



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

Series I: Biographical and Personal, 1907-1992, undated.

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Legal documents and correspondence, Abba Hillel Silver
anthology Therefore Choose Life, correspondence,
essays, newspaper clippings, brochures, and lists,
1963-1981.

DR. ABBA HILLEL SILVER

Dr. Abba Hillel Silver has for forty-six years been the spiritual leader of The Temple in Cleveland, the largest liberal Jewish congregation in the United States.

He has been actively identified with many social movements of our day. He was an early champion of the rights of organized labor, and one of the first advocates of unemployment insurance in the United States. He served as chairman of the American Section of the Jewish Agency for Israel, chairman of the American Zionist Emergency Council, and president of the Zionist Organization of America, of which he is now Honorary President. Dr. Silver is regarded as the foremost spokesman of Zionism in the United States. He represented the movement before the Assembly of the United Nations, and is one of the leaders responsible for the establishment of the State of Israel. In December of 1955 he assumed national leadership of the State of Israel Bond Campaign.

During the Inauguration Ceremonies of President Dwight D. Eisenhower on January 20, 1953 Dr. Silver delivered a prayer. He was recently honored in Life Magazine as one of the twelve leading preachers in the United States.

Dr. Silver is author of several volumes on history and religion, notably his work on "Religion in a Changing World" and "The World Crisis and Jewish Survival". His book, "Vision and Victory", is a collection of his major addresses during the crucial years prior to the establishment of the State of Israel. His thoughtful analysis of the Jewish faith, "Where Judaism Differed", has become a religious best-seller. His most recent volume is "Moses and the Original Torah".

John Gunther, in his book, "Inside U.S.A.", speaks of Dr. Silver as "the first citizen of Cleveland".

Dr. Abba Hillel Silver

Dr. Silver is a graduate of the Hebrew Union College, and was ordained in 1915. He served as president of the Central Conference of American Rabbis.

Dr. Silver holds honorary degrees from many American universities. In 1948 he received the annual National Service Award of Phi Epsilon Rho; in 1949 he received the Cardoza Memorial Award; in 1952 the Award of Merit of the Jewish War Veterans of the United States; in 1953 the Annual Award of the Zeta Beta Tau; in 1957 the Eisenman Award of the Cleveland Jewish Welfare Federation and in 1958 the Human Relations Award of the National Conference of Christians and Jews. In 1960 Dr. Silver received the Theodor Herzl Gold Medallion and in 1961 the Ohio Governor's Award. In 1963, Dr. Silver received the Louis D. Brandeis Award.

Dr. Silver is a member of the Board of Governors of the Hebrew University of Jerusalem in Jerusalem, Israel and of the Technion, Israel Institute of Technology in Haifa, Israel.

January 9, 1964

Dr. Jacob R. Marcus
American Jewish Archives
Clifton Avenue
Cincinnati 20, Ohio

Dear Dr. Marcus:

In response to your letter of 7 January, The Temple is establishing a Memorial Archives and Library here which will catalogue, microfilm, and house Dad's correspondence and memorabilia. It is our intention to publish four or more volumes of this material and to make the political correspondence available to credited scholars.

We are in the process now of hiring a competent archivist for what should be a two to three year project. If you have any suggestions in this direction, I should be happy to hear from you.

With all good wishes for the New Year,

Cordially yours,

DANIEL JEFFERY SILVER

DJS:lg

[Feb 2, 1965]

RECOLLECTIONS OF ABBA HILLEL SILVER

-- SOLOMON B. FREEHOF

In September, 1962, the Congregation Rodef Shalom of Pittsburgh invited my classmate, Abba Hillel Silver, to speak at a celebration which the Congregation organized in honor of my seventieth birthday. A few months later, I went to Cleveland to speak at the celebration held by The Temple for Abba Hillel Silver's seventieth. This exchange of visits had become a sort of tradition; I had been coming to Cleveland and he to Pittsburgh for our respective anniversary celebrations for a number of years. Now I will miss him sorely at this year's commemoration of the fiftieth year of my ordination, and I realize with sorrow that I will not speak at a half century celebration of his ordination.

At this seventieth celebration in Pittsburgh, Abba Silver spent the first part of his address talking of our school days. He spoke of the time when he first met me, of the prize essays for which we competed with each other, the first of which he had won and the second of which I had won. Our student days, so long ago, were brought to living memory by his speech. And it is worth discussing those days now, because the unusual nature of college life of the Hebrew Union College in those years explains much of his career and his relationship to his rabbinical colleagues.

The Hebrew Union College in those days had nine classes. There were four preparatory classes (for boys chiefly in high school or from small cities in which they did not have an opportunity to learn much Hebrew) and then there were the five classes of the collegiate department. These were for men who attended the University

of Cincinnati. Men rarely came to the College in those days as university graduates. We in the collegiate department attended university in the morning and the Hebrew Union College in the afternoon, until our senior year at the College (i.e., the fifth collegiate class) when we were finished with the University and could attend the College alone. The total student body in those days, scattered over nine classes, was between forty and fifty. So most classes had only five or six students. It was an exceptional class that had ten students. It was therefore impossible for a person not to know one's classmates well. That meant, too, that the professors, even the oldest and most absent-minded of them, knew the students more intimately than would be possible in a larger school.

In addition to the fact that the classes were small and the classmates knew each other well, the fact that most of the students spent nine years in a college which had between forty and sixty students, meant that all classes knew each other well. A man who entered into the first grade, the D grade, knew the eight classes ahead of him and by the time he was a senior, he knew the eight classes behind him. When, therefore, he graduated and entered the Central Conference of American Rabbis, he already knew a large proportion of its members. Thus there was an unusual degree of comradeship among the rabbinical colleagues.

