.

But it was not the final act. That, too, was a beginning, because it became so vitally necessary to hold Jews within the ranks, ~~and~~ to make certain that

we redeem ourselves as well as Israel. He knew and understood ~~xx~~ that Israel can never be secure without a secure Jewry, and that Jewry can never be Jewishly free and spiritually strong if the citadel called Israel is abandoned. He knew that without the strength that had come to Israel through Zionism our battle for freedom is only half won. Therefore he labored in the ranks of our movement.

We ~~z~~ honored him by establishing the Kfar Silver Agricultural Training Institute in Ashkelon, Israel. It is a living monument to his memory and we hope that it will grow in strength--as the major means of honoring a great name. But we also honor him through the labors we pursue for the Zionist cause, out of an appreciation and recognition of his understanding that the great libertarian movement must never be weakened.

Dr. Silver was a political Zionist. He also was the ~~ng~~ powerful inspirer of the immense cultural values inherent in our heritage.

Whatever emblems of genius there are evident in American Jewry are ascribable in great measure to the labors of the great man we honor tonight.

Of him it may well be said: SAR V'GADOL NOFAL B'ISRAEL--A PRINCE AND A ~~VERY~~

~~VERY~~

VERY GREAT MAN HAS FALLEN IN ISRAEL.

All the gifts he left with us were created without anesthetics, without chloroform--in all their naturalness--in the spirit of the historic legacy that is Israel's

Congress
Biweekly
Jan 10, 1964

Abba Hillel Silver's Legacy

CHARLES E. SHULMAN

THE LOSS OF ABBA HILLEL SILVER IS A SEVERE blow to the American Jewish community. He exemplified the ideal qualities of the rabbi—profound scholarship, brilliant oratory, and the power to move people to action by the courage of his convictions and the cogency of his arguments. His contributions to the Zionist cause were of prime importance, especially in the period immediately preceding the establishment of the State of Israel. Yet notwithstanding his eminence in world Jewish affairs he was always the rabbi ministering to his Cleveland congregation devotedly and uninterruptedly for almost half a century. He was also the scholar from the time he wrote *A History of Messianic Speculation in Israel* as his doctoral thesis at the Hebrew Union College to the time he published *Moses and the Original Torah* in his later years. In between these works he wrote some of the most erudite papers in American Jewish literature. His volume *Where Judaism Differed* is one of the finest expositions of the doctrines which distinguish Judaism from Christianity, Islam, Buddhism and Greek thought.

Although he achieved his greatest renown through Zionism, he did not consider Zionism as the total expression of Judaism. It was, to be sure, at the core of his Jewish commitment. But it was commingled in his philosophy with a passionate belief in the mission of Israel as a moral and spiritual force in the world. It was a mission idea which differed radically from that of the earlier American Reform rabbis who drew up the Pittsburgh Platform in 1885 repudiating Jewish nationalism. For Silver the age-old Jewish experience was conceived in terms of nation, race, land and language, and he fought for the concept of the complete Jew. That is why he was as much respected in the ranks of Orthodox Judaism as in his own Reform movement. But his interests carried him far beyond the religious field. Like his Reform colleague, Stephen S. Wise, he belonged to the Jewish masses, and he was as well known in distant parts of the Jewish world as in Cleveland. He lent his great energies and talents to every cause which would advance the welfare of his people and humanity.

ABBA HILLEL SILVER consistently pursued four aims throughout his life: a devotion to prophetic Judaism which he wanted to permeate Jewish living; a defense of the peoplehood of Israel; the advancement of the Jewish tradition in which he had been nurtured and which he loved passionately; and the progress of Zionism. His courage in articulating these varied aims, and his fight for them, made him, like Stephen S. Wise, an extraordinary force in Jewish life.

Rabbi Shulman is the spiritual leader of the Riverdale Temple in New York.

Abba Hillel Silver's impact upon Reform Judaism in America is an enormous one, and it is he, more than any other rabbi, who is probably responsible for the change in Reform Jewish thinking and practice which has brought it closer to the Jewish body politic from which it was estranged in its earlier days. No rabbi in the Central Conference so unerringly criticized the weaknesses of Reform. None so challenged Reform leadership to widen its scope so as to be truly part of *khal yisrael*. No rabbi so slashingly attacked the Pittsburgh Platform as he did.

In 1942, in the midst of World War II, he read a sermon at the Central Conference convention in Cincinnati which he entitled "Spiritual Return and National Redemption." Silver declared that spiritual reform and regeneration in Judaism are known as "*Tshuvah*—return" and the way to return is the hard way. The aim of such reform is not to adjust a man to a morally imperfect world, but to make him more disciplined, morally more demanding of himself and of society, not to lift burdens, but to assume new ones. Of reform without attachment to the Jewish tradition he said:

For all their loyalty, earnestness and high-mindedness many of the leaders of our movement overestimated the importance of their ritual reforms. It was not long before it became clear that people could refrain from praying from an expurgated and abridged prayer book quite as consistently as from an unabridged one, that a Jew could fail to observe the one-day holiday quite as readily as a two-day one and that even services of great dignity and beauty could fail to impress and attract if the disposition to worship is not there . . . This is not to suggest that many of the reforms were unnecessary. But looking at them from the perspective of history which reformers frequently sacrifice for an apocalypse they appear far less consequential than they appeared at first. Surely in our day the need for reform is over. It was over a long time ago. What is needed is not the innovation or reformation or reconstruction of Judaism but the conversion of the Jew to his faith. . . . It is no longer a question of less ritual or more, of Reform, Conservatism or Orthodoxy, but of Godlessness, secularism and materialism which have blighted our people along with all other peoples but which we, because of the unique position we occupy in the world, can least afford. It would help us all, rabbis and laymen alike to remember that in things of the spirit, progress does not consist in going forward or going backward but only in going inward.

The emphasis on the inward character of the Jewish tradition was the dominant note in Silver's ethical teaching. He reiterated this time and again in his analyses of the malaise in contemporary Jewish life. The problem confronting the American Jew today, he said, is not Americanization, not immigration, not relief for the indigent. The problem, over and above meeting our responsibilities to our welfare institutions and to overseas needs, is to insure our inner spiritual

and cultural consolidation so as to make secure for the future not only Jewish survival but the effectiveness of that survival tomorrow. To thoughtful Jews, he added, it is becoming increasingly clear that there is no substitute in Jewish life for religion. Jewish nationalism is a significant phase of the Jewish historical experience, but if it is unredeemed by moral vision it can fragment the Jewish world and lead to divisiveness in the community.

In 1935, Abba Hillel Silver participated in a symposium on the reevaluation of Reform Judaism at the forty-sixth annual convention of the Central Conference of American Rabbis in Chicago. His attack on the anti-Zionist Pittsburgh Platform was the strongest ever levelled against it in the history of the Conference. In clear, bold terms he pointed out the fallacies of the early American Reform thinking that separated it from the main currents of Jewish life. He accused the earlier American Reform rabbis of distorting Jewish history by exploiting the historic mission of Israel as an argument against Jewish nationalism. The prophets of Israel, he said, never believed that Jews should continue to live in exile and welcome the dispersion as a blessing for the sake of their mission. He minced no words in demonstrating that the early Reform rabbis had deviated from normative Judaism in their opposition to Jewish nationalism.

Two years later the Reform rabbinate, still feeling the impact of the powerful blows of Silver and his associates in the Conference, promulgated the Columbus Platform, which declared that there was no incompatibility between Reform Judaism and Jewish nationalism. His leadership had been instrumental in helping to effect the change in Reform which was to bridge the gulf between it and other segments of Judaism that had existed since the days of the Pittsburgh Platform.

THE RECORD of Silver's labors on behalf of Zionism constitutes an important chapter in the history leading up to the establishment of the State of Israel. He was president of the Zionist Organization of America, head of the American Zionist Emergency Council, and the head of the American Section of the Jewish Agency after World War II when events in Palestine were mounting to a climax because of the cruel British policy barring immigration to the survivors of Hitler's concentration camps who were desperately seeking asylum and new life in Palestine. Ernest Bevin had staked his career as British Foreign Minister on the solution of the Palestine problem—in favor of the Arabs. Silver concluded that Jews could no longer put any faith in British promises. He felt they could do better by resisting the British in Palestine in every possible way and by making the United States their hope in securing Jewish independence through the mobilization of American public opinion. This policy proved to be correct, for the British eventually de-

cided to give up their mandate and turn the solution of the Palestine problem over to the United Nations.

Silver's role in the stirring events which followed was an important one. It was he who announced to the United Nations Assembly the news of Israel's Declaration of Independence, and it was he around whom much of the Zionist effort in the United States revolved in the days preceding this momentous announcement.

The Zionist leadership which he wielded over the decades, especially in the decisive period immediately preceding the establishment of the State of Israel, helped to turn American influence toward Jewish freedom. But the years of preparation were long and arduous ones. Abba Hillel Silver never flagged in his effort, never deviated from his purpose. He considered the Zionist cause the consuming element in his life. The village named after him in Israel will no doubt be the physical embodiment of his memorial. But the Jewish history of our times will probably be a surer indication of his enduring contributions to the Jewish world. And his numerous writings, distilled from his scholarship, will remain as an inspiration to those who would know the value of the Jewish contributions to civilization.



How does 1964 shape up for Jews? Because of our predilection for occupations which have experienced either steady or unusual growth most American Jews can anticipate an even better year than the last. This clearly holds true for the professional and college trained youth. There is no professional field, with the exception perhaps of law, where the outlook is not good. All the health and social welfare professions are flourishing. These include medicine and dentistry, optometry, veterinary medicine, pharmacy, physical and occupational therapy, teaching, social work, nursing, dietetics and library science. The need for religious functionaries, such as rabbis and Jewish educators, continues to be acute.

Especially favorable is the demand for scientific and other trained personnel. Jews are playing leading roles in most of our newer scientific and technological occupations and many more are needed. Salaries for many now entering these and other fields are noteworthy. According to several surveys of leading college placement services and corporations, hiring salaries will be higher in most categories than last year. The highest beginning salaries—\$621 a month—are being offered to aeronautical and electrical engineers. Lowest entry salaries—\$483 a month—is offered to

sons are employed in this industry in which Jews predominate as owners, designers, salesmen and related jobs. The women's apparel industry, which constitutes the bulk of the New York garment industry, last year enjoyed a total income of about \$3.4 billion, an increase of about 1.5 percent over 1962. An increase in sales of three to four percent is anticipated this year while tailored clothing is expected to rise five percent.

In textiles, where Jews have long been prominent, last year was profitable despite a drop in production in some categories and the increase of cotton imports. The production of fabrics from man-made products rose 14 percent above the previous year. Another favorable year is expected.

Many Jews are employed as scientists, mathematicians and technicians in the electronics industry which scored gains of 11 percent last year—a record year for the industry with sales of more than \$15.3 billions. Originating in 1950, electronics now has more than 5,500 plants which produce electronic equipment from the size of a strand of hair to large computer systems. A gain of about a billion in sales is expected this year. A cutback in defense purchases is expected as well as increased imports, mainly from Japan. A rise in the cost of T.V. sets is also anticipated.

Other industries which have attracted many Jews, and for which the outlook is favorable, include plastics, which set a production record last year; household furniture sales, which increased 8 percent over last year (the continued high rate of marriages, the rise of two-pay-check families are expected to lift sales about 5 percent this year); liquor sales, which achieved a record high in 1963 with an increase of almost three percent; the food industry, which should benefit from our increasing population and high employment; the import-export field, whose growth will, however, depend on the expected tax cut and other governmental regulations; the construction industry, including factory, office and home building.

Many Jews are employed in scientific and administrative capacities in the nation's fastest growing industry—aerospace—now a \$20 billion enterprise and growing daily. It employs over one and one-quarter million workers. It needs more scientists, engineers and managerial personnel. While military plane production has dropped, this has been more than compensated by the increased production in missiles and space vehicles.

The one segment of the economy where Jews are well represented but whose prospects are not clear is the retailing field. The shopkeepers' fate will continue to depend on whether he renders a service not easily duplicated in price or quality by the supermarket which has steadily eliminated the small operator. Apart from this area of the economy, the outlook this year for most of American Jews is bright.

ABBA HILLEL SILVER

By Charles E. Shulman
Rabbi, Riverdale Temple, New York

The loss of Abba Hillel Silver is a severe blow to the American Jewish community. He exemplified in large measure the ideal qualities of the rabbi—profound scholarship, brilliant oratory and the power to move people to action by the courage of his conviction and the cogency of his argument. His contributions to the Zionist cause were of prime importance, most especially in the period immediately preceding the establishment of the State of Israel. But despite his position of eminence in world Jewish affairs he was always the rabbi ministering to his Cleveland congregation devotedly and uninterruptedly for almost half a century. And despite his continued presence in the arena of Jewish activity he was basically the student and the scholar from the time he wrote "A History of Messianic Speculation in Israel" as his doctoral thesis at the Hebrew Union College to the time he published "Moses and the Original Torah" in his later years. In between these works he wrote some of the most erudite papers to be found in American Jewish literature. These he delivered from time to time before his rabbinical colleagues at the Central Conference of American Rabbis. His volume "Where Judaism Differed" is probably the finest exposition of the differentia which distinguished Judaism from Christianity, Islam, Buddhism and Greek thought in the English language.

Although he achieved his greatest fame through Zionism he did not consider Zionism as the total expression of Judaism. It was, to be sure, at the core of his Jewish commitment. But it was commingled in his philosophy with a passionate belief in the mission of Israel as a moral and spiritual force in the world. It was a mission idea which differed

radically from that of the earlier American Reform rabbis who drew up the Pittsburgh Platform in 1885 repudiating Jewish nationalism. He envisaged the age-old Jewish experience in terms of nation, race, land and language, and in his long career in the American rabbinate he fought consistently for the concept of the complete Jew. This is why he was as much respected in the ranks of Orthodox Judaism as in his own Reform movement. But his interests carried him far beyond the religious field. Like his illustrious Reform colleague Stephen S. Wise he belonged to the Jewish masses, and he was as well known in distant parts of the Jewish world as in his home city of Cleveland. For he lent his great energies and talents to every cause which would advance the welfare of his own people and humanity.

Abba Hillel Silver's course of action was determined by the consistent pursuit of four aims in his life--his rabbinical dedication to that prophetic Judaism which penetrated deeply to inward Jewish living, his defense of the peoplehood of Israel, often carried out singlehandedly in the conventions of the Central Conference of American Rabbis, his advancement of the Jewish tradition in which he had been nurtured and which he loved passionately and his Zionism which stemmed from his boyhood. He followed these aims with constancy and all his writings bear clear traces of them. His courage in articulating them and his capacity to fight for them made him, like Stephen S. Wise, an extraordinary Reform rabbi. He was at home in every field of Jewish enterprise. In the year 1916, only a short time after his graduation from the Hebrew Union College we find him warning his older Reform Colleagues:

"....it behooves us whose chief task and interest in the preservation

and perpetuation of the spirit of our people not to remain religious aristocrats and theological know-nothings looking with disfavor on all movements in Jewish life which do not directly and immediately emanate from the Temple or synagogue. We must realize that there are certain cultural movements among our people which, while they touch, like a tangent the circumference of the synagogue at some one point, do, nevertheless, possess a vision and extension of their own. These movements, be they national, political or cultural Zionism, the renaissance of Hebrew or Yiddish literature, the aesthetic revival which is seeking expression in a new Jewish art. These movements and others, I say, are invaluable insofar as they intensify Jewish Communal life, charge it with new energy and thrill it with new purposes. They should be welcomed as so many more dikes against the onrushing tides of assimilation."

Some years ago there was a story in circulation that Abba Hillel Silver and his brother Maxwell (a non practicing rabbi) went to Cincinnati in order to convert the then anti-Zionists at the College to Zionism. The story is probably apocryphal. But Abba Hillel Silver's impact upon Reform Judaism in America is an enormous one, and it is he, more than any other rabbi who is probably responsible for the change in Reform Jewish thinking and practice which has brought it closer to the Jewish body politic from which it was estranged in its earlier days. No rabbi in the Central Conference so unerringly criticized the weaknesses of Reform. None so challenged Reform leadership to widen its scope so as to be truly part of Klal yisroel. No rabbi so slashingly attacked the Pittsburgh Platform as did he. In 1942 in the midst of World War II he read a sermon at the Central Conference Convention in Cincinnati which he entitled "Spiritual Return and National Redemption". It was the occasion of the one hundredth anniversary of the Temple established by Isaac M. Wise the father of Reform Judaism in America. Silver declared that spiritual Reform and regeneration in Judaism are known as "Tshuvah--return" and the way to return is the hard way. The aim

of such reform is not to adjust a man to a morally imperfect world, but to make him more disciplined, morally more demanding of himself and of society, not to lift burdens, but to assume new ones. Of Reform without attachment to the Jewish tradition he said:

"For all their loyalty, learning and high-mindedness many of the leaders of our movement over-estimated the importance of their ritual reforms. It was not long before it became clear that people could refrain from praying from an expurgated and abridged prayer book quite as consistently as from an unabridged one, that a Jew could fail to observe the one day holiday quite as readily as a two-day one and that even services of great dignity and beauty could fail to impress and attract if the disposition to worship is not there... This is not to suggest that many of the reforms were unnecessary. But looking at them from the perspective of history which reformers frequently sacrifice for an apocalypse they appear far less consequential than they appeared at first. Surely in our day the need for reform is over. It was over a long time ago. What is needed is not the innovation or reformation or reconstruction of Judaism but the conversion of the Jew to his faith. . . . It is no longer a question of less ritual or more, of Reform, Conservatism or Orthodoxy, but of Godlessness, secularism and materialism which have blighted our people along with all other peoples but which we, because of the unique position we occupy in the world can least afford. It would help us all, rabbis and laymen alike to remember that in things of the spirit, progress does not consist in going forward or going backward but only in going inward."

The emphasis on the inward character of the Jewish tradition was the dominant note in Silver's ethical teaching. He reiterated this time and again in his analyses of the malaise in contemporary Jewish life. When in 1962 he spoke at the eightieth anniversary celebration of the New York Board of Rabbis he sounded the same note. The problem confronting the American Jew today, he said, is not Americanization, not immigration, not relief for the indigent. The problem, over and above meeting our responsibilities to our welfare institutions and to overseas needs is to insure our inner spiritual and cultural consolidation so as to make secure for the future not

only Jewish survival but the effectiveness of that survival tomorrow. To the thoughtful Jews, he added, it is becoming increasingly clear that there is no substitute in Jewish life for religion. Jewish nationalism is a significant phase of the Jewish historical experience but if it is unredeemed by moral vision it can fragment the Jewish world and lead to divisiveness in the community. Jewish self-consciousness, if it is not to be an unpleasant irritant, must be refined by inward discipline to establish dignity, character and strength as well as satisfaction in Jewish living. It is equally important to make Judaism vital in the land of Israel and in the diaspora.

In 1935 Abba Hillel Silver participated in a symposium on the reevaluation of Reform Judaism at the forty sixth annual convention of the Central Conference of American Rabbis in Chicago. His attack on the anti-Zionist Pittsburgh Platform was the strongest ever levelled against it in the history of the Conference. In clear, bold terms and with devastating logic he pointed out the fallacies of early American Reform thinking that separated it from the main currents of Jewish life. Pointing out that there was nothing in the American Jewish scene in the eighties of the last century that made such a declaration as the Pittsburgh Platform urgent or significant, nothing comparable to the anti-Semitic situation in Germany or Russia at that time, he accused the earlier American Reform rabbis of distorting Jewish history by exploiting the historic mission of Israel as an argument against Jewish nationalism. The prophets of Israel, he said, never believed that Jews should continue to live in exile and welcome the dispersion

as a blessing for the sake of their mission. One cannot separate nation, race, land and language in the age-old Jewish experience. Comparing the attitude of early Reform rabbis to that of Paul, he minced no words in demonstrating that they had deviated from normative Judaism in their opposition to Jewish nationalism. His statement shook the Conference to its very foundations for the language of accusation which he used had never before been heard on the Conference floor:

"The early Judeo-Christians in Palestine were Jews in all respects. But Paul, a product of the culturally diluted Hellenistic diaspora, entertained views which centuries later Reform rabbis in Germany and in America came to entertain. The sense of belonging to a Jewish nation and the desire to preserve the nation and to re-establish the Kingdom of Israel were hardly present with him. Race had no significance... Thus Israel, in the hands of this fervid, mystical theologian, is no longer a nation, but a theological pawn. The national character of the Jewish messianic ideal is ignored as it was ignored centuries later by Reform rabbis. There is, however, one exception: With Paul all nations vanish into the spiritual anonymity of Kingdom Come. With Reform rabbis only the Jewish nation. Their theology took zealous toll of Jewish nationalism, but stopped short of German, Austrian, French or American nationalism... There is a striking similarity to be seen between the position taken by Paul and that taken by the extreme leaders of Reform Judaism. With Paul the mission was a race to save the world. With the Reform rabbis it was a rocking horse race."

Two years later the Reform rabbinate, still feeling the impact of the powerful blows of Silver and his associates in the Conference, promulgated the Columbus Platform which declared that there was no incompatibility between Reform Judaism and Jewish nationalism. His leadership had been instrumental in helping to effect the change in Reform which was to bridge the gulf between it and other segments of Judaism that had existed since the days of the Pittsburgh Platform. The entrance of erstwhile Orthodox and Conservative Jews into Reform

rank was to change the character of Reform Judaism still more. The overwhelming majority of Reform rabbis in the United States today are whole-hearted supporters of Jewish nationalism.