All this has bearing on Abba Silver's relationship to his colleagues. It was impossible for a person at the College not to be known or understood. It was evident at the very beginning that he was different in temperament from most of us. We were often serious, but we were boys and rather lighthearted. We ~~saw~~^{saw} at once he was more mature, or at least much more adult than most of us. There were certain boyish or post-adolescent characteristics which he seemed to lack entirely or which he had outgrown. As young people, we were capable of

sudden new enthusiasms, friendships, quarrels, excitement over matters which soon proved to be trivialities. He seemed already at nineteen to have grown away from the excitability, from the frothiness of youth. He never just babbled for the sake of self-expression. He would express a strong opinion, but would never excitedly snatch at passing ideas. He had, it seemed to us then, a premature reserve. He had the capacity, characteristic of mature leadership, for listening patiently and in silence. He could not or would not make sudden friendships and get into minor quarrels. There seems to have been no triviality about him from the very first time we met him. We were rather boyish and he was already in temperament a man.

That does not mean that he was solemn or dour. He had a hearty sense of humor. He could tell and be delighted by some characteristic anecdote. He was capable of making some brilliant plays on words or to twist a well known sentence or quotation into a new and charming idea. He could laugh heartily, but not giggle. He had humor but very little playfulness.

Much of his quiet maturity, his reserve, may well have been due to basic temperament or to the mood of the life of his family in New York; but certainly a great deal of it was due to the fact that when he came to Cincinnati to attend the College, he already had a serious goal in life, in addition to the rabbinate and his personal career. He was a strong and convinced Zionist. For the last ten and twenty years in American life, being a Zionist represents an almost normal or average attitude. But in those days, fifty-five years ago, it was an exceptional attitude, especially in this new environment to which he had come to study for the Reform Rabbinate.

The general tradition of Reform Judaism had been anti-Zionist or, more correctly, Reform Judaism, which preceded Zionism by two generations,

had a world attitude which was bound to become anti-Zionistic. The Reform movement was an outgrowth of the universalistic hopes of the Enlightenment; it was rooted in the conviction that the future would bring a diminution of the differences between peoples. Therefore the new nationalism that arose in Europe seemed to the leaders of Reform Judaism to be a retrogression. Of all the literature of the Jewish past, they stressed the universalistic dreams of the Prophets. Therefore when Jewish nationalism arose in parallel to the new forces of modern history, it seemed to the leaders of Reform to be a grave error, a backward step, almost a denial of the idealism of the universalist-prophetic dream. Therefore anti-Zionism or anti-nationalism to the earlier generation of Reformers was a matter of principle, an idealism. It then developed into a sort of prejudice, for Jewish nationalism seemed to them to be an anti-cultural movement, an anti-modern movement, a strange ideology springing from the mass life of oppressed Jewry in eastern Europe.

Into such an environment compounded of ideals and moods, Abba Silver came with his warm and passionate Herzlian Zionism. In this he differed, not only from the opinion of most of the Faculty, but from the average students who came from the Middle West. The boys from the Eastern Seaboard were often sympathetic to Zionism, but they were in this regard much less serious than he. If a student became devoted to some practical cause, it would generally be the cause of social service and the social advance, for this was the logical expression of the traditional prophetism of Reform Judaism. He was exceptional as a nationalist devotee, a Zionist activist.

One or two of our schoolmates came from the same group as he did, and also his brother Maxwell came to the College the next year; and we learned then of the background of his strong and convinced

Zionism. His father was one of the earliest Hebrew teachers making use of modern Hebrew, who influenced his sons and his pupils in modern Hebrew conversation and Herzlian Zionism. He was a pioneer in this new method of Jewish education which later became almost universal. We learned how these pupils founded the Herzl-Zion Club from which many of the later leaders of the Zionist movement came; how they wrote plays in Hebrew and gave them in a public hall; how Abba went to the meetings of the various lodges and unions to persuade the organizations to buy tickets. All this early pioneer Zionistic enthusiasm gave a direction to his life from which he never deviated.

Many of us had come from families which were Zionists or in which there was a member who was interested in Zionism; but Zionism was a minor movement in American Jewish life in those days, so there were none of us whose whole family life was organized in so firm a Zionist devotion as his was. Certainly our Hebrew education at home was then of the Ched~~far~~ or the Talmud Torah type of those days, without the many changes which the use of conversational Hebrew later brought about.

I think it was in the first year that Abba Silver was at College that a famous Zionist world leader came to Cincinnati and was invited to address the students at the Chapel service. I am no longer sure who the speaker was; it may have been Nachum Sokolow. After he spoke, Abba was asked to give a response and thanks on behalf of the students. To our astonishment, this new student from New York made the response in fluent, modern Hebrew. I know that very few, if any of the other students, could have done that. We recognized at once that Abba Silver had a new type of Jewish background, different from ours, and that his interest in Zionism was much more single-minded and devoted than ours.

Perhaps this was one additional reason for his quiet thoughtfulness. He had some very strong thinking to do. Those of us whose sympathy with Zionism seemed at variance with the non- or anti-Zionism of most of our teachers had only to adjust a sentiment to a doctrine. But he had two strong doctrines to adjust and to harmonize. He must have spent a great deal of quiet time weighing the two points of view and seeking an inner harmony.

Being reserved in mood and having much to think about, he could easily have kept aloof from his classmates and schoolmates and gone on alone on his chosen road through his life, except for his family and intimate coworkers. But this was the Hebrew Union College, the school in which forty to fifty young men saw each other for hours every day and for many years. We were a family in which temperamental differences were recognized and generally respected, and yet in which all the members knew that they belonged together. So Abba Silver, the devoted Zionist, the serious, reserved, thoughtful man never withdrew or could withdraw from his classmates or his colleagues. He became an intimate part of our college life, participating in the concerns of our student meetings and playing an active part in our college enterprises, except athletics. Baseball or basketball, etc., never interested him at all. In our meetings, he rarely argued about procedural matters or the trivia of organizational politics. He would therefore not speak frequently but, as might be expected of a man of his temperament, he would wait till a thought was matured in his mind (a patience not easy for young people) and then when he knew precisely what he wanted to advocate and how to advocate it, he raised his hand for the floor, slowly unfolded his tall, lanky frame, and began to speak. We had never before heard such eloquence at our student meetings. We had plenty of good men, bright men, who could express themselves; but none

of us could speak in his particular way. Heaven knows where he learned these secrets of eloquence! He did not throw away emotion by hot, excitable speech; but quietly, with steady march, and in his magnificent clarion voice, expressed his ideas with firm tread, giving weight to every sentence.

Abba had decided that what the College student body needed was a literary magazine. He advocated the idea and we all adopted the enterprise. He became the first editor of the Hebrew Union College Monthly, the magazine which has continued for over fifty years with only occasional interruptions.

The intimacy which kept this reserved and thoughtful man close to our college life and activity continued as it did with all of us in the Central Conference of American Rabbis, for as we mentioned before, when we entered the Conference, almost half of the membership were former schoolmates. He could easily have kept his membership in the Conference down to a nominal, professional affiliation, much as a busy physician might belong to the American Medical Association without taking part in its organizational activities or even attending its conventions. If that had happened with Abba Silver, it would have been understood -- regretted but forgiven -- because very soon, he became deeply involved in significant Jewish work outside the scope of our direct rabbinical professional concerns. He became very quickly the outstanding young man in the Zionist movement in America, soon one of the coming leaders, and after a while, the leader. He contributed more than any other American Jew to the establishment of the independent State of Israel. All this work of his involved him in endless political battles in the Zionist organization, constant involvement with the raising of money, frequent visits to Washington for discussion with government officials, great rallies and protest meetings all over the country, and

participation in the World Zionist Congresses. This could understandably have taken him away from our professional organizational contacts. Yet he never permitted it to do so; the rabbinate meant too much to him as a life calling, and the intimacy of our family life at the College put the impress of brotherliness upon him. For very many years, he always managed to come to our Conference, if only for a day or two. He never failed to give a paper or a sermon or a lecture when the Program Committee asked him to do so. He never sidestepped service to the Conference.

Of course, in his attendances at the Conferences, he could frequently serve the Zionist cause which was so dear to him. Every year we had resolutions which tried somehow to balance the traditional anti-Zionism of the older generation and the growing interest in Zionism of the younger. We constantly had debates on the wording of our resolutions on Palestine and Zionism. All this was important to him, but that was not the reason for his attendance at Conferences. He never regarded the Conference as merely or primarily one more institution which he could use to further the Zionist cause. The Conference itself was precious to him as a professional organization of the Reform rabbinate, his beloved calling, and also because of the boyhood friendship and comradeship which our College life instilled in him and in us all. Therefore he continued in his attendance and his service to the Conference and, when the time came, became our President and served magnificently as the leader of our profession.

Abba Silver entered into a career in which he delivered a new address twice (or at least once) a week. An ordinary lecturer may prepare two or three lectures for a year, and go around the country repeating them in city after city. Of course in his rabbinical life, from the very beginning, he had to travel around the country to speak

for the Zionist cause and for other causes. This experience of nationwide lecturing came to him earlier than to most because he entered the rabbinate already in command of a grand eloquence. But in addition to the two or three lectures which could be given over and over again in different parts of the country, as all traveling speakers must necessarily do, he was an active rabbi and had to speak to the same congregation once or twice a week. A man can prepare two or three lectures as an objective task. He has a theme to express and he expresses it. Some of his personality, though not necessarily much, will be revealed in these lectures. But a man who has to speak to the same congregation week after week, cannot possibly be entirely or chiefly objective. Inevitably he will soon begin to reveal his deeper attitudes and his own basic temperament. A good selection of Abba Silver's lectures and addresses, as this book is, is more than an exposition of his ideas, it is a revelation of his personality.

Thus there can be no secret of what Abba Silver believed, thought, and advocated. And when we put together his thoughts from college days with the thoughts in his writings of later years, it is astounding how consistent his personality and his ideas are. There is, of course, growth and broadening with greater knowledge, and deepening with richer understanding which the years bring to a fortunate person. But the basic principles and the basic moods remain the same. It is not that the set of ideas which he brought to the Hebrew Union College remained fixed all through his life. They were, of course, always there, but were deepened and enriched and were taught, as it were, to stand side by side with certain convictions and life attitudes that came to him at the Hebrew Union College and with others which came to him as he lived and worked in the great city of Cleveland and became a leading force

in that great metropolis. He brought from New York a powerful, deep-rooted Jewishness. He added to it in Cincinnati an idealistic Judaism, and expanded it in Cleveland to an active, practical vision of social betterment. All these ideas were interwoven into his personality because he, in his deliberate thinking and meditation, had himself woven them into a consistent unity.

And a unique unity it was! He came, as we have said, to the Hebrew Union College with a powerful sense of Jewish nationalism which was some day to be translated and realized in a Herzlian sense into a Jewish State. In Cincinnati he came into contact with a third generation of leadership of the Reform movement (our President, Dr. Kohler, was a pupil of Geiger) and he saw the world idealism which breathed through it. He always appreciated and never mocked that prophetic idealism. In his own thinking, he made an extraordinary merger of both moods, the one, inward towards Jewish concentration, and the other, outward towards world brotherhood. He achieved it through his rethinking of the prophetic message. Whereas the early Reformists emphasized only the vision of world unity, he saw in the Prophets their vision of Israel's redemption as an instrument for human brotherhood. Therefore his first constructive thinking was in the realm of Messianism, the redemption of Israel leading to the redemption of the world. His first book was in that field. Herzlian Zionist though he was, and convinced that nationalism was indispensable for the redemption of the people of Israel, he nevertheless looked forward to the time when the nationalism of each separate nation would outgrow parochial self-worship and become a force towards world unity. What the early Reformers dreamed of for the world, he dreamed of attaining through Jewish nationalism, a redeemed Israel, as a servant and exemplar to the world.