The record of Silver's labors on behalf of Zionism constitutes an important chapter in the history leading up to the establishment of the State of Israel. He was President of the Zionist Organization of America and head of the American Zionist Emergency Council as well as the head of the American Section of the Jewish Agency after World War II when events in Palestine were rapidly mounting to a climax because of the stubborn and cruel British policy barring immigration to the tens of thousands of survivors of Hitler's concentration camps who were desperately seeking asylum and new life among their own in Palestine. Ernest Bevin had staked his career as British Foreign Minister on the solution of the Palestine Problem--in favor of the Arabs. Silver concluded that Jews could no longer put any faith in British promises. He felt they could do better by resisting the British in Palestine in every possible way and by making the United States their hope in securing Jewish independence through the mobilization of American public opinion. He supported both of these undertakings vigorously. He opposed Chaim Weizmann at the World Zionist Congress in 1946 and he won. His victories proved to be decisive ones for the British eventually decided to give up their mandate and turn the solution of the Palestine problem over to the United Nations. Silver's role in the stirring events which followed was an important one. It was he who announced to the United Nations Assembly the news of Israel's

Declaration of Independence, and it was he around whom much of the Zionist effort in the United States revolved in the days preceding this momentous announcement.

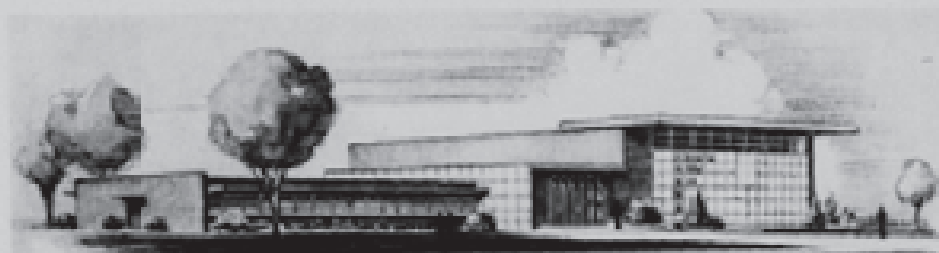
Abba Hillel Silver excelled in three distinct fields of endeavor. He was the rabbi who assiduously cultivated the Jewish scholarship which is the tradition of this profession. His manifest talents in this field were demonstrated early enough in his career to mark his preeminence among great American rabbis. His writings constitute an important contribution to American Jewish thought. His many papers read before the Central Conference of American Rabbis throughout the years reflect not only careful analysis of the Jewish outlook on life but also the brilliant capacity to apply this outlook to contemporary situations. It is to be hoped that these scattered Conference papers will some day be gathered together and issued in book form. They will be worthy of consultation in time to come.

Silver's oratorical powers won him a place alongside of Stephen S. Wise as the authentic voice of American Judaism both in the pulpit and on the platform. His capacity to stir an audience was never better demonstrated than at the American Jewish Conference when, as a substitute for another speaker, he picked up the seemingly lost cause of Zionism and poured new life into its adherents. With this notable address he not only conquered an audience representative of a complete cross section of American Jewish life, but he also established a United American Jewish voice to speak for the independent Jewish State when American public opinion had to be organized to support the cause

which Britain had forsaken.

The Zionist leadership which he wielded over the decades, especially in the decisive decade preceding the establishment of the State of Israel, helped to turn American influence toward Jewish freedom. But the years of preparation were long and arduous ones. Abba Hillel Silver never flagged in his effort, never deviated from his purpose. He considered the Zionist cause the consuming element in his life. The village named after him in Israel will no doubt be the physical embodiment of his memorial. But the Jewish history of our times will probably be a surer indication of his contributions to the Jewish world. And his numerous writings, distilled from his scholarship will remain as an inspiration to those who would know the value of the Jewish contributions to civilization. He gave dignity to Reform Judaism through his remarkable ability to portray it as an integral part of a four thousand year old Jewish tradition which does not abandon either the peoplehood of Israel or its messianic hope of Zion restored.

ERNST J. CONRAD
RABBI



BENJAMIN BISCHER, DVM
PRESIDENT

Temple Beth Jacob

79 ELIZABETH LAKE ROAD
PONTIAC, MICHIGAN
48053

TESTIMONIAL IN HONOR OF ABBA HILLEL SILVER

Few leaders in the brief annals of American Jewry have exerted so profound and meaningful an impact on the destiny of our people as Abba Hillel Silver, teacher, scholar and statesman. His faithful labors in the vineyard of the Lord extended over five decades and embraced all aspects of communal and congregational activity. Many were the gifts Divine Providence had granted him, and he used them well on behalf of all who were in need.

In particular do we recall at the time of his entering the Academy on High, his indefatigable efforts to assure the return of the Jewish people to its ancestral home and his historic contribution leading to the decision of the United Nations to establish the third Jewish Commonwealth. Subsequently, our own nation was the first to recognize the independence of the State of Israel.

We gratefully remember the rich fruit of Doctor Silver's meticulous scholarship, his abiding interest in social causes, in our Reform movement, and his guidance of the Central Conference of American Rabbis during a crucial period, when enemies from within sought to destroy the aspirations of our people.

The memory of the righteous is, indeed, a blessing. May the message of so complete a life be a continuous source of comfort to his widow, his sons and their families! This is the prayerful expression of Congregation Beth Jacob, Pontiac, Michigan; copies of which are deposited with our records and forwarded to Mrs. Virginia Silver, Rabbi Daniel J. Silver and Mr. Raphael Silver.

January 7, 1964

BOARD OF DIRECTORS OF TEMPLE BETH JACOB

Dr. Jerome Peters, Secretary

*Address at Federation meeting 1-12-64
by Rabbi Armond E. Cohen*

On the 27th of Tevet 1204, 759 years ago tonight, another Jewish community met to close a period of mourning for its Chief Rabbi. This was in the city of Fostat in Egypt and their Rabbi was Moses Maimonides. The ancient records tell us how the Jews of the world, in Fostat and Jerusalem, cried aloud

גִּלְגָּל כְּבוֹד יִשְׂרָאֵל, כִּי נִלְקַח אֲרוֹן דָּוִד.

The glory is departed from Israel, for the Ark of the Lord has been taken!

We are met tonight to conclude our formal mourning for him who was the Chief rabbi of our city for 46 years, and at the time of his death and for many years before was among the very chief rabbis of the world.

There is a vast void in our midst for we meet as a Jewish community for the first time devoid of the dominating presence of him who was the leader, the teacher, the authoritative voice of the Jewish Community from the very first years of his ministry in our city. Cleveland's fame as a great Jewish center distinguished for its philanthropy, for its religious organization, for its Zionist zeal, bears the unmistakable imprint of his powerful personality. He was the towering spiritual leader who inevitably caused men and congregations to stretch and reach higher in order to approach the levels he attained.

The world will long acclaim him as statesman and commanding general who in days of dark despair seized the flag of his people's battered hopes and with a mighty call to arms raised them from their knees and led them to triumphant victory! At the fateful World Zionist Congress in 1946, when England sweetened the temptation to ~~surrender~~ ^{Comm promise,} in the ^{halls}

of Congress and the State Department in Washington, when the leaders of our government would lift no hand to defend the Yishuv in the Councils of Jewry where powerful men became timorous about Zionist aggressiveness, the voice of the prophet in Israel called out like a trumpet blast:

וְהָיִיתֶם לְאִנְשִׁים וְנִלְחַמְתֶּם

Be strong - act like men and fight!

It is for the Jewish historian of the future to write the great chapter on Abba Hillel Silver, the 20th century prophet of the Diaspora.

It remains for us only to make the hopeless effort to contain in words the image we shall always cherish of him as the spiritual giant of our community.

He was our leader because he was ablaze with a passion for those classic Jewish ideals which lie deep and inarticulate in the hearts of the masses of our people.

Israel is intoxicated with the book, the intellect, learning, scholarship. He became at once our leader because in him were fused the vast tradition of Jewish learning distilled through the centuries in the shtetl of Lithuania where his father and grandfather were men of learning, with the culture and literature of the West which he loved and mastered. He was the scholar in two worlds of literature and learning. His zeal for Hebrew scholarship was expressed by this activist scholar in the founding of the Bureau of Jewish Education in 1924 and which he served as President until 1932.

He was the leader because the pursuit of justice and the war against injustice is embedded in every true Jewish heart, and in Abba Hillel Silver the Jewish community found the fearless champion of justice, the dauntless perennial warrior against injustice.

He was young when he waged

war against the entrenched establishment of the city and its foremost leaders, a war against injustice to organized labor.

He was young in 1931, when he labored day and night with Elizabeth Magee and a few others to write and legislate the Unemployment Compensation Law of Ohio. Millions of unemployed men and their wives and children have had bread to eat, and clothing and shelter, because this Rabbi in Israel remembered the prophetic call "to feed the hungry and clothe the naked".

He was our leader these 46 years because the food of the heart of our people is the word and concept Tzedakah - charity. Abba Hillel Silver became the leader of our Welfare Fund in 1935 and taught the people the real meaning of charity which is the difference between grudging paltry giving and true generosity of the heart. I remember those days. He became Chairman with a single slogan - every giver had to double if he really meant to give. He launched the Welfare Fund on the eternal road of giving that has brought ^{honor} ~~love~~ and glory to Cleveland.

He was our leader because he was the dramatic eloquent symbol of the Jewish longing for true dignity and spiritual aristocracy.

Here stood a straight and proud man
He cringed before no one
He flattered no one
He courted no popularity
He was in dead earnest
He bore the prophetic mantle with honor
He feared no man, only the wrath of the Lord.

He was our leader because he was the kind of Jew we would all like to be!

As we close our mourning with this all too feeble tribute of love, I think of a scene in the Mariposa Forest of Yosemite. There stand the awesome towering sequoias, 3200 years old, the oldest living things on earth, the tallest trees in the world. And among them lies a tree

they call the Fallen Monarch - it was the tallest of all, it fell
long long ago, but its bark has never withered, its stature has
never shrunk an inch in death,

Abba Hillel Silver is now our Fallen Monarch. His works shall not
wither, his stature never shrink, so long as we his people in his
city continue to bear the glorious imprint of his image in our
communal life.

זכר צדיק לברכה.

The memory of the Righteous is a Blessing.



Federation To Honor Memory Of Dr. Abba H. Silver Sunday

JEWISH INDEPENDENT
Rabbi Armond Cohen
Will Deliver Tribute
JAN 10, 1964
PLANS ANNOUNCED

Presentation Of Eisenman
Award Will Also Take Place
At Federation Annual Dinner-
Meeting, Jan. 12

At the Jewish Community Fed-
eration 60th Annual Dinner-Meet-
ing on Sunday evening, Jan. 12,
at the Temple, Rabbi Armond E.



M. E. GLASS

Cohen of Park Synagogue will pay
memorial tribute to the late Rabb
Abba Hillel Silver. The meeting
originally set for Dec. 1, was re-
scheduled because of the death o
Rabbi Silver, according to M. E
Glass, Federation president.

A feature of the meeting will be
the presentation of the Charles
Eisenman Award for 1963. The
award which honors the memory
of Charles Eisenman, first presi-
dent of the Federation from 1903
until his death in 1923, is granted
on a non-sectarian basis in recog-
nition of outstanding contribution
to Cleveland's civic betterment.
The presentation will be made by
Rabbi Daniel Jeremy Silver of the
Temple.

A highlight of the meeting will
be the first presentation of a
special slide-film, "The First 60
Years," covering six decades of
the Federation's service to the
community. The film was produced
by Jim Jaffe, Federation director
of public relations, and Bud Wen-
dell, of the advertising agency of
Wendell and Getz. Narrating the
film is Ken Goodman, of KYW-
TV.

Mayor Ralph S. Locher will ex-
press Cleveland's greetings to the
Federation.

The meeting will elect trustees
of the Federation Board and dele-
gates-at-large to the Delegate As-
sembly, as proposed by the Nom-

inating Committee headed by Max
Simon. L. W. Neumark, former
president of the Federation, is
slated to be elected an honorary
trustee for life.

The Invocation is to be delivered
by Rabbi Sol Landau, co-rabbi of
Park Synagogue. Lloyd S. Schwen-
ger heads the 60th Annual Meet-
ing Committee.

Welfare Federation Gets Award

Press 1-12-64

In a departure from pre-
sented the honor to an in-
dividual, the Charles Eisen-
man Award for 1963 was be-
stowed upon the Cleveland
Welfare Federation by the
Jewish Community Federa-
tion.

The award was accepted
for the federation by its
president, Fred M. Hauser-
man, at the 60th annual
meeting of the Jewish Com-
munity Federation last night
at the Temple. The award
was made by Rabbi Daniel
Jeremy Silver of the Tem-
ple.

"From its inception in
1913 as the Federation for
Charity and Philanthropy,
the Welfare Federation has
consistently been guided by
a profound concern for the
well-being of Cleveland's citi-
zens, without regard to re-
strictive barriers of race, re-
ligion or ethnic origin," the
citation said.

The Charles Eisenman
Award was established in
1923 to honor the memory of



CHARLES EISENMAN AWARD for 1963 went to
the Cleveland Welfare Federation. It was presented
by Rabbi Daniel Jeremy Silver (right) and accepted
by Fred M. Hauserman, federation president.

the first president of the Abba Hillel Silver. Chairman
Jewish Community Federa- of the meeting was Lloyd
tion. Another highlight of S. Schwenger. M. E. Glass is
the meeting was election of current JCF president.
Leo W. Neumark, former
JCF president, as an honora-
ry trustee.

Rabbi Armond E. Cohen
of Park Synagogue delivered
a memorial tribute to Rabbi

J. M. Berne, chairman of
a committee for a new build-
ing to house the JCF, de-
scribed the purchase of the
site of the old Cleveland
Press Bldg. at E. Ninth St.
and Rockwell Ave. on which
the new home for the Jewish
Community Federation will
be built.

The land and building will
be a gift, he said, from
donors in honor of the Jew-
ish Community Federation's
60th birthday.

MEMORIAL TRIBUTE TO

Community Wide

Detroit Jewish
News 12/27/63



DR. ABBA HILLEL SILVER
SUNDAY, JANUARY 5, 8:30 p.m.
at TEMPLE ISRAEL - 17400 Manderson

PROGRAM

Judge IRA G. KAUFMAN, Presiding

Eulogies by: Rabbi LEON FRAM; Rabbi MOSES LEHRMAN;
PHILIP SLOMOVITZ. Liturgical Selections by Cantor HAROLD
ORBACH and Cantor JACOB SONENKLAR. Music by MISCHA
MISCHAKOFF, Violinist; MRS. MORRIS W. STEIN, Accompanist.

Prayer by Rabbi M. ROBERT SYME.

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*Materials for a Biography of
Rabbi Abba Hillel Silver*

By RABBI PHILIP R. ALSTAT

When Dr. Abba Hillel Silver, the distinguished American rabbi and Zionist leader, passed away not long ago the salient facts of his career were set forth in press reports, obituaries, and editorial eulogies. But at best these were hastily sketched portrayals and could not possibly do him justice. It is certain, however that his eminence as a rabbi in the Reform wing of American Jewry and his brilliant Zionist leadership in the critical days preceding the re-birth of the state of Israel will before long inspire someone among his many admiring associates to perpetuate his memory in a full scale biography. In anticipation of such a future work, we suggest the inclusion of the following materials.

**EARLY MANIFESTATIONS
OF LEADERSHIP**

Silver's qualities of natural leadership were already manifested in his boyhood. When he and his friends—including his closest associate, now the chairman of the American Section of the Jewish Agency, Dr. Emanuel Neumann—were still youngsters living on New York's East Side they organized a group of Hebrew-speaking boys into the Dr. Herzl Zion Club. They held their meetings at the Educational Alliance, an institution established by rich, well-meaning German-American Jews for the purpose of accelerating the Americanization of the Yiddish-speaking immigrant masses of the East Side. The founders' conception of Americanization virtually meant a high degree of assimilation, that is, becoming indistinguishable from the other products of the American melting pot. This implied among other things, rejecting Jewish nationalism and discontinuing the use of Yiddish and Hebrew.

One day, when the superintendent, Dr. Henry W. Fleischman, and Miss Julia Richman (after whom the Board of Education later named a high school) were making their rounds of inspection they visited the meeting room of the Dr. Herzl Zion Club and caught its members "red-handed" in the act of speaking Hebrew! On recovering from their shock, Dr. Fleischman and Miss Richman scolded them for persisting in "un-American" ways. Thereupon young Abba Hillel, the president of the club, arose and told these would-be mentors in Americanism that the language in which David wrote the Psalms and Isaiah prophesied universal peace and brotherhood was still good enough for them.

**DREAM OF AN
ISRAELI MYSTIC**

(What follows is a reprint of an article published by Dr. Silver's son and successor, Rabbi Daniel Jeremy Silver, in The Temple's bulletin of **JANUARY 19, 1964**, under the caption "Visions in Ashkelon.")

I will tell you this story because it is not without interest. I tell it to you as I read it in the Israeli newspaper "Maariv." You will have to decide what credence, if any, to give it.

Yahya Arusi is a sixty-eight-year-old Yemenite. Like so many of his age and tradition he spends his days studying the sacred literature of our people. He lives in Ashkelon.

At seven o'clock on the last Sunday morning in November, Yahya knocked on the door of the Supervisor of the Agricultural School at Kfar Silver. When the door was opened and introductions had been exchanged, Yahya asked if the synagogue, which is at the farm school, could be opened for him. The Supervisor asked Yahya to what purpose. "Last evening, for the second time in a row a tall broad-shouldered man appeared to me in a dream. He was thick-eyebrowed and white-haired, prepossessing, and a head taller than anyone about. He said to me, in a manner that permitted no protest, 'Arise, Yahya. Go to the synagogue at Kfar Silver. Study there of sacred things. Do it for my sake Yahya. I Abba Hillel, command you to do this. Will you not promise me?'"

The director, being a modern, was sceptical. He thought that Yahya had devised an ingenious scheme to get a handout. He offered him money. Yahya refused. The Supervisor made certain investigations. He found that Yahya was a pious and believing Jew, who spent his days studying in the Yemenite synagogue in Ashkelon and who was known as an upright and honorable man. Most surprising of all, the Supervisor discovered that Yahya had never read of Dr. Silver nor seen a picture of him before the night of his first dream.

The synagogue was opened. As far as I know, Yahya spends his days there, studying the Zohar and the Book of Psalms, and fulfilling the mandate he believes himself to have received.

So ends the news report. It is capable of a dozen critical explanations. I do not necessarily reject them. But it is interesting to speculate whether there are visions in **ASHKELON**.

אנשים ומאורעות

אבא
הלל
סילבר

מאת משה קול



ובכללותו, נעזרו לה חיינות קשות למען ישראל. כשי" השאלות הנוריות של אורנו תובאנה להכרעת. רק איש כסילבר יכול היה לתרים מחדש את ציונות אמריקה, לעמוד בפרץ ולא לחשוש מפני המלצותיו המסקנות מביה מדרשם של לסינג רחנולד או סיי נסור מילברייט. סילבר אמר תמיד לציוני אמריקה ולא חיו חינוכים, שלא יחששו מפני הקיסרות הספל של גמנינות כפולה, שעה שהחזירו אותם מתנגדי הקמת המדינה מפני סכנה כזאת, בצדק אמר, שאין שום סכנה בין גמנינותם של יהודי אמריקה למדינתם, ובין הביקורת באחדות העם היהודי ומדינת ישראל, ארץ המאויים, החלשות והתקוות של עמנו בכל הדורות, אנו נתונים עכשיו בתקופת שבה מתנגדי הציונות הרימו ראש, ואם סילבר איננו איתנו — יתלכדו נא הציונים סביב לזכרו, דרך חייו ומורשתו הרוחנית והמדינית, כדי לעמוד בקופה וקופה מול הנסי יונת הכלתי הנגנים למחשיר את הציונות האמריקאית בחוסר נאמנות למדינתה או באידיקום חוקית. אכן, הסרנו היצירות של אבא הלל סילבר יורשנו מאד, יש לקחת, שגם מתנגדיו ידעו להעריך נכונה מה גדולה הייתה האישיות הנעוצה מגוד מנהיגים, חוצבה בסלע ונשאה בחובה לכל הם חרוטם אחבת ישראל, לסילבר היה מוח בתיי וצלול הוא ידע איך לסמן את המסלולים הציבוריים למען השיג את העיקר: כי לעם היהודי תהיה מדינה כזו לכל העמים ומדינתה זאת תגלם בתוכנה ובמסורותיה את התקוות האוני שיות, הלאומיות והדתיות של העם היהודי.

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אבא הלל סילבר נולד ב-1891.28 בעירתה ניישטאט שבליטא, לא הריק מהמבול הרוסי, ילדות טובה הייתה לו כשהוא מושפע מאביו הרב, תלמידהכנס ופורה ששייך שם לו דוגמה חיה של יהודי דתי, לאומי וצבאי, ויתר

הסתלקותו המתאמת של אבא הלל סילבר הייתה בתודעה את העם בישראל, בארצות-הברית ובקרי ציונים יהודיים אחרים, רק לפני מספר חדשים בא סילבר לביקור שני במשך שנה אחת בישראל, וביחד אתו חננו את יובלו השבעים, הביקור האחרון נתן לו הרבה סיפוק והוא הרגיש את עצמו מאושר בקרב העם בישראל ובין ידידיו ומעריציו הרבים- היתה לו הרגשה צודקת, שגם אלה שניסו לקחת את זכותו ההיסטורית למאבק הנורלי למען עצמאות ישראל ואת חלקי הערוב בימים הנוריים ההם, גילו נכונות בזמן ביקורו בקיץ השכני, לתקן את המעוות ולחזר דברי אמת לגבי פרק מסוים זה בהיסטוריה הציונית. ערב הקמת המדינה, יריבו ומתנגדיו כאמיל שכו את המפריד ואת התוצר ביניהם ובאו להביע לו דברי הערכה והוקרה על חלקו בתשונה עצמאותו, באחירת זו של ידידות-הרצון טוב היה סילבר מאושר, הוא ביטא תרגשותו נאם נבואית-התודה למבריתו, במעודה המפוראת שערבו לו כפליאטיב, שסך כנפי ההיסטוריה שלפני עשרים שנה פתחו בדברי הנאמנים באותו ערב, והיה בזה טעם סיפור והיקף עולל לגבי אחר נאמנים הר" גולם החלחלם האפסיים למען הקמת המדינה היהודית.