There is a constant danger in eloquence. The ability to move an audience by the pageant of stirring mental pictures can become an

intoxicating joy to the speaker, until he begins to rely more and more on the success of a technique. This never happened to him. Perhaps it was his father who trained him first to honest study. At all events, from his college days, he was an earnest and devoted student and remained so all his life. The content of his addresses and sermons⁹ was always more important to him than the manner in which they were given. The Jewish content, in addition to the ideas from a general world culture, was rather extraordinary and surprisingly original. From some semi-obscure Cabalistic work, from some medieval Jewish historical chronicle, he would produce an illustration that was enlightening and brilliant. Perhaps more astonishing was his use of Scripture. Innumerable men know the Bible well and can quote it aptly; but it might well be said that he never actually quoted Scriptural verses, or rarely did so. He had absorbed Scripture so completely through constant and thoughtful and receptive reading that Scriptural verses or fragments of verses appeared interwoven into the texture of a sentence, to produce a most original and, to those who knew the Bible, a stirring effect.

The only analogy that comes to mind to illustrate his absorption of Scripture is the way William Shakespeare used the Bible. Shakespeare almost never quotes a verse from Scripture as it is, but Scriptural phrases suddenly loom up in the texture of his language. The Book of Proverbs speaks of the soul of man being the candle of the Lord. The Psalm speaks of man's life as a moving shadow. Shakespeare had these verses in mind and he also saw before him in his daily experience the footlights of the stage, which in those days were lighted candles casting the shadow of the moving actors onto the stage floor; and he embodied Scripture and experience into the words in Macbeth: "Out, out, brief candle. Life is a passing shadow, a poor actor who frets his hour upon the stage..."

In some such way, Abba Silver made Scripture part of the texture

of his public speech and turned the letter of the Bible into the living word. All of which indicates that he was a constant student. He believed in the discipline of study, and often when he spoke on education, he referred to the primary duty, almost the moral duty, of teaching students early the discipline of concentrating the mind on a problem and not relaxing until the problem is solved.

It was certainly the Biblical influence which led to his great emphasis on social justice. He was a fearless advocate of the rights of Labor and that, too, in his original way. He did not make his social ideals the reflection of a political or doctrinal radicalism. I do not remember ever hearing from him, even in our student days, any expression of an idea that could properly be called Marxist. Somehow political radicalism did not attract him. It may be because he was a strong Herzlian Zionist, and in the environment of his boyhood, Socialists in those days were ~~strong~~ ^{and anti-Zionists} anti-religionists and frequently mocked the intense Jewishness of their fellow Jews. This was long before a merger was made between Socialism and Zionism in the Labor Zionist movement. [So in his original and independent fashion, he could combine political conservatism with social reform. He was a Republican in politics, I believe, although we never discussed that. At all events, he was a close friend of Robert Taft, who headed the conservative wing of the Republican Party. He could combine social justice with conservative politics because his ideals of social justice were not derived from politics at all, but from his religion, from the prophetic idealism.] He believed that religion should never be an apologist for any social system, but should always, through the terms of its own inner mandate, work to allay the injustices of the world.

So Abba Hillel Silver was his own man. His opinions matured and developed from within; and once they developed, they received the

superb advocacy of his magnificent eloquence. Because his opinions developed from within, being the outgrowth of syntheses which he himself created through his thought and study, he was firmly rooted; and when he spoke, he spoke from a firm conviction. This must be considered his most noticeable characteristic. It was noticeable in his boyhood at the College and conspicuous all through the years in his public career. If there was an issue upon which he was not convinced, he would not speak upon it. I do not ever remember him, in any of his speeches, weighing one alternative against the opposite and trying to arrive at a conclusion while he stood upon his feet. When he was not yet convinced, he would either dismiss the subject as one on which he had no opinion, or else he would weigh the matter in silence until he achieved an opinion, and when he achieved it, he believed in it and advocated it with power. I never heard him give a trivial or a shilly-shallying speech. He always gave the impression of strength, of fearless strength.

It is not the purpose of these few words to enumerate Abba Hillel Silver's many achievements -- some of them unforgettable -- or to list his books or to analyze his addresses as to their content, or to try to find the secret of his remarkable eloquence. These lines are meant to convey the impression he made upon a classmate and colleague and to tell what his personality meant to his friends and colleagues in all these years. He was an original. Whatever thoughts he had learned from people or books, were reworked and remade into new forms and ideas. He was an embodiment of the best of our Jewish literature. He was a man of ideals and powerful conviction. While he lived, he was a tower of strength to us all, and his honored memory will, we pray, remain to enhearten and to bless.

The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 791-7755

MILTON MATZ
ASSOCIATE RABBI

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RABBI

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EXECUTIVE SECRETARY

LAWRENCE A. FORMAN
ASSISTANT RABBI

February 2, 1965

Rabbi Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenue
Pittsburgh 13, Pennsylvania

Dear Dr. Freehof:

I am most grateful to you. The memoir is warm and reads well and it will give an insight into dad that only you could share with the reader. I am most grateful to you.

I should like premission to excise two sentences beginning ... "He was a republican, his politics..." This is one of the legends that has grown up and which I would not like to perpetuate. Dad's friendship with Taft was born out of mutual respect, but was largely based on Zionist concerns. Dad did not wear any party label nor did he set great store in party platforms. But, if by politics we mean a program of social reconstruction, he was a liberal among liberals.

In any case, your preface will make a magnificent introduction.

Gratefully,


DANIEL JEREMY SILVER

DJS:mgm

*Dear Daniel:
Make the changes
at will! I am
glad the memoir
is suitable
S. B. T.*

CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE

NEW YORK 21, N. Y.

*File
Archives*

February 21, 1964

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

Dear Rabbi Silver:

We would be very happy to cooperate in making materials available in connection with your collecting your father's papers, but, unfortunately, between the two years that elapsed between the time the Administrative Secretary of the Conference died and the time that I was elected to my present office a good deal of Conference material somehow disappeared. When I came into the office I tried to collect as much as was possible but very little was available.

The only things I can find here relating to your father are one copy each of reprints from the Yearbook, one of them on "Israel" and the other on "The World Crisis and Jewish Survival," and I am sending these to you under separate cover.

There are no files at all of correspondence with your father.* Frequently, however, presidents of the Conference did not turn files over to the office and very likely you will find some of that correspondence in your father's files.

As to Executive Board minutes, the Yearbooks contain the reports on Executive Board meetings in the report of the Administrative Secretary.

I suppose you have been in touch with Dr. Jacob Marcus of the American Jewish Archives about material he has and very possibly some of the material he has about your father may be materials relating also to your father's connection with the Conference.

With good wishes.

Sincerely,

Sidney L. Regner
Sidney L. Regner
Executive Vice President

SLR:dbb

** Any files that there may have been were among those lost after Dr. Marcus's death.*

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AMERICAN JEWISH ARCHIVES

CLIFTON AVENUE • CINCINNATI 20, OHIO

August 4, 1964

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

Dear Rabbi Silver:

I was delighted to get your letter of July 20 and to learn that you are going ahead with the publishing of Dad's lectures, etc.

It is very difficult to secure competent help. The first name that occurs to me is Mr. Charles Reznikoff, 364 West 18th Street, New York, N. Y., 10011. He would do an excellent job.

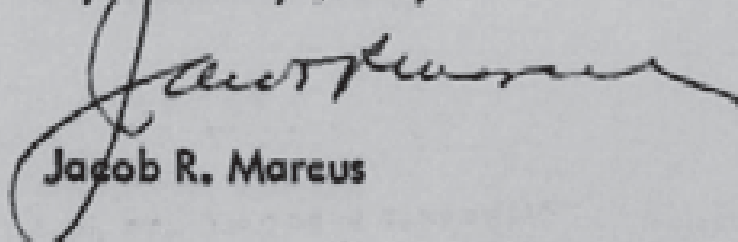
I hesitate to recommend any of our graduate students. Frankly, they are not interested in this type of work; they have their eyes on the glories of the rabbinate. However, if any names occur to me, I will contact you.

As far as a retired rabbi is concerned, I think that you would be making a mistake in using one of them. A word to the wise.

My own suggestion is that you get in touch with the Dean of the Graduate School at Western Reserve, and ask him for the names of competent persons.

With all good wishes to you and your dear ones for the New Year, I am,

Very cordially yours,



Jacob R. Marcus

JRM:sg

P.S. Reznikoff would be the ideal man.

August 6, 1964

Rabbi Jacob R. Marcus
American Jewish Archives
Clifton Avenue
Cincinnati 20, Ohio

Dear Dr. Marcus:

Rabbi Silver is out of the country and expected home about August 20th. I will call your letter of August 4th to his attention when he returns.

Cordially yours,

Mrs. M. L. Goldstein
Secretary

September 17, 1964

Rabbi Solomon B. Freehof
Rodef Shalom Temple
4905 Fifth Avenue
Pittsburgh 13, Pennsylvania

Dear Dr. Freehof:

First, a happy New Year. It seemed lonely here, but we did have fine services, and another year is launched.

As I am sure you know, we have undertaken to publish some volumes of Dad's lectures, addresses, sermons, etc. My idea is to produce something like the selected works of Hyman G. Enelow.

An archivist has been at work with Dad's materials since January one, and we are now beginning to pull materials into shape and cull what ought to be published. It is our plan to produce four or five most attractive volumes and to distribute these to libraries, seminaries, rabbis, etc. We have money in hand far exceeding any conceivable expense in the project.

I am wondering if I could impose on you, if it is an imposition, to write the introductory memoir. I have in mind something very much like that which was done for Enelow by Felix Levy. I know of no one who could express with greater knowledge or skill the many drives and dimensions of Dad's thought and teaching. It is my thought to publish the first two volumes within the year and then follow every six months with another. All will be bound similarly and I know will make a fine contribution to Jewish letters.

Would you undertake such a project, and if so, could we hope for a manuscript by the first of March? Needless to say, I would be deeply grateful to you.

You will be interested, I think, to know that a Chair of Judaica bearing Dad's name has been established at Western Reserve University. Three of our local foundations subscribed half a million dollars to this project, and it's a milestone for our community. By the way, have you any suggestions as to who might be the first occupant?

Rabbi Solomon B. Freshof

-2-

September 17, 1964

Again, my best wishes.

Cordially yours,

DANIEL JEREMY SILVER

DJS:lg



RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

September 22, 1964

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

Dear Daniel:

I am happy to be asked to write a memoir
as an introduction to Abba's addresses. Since you
are planning the shape of the books, tell me how
long you would like it to be.

In the meantime, give my love to Mother
and accept my best wishes for you and your own family
for a happy, healthy, new year.

As ever,

S/B.F.

Solomon B. Freehof

SBF:t

September 25, 1964

Rabbi Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenues
Pittsburgh 13, Pennsylvania

Dear Dr. Freehof:

Needless to say, I am deeply gratified that you have agreed to write a memorial introduction to Dad's addresses. I am thinking of a piece of some twenty-five or so pages and one which would do justice to all facets of Dad's powers. But you would know far better than I what to say and how.

Mother joins me in sending our love and affection.

Sincerely yours,

DANIEL JEFEMY SILVER

DJS:lg

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

January 18, 1965

Rabbi Daniel Jeremy Silver
The Temple
University Circle and Silver Park
Cleveland 6, Ohio

Dear Daniel:

I have been delaying writing the memoir on Father chiefly because I was very busy; and when I thought about getting it done, I found that I had certain hesitations which I would like you to dispel for me, since it will be a labor of affection for me to do it.

My first hesitation is that I never was active with Father in his Zionist work which formed such a part of his life. Leon Feuer was and Leon could deal with this part of his work better than I. However, the book will be a collection of his sermons and addresses, which was to me the most important part of his life; and that being the case, I can write the memoir. But I need a little help. I would like you to send me a list of the sermons and lecture titles you are going to use in the books, so that I can get a notion of their relative proportion. Secondly, I would like you to send me three or four typical lectures and addresses, sufficiently different from each other so that I can restudy them. I would like to say a number of specific things about his methods.

With best wishes to Mother, yourself and the family, I am

As ever,

S.B.F.

Solomon B. Freehof

SBF:t

January 20, 1965

Rabbi Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenues
Pittsburgh 13, Pennsylvania

Dear Dr. Freehof:

I am in receipt of your letter of January 18.
I will put together the lists of sermon choices
which you request and mail them to you within
a matter of a week or so. We are fortunate to
have typescripts of all Dad's sermons and I pro-
pose to publish as many of these as are fresh,
complete, and non-repetitive.