בביקור זה הודיע אבא הלל סילבר על החלטתו לבנות את ביתו בישראל ולהתיישב בירושלים, בשם ששמו זאת הדיו שחיו בירושלים ובה נפארה. היו לו המיות רבות לקראת בואו אליה, ולא היה ניכר אף במשהו שאינו סכנה צפונית ליחיו, האיש חי במשך התאשה האחרונה בשקט יחסי לעת המאמץ צים הנדולים בשנות השלושים הארבעים — ומי יכול היה לחשוב, שלא נראה אותו עוד כתוכנו? גדולה האהדה לבית ישראל, למדינתו, איתנות ול ציונות ארצות-הברית בחילוקה ממנה אחד הענקים שעמד בראשונה בתקופת המעורבות ביותר בזה העם, איש שידע להעמיק לקראת מאבקים ושלשונות שלא ידעה דוגמתם ושהוסיף לה במנהיגותו ובכוח וקרר כעולם היהודי ובקרב העם האמריקאי.

הציונות האמריקאית, הנחונה עתה ביקורת-שפל, צפויים לה מאבקים נוריים על נשמה, מבוזה ומקרי מה בקרב היחזות האמריקאית, היא עתודה לעמוד במאבק על זכותה להיות שותף מלא עם יישראל להבטיח את עתיד העם היהודי וביצור ישראל מברנה מדינית

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עם זאת איש גאור ופטרקס. הודיע להסתלב בהת' פהתיות החדשות של הקופסה.

פצציותיו היה אבא הלל סילבר ציוני בהכרתו. כבר ב-1904 הקים, יחד עם חבריו, במזרח של ניר יוחי, את המעוז הציוני על-שם ד"ר הרצל, פילדוזה היה ציוני צעיר מאורגן, תחילתו של המעוזן הזה היה בביתה של משפחת סילבר, הוא ואחיו שמואל בראשו, ובהוכו גדלו מנהלים ציונים, סופרים אנשיי חילך ליהדות אמריקה.

היו לו, לאבא הלל, כשרונות בלתי רגילים של נחם, פהנך, איש אהב ספר הודיע להביא לידי ביטוי את מחשבותיו ורעיונותיו במאמר ובסדר. מעצור רוחו גדל להיות אחד הנאמנים המרתקים והבולטים ביותר לא רק ביהדות ובציונות אמריקה, גם ברחבי ארצות-הברית נודע כנאמן אמן שהקסים את שומעיו ובכש לבם למען אמונתו, הביאם לידי התרגשות והער לה אותם לשפנות של התרופפות נפש ושל נבונות לחתרבות ולהתגייסות. אבא לי פעם ד"ר סילבר, בזמן ביקורו בארץ ישראל, שאם אינו יכול לבטא או עצמו במידה מספיקה בנאום, הרי זה גורם לו יסורים וכאב-לב, סכיון שנאום בשבילה הוא פסגה אפוא, ואם יצירה כזו אינה מושלמת, יוצאת הלילה פגועה, הרי הוא סובל, ואפשר שהקהל אינו יורד לסף רצונו, לכן העדיף ד"ר סילבר לנאום באנגלית, שנשפה זאת הניח לידי גיב מכסימלי ועליון בעליל ובניסוחו, נאום של מלאכה מחשבת מפי טריבון צעק.

כבר ב-1930 — כשסילבר היה מצעיר התבררם ברשלנות האמריקאית לועדה הציונית, לאחר מלחמת העולם הראשונה — נשלח לנאום נכבד המשלחת של ציני אמריקה באסיפה ההיסטורית הגדולה שנערכה באולברס הול, אחרי מות הצהרת בלפור, על הבמה ישבו אישים מרכזיים של בריטניה ויהדות העולם, מאכזבי המדיניות העולמית, הצעיר אבא הלל היה מן הנאמנים הבולטים והמרתקים את הקהל, בחינת כל עצמותיו האפורה, אולם הוא הצליח לכבוש את שומעיו לא רק בישי הביטוי ובנבונה הנאום אלא באמת שולבנה, בננות הריבוי, הקור' הרגיש, שהאיש הצעיר מן לפניו חי את הרברים שהוא מנסח, מאמן מהם ורצה שיוודו ויחיו יחד איתו באמונתו, ילכו בדרךיו וימנעו במאבקי הלחץ על צדקת הענין שהוא נאבק להצננו.

ב-1911 עזב סילבר הצעיר בן 18, את בית הוריו והלך ללמוד בסינסינאטי, בבין, המדרס לרבנים רפורי טים, שהיה קו ומרכז של המבוללות והאנטי-ציונות. סילבר ואחיו מוכשרים לאט לאט טקסום בקרב התל-מידים המפורים ובצבונה שטנה, הוד כדי לימוד היה חדשה, והוד כדי מחקר, הם מפתחים פעילות ציונית תעברית בעליפה ובכנה, במסך הזמן מצליחים לו לשנות את האקלים בפרכו פורני זה, שגידל והעמיד משהנים ורבנים כה רבים ליהדות אמריקה, באותה הנושא עוסק סילבר בחקר התנועות המסיחיות ועולל בצבני ההיסטוריה, המפרות חסירה העבריים, שליש' הן בשפה העברית והאנגלית גם יחד מאפשרת לו

לספק את מיטב השאפויות והמאמצים של היהדות ושל התרבות האמריקאית החדשה, שהיתה כולה ביטוי של התמדרדות נגד העולם הישן, אך האמונה הדתית הצורר פה המביצה עליה את החתמה.

גם בחינתו פנהגי ציוני ולוחם במערכות הציבור, לא שנה סילבר אף לרגע את הפקידו כפונק, כרב ומספר, הפקיד שהציב אותו לפי מיטב הבנתו והפיתוח, 4 שנים למד בסינסינאטי וכאן גדל והעשיר את ידיו עמו, מיד לאחר שסיים לימודיו וחזר לבית אביו, הוצ' עה לו רבנות בקהילה שבמדינת וירג'יניה; אולם רק שנתיים היה בקהילה זאת ועבר לקהילה הגדולה, הרי פורטית, בקליבלאנד, היא קהילת התהיכל, המפארת ישראל, גם קהילה זאת היתה באופייה מתבוללת והי' תה בה רוח אנטי-ציונית, במשך שנות רבנותו ופגורו נותו בקהילה זאת, נידולה, הרחיבה תשנה אותה למרכז גדול של אמונה ציונית, הוא כבש אותה לעצ' רית, לציונות וללאומיות, וכשהיו מנסחלים בדרונו זאת, היה מוכן להסתלק ולאו לחזור על עקרונותיו ועל אמונתו, בקהילה זאת נשאר עד סוף ימיו.

מכאן אצל לניריוודק הלכל רחבי ארצות-הברית ניהל את המערכות הציוניות והגדולות כדי לכבוש את יהדות ארצות-הברית ואת דעת הקהל האמריקאית בכלל למען צדקת צנינו, אולם המיד הסתדל להניח לשבת וללג לקהילתו, כדי לחלק עם בני עדות את רגשי התרופפות הנפש הדתית.

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לאבא הלל סילבר היו נפיונות רבים בחייו הפעצרי נים והמעררים, כבר בזמן מלחמת העולם הראשונה נשלח להיות הצרפתי, כרב צעיר, לרובב את החיילים ולהרים את רוחם כדי שיוכלו לעמוד במלחמ' תם למען עולם טוב יותר.

סילבר ראה צער רעוני, חוסר צבונה וקישוחים, ולבו היה ספיד עד ורגיש נגד כל עוול סוציאלי, הוא יום את החוק במדינת אהאיו למען ביטוח מחסרי צבונה כדי שספחותיהם לא המבוללה, היה אחד הלוחמים והגדולים למען זכויות פועלים, קידמה אבד שית וצדק חברתי, אלה היו עקרונות שהיו חלק מהפיתוח את היהדות, כאשר הסיף בבית-הכנסת לעקרונות הנביאים ראה מהם חלק מאמונתו הוא, נסחו לא היתה הציה בין אמריקאניות ובין יהדות, בין ציר נות ובין מאבק למען מדינה יהודית, ובכל חזית שלחם ועמד בה, ניכרו אותותיהם של אותם עיקרי אמונה, בראותו את הסבל והעוני של עמו ובחיותו עמוק מאוד את חקוקת השואה והתורבן של עמנו באירור פה, נפגע עד עומק נפשו מההתבחדות של הממשלת הבריטית להבטחותיה בארץ-ישראל, הוא הניח אז למסקנה נמרסה שרק מדינת יהודים, כשגורלנו יהיה בידנו, המוש בעתיד את המכנות הללו של חי העלות, היא המדינה, יכולה להיות התשובה המפוצר היחיד לצרת בית ישראל שהניעה לשיאים שלא ידענום.

מיטום כך נרתם, בחיותו נסיה התמדרדות ציוני אמריקה והאש המופצת הציונית לשעת חירום, להשגת

אם הגענו באופוזיציה המאוחדת להתחלפת הציג בנר בסבר 1947 לחקים מדינת יהודית בחלק של ארץ ישראל, הרי יש לאבא הלל סילבר חלק נכבד ביותר בהחלטה זאת, שום היסטוריון לא יוכל לקטף את זכותו בהישג זה.

אפנה, מדינת ישראל לא קמה רק בזכות ההחלטה הזאת, ההזיה הבורלית היתה בארץ ישראל, ודם רב נשפך בה כדי להביא לנצחון עצמאותה וקיום מדינתה של ישראל, אולם בודאי ובודאי שלא היינו יכולים לניחל את את המלחמה, הבריטים לא היו פחדנים את הארץ (ואלמלא עזבו לא היה נצחוננו שלם) בלי אותה החלטה של הציג בנובמבר, כאשר האופוזיציה המאוחדת הכירו בצדקתנו החלופי של הקמת המדינה, גם לאחר ההחלטה היו נסיגות של סתבת ודחיות וסיני ההחלטה, ממדינת לנאמנות, וכל מיני טכסיים של מתנגדים והתנגדים, היה צורך לנהל את המאבק, לא להיכנע ויא להיכחל מאויבים, אבא הלל סילבר — שהיה שלם עם עצמו ועם אמונתו באלוהי ה' — איש בעל עניני חוקים, קומה וקומה, שישם מורא לא יפחדנו ושום אישים לא יבזילונו — הוא שהתנגד לכל דחיות וסתבת ושפן שעלינו להקים את המדינה, זכות יצמדו יותר אתנו יהדות אמריקה, ארצות הברית והעולם הנאור, יצמדו אתנו, באם נגשים את מאויבנו הנגיש לסחור הסוג, היתה זאת זכות בורלית לתנועת הציונית ולישוב העברי בארץ, שבאותם ימים גודלים וסראניים עמד בראש הקבוצ היהודי הגדול ביותר בעולם אדם ששכפו והעלה גבות מאחיז היתה לנו שותף שלא לפען השגת המדינה.

וזה בן צוריון בישראל ואבא הלל סילבר בארץ, שניהם עמדו בראש הייתה הנצחון של עצמאות ישראל, וביחד עם הבריטים ושותפתם למאבק בישראל, בארץ ובכל סינות רבלי הביאונו למדינה, גם שאר ריית'הליטה בארץ — שציינתה לרנע הקמת המדינה כדי שתוכל לעלות, והתפזרה מן המאבק הציוני הנשגב בארץ, החזית המשותפת הזאת — מאבק שארית'הליטה בארץ וסאבקה של יהדות אמריקה, ובראש וראשונה: החזית בישראל — היא שהביאה לנו את המדינה.

כמה סראני הוא העבר, שהבשורה המרה והאכזר ריית על פונו של אבא הלל סילבר הגיעה אלינו בינו בנובמבר, אותו יום הקפיד לנצח בהיסטוריה של עמנו עם שמו ועם אישיותו, ביום זה הגיע לפענוש זכרוננו זה את סיוח'הנשיקה.

דמותו תשאר הרומה המיד בתולדות העם ועצמאות ישראל כאחד האריות של הקומה, ולא רק של הקיסטנו אנו, זכרו שכן לנצח בקרב עמו ומדינת היהודים.

מסרה זאת, הוא עמד בוויכוחים קשים בבית הציוני שלו, בתוך ההסתדרות הציונית העולמית, ביהדות אמריקה ובארץ'הקהל האמריקאית העולמית, אולם לא נכנע ולא נחלשה אמונתו, יותר יותר בסוף הית, שאר סור לנו לחזית ולהתפטר ועלינו להגיע למדינתנו זאת, ולו גם במאבקים קשים ובקרבנות רבים, לשם כך ארנן היתה גדולה של הסברה, מלחמה ציבורית, הספה ויכוחים, בדרך המבצ עברו עליו ימים קשים בתוך התנועה שחלו בה עלות וירידות בתקופות שינוי לגבי המטרה והאמצעים, הדרך והמסלולים, ולא פעם היו גם התנגדי שונות אישיות הקטגוריות בקנאה ובחתחרות, כל זה כרוך בחיים ציבוריים, אולם הוא ידע המיד להבחין בין עיקר וטפל ולהתרוסס לשיא הקידו ושליחותו בטי ההכרעות הבורליות.

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בקונגרסו הציוניים היתה הופעתו של סילבר למ' ארץ, האולם היה המיד מתמלא, הכל ידעו, שלשופט אותו הוא לא רק היתה אישית כי אם מעמד של ההעלות הקבוצים כולו, גם אלה שלא הסכימו אתה, והיו ימים ש' ויכוחים קשים בקונגרסים, ידעו לררוש לו כבוד והעצרת, ידעו המיד כי עומד סולם ואין יש לדבר אלו.

מרקי המאבקים הללו נגד הספר'הלבן, בעד פתיחת שצרי הארץ לשארית הפליטה לאחר החורבן תאר רש'י, נגד העלולי העדות השונות שהבריטים הקי' מי כדי להתקטף מהכרעות, וכדי לסחוב ולא לפתור את בעית הארץ הקדושה, מרקי העפילות העגמה והצי צומה בקונגרים ובסינים של ארצות הברית, בבית הלבן ובכרת הקהל האמריקאית, באופו המאוחדות ובכל סינה שאפשר היה להגיע אליה כדי לרכוש ידיים לענינו, הרי הם כחובים בדברי הימים של המאבק הציוני.

סילבר נפן לישוב העברי בארץ את ההלגשה, שיהדות אמריקה עומדת יחד בחזית ושארין לו לחשוש כי ייסקר, כל ביקור שלו בארץ ישראל היה טרוסם את הדחיות, הוא עודד אותנו לא רק בעמידה בחזית הריצות נגד העלולי שספר הספר'הלבן, כש' החרישו היהודים בין האגמה סנד אחד, אמציל ולחיי סנד שני, ודיתה עשרה סכנה של מלחמה אחים בתוך הישוב, עשה סילבר יחד עם יצחק ברונוביץ, פרץ ברונוביץ חריב יהודה ליב פיימן דיל, כדי להביא להפדר היהודים בחזית המאבק שלנו נגד הבריטים, חזית מאוחדת, שיתורים לא יילחמו איש באחיו, היה זה באחד הדגמים הקשים ביותר ליישוב, והבורים לי יפה מאכפיו של סילבר וחברים אחרים בהנהלת הסוכנות להשגת האחדות הזאת, פרק זה בפעילותו ידוע אך מזה, וטוב שלא יישכח.

RABBI ABRA HILLEL SILVER

Rabbi Silver's death is a great loss to the Consumers League of Ohio and to the social causes to which he gave magnificent leadership.

For over a quarter of a century Rabbi Silver worked with us, first as a board member, later as an Honorary Vice-President, and always a friend on whom we could count for substantial support of our program.

Of special significance was his long and devoted effort in the campaign to secure unemployment insurance for Ohio workers. As far back as 1928, at the League's request, he took the lead in studying the problem. A small but representative committee was formed under his chairmanship. We met throughout one winter in his study at the Temple. Those of us who shared the privilege of membership in this group will never forget the inspiration which he engendered. From this small committee effort the movement spread. He carried through in the long legislative battle and in the work of the Governor's Commission on Unemployment Insurance of which he was a distinguished member.

We are deeply grateful for all that he did and we know that his work will live on.

Adopted by the Board of Directors of the Consumers League of Ohio

January 17, 1964

WHEN Rabbi Abba Hillel Silver died late in November, he left a noble heritage of devotion to the highest ideals of democracy and religion. Like great numbers of our friends, we of THE CHURCHMAN have not forgotten an evening in February, 1949, when Bishop Oxnham received the Churchman Award and Dr. Silver, gave his moving tribute to the bishop in words which underscored his own high concepts of religious and democratic ideals and which were constantly exemplified in his life of action for worthy causes in so many fields. A few quotations from his address will illustrate the quality of his faith and leadership. After speaking of the "fundamental purposes to which men in our calling must devote themselves if they are to be faithful to the inspiration and challenge of their religious traditions which, in the case of Jews and Christians stem from one common source—the spiritual and ethical teachings of the Bible," and appealing for One World, he said in part:

Prophetic religion has never accepted the concept of an inevitable and irrepressible conflict between classes, nations or races, in spite of surface indications to the contrary. Athwart the dark and obdurate irreconcilabilities of systems and ideologies, the spirit of religion beamed steadfastly the light of reconciliation. . . . Whether it be capitalism, socialism, or communism, there are basic principles of human rights and essential human ideals at stake in each, and the church and synagogue must, under all conditions, remain free to defend these ideals for which no system is adequate guarantee. . . . The long debate which will continue for generations on authority versus freedom, on social controls to insure economic security versus constitutional liberties to protect the individual, will not be settled by the atom bomb. Regional security pacts and armament races have always led to war—not to peace. . . . It is only through the very patient and heart-breaking slow processes of working together, through such available agencies as the United Nations, that nations may find their way ultimately through the labyrinth of suspicion, fear and hatred to the open fields of cooperation and peace. . . . Goodwill is predicated upon differences; it is not predicated on uniformity. It is not important that we all think alike or act alike; that we all be Moslem, Jew or Christian; that we all be capitalists, socialists or communists. It is important that we expect that which is sincere in each of us and that we refrain from using any intellectual or physical violence in gaining an advantage over our neighbor. Whose is the greater wisdom? The wisdom of him who called for the beating of swords into ploughshares, or the wisdom of those who call for the most deadly instruments of war?



PORTRAIT OF RABBI ABBA HILLEL SILVER, painted by Laszlo Krausz since the spiritual leader's death in November, was unveiled yesterday at the Temple Museum, where the artist is showing his recent works. The portrait has been donated to the Temple Museum by Krausz. His one-man show of six paintings and 43 drawings is the result of a visit to Israel two years ago. Krausz is a Cleveland Orchestra violist.

Rabbi Silver Tribute Set

A memorial assembly in tribute to the late Rabbi Abba Hillel Silver, world Jewish leader who died November 28, 1963, will be held at Harris Hall of Temple Shaare Emeth, 6630 Delmar Blvd., Sunday, January 19, at 2:30 p. m.

The program is under the auspices of the St. Louis Chapter of Zionist Organization of America.

Rabbi Julius J. Nodel, president of the Organization here and former associate to Rabbi Silver in Cleveland from 1946 to 1950, will deliver the memorial address, "As I Knew Him." Memorial prayer will be sung by Cantor Jacob Renzer of B'nai Amoona Congregation.

Rabbi Silver was renowned as rabbi, author, orator, scholar and as an architect of the State of Israel. The program is open to the public.

A MEMORIAL ASSEMBLY IN TRIBUTE TO AN IMMORTAL LEADER OF OUR PEOPLE

great patriot, scholar, orator, historic national and international figure

RABBI ABBA HILLEL SILVER

1893 - 1963

Will be held under the auspices of the St. Louis Chapter of
 The Zionist Organization of America

Sunday Afternoon — January 19th, 1964
2:30 P.M. at Harris Hall
 (of Temple Shaare Emeth)

RABBI JULIUS J. NODEL of Temple-Shaare Emeth, who served as Assistant to Rabbi Silver in Cleveland, Ohio from 1946-1950, will deliver the Memorial Address: "As I Knew Him."

"El Mole Rochanim" by CANTOR JACOB RENZER of B'nai Amoona Congregation.

MR. MOSES J. SLONIM will preside.

OUR ENTIRE COMMUNITY IS INVITED TO PARTICIPATE AND TO
 DRAW INSPIRATION FROM THE LIFE OF THE GREATEST AMERICAN-JEWISH
 PERSONALITY OF OUR TIME

The Theodor Herzl Institute

New York, N.Y.

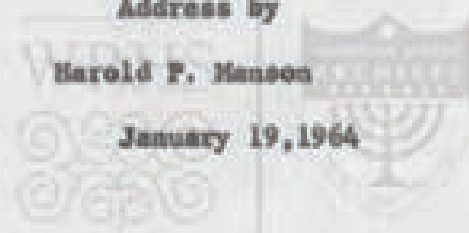
IN MEMORIAM

ANNA HILLEL SILVER

Address by

Harold P. Hanson

January 19, 1964



It was Thanksgiving Day and there were the pleasures of home and family. Then the phone rang and young Rabbi Daniel Silver told me the shattering news: Abba Hillel Silver was dead.