With all good wishes to Lillian, I remain

As always,

DANIEL JEREMY SILVER

DJS:bd

RABBI SOLOMON B. FREEHOF, D. D.
RODEF SHALOM TEMPLE
FIFTH AND MOREWOOD AVENUES
PITTSBURGH 13, PENNSYLVANIA

January 27, 1965

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

Dear Daniel:

I took so long to get started to write my memoir of your dear father. I know now why it was; it was because I never shared with him those active years of work in the Zionist movement, and those struggles were central in his life. Therefore I thought that you should ask one of his coworkers in the Zionist cause to write the memoir; but then this person might not know or appreciate his work as a rabbi which was so dear to him. I could not think of anybody who could write on both sides of his life.

Perhaps you will find this memoir insufficient, and you may want someone else to write about his leadership in the Zionist movement in addition to this. At all events, instead of waiting for you to send me the list of addresses you will include, I decided to quote nothing at all from his addresses, but to try to reconstruct his personality from college days, and the impact of his personality upon our movement. Use this as you will; if you do not use it at all, I will not be offended, but of course I hope you will find it usable.

Give my love to Mother.

As ever,

S. B. F.

SBF:t

Solomon B. Freehof

February 2, 1965

Rabbi Solomon B. Freehof
Rodef Shalom Temple
Fifth and Morewood Avenue
Pittsburgh 13, Pennsylvania

Dear Dr. Freehof:

I am most grateful to you. The memoir is warm and reads well and it will give an insight into dad that only you could share with the reader. I am most grateful to you.

I should like premission to excise two sentences beginning ... "He was a republican, his politics..." This is one of the legends that has grown up and which I would not like to perpetuate. Dad's friendship with Taft was born out of mutual respect, but was largely based on Zionist concerns. Dad didnot wear any party label nor did he set great store in party platforms. But, if by politics we mean a program of social reconstruction, he was a liberal among liberals.

In any case, your preface will make a magnificent introduction.

Gratefully,

DANIEL JEREMY SILVER

DJS:mgm

Temple Israel
of the Oranges and Maplewood
432 Scotland Road
South Orange, N. J.

The Rabbi's Study

JUNE 3, 1965

RABBI DANIEL JEREMY SILVER
2841 WEYBRIDGE ROAD
CLEVELAND 20, OHIO

DEAR DANIEL,

YOU'LL UNDERSTAND MY NOT WRITING TO YOU SOONER -- CONFIRMATION REHEARSALS, ETC.

YOUR VISIT WITH ME DID CLARIFY THE PROJECT YOU HAVE IN MIND. I'VE CONSULTED WITH EDITORS AND OTHERS IN THE FIELD TO GET AN IDEA OF WHAT THIS WORK INVOLVES IN TERMS OF TIME AND COMPENSATION. WHAT EMERGES FROM MY END IS THE FOLLOWING KIND OF PROPOSITION.

(1) I COULD BEGIN READING MATERIAL IN JULY. THIS WOULD INVOLVE AT LEAST 3 TRIPS TO CLEVELAND, BUT I WOULD HOPE TO USE THE ZEROX MACHINE EXTENSIVELY IN ORDER TO DO MOST OF MY READING AT FIRE ISLAND AND IN SOUTH ORANGE.

(2) BY THE END OF OCTOBER (IF NOT EARLIER) -- (I'LL BE IN ISRAEL FOR THREE WEEKS IN AUGUST)-- I SHOULD HAVE READ THE BULK OF THE MATERIAL AND WILL PRESENT YOU WITH A PROPOSED AND FAIRLY DETAILED PLAN OR TWO FOR THE TOTAL PROJECT. I WILL ALSO HAVE WORKED OUT PROPOSED SELECTIONS TO ILLUSTRATE THE SUGGESTED FRAME-WORK.

THIS WILL BE PHASE ONE -- AT WHICH POINT EITHER OF US CAN WITHDRAW FOR ANY REASON. EVEN IF THERE IS AN AGREEMENT NOT TO CONTINUE, I WOULD HOPE THAT THE WORK DONE WOULD BE QUITE USEFUL.

I HAVE, AS I'VE SAID, CONSULTED WITH PROFESSIONALS IN THE FIELD AND COME TO THE CONCLUSION THAT \$3,500 WOULD BE THE RIGHT COMPENSATION FOR THIS FIRST PHASE. (IT IS, INCIDENTALLY, CLOSE TO THE LOWEST OF THE FIGURES SUGGESTED TO ME.)

THE MAIN QUESTION IN MY MIND IS NOT THE MATTER OF COMPENSATION BUT WHETHER I AM THE "EDITORIAL TYPE" -- WHETHER I CAN DO THIS SORT OF WORK AND WHETHER I WILL ENJOY IT. HENCE, THE MUTUAL GAMBLE ON BOTH SIDES.

I WILL UNDERSTAND COMPLETELY IF MY HESITATION OR PROPOSALS LEAD YOU TO THINK THAT THE PROJECT CAN BE BETTER SERVED BY OTHER HANDS.

A GOOD HOLIDAY, AND MY WARMEST GOOD WISHES TO YOUR MOTHER.

SINCERELY,

Herbert Weiner
RABBI HERBERT WEINER *by*
1965

HW:IP

Dictated but not read

June 9, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Rabbi Weiner:

I have received your letter and I am in contact with Mr. Frank Elliott and others here.

I will be back to you by the middle of next week.

Sincerely,

DANIEL JEREMY SILVER

DJS:mgs

9-29-65

Hope this is the right letter.

A. K.
Alice Kime

Sec'y to Frank Elliott

June 14, 1965

Rabbi Daniel Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio

Dear Dan:

Many thanks for breakfast and for your report on the two projects I referred to you.

By the time you receive this, you will be back from your meetings in Cincinnati. I do hope they will have been fruitful from the standpoint of our book. In the meanwhile, here are a few notes to be considered for a reply to Rabbi Weiner's letter. It seems to me that it would not be unreasonable to expect the schedule to be stepped up a bit. Perhaps it could be a two stage process: the "fairly detailed plan" for the book could be due in September, with the final selection of sermons and concrete editorial preparation finished by the end of November. This would involve also the completion of an introduction and any background editorial paragraphs that Weiner would contribute by the latter date. You might even agree to an overall fee of \$5,000 on the assumption that his work will have been done by December 1. Half of this fee (\$2,500) would be due after the first phase, i.e. in September, and the remainder on delivery date of the final manuscript.

It does seem somewhat unclear how Weiner visualizes the problem on the material after his proposed October deadline. Does he feel that the bulk of his work will come after that date? If so, it seems to me we would be extending ourselves beyond any normal expectations from the standpoint of both schedule and fee. Frankly, I feel the total fee should not exceed \$5,000.

I look forward to hearing from you when you have returned to Cleveland. This will be a busy week for me, but I can always return your call if you leave a message.

Yours sincerely,

Frank Elliott
Editor, Religious Books

FE:ac

October 7, 1965

Rabbi Herbert Weiner
432 Scotland Road
South Orange, New Jersey

Dear Colleague:

I do not have a clear recollection of writing an essay exclusively on the subject of Abba Silver's preaching. I sent some material to Daniel which may have included a section on his type of preaching. Whatever I have written, Daniel has, and perhaps he can find what you refer to.

I wish you good luck in your enterprise. It will be of wonderful help to our rabbis to have Abba Silver's sermons available.

Sincerely,

SBF:t

Solomon B. Frethof

November 30, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

I have been doing my homework and, like my people, after scanning the whole I began by working backwards. These comments will be largely regarding Section 4.

I feel that your desire to be biographical has colored the selection of some of the material. Frankly, the Central Conference of American Rabbis discussion with Freshof doesn't belong in this volume. It jars. There is little said in it which is not said in your other sermon and it introduces the personality and writings of Sol which deserve a book of their own.

I believe that the sermon "The Legacy of a President" is too pat and to this book. It is a good piece and it belongs in the collection. I suspect that it belongs in the Social and Political Volume, certainly not here.

The sermon "Should Rabbis Stop Preaching" was badly transcribed (or sloppily delivered). I went back to dad's text and I have reconstructed his original language. A copy is enclosed. I believe you will find it an improvement but in need of editing.

While I was looking up manuscripts I did some editing on the sermon "Twenty Years in the Ministry." A copy is enclosed. I do not know what you particularly suggest as a replacement. I am enclosing a copy of "There Is Yet Room For Vision" which you may find fitting. It has special meaning for me because it was delivered at my ordination.

[Nov 30, 1965]

-2 -

How are you coming along? The comments are by and large apt and I am eager to see the complete thing. I will be writing to you in a day or so. With all good wishes,

DANIEL JEREMY SILVER

DJS:nga

Encs.



December 1, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

I have finished reading Section I, Subsection A, "Choose Your Life." The unity of this section is excellent. I don't know how well sermons 2 or 3 will stand up. Will people understand why you paired them? It would almost seem that 1 and 3, early and the late, are enough. I have proofed 4 against dad's manuscript and I am enclosing it as the manuscript tightens up the sermon quite a bit, though it still needs editing. I wonder if 2 might not be replaced by some other sermon, perhaps taken from those about "World Crises and Jewish Survival? But, you will know best. - - - More to come.

Sincerely,

DANIEL JEREMY SILVER
DJS:sgn

Encs.

December 2, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

I have read Section I, subsection B and 2 and subsection A. The sermons are substantial, the selection seems good. Each sermon will have to be matched against the manuscript text for Hebrew, etc.

I have matched 979 against the record and the result is enclosed. It is a good sermon. Number 895 disturbs me. I can't find the manuscript and I am going to have to check it at home. There is a great deal of Hebrew in the text and we don't have a record of it. Did you know it was a part of a series? Will we lose anything by not using it in that fashion?

Sincerely,

DANIEL JEREMY SILVER
DJS:aga

Encls.

December 3, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

To reiterate what I said on the phone. Check sermon 711 through 714 to see if they might not provide a useful and neat little section on ethics. You might check also 564.1 --564.2 and 565 which was given as a series on "What Is Man?" I am particularly interested in the first series. Also, sermon 209 which appears in section 3, subsection A.4 is very similar to sermon 979, section 2, subsection A.5. Number 979 is the better sermon. They are identical even to similarities in language.

With all good wishes.

DANIEL JEREMY SILVER
DJS:mga

December 6, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

This letter deals with Section 1, sub-section B. Sermon 220 is inappropriate. It reveals dad's original views on the origin of Israel which are very much as those of classic Reform taught at the college. Moses goes unmentioned, true monotheism begins with the prophets. Perhaps 986 is a more appropriate beginning though I lack a full text here.

It seems to me that something must be inserted between sermons 2 and 3. A sermon which would deal with the Talmudic in medieval experience. It also seems to me that one sermon on Israel is imperative here and in the first volume.

The rest of the material is well-chosen.

Sincerely,

DANIEL JEREMY SILVER
DJS:mgm

December 8, 1965

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Herb:

This is regarding section 3, subsection C, "In the Midst of Many Peoples." Number 275 is excellent! as is 788. Numbers 528 and 616 raise questions as to your purpose. Especially 616, which is a political rather than an idea sermon. I know it includes a discussion of passivism but I wonder if the entire series on "Where Judaism Differs" might not equally make the point? As regards Jesus, Dad had a great interest in what he used to call "the parting of the ways." He gave a fine paper at Dropsie College some years ago which summed up his views. You might look into it.

Perhaps what is really needed is two sections here. One dealing with "Where Judaism Differs" etc., and one dealing in a more immediate way with "Judaism and With Great Religious Personalities of Our Day." Think it through.

I will be in New York Wednesday and Thursday next week and I would like to spend some serious time with you either around lunch on Wednesday or Thursday afternoon. I would like to discuss these suggestions and hear your reactions, suggested changes, etc. The book is so close to being done and I think it is important that we tie it down.