Later, when the mind was able to accept the inevitable decree which the heart rejected, there was a quiet stream of recollection -- scenes of struggle and of grandeur, words that rang out to multitudes and words spoken softly in a book-lined study, and stories at the dinner table and the voice of command in the councils of a great movement.

I thought of another Thanksgiving Day sixteen years earlier -- in November 1947 -- then, under Dr. Silver's leadership, we were feverishly trying to convert an impending defeat into the most exalted moment which the Jewish people had experienced in almost 2,000 years. The United Nations was about to vote on the Partition Resolution and it was by no means certain that we could carry the necessary two-thirds majority. Everything depended on whether the United States Delegation would urge other nations to vote in favor of the Resolution, and this was very much in doubt. That Thanksgiving holiday provided the last chance to transform reluctant acquiescence into active assent -- and Abba Hillel Silver was determined to take full advantage of this opportunity. Many a statesman was called away from the dinner table on that Thanksgiving Day. The Jewish people was fighting for its future, and social niceties had to be swept aside. You all know the results of this concerted effort, of which Dr. Silver was the chief credit. On November 29, 1947 the United Nations General Assembly gave international sanction to the establishment of a Jewish State. Abba Hillel Silver died less than 24 hours before the sixteenth anniversary of his monumental achievement.

Remembrance of such moments led me to look again into his writings, to seek his spirit in his works of scholarship -- the labor he loved most and to which he invariably returned from the scenes of political struggle and the clamor of controversy. Perhaps I would find words that would match the grief produced by his death. My teacher did not disappoint me. This is what he had to say on the subject of death in "Where Judaism Differed": "The crisis in human existence is not the fact of death or the awareness of man's insurmountable finiteness, whatever is inherent, universal, and inevitable in the race of man does not constitute a crisis. It is the

avoidable evils which men do, singly and collectively, to themselves or to others, which bring crisis and tragedy into their lives. It is the needless and profligate waste of their limited years, the unassayed tasks, the locked opportunities, the talents withering in disuse, and all the summing but untried ways of mind and soul which give rise to men's spiritual malaise and the deep-seated and undefined sorrows of their lives."

When seen in the context of his own philosophy, the life of Abba Hillel Silver emerges as a beautiful work of art -- whole, balanced, totally fulfilled. We of this generation should give thanks that this life was lived in our time, which had such urgent need of his courageous leadership.

I know of no single theory of history which can fully and satisfactorily explain the emergence of the extraordinary leader at the appropriate moment in time. Whether the great revolutions have been wrought by history summoning men, or by men changing the course of history will remain a never-ending and fascinating subject of inquiry. Both approaches have their valid aspects, and I do not find them mutually exclusive. In a few instances one is overwhelmed by the abundance and quality of leadership -- as in the case of the American Revolution which brought forth at one time and place Washington, Jefferson, Franklin, Adams, Madison, Hamilton (one could go on and on) -- but we still do not know why this beautiful crop was harvested on these shores in the latter half of the eighteenth century. We can only thank a beneficent Providence.

With respect to Israel's establishment -- or, in the true historical perspective, with respect to the Zionist Revolution -- one can make a case for both interpretations. Certain it is that there were forces at work which would make an independent Jewish State a historic necessity. But it is no less certain that it required men of genius to recognize these forces, to interpret them correctly, and by their actions to harness them to a program which would transform historic necessity into historic inevitability.

Israel began this process in 1897. He set in motion the revolutionary program which would become an unprecedented challenge and a never-to-be-repeated opportunity in the 1940's. That challenge could be taken up only by leadership which fully understood the revolutionary character of Zionism, and which knew that political solutions cannot be

achieved without political means.

But no cause seemed more hopeless. The Nazis were slaughtering European Jewry. The British White Paper policy barred Jewish refugees from the Jewish National Home, while World Zionist diplomacy, which was based in London, continued to link its destiny with Britain. Meanwhile, the center of world leadership was moving to America -- and the center of the political struggle for Jewish statehood was bound to shift from London to Washington. There were two hopeful elements in an otherwise dark picture -- one actual, the other potential. There was the magnificent Yishuv in Palestine, created by Zionist vision and pioneering. There was America, with the largest Jewish community in history. American Zionism was challenged to produce a new type of Jewish statesman, one who would be closely attuned to the American political scene, but who would be motivated by classic Zionist needs. American Zionism produced Abba Hillel Silver.

~~REDACTED SECTION~~

He was an American rabbi, preeminent as a leader of Reform Judaism, but nurtured by East European Jewish traditions and folkways, and bound in love to the masses of his people. He was undeviatingly committed from early childhood to the Herzlian concept of political Zionism. He was schooled in the processes of political action in a democratic society; endowed with a powerful intellect, a commanding personality, and oratorical skills that could persuade masses and move them to action. He was perfectly cast for his role by life itself.

Dr. Silver's biography and the history of Israel's establishment are inseparable -- for any review of the momentous years that followed his acceptance of the chairmanship of the American Zionist Emergency Council in 1943 brings into bold relief the decisive influence ~~as~~ he exercised in determining the character, policies, and program of Zionism in its most crucial period.

History will affirm what certain re-writers of history have sought to obscure -- his policies and his political strategy proved to be decisive in the achievement of Jewish Statehood. He altered the very nature of American Zionism; he converted a group of well-intentioned, but politically passive, Zionist personalities into the nerve center of a revolutionary program with a mass following. He moved a reluctant national Administration first to esp^ose and then to implement a policy which its own State Department tried to scuttle. He led the World Zionist Movement toward the decisive break with Britain which resulted in the referral of the Palestine problem to the United Nations. He directed the preparation and presentation of the Jewish case before the United Nations.

This is not the time or place for a detailed review of the events leading to that other unforgettable date -- May 14, 1948 -- when Dr. Silver stood before the United Nations and announced the proclamation of the State of Israel. Tonight I would speak of some of the special qualities which formed this phenomenal person.

He was primarily a rabbi. I do not mean this merely in a professional sense, for the daily tasks of the rabbinate were always peripheral in his scheme of things. He was light-years removed from that segment of ~~the~~ today's American rabbinate which is distinguished by its application to building programs and almost ~~un~~ indistinguishable from corporation executives in industry. He was a Rabbi in the historical meaning of the word -- a teacher and scholar. As far back as 1949, when I attempted to define the unique nature of Dr. Silver's leadership of the Zionist movement, I wrote: "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

Rabbi Silver, a person of deep spiritual convictions and a profound scholar He taught his pulpit in Cleveland, Ohio with the reverence and devotion of

one for whom there can be 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~~ 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 ~~pulp~~ 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 class of children; why, surrounded by admiring multitudes in New York he would confide to his friends that he yearned 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.

"When we view Dr. Silver in the light of his dedication to the spiritual essence of Judaism, we are better able to understand his unshakable faith that the Zionist cause would triumph, no matter what the obstacles, as well as the quality akin to mysticism which is present even in his most 'political' utterances -- a quality which some regarded as a contradiction of his basic character, but which those close to him understood to be the true expression of that character."

The subsequent years served to confirm this judgment. Those who were astonished by the fact that Dr. Silver was able to readjust to the life of Rabbi of The Temple in Cleveland, after he resigned from leadership of the Zionist Movement in 1949, simply did not understand that The Temple had always been his spiritual home and the workshop of his creative life.

This fact also sheds light on his attitude toward ^{the} internal affairs of the Zionist Organization. While Zionism was the central idea which motivated his life and thought, he had no ambitions to hold office in the

Movement as an end in itself. He knew full well the importance of power and the uses of power -- but he always wielded it towards ends which transcended personal ambition. When he concerned himself ~~with~~ ^{with} internal organizational politics, he did so with characteristic militancy, but it was always in order to assure support for his policies. He received no ego satisfaction from exalted titles which he did not equate with leadership or statesmanship. He was -- and remained -- a Rabbi who had been drafted for service to his people.

I have referred to the mystical quality which ~~Brunshvender~~ emanated from Dr. Silver's speeches. It is ~~worth~~ worth noting that his first published book was "Messianic Speculations in Israel." Now, superficially it would appear that nothing could be more alien to the spirit of one who was so totally committed to action in the modern world than the mystical quest for the Messianic ~~movement~~ era and its meaning. Nevertheless, it is precisely this subject which absorbed him as a young scholar and which recurred frequently in his writings. He applied his keen intelligence to gain a fuller understanding of the Messianic motif which is unmistakable in Jewish experience over the centuries. The qualities of Jewish mystical thought -- its fervor and scope -- appealed to him, though he firmly rejected mystical solutions to man's problems. He brought these qualities to his work in the rabbinate and the Zionist movement. He somehow managed to blend in his person the supreme rationality of the Misnagim with the ardor of the Chasid.

The special quality of his oratory is in itself the subject for a study. There are those who have tried to imitate him -- with disastrous results -- because they mistakenly believed that it was a matter of technique, of timbre, stance and gestures. Actually, his eloquence was the least significant aspect of his speech. It was the content -- the profundity nurtured by constant study, the passion rooted in the writings of the Prophets, the

language refined with the sensitivity of high art -- which produced what we came to know as 'the Silver style'. His close friend, Rabbi Solomon Freehof, put it best, I think, when he said: "His eloquence was only the vehicle for his thoughts -- the stream on which his ideas sailed through life."

In reading his addresses, one is struck not only by the felicity of expression and the cadence of his sentences, but by the wealth of learning which they reflect and the irresistible logic of his argument. His approach is almost always "Come, let us reason together." In print some of these speeches have the quality of scholarly essays, interlaced with ~~an~~ stirring exhortations to action. Then one remembers ~~me~~ that they were delivered not before some association of political scientists, but at mass gatherings to the rank and file, to the people, to Anshe. And one remembers, too, that these words were not only understood by the masses, but brought them to their feet cheering. What a tribute, not only ^{to} the magnetic quality of Dr. Silver's oratory, but to the masses of American Jewry, whose ~~understanding~~ understanding of his message often exceeded that of many ~~the~~ leaders!

This was in keeping with Dr. Silver's view of Jewish history. He saw Judaism as essentially a people's religion and Jewish creativity as based in the people. The primary role of the Jewish people would determine his approach to all aspects of Jewish life -- including, of course, the Zionist program which, to his mind, required a strong popular foundation. Throughout his life he studied the interaction between people and leader -- each drawing inspiration from the other, with the former always paramount. He had the opportunity, given to few scholars, of translating his concepts into living history.

Of Abba Hillel Silver, the man, I will say that he was the complete man. Everything about him had bigness and breadth -- his person,

his thought, his humor, his enjoyment of the world, even his silence which had a monumental quality. Though he suffered disappointments and almost unbelievable ingratitude, ~~the health~~ the health and vitality of his spirit did not allow for prolonged sadness. He was essentially a happy man with an indestructible optimism. He did not believe that "this is the best of all possible worlds," but he was certain that it ~~can~~ can -- and will -- be a better world, if men work intelligently to bring it about.

He was not a complex personality. There was a simplicity about him -- an unencumbered thrust of mind which led him to the heart of a problem and its solution. He did not indulge in or admire intellectual gymnastics. If a conversation deteriorated to ~~mere~~ ^{mere} verbiage, he much preferred to exchange a good joke.

In every sphere of his public life he set ~~high~~ high standards of performance -- first for himself, then for his associates. One good measure of leadership is the calibre, morale and general attitude of staffs. Dr. Silver demanded -- and received -- the best that people had to give, and with it unparalleled loyalty and devotion. There was no dichotomy between this leader and his staff, and in a few instances such relationships grew into close friendships.

Completeness is also the right word for his Jewishness and his Zionism. There is a straight road which runs from ~~the~~ Neinstadt, Lithuania, where he was born, to the United Nations ~~and~~ chamber where he announced Israel's establishment. He was the fourth in a succession of ordained rabbis and one of his sons is the ~~same~~ fifth. There were no complexes in relation to ~~his~~ his Jewishness, only good work to be done. He could build on the firmest of foundations.

Of the many lessons that can be learned from this noble life, the

one that I would stress tonight is the fact that Abba Hillel Silver demonstrated conclusively that there are no lost causes if men have the will to fight for what they believe is right. He impelled his generation toward the realization of its highest potentialities. We have need of such a lesson today and for the future. In some dark hour men will turn to the story of Abba Hillel Silver and find heart for struggle and hope for yet another victory of the human spirit.



Editorials

Abba Hillel Silver—
Passing of an Era

WITH the passing of Rabbi Abba Hillel Silver has passed the symbol of an era in American Jewish, and particularly Zionist, life; the era itself departed with the establishment of the State of Israel.

Rabbi Silver was the personification of the old saw, "the right man at the right time," and when that time passed, his brand of old-fashioned Zionism—the real Zionism which did not consider the State as the end-all of the process but only as an important step towards its fulfillment—unfortunately passed with it. And Rabbi Silver, the thunderer, the prophet of militant Zionism, was retired to his tent—not sulking, for that was not in his nature, and not altogether silenced, for only death could do that to his magnificent, organ-like voice. But he became the voice of the part-time prophet, and he was honored for what he had been if not for what he had stood.

* * *

Rallying Point

What he had been was the rallying point for American Jews in those dreadful, wonderful days of 1947-48 when the question of the reestablishment of the Jewish State hung in the balance. As chairman of the American Zionist Emergency Council, he whipped, he sajoled, he threatened—and he stepped on toes which still ache to this very day. But he forged American Jewry into a single organism for the rebirth of Israel, when others expressed doubt whether it could, or even should, be done.

He sneered at those who advocated "quiet diplomacy" — the so-called "sha-sha" (quiet-quiet) element in American Jewish life. One must cry out for justice to the Jews, he demanded, even if it disturbed the minds of Presidents and the complacency of *balibatum*.

He organized mass rallies, and dared to take—and fill—Madison Square Garden with Jews demanding that America support statehood for Israel when more "practical" people said it couldn't be done and shouldn't be tried.

Israel
HORIZONS
and LABOUR ISRAEL

JANUARY, 1964

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As Chairman of the American Section of the Jewish Agency, he headed the delegation which went before the United Nations to plead for the Jewish State, and his ringing words and impressive presence still stand out in the memories of those who were there. And when it was over, and the resolution establishing the State had been approved, Rabbi Silver went alone into an anteroom, wept and recited the *Shehecheyanu*—thanksgiving for having lived to see this day.

After Israel was born officially, it was inevitable that Rabbi Silver's and David Ben Gurion's versions of Zionism would clash. To Mr. Ben Gurion the State became everything, and the pioneering forces of Israel are still fighting his legacy of statism. To Rabbi Silver, the Jewish people were everything, and the State merely the tool for their salvation.

* * *

Retires from Battle

Rabbi Silver retired from the battle, hurt and dazed by the fact that events had suddenly become not his to influence and control, but that of people six thousand miles away, and that the American Jews, the battle for Israel won, had gone back into their complacent daily lives from which he had roused them, and that Zionism here was fast becoming a "friends-of-Israel" type and not the militant liberation movement which had given it meaning until that moment.

He was not an "easy" man. He was rude, hard, driving. But he was that to himself, also. When reminded of this he would say, "I'm not in a popularity contest." But if his nearest friends and helpers smarted under his lash, the American Jewish masses gained heart, and courage, and pride from his words.

Rabbi Silver was a paradox of a man. A scion of a long line of Orthodox rabbis and a Zionist, he chose the Reform movement which was, at the time, the citadel of anti-Zionism in America. It was he, and Dr. Stephen S. Wise, who turned this negative attitude into a positive commitment to Israel. A life-long member, and one-time president of the conservative Zionist Organization of America, he was an outstanding liberal and the father of unemployment insurance in his home state of Ohio, and defender of labor's rights. A Republican who delivered the invocation at the second Eisenhower inaugural, he held Senator McCarthy up to scorn when avowedly "liberal" Jews, and

among them Labor Zionists, were afraid to speak out. A champion of Jewish rights everywhere, he cautioned against allowing the issue of Soviet Jewry to become a tool in the Cold War.

His loss is a real one to Jewry.

Zihrono Le'braha.

פון א קריטיקער

אויף ווייניג מינסטער פילענע, אין דער אידישער מדינה שטייט מען אויף דער וואך. אבער שוואך מורא האבען מיר דעם. וואס נאכער קלייבט זיך צו טאן דעם פאנטאזא אין קארא. דארף מען איר ניט.

אבא הלל פילדערס זין — אין די פוסטרים פון ווייניגער פאטער

דער קריטיקער אין אינאיינעם מיט דעם גאנצען גרויסען שולס געווען אנטוועקט איבערהאפט דעם פארנאנטענס וואסאגן פון דער שטארקער אין איינדרוקספולער רעדע פון ראבאי דניאל ירמיהו פילדערס. דעם זון פון פארשטאנדענעם ראבאי אבא הלל פילדערס, ביים פייערליכען באנקעט ליבדו דעם 70סטן געבורטסטאג פון פירער פון אמעריקאנער ציוניזם, דר. עמנואל ניומאן.

אבא הלל פילדערס זון האט מיט ווייניגער פאטער פאטער און מיט אין איינזאמלע. מיט אין טאן און מיט אין נייט. באווייזט, אז ער גייט אין די פוסטרים פון ווייניגער פאטער, און אז מיר האבן אלע אורזאכען צו דערווארטען, אז אויך ראבאי פילדערס, דער זון פון דעם אין אמעריקאנער ציוניזם, און בכלל אין אמעריקאנער אידישען לעבען, שפילען אין דער צוקונפט די וועלכע שטעטליכעס קאלע, וואס ראבאי פילדערס דער פאטער האט געשפילט במשך פון צענדליגער יארען.

אבא הלל פילדערס זון האט אין ווייניגער פאטער פאטער פאטער ציוניסטישער מסיבה, דעם פארנאנט געקענט וואסאגן, געקענט דאס. וואס מען האט געדארפט וואונדער, און אין דער פאטער, אויף דעם אופן, ווי דאס איז געווען נייטיג צו וואונדער. ער האט אויסגעשטעלט דאס ריכטיג טינג פראגראם, וואס דער אסער ריקאנער ציוניזם דארף אנטוועקען. און מיט וועלכע די ציוניסטישע באוועגונג קען היידער געוויינען די גרויסע אידישע מאסען און צוריק אויסשפרייטן איר שטארקע השפעה איבער דעם אמעריקאנער אידישען לעבען. דאס איז דאס פראגראם פון פאליטישער ארבעט מיט שוואונג, מיט פארנאנט, מיט אחריות.

מען הערט ביי אונז אונז אפט באקלאגען זיך: וואו איז דער יוניגער דור? פארנאנט דעם מען אים ניט ביי דער ציוניסטישער ארבעט? און אס איז געשטאנען פאר אונז דעם פארנאנטענס וואסאגן א פאר פונעם פאטער, באגאבעטער פארשטייער פון אסידעם יונגע דור, וועלכער דארף בארענען ווערען דער פירער. ער פארשטאנט אלע אייגענשאפטען דערנאך און פון דארף אים ווערן צו דער פירערשאפט, טאקע בארענען. ער אליין וועט אריינגעבן דעם יונגע דור אין אמעריקאנער ציוניזם, און דורך אים קען די גאנצע באוועגונג באגייט ווערן מיט פרייע כוחות און היידער פאר געסען די ערשטע פירערע פאזיציע אין אמעריקאנער אידישען לעבען. פראקט טאקע דער קריטיקער זיין וועט אבא הלל פילדערס פון ראבאי דניאל ירמיהו פילדערס, נער דעסענס ווערען פאר דעם פירער היידען פון דער ציוניסטישער אר באווייזט פון אמעריקע? אויב זי ציוניסטישע ארגאניזאציע פון אסער ריקע וועט דאס ניט גלייך טאג וועט זי פארלירען א גרויסע נער לעבעניש.

'Y' Israel Anniversary Fete Honors Late Rabbi Silver

A tribute to the late Rabbi Abba Hillel Silver will be delivered by Rabbi Charles E. Shulman, Sunday, April 19, at 8:15 p.m., at a community-wide celebration of the State of Israel's 16th anniversary.

The event will be held in the Fletcher Auditorium of the YM-YWHA, Broad and Pine St. A musical program will follow. The community is invited. Admission is free.

The event will be sponsored by the "Y", with the cooperation of the Philadelphia Zionist Organization, the Philadelphia Zionist Council and constituent organizations of the council.

Arnold R. Ginsburg, honorary president of the "Y" and national vice president of the Zionist Organization of America, will preside.

RABBI SILVER, who died Nov. 28, 1963, was among those who led the struggle which resulted in the passage by the United Nations, in 1947, of the resolution for the establishment of a Jewish state in Palestine.

Rabbi Shulman, who will speak on "Abba Hillel Silver and the State of Israel," is spiritual leader of Riverdale Temple, New York.

A prolific writer, Dr. Shulman is editor and chairman of the editorial board of The American Zionist, publication of the ZOA. His books include "Problems of the Jews in the Contemporary World" and "What It Means to Be a Jew." His sermons have



Rabbi Shulman

been included in "World's Best Sermons."

THE MUSICAL program will include Hebrew, Israel and Yiddish songs by two Philadelphia cantors — Henry Forder, of Beth David Reform Congregation, and Judah Smolack, of Adath Zion Congregation (Orthodox).

The program will also include a performance of Israel folk dancing and audience participation under the direction of Mrs. Isabelle Goldstein, noted Philadelphia folk dancer.

The evening has been planned by the "Y" Jewish Education and Cultural Committee, including Rabbi Louis Farris, Harold Becker, Bernard Brisman, David Steinberg, Sam Zauner, and Ginsburg.

American Zionist
דוד תנחומי
Jan-Mar 1964

¶ The members of the Dr. Herzl Zion Club, the first organization of Hebrew-speaking American Zionist youth, deeply mourn the great loss of their comrade, the founder of the Club and its President, foremost Zionist leader and architect of the State of Israel

DR. ABBA HILLEL SILVER

¶ We also mourn our highly esteemed comrade, one of the first members of our group

RABBI JESSE SCHWARTZ

who for many years was the Executive Director of the Zionist Organization of Canada.

¶ We share in the grief of their families. May the Almighty comfort them together with all the mourners of Zion and Jerusalem, and may they know no more sorrow. May the memory of the departed be blessed forever!

DR. O. I. BLOOM
DR. E. M. BLUESTONE
MRS. MINNIE SHAINMARK BLOOM
PHILIP M. BLOOM
SOL COHEN
RABBI ABRAHAM J. FELDMAN
RABBI BENJAMIN FRIEDMAN
BEN M. FRIEDMAN
LOUIS E. GOLDSTEIN
MAX GOODMAN
HENRY J. GUBITZ
MRS. MIRIAM HINDER
DR. REUBEN J. HOLLAND

LOUIS HURWICH
HERMAN KAPLAN
JOSEPH A. KAPLAN
LOUIS KRAFT
DR. MEYER M. MELICOW
DR. EMANUEL NEUMANN
CHARLES OPPENHEIM
MRS. FRANCES SALUC
ZVEE J. SCOOLER
ELIEZER SHAINMARK
DR. MAXWELL SILVER
NEHEMIA SONNENSCHIN
NATHAN VOGEL

ISRAEL BONDS SET \$69 MILLION MARK

A record sum of \$69,172,000 in Israel bonds was sold last week in the country and in Western nations for the development of Israel's economy, Dr. Joseph J. Schwartz, vice president of the Israel Bond Organization, said last night.

Dr. Schwartz reported to more than 700 Jewish leaders from this country and Canada at the opening of a two-day national planning conference of the organization's board of governors at the Waldorf-Astoria.

Of the total, \$55,471,000 was sold in this country, \$4,297,750 in Canada, \$4,611,600 in Latin America, and \$4,837,650 in Western Europe. Since 1951 when the first Israel bond campaign was started here, \$665,784,900 in Israel bonds has been sold.

In a breakdown of the bond receipts, Dr. Schwartz said slightly more than that \$17 million had been allocated for agricultural projects, \$5.5 million in loans for Jewish settlements, \$1.5 million in funds to increase agricultural productivity and \$10.4 million for irrigation projects.

Elman Brown, radio and television producer and director, was presented with a silver medal for presenting the organization's three Hanukkah festivals at Madison Square Garden, which were viewed by more than 53,000 persons.

The conference paid tribute to the late Dr. Abba Hillel Silver, an American Zionist leader, and the late Herbert H. Lehman, both of whom had been active in the campaigns of the Israel Bond Organization.

Memorials to Silver Across the Country



IN MEMORIAM: Moshe Shoritt, chairman of the Jewish Agency Executive, addressing a memorial meeting for Dr. Abba Hillel Silver, held December 22 at Bnei Yeshurun Congregation, New York.

A memorial meeting in New York City on December 22, held by the ZOA jointly with the American Zionist Council, was the first of many public tributes paid to the late Abba Hillel Silver in Jewish communities throughout the country.

Israel Prime Minister Levi Eshkol in a message cabled to the meeting characterized the UN decision sanctioning the establishment of Israel as "the monument to Dr. Silver." Eulogies were delivered by Moshe Shoritt, chairman of the Jewish Agency, Dr. Emanuel Neumann, honorary president of the ZOA, and Rabbi

Irving Miller, chairman of the American Zionist Council.

A message from Dr. Max Neuberbaum, ZOA president, said that "Dr. Silver's lifelong militant struggle for Jewish redemption through the rebirth of the Jewish State and his ultimate triumph constitute a most glorious chapter in our history."

Nationwide Tributes

Among the many meetings held across the country in memory of Dr. Silver were those of the Michigan Zionist Region and the Zionist Organization of Detroit on January 5 at Temple Israel, and the Zionist Organization of Chi-

cago on January 12 at the Loop Synagogue.

In Rockland County, New York, more than twenty organizations joined in a tribute on January 12.

In San Francisco homage was paid to the memory of Dr. Silver and Senator Herbert H. Lehman on December 25 at Congregation Sherith Israel.

The Bronx and New Jersey ZOA Regions, in meetings held at the close of the shabbat, honored the memory of President Kennedy, Dr. Silver and Sen. Lehman, who passed away within a few days of each other.

Founder of the First Zionist Youth Club

By Sol Cohen



DR. HERZL ZION CLUB: Members of the pioneer Hebrew-speaking boys' club at a picnic in the summer of 1904. Among them, listed with some of the positions they later occupied, are (from left) **FRONT ROW:** 1st, Rabbi Benjamin Friedman of Syracuse; 2nd, George Solubsky, newspaper columnist; 3rd, Sol Cohen, president of Long Island Zionist Region; 4th, Louis Hurwich, educational director of YMHA of Park Avenue; 5th, Edward Coleman, bibliographer and first secretary of the Herzl Club; 6th, Dr. Abba Hillel Silver, ZOA president; 7th, Isaac Hekelman, prominent worker of the National Hebrew School, New York; 11th, Max Goodman, ZOA leader in Jackson Heights, L.I., active in UJA. **MIDDLE ROW:** 1st, Israel S. Chipkin, educational director, Jewish Education Association; 2nd, Meyer Seltzer, field worker, UJA; 3rd, Ben M. Friedman, president of Long Island ZOA Region; 8th, Rabbi Samuel J. Abrams of Boston; 9th, Dr. Maxwell Silver, Rabbi of Free Synagogue of Rushing; 10th, Rabbi Jesse Schwartz, executive director, Zionist Organization of Canada.

[The writer of this article was president of the Dr. Herzl Zion Club immediately succeeding Abba Hillel Silver.]

IN THE SUMMER of 1904, soon after the death of the immortal Dr. Theodor Herzl, founder of political Zionism, three boys of the age 12-13, Abba Hillel Silver, his brother Maxwell, and Israel S. Chipkin, students at Yeshiva Velozin on the lower East Side of Manhattan, met to organize a boys' club whose objects should be dissemination of the Zionist ideal and self-cultivation of Hebrew among the Jewish youth of the city. Little did these young founders of the Dr. Herzl Zion Club realize what a far-reaching influence the organization was to have in the future.

This was the first Zionist youth club in the United States. Members were recruited among the students of the Yeshiva, and on August 28, 1904, the Dr. Herzl Zion Club was officially launched with Maxwell Silver as president, Samuel H. Abrams as treasurer, Edward D. Coleman as secretary, and Moses Silver, father of the Silver boys, as director. Admittance was open to boys from twelve to sixteen years of age with a knowledge of Hebrew, which was the language in which the meetings were conducted.

In our present day we can hardly conceive of the head of a Yeshiva publicly denouncing a group of boys interested in Zionism and the Hebrew language as *apikorsim* (infidels) because Zionism seemed to negate supernatural deliverance of Israel. Nor is it so easy to imagine a boys' club being denied the privilege of assembly because they dared to present a Hebrew play, when *Little Lord Fauntleroy* was available in the King's English. These are specimens of the difficulties encountered sixty years ago by the youngsters of the New York East Side who formed the Dr. Herzl Zion Club.

The denunciation by ultra-Orthodox representatives was accompanied by blasts from the ultra-American. But the unkindest cut of all was the reaction of the Zionists themselves, who assumed a posture of high and non-condescending indifference, based on the adage that children should be seen and not heard. I must make exception of a few staunch Zionists who had the vision to realize that "tomorrow is also a day" and that these youngsters would be the leaders of the next generation. Among that noble band who stood by our side and gave us their support were that veteran fighter for our cause, the Rev. Z. H. Maslansky, Dr. Adolph Radin, Moses Silver (already mentioned), the eminent Yiddish actor Leon Blank, who directed the annual Hebrew performances of the club, Louis Hurwich, our director, and the great Hebraist Daniel Perski.

There was also Abraham Goldfaden, father of the Yiddish theatre. The Herzl Club boys were his favorites, and for them he wrote his only Hebrew playlet, *David Banilchum*. And on the stage of Clinton Hall, the scene of many dramatic triumphs of the Herzl Club, David and Goliath did battle in ancient Hebrew before a large audience packing the auditorium and marvelling at the effort of American Jewish lads.

THE PRESENTATION of Hebrew performances gave impetus to the club. Its membership began to grow by the proverbial leaps and bounds. But the club suffered for the want of a place to hold its meetings. Through the influence of the late Dr. David Blaustein, then superintendent of the Educational Alliance, we were granted the use of one of the meeting rooms. But the directors of the Edu-

ational Alliance did not feel as liberally disposed. At one of our early meetings we were honored with a visit by two directors of the institution, who told us that we could continue use of the building only on the proviso that we drop the words *Herzl* and *Zion* from our name. They also generously advised that the Club give up the idea of speaking a "foreign" language (Hebrew) at the meetings.

Those who were present at that meeting will never forget the tense scene that followed. When they finished, the then president of the club, a tall boy in his early teens—Abba Hillel Silver—stood up and emphatically told the directors that under no conditions would the members delete either *Herzl* or *Zion*, that they were Zionists, understood what Zionism stood for, and did not intend to be cajoled, threatened or swerved from that cause. The language of the Psalmist and the Prophets, said young Silver, was equally dear to the Club members—and if that were treason the directors could, in the immortal words of Patrick Henry, "make the most of it." Quite speechless, the directors left. The Herzl Club continued meeting in the Educational Alliance. What, after all, can one do with the children of an *am Cihad uref*—a stiff-necked people?

There was only one further disagreement, and that occurred when the Club applied for the use of the auditorium on the occasion of its seventh anniversary. The officials, learning that we intended to present a play in Hebrew at a time when money was being lavishly poured into the experiments of the Children's Theatre, *our Hasharon*—then one of the fads of the fashionable slimmers—threw up their hands in horror at the thought.

The late Jacob Saperstein, publisher of the *Jewish Morning Journal*, saved the day for the Club when he personally went to see the authorities of the Educational Alliance and threatened them with an editorial broadside if the auditorium was not granted. After all, slum reformers needed the slums as much as the latter may have needed them; what if the slums went on strike and refused to be reformed? Better peace, they concluded. The authorities capitulated, and the Hebrew play was presented. (In any inferences that may be drawn about the Educational Alliance, it must be remembered that this occurred over half a century ago. The Educational Alliance of today must not be implicated.)

The presentation of Hebrew plays became an annual event of the Club, and

these productions actually came to be anticipated by Zionists and Hebraists everywhere. Later, thousands of people would crowd the People's and National theatres where the plays were presented.

On Tisha B'Av, the members of the club would visit the synagogues on the East side, and address the congregants on the need for rebuilding Palestine. In many of the synagogues Zionism was at that time on the *Index Expurgandus*, and the hortatory eloquence of the "Young Zionists" did effective propaganda for the cause.

On the occasion of its fifth anniversary, the Club published a Hebrew and English magazine, *Beviva*, and later attempted the publication of a monthly Hebrew periodical, *Hasafir*.

Within five years after its establishment, the Club had grown from one small organization to the point where it counted five branches in New York and Jersey City, including a branch of the since emancipated sex.

THE CLUB was at first a curio to the adult Zionists, and it required special pleading before the old Federation of American Zionists admitted the Herzl boys in what the latter regarded as awesome precincts. In 1907 Abba Hillel Silver was elected by the Herzl Club as its first delegate to the 10th Annual Zionist convention, held in Tannersville, New York. There he delivered an address in Hebrew before the delegates.

When Young Judea was organized, the Dr. Herzl Zion Club, then the outstanding junior Zionist body, took a leading part in its formation. Many of the Herzl boys steered the Young Judea through the uncertain circumstances of its infancy. It is worth noting, too, that it was at the insistence of the Herzl Club representatives that Young Judea at its inception adopted the Zionist program, despite the opposition of many who counselled a neutral stand on the subject of Zionism.

The molding influence of these earlier years inevitably drew many of the members of the Dr. Herzl Zion Club into the field of Jewish communal work. There they stand at the forefront. To the Zionist movement the Herzl Club gave Dr. Abba Hillel Silver, immortal Zionist leader, architect of the Jewish State, great tribune of American Israel, and Dr. Emanuel Neumann, chairman of the American Section of the Jewish Agency and Honorary President of the Zionist Organi-

zation of America. The pulpit knows the late Rabbi Barne Brickner of Cleveland and Rabbi Abraham J. Feldman of Hartford, both of whom became president of the Central Conference of American Rabbis; the late Rabbi Samuel J. Abrams of Boston, Dr. Maxwell Silver, author and former Rabbi of the Free Synagogue of Flushing, Rabbi Benjamin Friedman of Syracuse, and the late Rabbi Jesse Schwartz, executive director of the Zionist Organization of Canada.

Prominent in the field of Jewish education have been the late Dr. Israel S. Chipkin, director of the Jewish Education Association of New York; Louis Hurwich, former director of the Talmud Torahs of Boston; the late Abraham H. Friedland, superintendent of the Hebrew Schools of Cleveland; David B. Pearlman, former executive director of the Society for the Advancement of Judaism; Dr. E. M. Bluestone, director of the first Hadassah Medical Unit in Palestine in 1918, and former director of Montefiore Hospital of New York.

Among leaders in Zionism, the United Jewish Appeal, Israel Bonds, and Jewish education in their respective communities are to be found many a Herzl Club boy. There is Dr. Joshua Neumann, former editor of the *Young Judea*; Sol Cohen of Richmond Hill, N.Y., former president of the Long Island Zionist Region, member of ZOA's National Executive and co-chairman of UJA and Israel Bonds; Dr. Reuben J. Holland, leader of UJA in Linden, N.J.; Ben M. Friedman, former president of the Long Island Zionist Region, member of the National Executive of the ZOA and leader of UJA and Israel Bonds in Richmond Hill, N.Y.; Max Goodman, president of the ZOA District of Jackson Heights, L.I.; Nathan Vogel, treasurer of Zionist District No. 10 in Manhattan; Nehemiah Sonnenschein, former president of the Downtown ZOA District; the late Edward D. Coleman, bibliographer of the Jewish Historical Society; the late Ruth Sheva Grabelsky, publisher of the children's Hebrew magazine *Eden*; Reuben Grossman (Avinoam), the first and only Hebrew poet born and raised on American soil; the Hebrew poet and educator Abraham Regelson, and many, many others who stood out in the Zionist movement and in fund-raising for Israel.

This is a brief history of the Dr. Herzl Zion Club, the first junior Zionist and Hebrew-speaking club in the country. The three youngsters who founded it—Abba Hillel Silver and Maxwell Silver and Israel S. Chipkin, saw visions and transmitted them to their colleagues who joined the club—and the prophecy of the prophet Joel was fully realized:

Your old men shall dream dreams,
Your young men shall see visions.



תעודת-יאהרצייט
 למזכרת מאת מושב זקנים וזקנות המאוחד ירושלים
 Remembrance from the United Aged Home Moshav Sehenim Jerusalem.

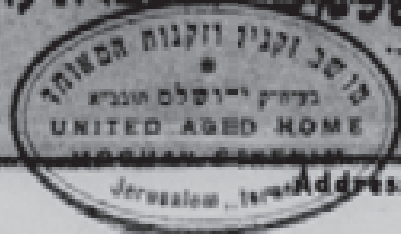


והעליתי אתכם
 מקברותיכם עמי
 והבאתי אתכם
 אל ארמת ישראל
 (יחזקאל לו"ב)



ועמדו רגליו
 ביום ההוא על
 הר הזיתים אשר
 על פני ירושלים
 (זכרי' י"ד)

זאת התעודה מאתנו גבאי ומנהלי מושב זקנים וזקנות המאוחד
 כי יאהרצייט הג'ל נרשם בספר הנעדרים של מוסדנו מספר 5298 למשמרת עולם
 ועד בעה"ח ביום פ"ג... לחודש כסלו... שנת תשנ"ד



F. Richman

Address: United Aged Home, P.O. Box 8, Jerusalem, Israel

ישראל
בעמים

ISRAEL

AMONG THE NATIONS

*Tenth Year of Publication * Issue 65*

Great Hearts That Have Stopped

I. THE RABBI

THE UNITED NATIONS ORGANIZATION was only two years old; the new State of Israel was not yet born on that Spring day of 1947 when a spokesman for the unborn State stood before the infant Organization and pleaded a cause that was 938 times as old as the UN.

The speaker had been honored with an historic privilege: he was the first non-member of the UN permitted to take part in the debate of the General Assembly. The press reported that Rabbi Abba Hillel Silver, the speaker, "spoke for 34 minutes with such point and sincerity that the delegates were charmed out of their accustomed listlessness."

In six months' time, the United Nations (by a decisive majority) voted in favor of the establishment of a Jewish State in the Holy Land. And six months after that, the Jewish State — Israel — declared its independence.

No, it wasn't a 34-minute speech, and it wasn't the work of one man alone that turned world opinion, 1877 years after Jerusalem had been destroyed by the Romans.

To quote Rabbi Silver himself, "It is important to call attention to the . . . fact that the State of Israel is the achievement not of this or that segment of our people, not of this or that party, not of this or that personality, but of our people as a whole. The Jewish *people* built the State of Israel."

Abba Hillel Silver made this statement at Jerusalem, this past Summer, to American



ABBA HILLEL SILVER: 1893-1963

Zionists who held their convention there; and he went on to discuss the loyalty and the unshaken faith of Jews throughout the world . . . through long-suffering years. He cited the vision, the courage, the sacrifice, and the perseverance of the Zionists who laid the foundations of the State.

This Winter, on the sixteenth anniversary of the UN vote, Rabbi Silver succumbed to a heart attack.

Most of Rabbi Silver's seventy years on



KPAR SILVER — a ten-year old youth village — was named in honor of Rabbi Abba Hillel Silver on the occasion of his sixtieth birthday. The village is a 500-acre agricultural high school for 200 boys and girls.

earth had been devoted to the Jewish vision of Israel reborn, and he served, at various times, in leading posts of the Zionist Organization of America, the Jewish Agency, the United Jewish Appeal, and the State of Israel Bonds.

But this devotion to Zion did not keep him from participation in the affairs of the people of this country: he sponsored Ohio's unemployment insurance law, and was active in work for child welfare and civil liberties.

And, not the least, Abba Hillel Silver was a rabbi — the leader and the teacher of his Cleveland, Ohio, congregation.

Rabbi Silver knew and said that it was the *people* who had rebuilt Israel. The people, in turn, must know that they have been deprived of one of their great leaders.

RESOLUTION

WHEREAS, we note with deep regret the passing of Abba Hillel Silver, a scholar and teacher in Israel, one of America's foremost Reform Rabbis; and

WHEREAS, all congregations have been enriched by his writings; and

WHEREAS, in particular, our congregation has further been served by his teaching "WHAT IS JUDAISM?".

NOW, THEREFORE, BE IT RESOLVED that the Board of Directors of Mountain City Hebrew Reform Congregation and Temple Beth Israel hereby extend its heartfelt sympathy to the family of Abba Hillel Silver and that, in recognition of his fine service through the years, and in his honor and memory, a copy of this Resolution be sent to the family and also be spread upon the minutes of this organization.

Morton Kagan
Rabbi

Frederick A. Rabin
President

Samuel L. Rosenberg
Secretary

Altoona, Pennsylvania

February 6, 1966.

MEMORIAL TRIBUTE
TO
RABBI ABBA HILLEL SILVER
AND
SENATOR HERBERT H. LEHMAN

Delivered by Rabbi Arthur J. Lelyveld at a Memorial Service
sponsored by the North Shore Fellowship of Rabbis - February
16, 1964 - North Suburban Synagogue Beth El, Highland Park, Ill.

There are two reflections in the Talmud on the death of a sage that offer
a background to this act of piety through which we give expression today to
our sense of loss ^{the} in deaths of Abba Hillel Silver and of Herbert Lehman. The
first gives precedence to a sage over a king, chocham kodem l'melech. When
a king dies there is no dearth of possible successors, but when a sage dies
chocham she-mes eyn lanu k'yotsay bo when a sage dies the loss is irrepar-
able. (Horayos 13a)

And so the death of Abba Hillel Silver after his biblical three score and
ten years has evoked the anguished response, 'Who will take his place?' For he
was not only the tribute of his people, he was a gifted and productive scholar,
he was a rabbi's rabbi.

The other reflection mirrors the bereavement of an entire people, when a
leader in whom its pride has been centered is taken from it: chocham she-mes
ha-kol k'rovav - when a sage dies all are accounted his sorrowing kin. (Shabbos 105a)

Herbert Lehman was such a leader. He was among the anshe chayil yir'ay
elohim, anshe emes son'ey botsah - men of valor who fear God, men of truth who
hate unjust gain. (Ex. 13:21) He was the image of noblesse oblige, the essence
of a shtadtlan in the best sense of that abused term, for he was a representative
Jew whose passing at the age of eighty-five was mourned by all segments of the
Jewish community.

Herbert Lehman was born to wealth. He was the scion of a family of merchants
that had settled in the South in the mid-nineteenth century and prospered. Mov-
ing North to establish the banking house of Lehman Brothers, they stood behind

the growth of the large department stores and mercantile houses that had so much to do with the establishment of security for the American Jew.

In young Herbert Lehman, born in New York City two decades before the turn of the century and a lifelong member of Temple Emanuel, all of the German Jewish virtues of prudence and loyalty and civic faithfulness were embedded. No deep Jewish education was provided for him, but he received an inheritance of the inner-directedness of the nineteenth-century German Jew.

I can picture Herbert Lehman as an active participant in the New York 92nd Street YMHA. There he was undoubtedly prepared for his later responsibilities in politics and government - (My own father alov hashalom, seven years his junior, was active there in the same period in the ^{"Lincoln-Douglas (.)"} Debating Society.) Under the direction of Lillian Wold, Herbert Lehman did settlement work on Henry Street in the lower East Side where he ran a Boys' Club to help "Americanize" the young children of Jewish immigrants.

His political career did not begin until he was fifty but he was invincible until his death thirty-five years later. The people knew his essential merit and they trusted him and were proud of him. Ten years he served as Governor of New York State. He was the over-all director of the United Nations Relief and Rehabilitation Administration and he served seven years in the Senate of the United States. In all, he was earnest, efficient, skilled public servant.

Herbert Lehman was not particularly concerned with the Synagogue nor was he aflame with any Messianic drive. Indeed, he was a relatively colorless figure. But he could be counted on to stand courageously for the right, fearing only God. -- a man of truth. He was a proud Jew, devoted to Jewish causes. Never a Zionist, he gave his energy to the Joint Distribution Committee for the relief of European Jewry. Nevertheless, as a Senator, he supported the new State of Israel. He was not a fighter by nature, but he stood up fearlessly to the Goliaths of popular ac-

claim: America will long remember his spirited denunciations of Senator Joseph McCarthy and of all that McCarthy stood for: repression and stereotyping and denial of rights. In 1949, in the midst of his Senate race against John Foster Dulles, his friend Eleanor Roosevelt was publicly maligned by a powerful ecclesiastical figure because of a column she had written against Federal aid to parochial schools. Lehman did not hesitate out of fear of losing votes or popularity. As one of the anshe emet - men of truth - he took on Francis Cardinal Spellman himself, and defended Mrs. Roosevelt effectively before going on to win the election.

For this was his creed in the widely quoted letter to a youngster, released after his death: "Never try to compromise with your convictions because they may not agree with those of the group in which you find yourself..." and above all "Never be ashamed of being a Jew".

Herbert Lehman was never ashamed and he never put his people to shame. His hall-marks were pride, compassion and integrity.

But as Herbert Lehman, the paradigm of German Jewish virtues, worked among immigrant children on the teeming lower East Side of New York, a gangling youngster of pre-Bar Mitzvah age may have been among the children with whom he worked. Herbert Lehman was a leader of a boy's club at the Henry Street Settlement. Abba Silver was a member of a boy's club at the Educational Alliance. And where Lehman participated in clubs like "The Lincoln-Douglas Debating Society" at the 92nd St. Y, young Abba Silver was President of the "Dr. Herzl Zion Boy's Club" downtown.

The contrast was so great that it is almost an irony of history that they should be linked in this moment of grief and in this service of common memorial.

Even as a boy, young Silver was a commanding presence. When he played the role of Moses in an all-Hebrew drama of his club he attracted the notice of a writer in a national theatre magazine. But he was not an actor in his major role - he was its living embodiment. The young leader grew into a profound scholar who knew Kabbalah and mysticism as well as he knew the basic sources and general learn-

ing of his faith. In his books, from his "Messianic Speculation in Israel" to his "Moses and the Original Torah" he was a daring thinker in addition to being a talmid chocham. As an orator, when ~~was~~^{he} was at his best, he had no peer. As a Zionist, he served with unflagging zeal the cause of Israel's redemption. As a rabbi, he labored for forty-five years in Cleveland, raising a generation of loyal synagogue members and committed Jews. As President of the Central Conference of American Rabbis, he rallied his colleagues to intensive and affirmative Liberal Judaism. All his gifts were readied for the climactic moment when his people needed him:

On May 8, 1947, he made his first appearance before the United Nations in behalf of the Jewish State. No nation, no people had ever had a more competent, more articulate, more compelling representative. Every self-respecting Jew stood straighter and held his head higher because of the dignity and eloquence of that representation. If for every man there is a deed waiting to be performed, then this was Abba Hillel Silver's supreme deed. When on November 29, 1947, the General Assembly of the United Nations by a vote of 33 to 13 gave international sanction to the establishment of the Jewish State, this aspect of Rabbi Silver's mission was fulfilled. And he himself knew it. Emanuel Neuman, his life-long friend and co-worker, wrote of that moment: "One by one, we left the hall and drifted into the lobby. We were all overcome by emotion. I glanced at Silver and saw what I had never seen before -- he wept."

Abba Hillel Silver's emotion was not generated by a merely parochial triumph. His Zionism was a Messianic faith and for him the redemption of the people of Israel was bound up with its mission to mankind. "The Jewish people," he said in 1935 when in his great debate with Rabbi Samuel Schulman he defended the Zionist position, "produced the Jewish religion...The Jewish religion...is a colossal and world-revolutionizing concourse of spiritual ideas unfolding itself in the life of a people of a particular character...it is the crowning achieve-

ment of our people."

At his funeral, when thousands of his orphaned followers and disciples gathered, the great 62nd Chapter of Isaiah was read:

For Zion's sake I will not keep silent,
And for Jerusalem's sake, I will not rest...

Upon your walls, O Jerusalem,
I have set watchmen/;

All the day and all the night
They shall never be silent.

You who put the Lord in remembrance,
Take no rest

And give Him no rest until he establishes Jerusalem and makes it
a praise in the earth.

Abba Hillel Silver was a watchman on the walls. In the face of inadequacy and the frustration of the Divine demand he could neither rest nor hold his peace.

Our generation was singularly blessed in these two "cibboray ho-am b'dor echod"- two mighty leaders of the people in one generation. Their legacy to us is a legacy of affirmation no it

Escapism was in equal measure repugnant to each of them. Each responded to the challenge of the times in accordance with his own distinctive talents and temperament. We still need sober, efficient and quiet workers. But more than ever today we need the flame of Messianism to light our way to the dignity of man and the survival of mankind. We need those who will mightily affirm that "as this world could not exist without the winds, so it could not exist without Israel" and who will not rest nor hold their peace until the age-old Jewish yearning for peace and brotherhood are established in the earth.

SERENITY'S COMFORT

In Memoriam Abba Hillel Silver

By Maxwell Silver

O Serenity!—thou hard-won prize of one's latter years,
That frees thinking man of Death's ludicrous fears,
Which has been mine of late,
Is now perturbed by the cruel fate
Of that illustrious brother of mine!
In fugitive moments of a busy day or night, I pine,
For I see him lying there inert, from human sight effaced.
"Oh, for those who are gone but cannot be replaced!"—
I repeat this plaint of the ancient Jewish sage,
And my emotions rise to veritable rage.

But Serenity will not surrender her erstwhile devotee,
And hazards her knowing word of comfort to me:
True, thy brother illustrious cannot be replaced;
But does this mean that the core of his being is effaced
From the hearts and minds of those he left behind?

In the rich echoes of his golden voice they will find
In the years to come his message of justice and compassion for all,
Of hope, of challenge and courage, which ne'er failed to enthrall

Thousands—here in his beloved land, to whose founding ideals he e'er felt himself bound,

There, in the distant State of Israel, which he so greatly helped to found—

Aye, here, there, everywhere, the world 'round—

Those echoes of his stirring voice will continue to sound.

A penetrating mind, too, Serenity continues, dwelt behind that voice golden,
Which saw deep into the far-reaching truths, to which mankind will e'er be beholden,

Of his people's ancient Prophetic faith; and these insights did him embolden
To expound to his contemporaries, whose minds have been tautly moulden

By the narrow finalities of scientism, and totally wedded to the proposition,
That their pell-mell conquest of Nature, sans thought to man's moral condition,

Is bound to usher in—tomorrow—Utopia on earth; to that straitened mind of twentieth-century man,

He persuasively proclaimed, that even he, and in good philosophic conscience, can

Make his own the essential tenets of Prophetic faith; aye, that he should.

In the interest, forsooth, of his earthly, but abiding, good.

Persuasively, too, in terms touching mankind's present condition,

Did he interpret the prophet Isaiah's stern admonition:

"If ye will not have faith, ye will not prevail!"—

Even your unprecedented progress toward Nature's conquest will not hale

That robot-like Utopia on earth that you so desperately cherish;

Nay, through that very progress, you will cause mankind to perish—

Spurlost!—And how grimly foreboding this appears in the ongoing nuclear confrontation

Of our globe's most powerful nations! No, the *sine qua non* of mankind's salvation

Must be sought in the religiously inspired moral elevation

Of the individual's moral self; and this grand transfiguration

Can only be effected—slowly but surely—by a more thorough transformation

Of our collective life on the august principle of Justice—the "angel" of salvation.

Thus Isaiah again: "Zion will be redeemed through justice," "For the work of justice is peace, and the effect of righteousness is quiet and confidence for evermore."

Aye, inner peace, too!—Axioms, indeed, for the sober ethical thinkers of our time.

How everlastingly true! And withal inspiring, eternally sublime!

This redeeming Prophetic message, your brother illustrious

Did bravely expound while he trod our earth perilous.

This great burden will live on as long as man (rather than the ants) will our planet rule,

And in its immortality his own core divine will e'er endure.

Acceptance—of Life, and all the goods and ills it holds—

Is the high wisdom which many-faceted Serenity enfolds.

A precious nugget thereof is man's realization of the healing function of Time;

In her persistent flight, Time oft reveals a rhythm beneficently sublime.—

So, Serenity concludes: Constituted as thou art of mind and heart, thou wilt continue to grieve

O'er thy irreparable loss; but Time's healing balm will e'er long enable thee to retrieve

Thy erstwhile hard-won composure serene, and to confidently carry on

Thy own life's task in his spirit noble, now that he is greatly gone.

January, 1964

American Zionist Jan-Feb

Spellman Aid in Getting Israel Into U.N. in 1949 Is Disclosed

By PAUL L. MONTGOMERY

A leading American Zionist disclosed last night that Cardinal Spellman had an active role in the admission of Israel to the United Nations in 1949.

Charles H. Silver said the Cardinal had been influential in swinging several South American delegations to the side of the struggling new nation.

Mr. Silver, a close friend of the Cardinal, made the disclosure in introducing the Cardinal at Beth Israel Hospital's 75th anniversary dinner at the Waldorf-Astoria Hotel. Mr. Silver is president of the hospital.

A former president of the Board of Education and now an executive assistant to Mayor Wagner, Mr. Silver said he had kept the secret of Cardinal Spellman's participation for 15 years.

But, he said, "in this time of vindictive post-mortems and afterthoughts about the apathy of other faiths when the survival of the Jewish people was threatened, I feel that this story should now be told."

"This was an allusion to the play 'The Deputy' by a German, Rolf Hochhuth, which accuses Pope Pius XII of silence in the face of Nazi persecution of the Jews.

Mr. Silver said the story of the Cardinal's aid—"one of the most amazing stories of brotherhood and fellowship among men of goodwill you are ever likely to hear"—began in late April, 1949, soon after Israel had signed an armistice with the Arabs and applied for membership in the United Nations.

Israel achieved independence

on May 14, 1948, but was immediately attacked by states of the Arab League. After the armistice, opposition to Israel's admission to the United Nations developed because of her refusal to readmit Arab refugees and because she had expanded her territory beyond the original United Nations formula.

The late Rabbi Abba Hillel Silver, the spearhead of Zionism in America, came to visit Mr. Silver on a special mission in April, 1949. He wanted Mr. Silver to obtain a statement from Cardinal Spellman supporting Israel's cause in the United Nations.

That same day, on an outdoor walk, Mr. Silver said, he presented the proposition to the Cardinal.

"I will do something that may mean a great deal more," the Cardinal is reported to have replied.

The Cardinal, according to Mr. Silver, said he would call on delegates and persons of importance in the South American bodies and "share with them his fond wish" that Israel be admitted.

'A Terrific Gesture'

"Well, my friends," Mr. Silver said last night, "for a moment my heart seemed to stop beating. It was a terrific gesture of support. He had made it without a moment's hesitation—and it was much more than a gesture."

"The rest," Mr. Silver said, "is history. When the vote was taken, Israel became the 59th member of the United Nations, winning by almost exactly the number of countries to which His Eminence had gone for assistance in our cause."

In fact, the vote in the General Assembly on May 11, 1949, was 37 to 12 for Israel's admission.

After his speech, Mr. Silver explained that the Cardinal had talked with every South American delegation and the one from the Philippines.

A pink and blue two-tiered birthday cake was wheeled in, and after the 1,800 persons attending sang "Happy Birthday," to the Cardinal, who last week marked his 75th birthday. Mr. Silver made his comments about the Cardinal's work in behalf of Israel.

The Cardinal's only response to this introduction and to the 15-year-old secret it revealed was:

"I am grateful to Charles Silver for the introduction and I reciprocate his feelings."

However, a spokesman for the Cardinal said the Cardinal had been aware earlier in the

week of the content of Mr. Silver's talk. He added that the Cardinal, out of modesty, would not be likely to acknowledge his own work.

In his talk, Cardinal Spellman praised the nonsectarian policies of Beth Israel, which he called his twin since it, too, was 75 years old. Speaking of these policies, he said, "A Christian must see in every Jew Christ's kin and thus his royal kin, too."

Those who followed the Cardinal to the dais to present their testimonials to the hospital were Mayor Wagner, the Rev. Dr. Gardner C. Taylor, Lieut. Gov. Malcolm Wilson, Irving Mitchell Pelt, the head of the Federation of Jewish Philanthropies, and Dr. George Blinick, chief of staff at Beth Israel.

The hospital, at Kingsessant Square and 17th Street, was founded in 1889 as a nonsectarian, agglutinary institution. Its bed capacity under a present expansion drive is being increased to 650.

Mr. Silver is also active in the Alfred E. Smith Memorial Foundation, which was founded by the Cardinal. This foundation raises funds for schools and hospitals.

NOW IT CAN BE TOLD

Spellman Helped Israel Enter U.N.

© New York Times Service

NEW YORK—Francis Cardinal Spellman, archbishop of New York, was revealed last night to have had a role in the admission of the new state of Israel to the United Nations in 1949.

Charles H. Silver, a leading American Zionist in the stormy years when Israel was struggling for independence, said the Cardinal had been influential in swinging several South American delegations to the new nation's side.

This followed a request from the late Rabbi Abba Hillel Silver of Cleveland for Cardinal Spellman to act.

Charles Silver, a close friend of the Cardinal, made the disclosure in introducing the prelate at the 75th anniversary dinner of Beth Israel Hospital at the Waldorf-Astoria. Silver is president of the hospital.

Silver, a former president of the Board of Education and now an executive assistant to Mayor Robert F. Wagner, said he had kept the secret of Cardinal Spellman's participation for 15 years.

BUT, HE SAID, "in this time of vindictive post-mortems and afterthoughts about the apathy of other faiths when the survival of the Jewish people was threatened, I

feel that this story should be told."

He said the story began in late April, 1949, soon after Israel had signed an armistice with its Arab attackers and applied for membership in the U.N. Opposition developed because of Israel's refusal to readmit Arab refugees and because it had expanded its territory beyond the original U.N. formula during the fighting.

RABBI SILVER, who spearheaded Zionism in America, came to visit Charles Silver on a special mission in April, 1949. He wanted Silver to obtain a statement from Cardinal Spellman supporting Israel's cause in the U.N.

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"THE REST," Silver said last night, "is history. When the vote was taken, Israel became the 59th member of the United Nations, winning by almost exactly the number of countries to which his eminence had gone for assistance in our cause."

The vote in the General Assembly on May 11, 1949, was 37 to 12 for Israel's admission.

Silver then introduced Cardinal Spellman, the guest of honor at the anniversary banquet, as "the great churchman whose unhesitating help changed the course of history and made Israel a nation among nations."

Silver also said the cardinal had made gifts to Beth Israel Hospital over the years totaling more than \$200,000.

Eulogy delivered at opening session
of the Zionist Action Committee, ~~held~~ in Jerusalem
March 16, '64

לא קל לי, מבחינה אישית, לגשת לדוכן כדי להספיד אחד מגדולי
עמנו, מנחיה דבול רב תושיה - והוא חבר יקר ורע, וידיד נעורים, אשר
זכיתי לעבוד במחיצתו וגם נפנית על נושאי כליו - אבא הלל סילבר.
מתאוס, בין יום כרע, נפל - ואיננו. ושוב העמדנו בפני תעלומת
המוות, והיא גם תעלומת החיים.

הלא רק לפני חדשים אחדים עמדו רגליו פה, בירושלים הבירה, פה
נשא את דברו, וכאילו סכם פרק במפעל חייו - הפרשה הדומטית והמרתקת
ביותר, פרשת המאבק אשר נהל בזירה המדינית בעוז, בפרץ, ובהצלחה כה
מזהירה.

"יש קונה עולמו בשעה אחת". ואמנם נוחבים לקסור את שמו של אבא
הלל בעיקר בהופעתו ההיסטורית בפני האומות המאוחדות בשעה בורלית, שעה
הרת-עולם, כשעמד במלא קומתו הזקומה ונתן בטוי שנון ונמרץ לררישותיו
של העם היהודי - עם נרדף ונדרס ונרצח בהמוניו - עם הקם לתחייה ותובע
את זכותו הלאומית והבין-לאומית, לחירות ולעצמאות בארץ פולדתו.

אולם לא בשעה ההיא ולא בשעה אחרת קנה את עולמו. לא בקפיצה נחשנית
אחת ולא במעשה גבורו חד פעמית. כי משחר ילדותו הקדיש את חייו, את כל
תכונות הנפש וסגולות הרוח הצפונות בו - לחנוכה החחיה, למפעל הציוני.
עוד בחיותו נער הקסימה לו אישיותו המרהיבת של הרצל והזונו של מדינת
היהודים. ובמותו של הרצל היה סילבר מפיסדי אגודת נערים ציוניים, דוברי
עברית, על שמו של מנחיה הנערץ. כבר אז בלה את כשרונו המובחץ להנהגה.
הוא נהל את עניני האגודה ביד רמה, ואנחנו חבריו הצעירים קבלנו את שלטונו
התקיף ברצון. מאז ויד זקנה ושיבה נשא את חזון הנאולה בלבו, לא סטה מהורת
הציונות הצרופה ימינה או שמאלה, לא נטש אותה לרצע, ושמר לה אמונים עד
יום אחרון.

היה בעיקר וקודם כל איש הרוח, הוגה דעות, תלמיד חכם, דור רביעי
למשפחת רבנים. היה רב בישראל - אמנם רב רפורמי, אולם הוא לא נכנע לקו

האנסי-ציוני אשר רוח שנים רבות כחנודה הריפורמית, הוא האציל עליה
סרוחו, כבש אותה מכפנים והדריך אותה בכיוון ציוני, ומעל הכמה של
היכלו המפואר הסיף לציונות לבני עתו ולקהל הרחב.

כידוע היה סילבר נואם בחסד עליון, עוד בצעירותו יצאו לו מוניטין

כאחד הנואמים הגדולים והמזהירים ביותר בארצות הברית ומקובל מאד על
הגויים, מכל רחבי המדינה הזמינו אותו לנאום באספות עם ולהרצות באו-
ניברסיטאות, והוא נענה. אבל את מיטב כחותיו שמר לני. הוא היה חרבר
שלנו, הסריכון המחולל ורב ההשפעה של הציבור היהודי.

פעילותו בתנועה הציונית התרחבה. הוא היה אחד הכוכבים בפמליה

המפוארת שהתרכזה סביב השופט העליון ברנדייס בשעתו, בפולמוס שהפך
למאבק גלוי בין ברנדייס ובין ווייצמן - בין האסכולה האמריקנית לאסכולת
האירופאית - עמד על צידו של ברנדייס וחבריו, ויחד אתם פרש מההנהגה
כשהכריעה הועידה הציונית הארצית נגדם. אך לא לאורך ימים, כי לא היה
מסוגל לעמוד מנגד, וחזר אחרי זמן קצר.

פרק מבורך ביותר היתה פעילותו בראש המגבית המאוחדת במשך אותן
השנים האנזריות. שנות המסבר הבין-לאומי אשר מקד את העולם כולו ואת
העולם היוודי במיוחד. מצוקת עמו לא נתנה לו מנוח. הוא נחלץ לתפקידי
המגבית, ואשית כענין של הצלת אדם ויחד עם זה כצורך ציוני להמשכת
העליה לארץ ולבנינה. אך הוא לא גרס ולא קבל את הגישה הפילנטרופית
גרידת. הוא חרד חרדה גדולה לגורל הציונות, לשקיעתה המדינית עקב הספר
הלבן ומדיניות בריטניה. המגבית השכה בידו למכשיר בעל ערך חנוכי-מדיני.

לבסוף העלתה את חמתו גם המדיניות של ארצות-הברית, אשר ממסלתה

היתה מחלקת מחמאות אין סוף לאזרחית היהודיים ומכריחה הכרזות פרו-ציוניות

אך נסולוג כל ערך ממשי - ויחד עם זה התכחשה הנכחשות גמורה לחובתה
המוסרית כלפי העם היהודי הסובע בדמו בעוד שערי הצלה נעולים בפניו על
מסגר. הוא לא יכול עוד לכבש את זעמו, בכנס הגדול של המגבית המאוחדת

בשנת 1943 התפרץ ויצא כנאום ציוני גדול ובחתקפה גלויה ופרה על מסלולת
ארצות הברית.

דבריו העזים הדתימו מנהיגים רבים, ויחד עם זה הסעירו את המחנה
הציוני והכעסירו אותו לפעולה פוליטית נמרצת. היה זה מפנה. שמעו ניסח
חדשה, ראו קו חדש, קמה בום רוח חדשה - רוח מלחמתית ונועזת. לא עבר זמן
רב וסילבר נקרא להתייצב בראש "הועד הציוני לשעה חרום" ולנהל את המאבק
המדיני. התחילה תקופת חדשה.

שש שנים רצופות, בהמסקה קצרה, עמד במערכה ובראש המחנה. הוא חולל
מהפכה - ליתר דיוקו מהפכות. ראשית, מהפכה רעיונית בתפיסת המצב המדיני.
הוא ראה בבהירות יתר שנקודת הכובד עוברת מאנגליה לארצות הברית, מלונדון
לוושינגטון, עם כניסתה של אמריקה למלחמת העולם השנייה. הוא חדל להאמין
שבריטניה תשנה את עמדתה האנטי-ציונית - לא על ידי שכנוע - ולא על ידי
סידול, ולא על ידי דיפלומטיה, אלא אם כן תהיה נאלצת על ידי כוחות ממשיים
ולחץ אשר לא תוכל לעמוד בפניו. הלחץ הפוליטי האפקטיבי המסוגל להיות
גורם מכריע, יכול היה לבוא רק מצד ארצות-הברית אשר בריטניה היתה חלופה
בעזרתה הכלכלית והצבאית במידה גוברת וחולכת. לא נשאת איפוא אלא דרך אחת:
לפתוח בחזית שניה בווישינגטון ולהתרכז במאמץ כביר בחזית זו.

לא היו לו אשליה. ידע להעריך את כל קושי המשימה. באחד הכינוסים
אשר כנס עשה חשבון קד, וציין בזה אחר זה את כל הכוחות והגורמים רבי
ההשפעה בארצות-הברית שעמדו נגדנו במערכה - רשימה מבהילה. אך הוא לא
נפחד ולא נרתע - וקרא לאופנסיבה ציונית ויהודית, לביוס כללי.
צריך היה להפוך את התנועה למכסיר יותר יעיל, דינמי ומלחמתי. צריך
היה להפקים בה רוח אמיצה ואמונה בנצחון הסופי. צריך היה להשליט משמעת
במחנה ונכונות להענות לכל מקודה, לציית.

רק אישיות גדולה וחזקה ומקובלת היתה מסוגלת לחולל מהפכה כזו -
רק מנהיג עשוי לבלי חת, נועז ומקיף. וקשה היה המאבק, נתון לתנודות,

לנצחונות ולכשלונות, לעליות וירידות. עם כל זה הצליח ללכד קודם את כל את הציבור היהודי, לכוד בקסימלי. מהציבור היהודי עבר לציבור הלא יהודי ועל ידי תעמולה רחבה ואיוסנסיבית גייס רבבות של אוהדים מכל השכבות והפך אותם לבני-ברית נאמנים ופעילים. עורר את דעת הקהל בשורה של צעדים נועזים ודרמטיים, ולבסוף הפעיל על הממשלה האמריקנית, כולל משרד החוץ וחבית הלבן, לחץ עצום אשר נשא את פריו בעתו.

בקונגרס הציוני הגורלי שהתכנס בבזל בסוף שנת 1946, שמש סילבר בתור יושב ראש הוועדה המדינית. הוא היה בן בריתם של המנהיגים האקסיביסטים של הישוב בארץ ישראל, וחזר מהקונגרס בתור יושב ראש החטיבה האמריקנית של ההנהלה הציונית העולמית בראשותו של בן-גוריון.

התחיל פרק חדש - המערכה באופות המאוחדות. ושוב גיוס כל הכוחות, ושוב מאבק קשה, גורלי וכמעט מאבק נואש. היה הוא המדריך והמצביא, האחראי ליחד עם ראש המחלקה המדינית, משה שרת, כוון את הפעולות. היה זה אחד הפרקים המזהירים ביותר בחולדות הציונות. רק על ידי מצפץ עליון ובעזרת כל טובי עמנו בעולם כולו קצרנו את הנצחון הנכסף.

סילבר זכה לראות בהקיץ את חלוט נעוריו שנבטט. הוא זכה לבשר לאופות המאוחדות את הכרזת הכצמאות של העם בציון ויסודה של מדינת ישראל.

כאשר פרש מההנהלה הציונית חזר לקהילתו בקליבלנד ולעבודתו החינוכית, המדעית והספרותית. (כבודל פעילותו, כן גם ידע לפרוש בכבוד ולשחוק שהיקח פונומנטליה). אבל גם אז, בחקופה האחרונה, שרת את התנועה והמדינה כאשר נדרש, ושמש עד יומו ואחרון כיושב ראש חבר המנהלים של מפעל אגרות-החוב בארצות הברית.

פילוסופים והיסטוריונים נוהגים להתווכח אם המצב יוצר את המנהיגים הדרושים בשעת חירום, או המנהיגים יוצרים את המצב - והווכוח זמטך. אך ברור שחדור והשעה בחיי עמנו מצא את המנהיגים הדרושים. ביניהם יחנוסס ויזהיר שמו של אבא הלל סילבר, אשר נתן את כל כוחותיו וסבולותיו המופלאים,

בכל נפשו ובכל מאורו כדי להשלים את אשר התחיל בבור נעוריו, תיאודור
חרצל.

אמרו חכמינו: "אין עדס פת וחצי תאוותו בידו". עוד תכנית אחת לא
הסלים, בבקורו האחרון בארץ עשה את כל הסידורים לרכוש לו מגרש להקים
עליו את ביתו, מה בירושלים, עיר מולדתו הרוחנית - ולא זכה.

"חיה איש: ראו, איננו עוד"

חשם נתן וחשם לקח. יתגדל ויתקדש שמה רבא!



Fellowship In Intergroup Relations At Western Reserve U To Honor Late Rabbi A. H. Silver

Establishment of a fellowship in intergroup relations at Western Reserve University honoring Rabbi Abba Hillel Silver was announced today by the Northern Ohio regional office of the National Conference of Christians and Jews, sponsors of the workshop on intergroup relations each summer at WRU.

First Rabbi Silver trainee selected is Melvyn D. Karmen of Brooklyn, New York, who is a graduate of Brooklyn College and is attending the workshop this summer. Mr. Karmen is a graduate of Erasmus High School in New York City. He was active in the college

chapter of the National Association for the Advancement of Colored People and sang in the University chorus. He plays piano and sings.

Object of this fellowship is to establish a training program in the area of intergroup relations race and minorities for individuals capable of achieving the M.A. or Ph.D. degree. The initial program will lead to an M.A. degree.

In addition to taking courses the student will undertake research in connection with one of the existing research projects on intergroup relations at Western Reserve. The research will result in a M.A. thesis.

WRU Creates Post to Honor Rabbi Silver

An endowed professorship in Jewish studies has been established at Western Reserve University in honor of the late Rabbi Abba Hillel Silver of the Ansel Road Temple.

The income from a \$500,000 fund will be used for the special position.

Three Cleveland area foundations joined to make the contribution to WRU. They are the Louis B. Beaumont Foundation, the Cleveland Foundation and the Jewish Community Federation.

Rabbi Silver served his congregation for 46 years and became one of the most prominent rabbis in the world. He was widely known for his leadership in the World Zionist movement until his death last year.

\$500,000 ENDOWMENT

WRU Professorship Honors Rabbi Silver

By HARRY LENHART JR.

A \$500,000 endowment to create a chair of Jewish studies at Western Reserve University in memory of Rabbi Abba Hillel Silver has been established, it was announced yesterday by WRU President John S. Millis.

Three Cleveland philanthropic foundations each contributed a third of the fund for the Abba Hillel Silver chair.

They are the Louis B. Beaumont Foundation, the Edith Anisfield Wolf Fund of the Cleveland Foundation and the Endowment Fund of the Jewish Community Federation.

A COMMITTEE of WRU members and community representatives will be appointed immediately to seek a scholar of distinction to fill the post, a university spokesman said.

Speaking for the three contributing foundations, M. E. Glass, president of the Jewish Community Federation, said:

"Rabbi Silver was a historic personality of world fame, but he remained firmly rooted in Cleveland, vastly enriching both the Jewish community and the general community by his magnificent combination of scholarship and leadership. We, therefore, feel it is fitting to perpetuate his memory through an endowed chair in the university in his

home city to which he was closely allied in his lifetime."

"A LIVING MEMORIAL such as this chair," Glass said, "will be an inspiration to future generations of young people to pursue the areas of knowledge to which he devoted his life."

Dr. Silver served as rabbi of The Temple for 46 years until his death late in 1963. He was an internationally recognized religious leader, author and scholar. He served on numerous charitable, civic and educational boards and committees here.

His efforts as one of the founders of the state of Israel as spokesman for the Jewish people in international tribunals and advisor to the Israeli government brought him world recognition.

DR. MILLIS, in announcing the endowment, noted Rabbi Silver's long association with the university:

"He could always be counted upon for counsel and active help in forwarding scholarly investigation in almost any field touching man and his universe. We are happy to have a distinguished chair in his name to carry on in a field so important to him in his lifetime."

The late Rabbi Abba Hillel Silver

DR. SILVER was given an honorary degree by WRU in 1938.

The Beaumont Foundation was established by the late Commodore Louis D. Beaumont, a co-founder of the May department store chain. It has distributed about \$1.5 million annually to beneficiaries all over America. Its president is Edgar A. Hahn.

The Cleveland Foundation was one of the beneficiaries of funds kept in trusts established by the late Edith Anisfield Wolf, who also established the nationally known Anisfield Wolf literary awards given annually since 1935 for the book that has contributed most to improved intergroup relations. Mrs. Wolf died last year.

The Cleveland Foundation was entrusted with the duty of distributing the Wolf money. John Sherwin is chairman of the foundation's distribution committee.

Purpose of the Jewish Community Federation is to raise and disburse funds for Jewish charitable, philanthropic, benevolent and educational purposes.

Counsel to President Honored

At a breakfast session opening the final day of the Convention, Myer Feldman, counsel to President Johnson, was guest of honor. A scholarship in his name was awarded to a student for a year's study at Kfar Silver, the agricultural high school near Ashkelon in Israel, established and maintained by the ZOA. Dr. Nusbaum presented the certificate denoting the award to Mr. Feldman.

Responding to the tributes of speakers, Mr. Feldman assailed those who impugn the American patriotism of workers in behalf of Israel: "I get tired of people who think that if you are engaged in an effort to help Israel that there is something that reflects, somehow, on your patriotism to the United States. These efforts are not inconsistencies with American interests but a consistent program."

In his address, Mr. Feldman spoke of the efforts of the U.S. Administration to achieve peace, citing the difficulties of obtaining this objective. He voiced the conviction that "peace in the Middle East is inevitable," giving the following reasons:

1—The United States is committed to the fact that Israel is here to stay, and will do everything it can to make this sure;

2—The very close bond of friendship existing between the United States and Israel bears testimony to

the prospect that Israel will achieve working arrangements with all other neighboring nations;

3—The United States will assure the territorial integrity of Israel;

4—The United States will oppose aggression of any kind in the Middle East. This we repeat regularly.

Mr. Feldman lauded the ZOA for the establishment and maintenance of the agricultural training school Kfar Silver, named for the late Zionist leader Abba Hillel Silver of Cleveland. "You have established a scholarship which not only exemplifies the aspirations for Jewish learning but also has patriotic motivations. It is a school basic to the survival of the nation and I am deeply honored and grateful that a scholarship to a worthy student has been granted in my honor."

Abraham Goodman of New York who presided, presented plans approved by the NEC for the establishment of the ZOA Foundation. The purpose of the Foundation is the obtaining of bequests, trusts, and insurance legacies, to be applied to the long-range programs and needs of the ZOA. Isaac M. Oberman, of the Bronx, head of the organizing committee for the Foundation, announced that a total of \$333,000 had been subscribed as the initial fund of the Foundation.

ENDOW ABBA HILLEL SILVER CHAIR AT WRU

A half-million dollar endowment to create a Chair of Jewish Studies at Western Reserve University in memory of Rabbi Abba Hillel Silver was announced by WRU president John S. Millis. Three Cleveland philanthropic foundations each contributed one-third of the fund to establish the Abba Hillel Silver Chair. They are: the Louis D. Beaumont Foundation; the Edith Anisfield Wolf Fund of the Cleveland Foundation; and the Endowment Fund of the Jewish Community Federation.

Speaking for the three contributing Foundations, M. E. Glass, president of the Federation said: "Rabbi Abba Hillel Silver was a historic personality of world fame, but he remained firmly rooted in Cleveland, vastly enriching both the Jewish community and the general community by his magnificent combination of scholarship and leadership. We therefore feel it is fitting to perpetuate his memory through an endowed chair in the University in his home city, to which he was closely allied during his lifetime."

ABBA HILLEL SILVER-- *ZOA Program's Education Guide Nov-Dec 1964* IN MEMORIAM

One of the towering personalities of our times was Abba Hillel Silver, honorary president of the ZOA and world Zionist leader.

In addition to his outstanding role in Zionism, described in the following excerpts from a memorial tribute by Rabbi Charles E. Shulman, Dr. Silver was a noted scholar and a pioneer in social welfare legislation.

This and the address by Dr. Silver that follows, "Days Past and to Come," may be used as the basis for a District program planned in whole or in part to pay homage to the memory of Abba Hillel Silver.

THE passing of Abba Hillel Silver has created a great void in Jewish life. His personality dominated the American Jewish scene for almost half a century, and his contributions to world Jewry are writ large in contemporary history. He proved conclusively the ancient Talmudic saying that it is not the place that makes the man but the man that makes the place. He possessed great gifts, rich Jewish learning, brilliant oratory, mastery of languages, felicitousness of writing style, skill in diplomacy, wisdom in worldly ways. But his greatest gifts were vision and courage.

This was especially true in regard to his Zionism. He envisaged a free Jewish people as he headed the Herzl Zionist Society in his boyhood, and he doggedly pursued that vision throughout his year unhindered and undeterred by critics within and without Jewish life. He left the world a heritage that will endure in days to come in such scholarly and authoritative books as "Messianic Speculations in Israel," "Where Judaism Differed," and "Moses and the Original Torah."

But he will be remembered best for the role he played in the Zionist movement, for his heroic efforts in galvanizing American and Jewish public opinion toward the frustration of British designs to prevent the establishment of the State of Israel, and for his eloquent pleading of the Jewish cause before the Assembly of the United Nations in the crucial hours of that body's deliberations over the partition of Palestine.

AT THE UNITED NATIONS

On May 15, 1948 he stood before the Assembly of the United Nations and solemnly stated:

"At ten o'clock this morning the Jewish State was proclaimed in Palestine. The hour was advanced out of respect for the sanctity of the Jewish Sabbath. Thus what was envisaged by the resolution of the General Assembly, which was overwhelmingly adopted in the United Nations last November has been, so far as the Jewish State is concerned, implemented. Thus, too, there has been consummated the age-old dream of Israel to be re-established as a free and independent people in its ancient homeland. The Jewish State will strive to be worthy of the confidence which has been placed in it by the nations of the world, and will endeavor to realize, as far as is humanly possible, those prophetic ideas of justice, brotherhood, peace and democracy which were first proclaimed by the people of Israel in every land."

The fortunes of world Jewry were at low ebb in the terrible decades of the thirties and the forties. It was the time of the concentration camp and the crematorium that was to count the death of one-third of the Jewish population of the world.

THE WHITE PAPER

It was the time of the British White Paper which limited entry to Palestine to seventy-five thousand Jewish souls over a five-year period, when European Jewry was trapped and denied safety elsewhere.

It was the time of war and its terrible aftermaths for the Jewish survivors of Hitler's holocaust.

Zionist fortunes were also at low ebb in those days. The messianic vision which once served as a bright beacon light was somewhat faded. The leadership in Zionist ranks tended to base its plea to the nations on the ground of Jewish suffering, and it held high hopes that the Labor government in Britain which had succeeded the wartime Churchill government would understand the world Jewish situation and open the officially closed gates of Palestine to the poor displaced persons of Europe. It was instead confronted by Ernest Bevin's hostility and his blunt warning that "Jews must not push themselves to the head of the queue."

Silver was one of the very few who rebelled at the thought of begging for favors from an implacable British Foreign Secretary who had staked his career on settling the Palestine problem -- the Arab way.

He saw clairvoyantly that Jews still held bargaining positions and could gain their ends only by using them to the full. Resistance in Palestine was one of those positions and he supported it unequivocally.

The power of the Jews in America was another such position and he did not hesitate to employ it, often daringly and most often effectively. In order to win the support of the American people it was necessary to reach them through campaigns of education, through books, lectures, magazines, radio discussions and through thousands of meetings held from coast to coast.

"WE KNOCKED ON EVERY DOOR"

Abba Hillel Silver, as the dynamic chairman of the American Zionist Emergency Council, representative of all Zionist bodies, threw himself with all his strength into an intensive public relations program.

"We simply knocked on every door -- the halls of Congress, the political conventions, the White House, key people in every walk of life, authors, columnists, educators, clergy, political leaders -- people who heretofore had been indifferent to our cause. We spent endless hours with ministers and ambassadors of foreign states who were members of the United Nations and arranged for important contacts to be made with their governments back home."

But Silver's efforts in pursuit of his goal were not confined to the non-Jewish world. He had to convert his own people also. In 1943 the inaugural meeting of the American Jewish Conference took place. It represented a complete cross-section of American Jewish life and thinking.

The chief issue before the Conference was a resolution favoring a Jewish State and a strong effort was made by the anti-Zionist minority to abandon such a resolution in the name of the unity of the American Jewish community. This minority threatened to bolt the Conference if its view did not prevail. Some of the official Zionist spokesmen considered capitulation in return for some compromise whereby they would give up their demand for a Jewish State in return for non-Zionist support of unlimited immigration to Palestine.

Silver had not been designated to speak even for the Zionists. At the moment when the Zionist cause was about to suffer a crushing defeat, the American Jewish Congress withdrew its scheduled speaker and gave its allocated time to Silver. His moving address poured new life into Zionism and gave new heart to its wavering adherents. The Conference overwhelmingly voted for the resolution to support a Jewish Commonwealth. Abba Hillel Silver gained more than the approval of a national Jewish audience that day. He established a united American Jewish voice that government officials who make American foreign policy could understand. They would know from this time forth that Zionism had the full support of the American Jewish community.

After the Congress of 1947, Silver's role took on extraordinary proportions in America. As head of the newly established American Section of the Jewish Agency he was presented with the responsibility of preparing and directing the Jewish case before the United Nations. The activity was so well managed that America was thoroughly aware of the nature of the Palestine issue.

The United Nations' decision to set up the Jewish State did not end the Jewish struggle. Britain was in no mood to accept the decision and began arming the Arabs. The United States, under pressure from the oil interests and other groups, attempted to substitute a trustee plan in place of partition. Some Jewish Agency officials began to waver for fear of an alternative that might destroy the Yishuv. But Silver insisted that only the Jews of Palestine could make the final decision since it would have to be sustained by their very lives. The American section of the Jewish Agency must, he insisted, fortify Ben-Gurion's position. His view prevailed and the majority voted with him to inform Ben-Gurion that they had rejected the American trusteeship plan.

While it was the heroism of Israel's poorly equipped and tremendously outnumbered forces that won the land for the Jews in combat, and while Ben-Gurion was the force that welded the Yishuv into a nation, it cannot be forgotten that the victories gained in New York at Flushing Meadows under Silver's leadership were of vital importance in the birth of the new nation.

VITAL ZIONIST FUNCTIONS

Those who have been saying that there is no need for a Zionist organization in the Diaspora and who have linked Zionism only with settlement in Israel might well ask themselves whether they can be content with exposing the State of Israel to dangers such as the recent UN decision (on the Arab refugee question) creates, without the availability of instrumentalities through which to marshal Jewish opinion in the face of danger to Israel's security. Silver correctly saw that as long as there is no secure peace for Israel there will always have to be adequate channels in the Diaspora for mobilizing public opinion and for dealing with government authorities in the various countries on behalf of Israel. These channels cannot be constructed overnight. They must be cultivated over the years. The Zionist Organization of America has been such an instrument for expressing Jewish sentiment on behalf of Israel. It took sixty-five years to build it. It will not be rebuilt in a day or a year once it is dissolved.

Silver maintained to the very end of his life that the creation of the State of Israel did not end the Zionist purpose. There still remains the unification of the Jewish people throughout the world in fulfillment of the Herzlian hope.

Silver established patterns of thought that would bring dignity into Jewish life. By advancing them we can make his life and labors a blessing in time to come.

DR. CHARLES E. SEULMAN,
The American Zionist, December 1963 (abridged)

THE TEMPLE

CLEVELAND, OHIO

November 22, 1964

Vol. LI No. 8



RABBI ABBA HILLEL SILVER MEMORIAL SERVICE

Thanksgiving Day last began with our Annual Joint University Circle worship. It ended in tragedy. Dr. Silver was struck down, and The Temple lost the Rabbi who had guided its destinies for almost a half a century.

On Sunday, November 29th, we will hold a service of tribute. The worship will be held at the familiar ten-thirty hour, in the sanctuary. The memorial address will be given by Mr. Avraham Harman, Ambassador of the State of Israel to the United States. The choir will lend beauty with melodies which were beloved by Dr. Silver.

After the service, you will have an opportunity to visit the Abba Hillel Silver Memorial Archives and Library. Two connecting rooms have been dedicated adjacent to our present library. They will house Dr. Silver's correspondence, his files, and all that bears on his contribution to history. The rooms have been tastefully done. The outer area provides a work area for scholars and readers. The inner room is an exact replica of Dr. Silver's study. Not only will the archives enshrine Dr. Silver's record and memory, but we will publish in the forthcoming months many volumes of his sermons and lectures. "The righteous and the learned are alive, even if they are dead."

That Sunday morning there will, of course, be no congregational breakfast. The Religious School will not be in session. Many of the older children will want to be here with you.

1893

1963



THE TEMPLE
Cleveland, Ohio

A Service of Tribute

to

RABBI ABBA HILLEL SILVER

on Sunday Morning, November Twenty-Ninth

Nineteen Hundred and Sixty-Four

at ten thirty o'clock

in The Temple

The Honorable Avraham Harman
Ambassador of Israel to the United States
will deliver the
Memorial Address



RABBI ABBA HILLEL SILVER (1893-1963)

הדבר היה לפני יום שנים, שנת ניצחוננו של סילבר בהסתדרות הציונית באמריקה. בה נבחר לנשיאות. באתי אז לקליבלנד והלכנו לבקר את דברה של יהדות אמריקה ונשיאה החדש של ההסתדרות הציונית בארצות-הברית. הרב סילבר נהג בנו, כדרכו תמיד עם אורחים מישראל בייחוד, סירת הבכסת אורחים נאה והשתדל להנעים את ביקורנו.

— דבר עברית — אמר אלי באנגלית — על חשים לב שאני מדבר אנגלית. אתה דבר עברית. אני אוהב כשמדברים אלי עברית... מאז הייתי פונה אליו בכל הזדמנות רק בעברית.

כששמע, שיש בכונתי להשיחו על השאלות הבודדות באותם הימים בשביל העתון, דבר בלה"אביב, נענה ברצון וסיפר, שהוא מכיר יפה את העורך (של אז) ולכן רובאשו (הנשיא שז"ר), והוא מכבדו ומעריצו, והוסיף לספר בשבחו של ידידו המפלגתי. ניכר היה, שמה שקירב אותם עלה בהרבה על מה שהרחיק אותם.

הוא הכניסנו אז אל היכלו להראות לנו את יופיו והדרו של ההיכל מבפנים, שכבש אמנם את הלב, אולם פתאים גיליתי על הבימה את הדגל האמריקני ופרצה מפני השאלה:

— היכן כאן דגלנו?

— באולם מלמטה — ענה מארחנו, — עומד גם דגלנו.

העזתי שוב:

— מדוע אין דגלנו עומד גם כאן?

הרב סילבר פנה אז אל רעייתי, בת קליבלנד:

— הסבירי לי. הוא איננו יודע מה זאת קהילה ריפורמית... ושוב פנה אלי, יכולתי לספר לו, בכמה צרות עלה לי להקמיד את דגלנו באולם לאסת. אבל הוא יעמוד גם כאן...

אכן, אבא הלל סילבר היה הלחם העז ביותר בכל המנהיגים אמיצי הרוח, שהעלו את דגלנו על במת היהדות הריפורמית באמריקה וקבעו את ציון הנתיים ישראל בלבבות בנייה.

'OUR LIVES ARE BROADER, DEEPER, FREER AND MORE MEANINGFUL'

Jewish News:
Dec. 4, 1964

Harman Hails Silver's Contribution to Jewish Life

by a Jewish News Staff Writer

The spirit of Rabbi Abba Hillel Silver will live on in the heritage he bequeathed to world Jewry, declared Avraham Harman, Ambassador of Israel to the United States, at a special service of tribute last Sunday on the first anniversary of Rabbi Silver's death. The memorial service took place in The Temple.

Ambassador Harman's memorial address reviewed the life and achievements of Dr. Silver, whose unique service it was to play a dual-decisive role in the emergence of the State of Israel and in the rise of the Jewish community in America.

The Ambassador noted that the service of tribute was being held on the 17th anniversary of the day the General Assembly

Illustrious Cleveland Rabbi Took 'Decisive Role in Forging Great American Jewish Community'

of the United Nations passed a resolution recommending the establishment of the Jewish state in Israel—an achievement for which Dr. Silver had labored.

The speaker summed up Dr. Silver's legacy to the future of Jewish life in three areas. "We who are free and who have attained our freedom because of the revolt of our immediate forebears have a debt of honor to those Jewish people who are not yet free to live as they wish."

'Our Lives More Meaningful'

The Ambassador further reaffirmed that Jews of the free world should never give up hope that those Jews who are not allowed to live freely may soon win

freedom. Finally, free Jews must understand the liberating character of the tradition which is their heritage.

Because of the deeds which Rabbi Silver accomplished, Mr. Harman pointed out, "our own lives are broader, deeper, freer and more meaningful."

Ambassador Harman felt that Rabbi Silver's contributions were the result of the fact that having won their individual liberty in a land of freedom, the Jews of the U.S. continued to regard themselves as being directly committed to and responsible for the liberation of Jews throughout the world.

The decisive contribution of Rab-

bi Silver, therefore, lay in the role he played in forging a great Jewish community in the U.S., quickening its conscience, and deepening its convictions.

Memorial Archives Dedicated

Following the service of tribute, The Temple dedicated the Abba Hillel Silver Memorial Archives, which occupy rooms adjacent to The Temple library.

Designed to house Dr. Silver's correspondence and files, the archives will serve as a repository for a large mass of historical materials, tape recordings and records of many of Dr. Silver's speeches. One archive room has been built as an exact replica of Dr. Silver's study at home.

Interchangeable displays concerning Dr. Silver's life will be placed on the archive walls.

World Union Leaders:

Abba Hillel Silver

By RABBI DAVID SHERMAN,
Immediate Past Chairman of C.E.B.



Rabbi David Sherman.

THOSE of us who were privileged to hear Rabbi Abba Hillel Silver when he visited South Africa some 13 years ago will recall the unrivalled eloquence which marked him out as the most brilliant orator of his generation, the foremost advocate of the Zionist cause and the most gifted exponent of Reform Judaism.

There was a strange magnetic quality about the man. He seemed to weave an almost hypnotic spell over his audiences. To hear him was always a deeply emotional and moving experience. Yet, he used but few oratorical tricks, and never descended to cheap sentimentalities. If you read his sermons or addresses you will find that they are built up step by step with the clarity and the logic of a lawyer's brief, buttressed with sound scholarship and wide reading in many fields. It leaves one with the feeling that he has said everything that is worth saying on the particular subject but with an originality of thought and expression that puts the whole matter in an entirely new light. There was a high seriousness and fierce intensity about everything he said and did.

It was this fierce intensity of the man which first impressed me when I came as a newly ordained young Rabbi fresh out of the Seminary to serve as his assistant in Cleveland. He was already famed as the outstanding orator in America and had built up the largest Reform Congregation in the country. Widely celebrated as a champion of the rights of labour, he had sponsored the Unemployment Insurance Act of the State of Ohio, which became the model for the National Unemployment Insurance Act in the U.S.; and at a time when most Rabbis, both Reform and Orthodox, were either lukewarm or hostile to the Zionist cause, he had become the foremost spokesman for Zionism in America.

I remember accompanying him to Zionist Conferences, and year after year his was the

only voice that the delegates wanted to hear. It was the period of the "White Papers" which were steadily whittling away Jewish rights in Palestine, and increasing the estrangement between the Yishuv and the British Administration. It was a period of great anxiety and discouragement in the Zionist movement. Zionist policy had been geared to co-operation with Britain, but it was now evident that Britain was no longer prepared to co-operate. The movement was at an impasse. What could be done? It was Rabbi Silver who pointed out that the decision no longer rested with Britain but with the U.S. American support must be mobilized as a lever for favourable action on Palestine.

In every country he formed committees to interview editors, clergymen, educators—moulders of public opinion. He conducted an unremitting agitation, he lectured the Congressmen, exhorted the Senators and badgered the President. Gradually he brought about a shift in American policy, from one of neutrality, to one of positive sympathy and active intervention in favour of the Zionist viewpoint. It was he who directed the strategy and marshalled the forces which led to the favourable vote at U.N. for the establishment of the Jewish State. The commanding figure in the struggle, he proved himself a skilled negotiator and able administrator, but most of all it was his fierce intensity and inflexible determination which won the day.

Even after the vote at U.N., efforts were made to sidetrack the establishment of Israel. Under threat of Arab attack the Zionist leaders were asked to postpone the declaration and to agree to a trusteeship arrangement; most of the Zionist leadership was prepared

to agree, but Silver refused to be intimidated. He was determined that there must be no delays. The historic opportunity must not be allowed to slip away. Supported only by Ben Gurion in Israel, he forced the issue and won immediate recognition for the new State from both the U.S. and Russia.

Rabbi Silver's distinguished and celebrated contributions to Zionist leadership have tended perhaps to overshadow in the public mind his equally significant role in the leadership of the Reform Movement. He was known as a Rabbi's Rabbi, that is he had a profound influence on the thinking of his professional colleagues, and in shaping the character and outlook of the Reform Rabbinate. On the basis of his own deep love of Jewish learning, he was able to integrate the best values of Jewish tradition with a modern scientific outlook on life. His devotion to Reform was all of one piece with his deep attachment to Zionism. Both, he felt, were necessary for a complete and well rounded Jewish world view; each was incomplete without the other.

Zionism aimed to normalise the status of the Jew—to solve the problem of the physical homelessness of our people. Reform is needed to normalise the religious situation—to solve the problem of the spiritual uprootedness of the modern Jew. His was a full blooded loyalty to the Jewish people and to the best in their spiritual heritage.

In his book, "Where Judaism Differed," perhaps the best introduction to Jewish thought, Rabbi Silver calls attention to three basic principles laid down by the prophets which run like a golden thread through all Jewish teaching—Unity, Freedom and Compassion. In these three concepts we find the guiding principles of his own life and career.

He preached the Unity of God and laboured for the Unity of Mankind and the Unity of Israel. He fought for freedom in all its aspects—freedom of thought—freedom of conscience—freedom from the tyranny of oppressive authority—the tyranny of superstition and prejudice—the tyranny of out-moded ideas and institutions. But above all else he was a man of compassion. Champion of the oppressed, the persecuted and the under-privileged, he was always responsive to the cry of human suffering—and where he could not help he tried to comfort.

Among the great prophets of Israel there were those who denounced wickedness and wrongdoing—who reproved Israel for its sins; but there were also the prophets of consolation—who came to comfort Israel in its sorrows—to raise up the downcast in spirit and to inspire with new hope. Abba Hillel Silver was one of the great prophets of consolation, who brought new hope and strength to a people that has passed through the valley of the shadows, and inspired them with the courage and the determination to bring to fruition Israel's age old dream of Zion restored. The voice of the prophet is stilled, but his message still reverberates in our hearts. It speaks to us of the glory of a people redeemed and the grandeur of a faith renewed.



V' Brach turning the Sod.

Compliments of A. J. Federman

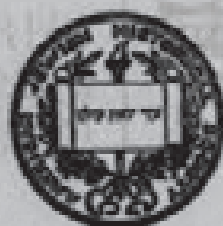
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ABBA HILLEL SILVER (1893-1963)

"Do you not know that a prince and
a great man has fallen this day
in Israel?" (II Sam. 3:38)

If ever, in our times, the words of King David applied to a man who departed this life, they apply to Rabbi Abba Hillel Silver, who was called to the Academy On High on Thanksgiving Day, November 28, 1963. That he died on that day seemed especially significant since his death brought us not only shock and sorrow over our loss of his presence, his inspiration, his dynamism, his wisdom, his skills, his love, his devotion, but because they evoked our gratitude to God for the superlative gift which He conferred upon our generation through the life and service of Abba Hillel Silver.

Thus grief and gratitude commingled in an extraordinary measure. The grief — because of the element of incredibility that our friend and leader had departed from our midst; and our gratitude was deepened by the sudden realization on the part of many that this man of service and drive; this man of controversy — *lishmah*; this tribune of our people's woes and pain and of the daring hope and faith which are ours; this man who could speak to the heart of our people as very few in our generation could and revealed what was in our hearts with the words, the spirit, the artistry of the consummate artist that he was; this man who was both teacher and statesman, preacher and scholar, dreamer and dynamic man of action; — ours was thanksgiving that this man belonged to our generation. And the sudden realization and awareness of the fullness of his service and its grandeur deepened the gratitude that was felt for his life. Blessed, indeed, is the generation of which he was a part. Blessed is the people that owns him as its son.

These words are being written by one who shared his boyhood and manhood with Abba Hillel Silver, his student days and professional life. We were of the same age, Silver being the older by five months to the day. We grew up on the teeming lower East Side of New York which produced both evil and good but infinitely more of creative goodness and glory than one could hope from the economic and social milieu which it was. We were both members of the Dr. Herzl Zion Club, a unique organization of juniors founded in Silver's home, committed, as the name of the group implied, to Zionism and Zionist activities and likewise to the use of Hebrew as a conversational medium. All of our meetings were conducted in Hebrew; all our programs were in Hebrew; all the records were kept in Hebrew.



Abraham Hirsch Silver

So far as this writer knows, the Dr. Herzl Zion Club, founded on August 28, 1904, less than two months after the death of Theodor Herzl, was the first junior Zionist group on this continent and the first Hebrew speaking youth group.

When some of us (there were six — Samuel J. Abrams, Benjamin Friedman, Barnett R. Brickner, Maxwell Silver, Abba Hillel Silver, and I) decided to study for the Reform Rabbinate and went to the Hebrew Union College in Cincinnati for our training, Abba Hillel and I, lived with the same family (those were the pre-dormitory days in the Hebrew Union College). We were students at the University of Cincinnati at the same time although he was two years ahead of me there and three years ahead of me at Hebrew Union College. Many years later (1945) when Abba Hillel Silver became President of the Central Conference of American Rabbis (= CCAR), I became his Vice-President and his successor to the presidency (1947). It happened that during his presidency, he was preoccupied with his Zionist work and spent much time abroad and he paid me the compliment of having me carry on the Central Conference duties in his absence. I think I knew him well. I loved him as a brother whilst being in awe of his majestic talents as leader of our people, as inspirer of, and spokesman for all of us — his brethren.

As a Reform Rabbi, he was outstanding in the unique combination he possessed of a profound knowledge of the classical Jewish sources, of their inspiration and concepts, of a deep love for his people, of an abiding faith in God and in God's choice of Israel for a world role and a mission in the world, of the progressive character of the divine revelation, of the progressive nature of Jewish ideas, of the progressive yet enduring value of Jewish ideals, of commitment to the prophetic *Anschauung* and love and reverence for the rabbinic extension of that *Anschauung*, of his respect for Jewish tradition and his dedication to the principles of the tradition's dynamism and its ongoing relevance and enduring contemporaneity.

As a religious leader and teacher, he thought and taught that religion had much to say about and much to do with justice and righteousness, with the relevance of religious principles to social perfectibility and, the need for religious folk to enter the lists and urge and fight for the application of moral standards to the concrete situations in social, political and economic life. When he entered the lists of conflict and controversy, he neither asked for nor gave quarter. If he won — he turned to the next task awaiting action. If he lost, his head remained unbowed and his spirit undefeated. He merely bided his time awaiting the next opportunity to resume the battle for what he believed to be the Right.

He was a scholar amongst scholars but never a cloistered scholar. He never abided in an ivory tower. His books and essays covered the gamut of the Jewish religious outlook as he understood it, but he was also a very practical man and was skillful in the use of practical means and tools in the service of the ideals which he cherished and preached and lived by and for which he lived and toiled.

People who knew him only in his public life and only through his public appearances often missed the warmth of the man in his personal relationships. He had a wonderful capacity for warm personal friendships and loyalty in friendship. He gave such loyalty and he expected it in others. He was a proud and devoted family man and the glow of this pride was heartening to behold when he was given the chance to speak of his sons.

I did not say much thus far, about Silver's Zionist activities. — "Behold they are recorded" graphically — albeit briefly — in the *Festschrift*, the group of essays published in a volume entitled *In The Time of Harvest* on the occasion of Rabbi Silver's seventieth Birthday in 1963,¹ which appeared as a tribute to him. I would refer to the opening essay, an appreciation of Rabbi Silver's career, written *con amore* by Mr. Harold P. Manson, the Executive of the American Friends of the Hebrew University. But I would refer particularly to the memorable occasion in Philadelphia, at the meeting of the CCAR in June, 1963. This was his last appearance before his colleagues, when he participated in a dialogue or colloquy or symposium with his classmate and devoted friend, Rabbi Solomon B. Freehof. They dealt with the theme: "The American Rabbinate in Our Lifetime." During that discussion, Rabbi Freehof asked his friend: "What would you consider your best achievement of everything you have done?" Silver's answer was significant and revealing. Said he:

One achievement which I consider outstanding in my life has been the contribution which I made toward the establishment of the State of Israel. It is the one that I treasure the most. This is not, of course, technically speaking, a rabbinic achievement. But it was never separate or apart from my profession as a rabbi. Zionism has always been a part of my conception of historic Judaism, and I came to it not as a secular nationalist, but as a devout Jew, and I never permitted my Zionist activities, even when they were most intense, as they were in the years before the establishment of the State — I never permitted my Zionist activities to push aside or to overshadow my activities and my duties as a rabbi.

¹ He was born in Neimstadt-Schirwindt, Lithuania, on January 28, 1893 and arrived in New York in June, 1902.

So, if you ask me what I regard as the most outstanding achievement in my life, I would say that, as a rabbi, I worked for the establishment of the State of Israel. [CCAR Yearbook, vol. LXXIII (1963), p. 163]

"As a rabbi" — This is the key to an understanding of the drive and compulsion found in all that Silver attempted to achieve in his life. This is to be taken in connection with another answer made by him on the same occasion in reply to a question put to him by Freehof, to wit: "What is the greatest service of a modern rabbi?" To this Silver responded:

What should be the prime function of a rabbi? I should like to answer that by saying his prime function is to teach the Torah to his people. This has always been the greatest service of the rabbi.

I know that many other duties are demanded of the modern rabbi, many which he must perform — pastor of his flock, tribune of his people to the non-Jewish world, defender of social justice and the rights of man. But principally, in my humble judgment, the rabbi, as the name signifies, is teacher — not pastor, but teacher. And by teaching young and old the spiritual and ethical doctrines of Judaism, and thereby inspiring in them a life of personal integrity and social responsibility, the rabbi makes his major contribution to his individual communicants, to his congregation and to his community.

I know that is not a sensational answer, but that's the answer I can give you. [*ibid.*, p. 161]

When asked "What in the rabbi's career would you say are the greatest obstacles?" he answered:

You asked me what I regard as the greatest obstacle in the rabbi's career. The rabbi himself. I mean, his inherent deficiencies. If a rabbi lacks character or courage or tact or sensitivity, he is likely to destroy his own career.

If he sets his heart on false objectives, in quest of excessive publicity — we all like a certain amount of publicity — or on being well liked by everybody or on never saying anything that will not be approved by everybody, that rabbi will corrode himself from within, in the long run.

There are, of course, many extra obstacles which a rabbi will encounter from time to time — the inertia of people, the sluggishness of progress, the downright opposition. We all encounter them from time to time. But these will not destroy or even retard his true career. They will temper, strengthen him, and help him to fulfill his career.

The first rabbi in our religion, if I can call him that — our people calls him rabbi, *Moshe Rabbeinu* — the first rabbi suffered enormous frustrations and heartaches, so much so that he came to a point once

when he smashed the *lulav*, broke the Tablets of the Commandments. Yet, this *Moche Rabenu*, this rabbi, ended up his life by blessing his people before he died.

And so, while obstacles and frustrations are inevitable in our career, unfortunately some have more of them than others, nevertheless, it is part of our job to try to surmount them, rise above them, perhaps try to derive from them strengthening of the spirit. I think that is the real test of a good rabbi. (*ibid.*, pp. 161 f.)

And — as Rabbi Fruehof commented: "You [Silver] are, in my mind, the greatest overcomer of obstacles." (*ibid.*, p. 161)

This, he was assuredly. Would it be wrong to conclude that Silver was an ardent and convinced follower of the rabbinic dictum: "Thine is not the obligation to complete the task but neither art thou free to desist from undertaking it"?

Such, in brief, was my boyhood friend, Abba Hillel Silver. Such was the friend and colleague of my manhood. Such was the giant figure of the American Rabbinate of the middle of the twentieth century — *ומינו לברכה ועליו השלום*.

ABRAHAM J. FELDMAN



Next Saturday

Rabbi Silver Memorial Service Set

Next Saturday will mark the first anniversary of the death of Rabbi Abba Hillel Silver, spiritual leader since 1917 of the Temple, University Circle at Silver Park N. E., and a world Jewish leader.

The following day his former congregation, now led by his son, Rabbi Daniel J. Silver, will pay tribute to their late leader at a special 10:30 a.m. service and then dedicate to his memory the Abba Hillel Silver Memorial Archives.

A lifelong Zionist, Dr. Silver held the chairmanship of the Zionist movement in the United States in the movement's most crucial years.

Those years were the ones immediately preceding the establishment of the State of Israel in 1948.

One of the Jewish diplomats with whom the late rabbi closely worked in those years of fervent Zionism was Avraham Harman, a London-born and Oxford-educated

attorney who settled in Palestine in 1938 and went to work for the Jewish Agency. Today he is the Israeli ambassador to the United States.

Ambassador Harman will deliver the memorial address at the Nov. 29 service.

The archives rooms to be dedicated occupy a space immediately adjacent to the present library. They are designed to house Dr. Silver's correspondence and files, his rich literary legacy—he wrote many books—that includes the text of every sermon preached from the Temple pulpit and historical materials that deal with his role on the local, state and national scene.

The materials, which have been catalogued, will be available for research and review. These files and catalogues will be housed in the outer of the two archives rooms, along with recordings of Dr. Silver's speeches. He was considered one of the nation's finest orators.

Equipment is available to play both records and tapes.

The rear archives room is an exact replica of the late rabbi's home study. His desk and work tables are there, along with many of his favorite books placed in wall shelves. A fine oil portrait of Dr. Silver hangs from one wall.

The archives, using funds donated by lifelong friends of



This handsomely carved heavy wooden doorway marks the entrance to the Rabbi Abba Hillel Silver Memorial Archives, which this week were in a state of confusion typical of final readiness operations. Rabbi Daniel J. Silver peeks out from the rooms. Inset photos are of the late Rabbi Abba Hillel Silver (top) and Israeli Ambassador Avraham Harman, memorial speaker.

Plain Dealer Photo (Richard J. Minich)