With all good wishes,

DANIEL JEREMY SILVER
DJS:agn



SOLOMON GRAYZEL
EDITOR

December 13, 1965

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

Dear Rabbi Silver:

At one of our recent meetings, our mutual friend, Dr. Jacob R. Marcus, suggested that we ought to find out whether you were planning a biography of your late father. If so, we ought to discuss the matter on the chance that it could be a book for the JPS.

With greetings.

Sincerely yours,

SG/cv

December 17, 1965

Mr. Solomon Grayzel, Editor
The Jewish Publication Society of America
222 N. Fifteenth Street
Philadelphia, Pennsylvania 19102

Dear Dr. Grayzel:

We are not now publishing a biography of my father but we are about to publish the first of four volumes of his collected addresses, lectures and sermons. This is a major undertaking. Herbert Weiner is doing the culling and editing. Sol Freehof has written the opening memoir. The first volume is ready for the publisher; we hope to follow with another book annually. Would the J.P.S. be interested in some co-publishing undertaking in this respect?

On another matter, I hope that I can soon have for our Journal the review which you so kindly undertook to write.

With all good wishes, I remain as always,

Sincerely,

DANIEL JEREMY SILVER

DJS/rlk

Temple Israel
of the Oranges and Maplewood
432 Scotland Road
South Orange, N. J.

The Rabbi's Study

DECEMBER 17, 1965

RABBI DANIEL JEREMY SILVER
THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106

DEAR DANIEL,

I ENJOYED OUR TALK TOGETHER. PLEASE LET ME KNOW WHAT DECISION YOU'RE GOING TO MAKE ABOUT THE PUBLISHER.

ENCLOSED IS A LOUSY PICTURE AND CURRICULUM VITA FROM WHICH YOU CAN PICK A FEW ITEMS FOR YOUR PUBLICITY. DO I UNDERSTAND THAT THE THEME OF THE EVENING IS SOMETHING LIKE,

"THE SABBATH OF A CABBALIST"

--AN INSIGHT INTO THE WORLD OF JEWISH MYSTICISM

BEST WISHES.

CORDIALLY,

HW:IP

RABBI HERBERT WEINER

P.S. - I'VE COUNTED SERMONS, PONDERED, AND COME TO THE CONCLUSION THAT THERE IS NEED FOR A SEPARATE VOLUME OUTLINING YOUR FATHER'S STATEMENTS AND THOUGHTS ABOUT THE BROADER COMMUNITY (BOTH NATIONAL AND INTERNATIONAL). YOUR THOUGHT ABOUT PLACING YOUR FATHER'S ZIONIST WRITINGS AND STATEMENTS IN SUCH A VOLUME MIGHT INDEED BE THE WAY TO DO IT. ALSO, I SHOULD THINK THAT THIS VOLUME WOULD CONTAIN SOME ESSAYS AND APPRECIATIONS BY OTHERS. BUT WE HAVE LOTS OF TIME TO THINK ABOUT THIS.

P.S. - THAT WAS A LONG P.S.

HW

PENDING

January 24, 1966

Mr. Chester Kerr
Director
Yale Press
92A Yale Station
New Haven, Connecticut 06520

Dear Mr. Kerr:

Dr. Abba Hillel Silver was Rabbi of The Temple in Cleveland, Ohio for half a century and a leading figure in American and Jewish life. Upon his death in November, 1963 an archive foundation was established at The Temple. A major purpose of the archives was to arrange for publication of a representative selection of Dr. Silver's addresses, papers, sermons, etc. Rabbi Herbert Weiner of South Orange, New Jersey was hired as editor.

The first of a projected four volumes now is complete. The first volume would include a brief biography by Dr. Solomon Freehof of Pittsburgh and some 45 to 48 addresses by Dr. Silver ranging from Sunday sermons to the Dudley lectures at Harvard. They have been selected to represent a rather complete statement of Rabbi Silver's faith and philosophy. Subsequent volumes will deal with his scholarship - biblical and rabbinic; his civic life and interest in national causes; and his work on behalf of the State of Israel.

The material is of high order and complete. Fortunately, we have full manuscripts and typed scripts. In brief, our purpose is to honor a great religious leader and, incidentally, to present an interesting document of the times.

I am enclosing a copy of the volume produced on Dr. Silver's 70th birthday so that you can review his biography and accomplishments.

(Jan 24, 1966)

- 2 -

I am writing to ask whether the Yale Press would be interested in publishing this projected work. The Archives is prepared to participate in the underwriting of this program. We can assure your press of a major sale through our congregational and religious channels.

We are interested in a well-produced and technically competent book/books. We can free the Press of any major editing responsibility. Knowing your intimate knowledge of Cleveland I trust that you will give serious consideration to this project. I appreciate the time involved.

Sincerely yours,

DANIEL JEREMY SILVER
DJS:mgm

Encls.

cc: Mr. Edgar Hahn



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WESTERN UNION

TELEGRAM

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EQ A073 1227P EST MAR 30 66 CTE051

GT GDU356 RX PD FAX CD NEW YORK NY 30 1153A EST

RABBI DANIEL SILVER THE TEMPLE

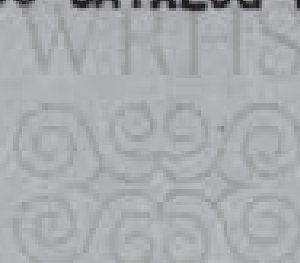
1966 MAR 30 PM 12 46

EAST 10TH ST AND SILVER PARK CLEVE

FOR INCLUSION IN FALL 66 CATALOG WE NEED YOUR WORD BEFORE

END OF THIS WEEK

CLEMENT ALEXANDRE.



March 30, 1966

Mr. Clement Alexandre
The Macmillan Company
60 Fifth Avenue
New York, New York 10011

Dear Clement:

I apologize for the delay, but after not hearing from you for some time we were approached by a publishing house who is vitally interested in printing these four volumes. The offer they made to us was so financially advantageous that it could not be turned down. I need not tell you how appreciative I am for your concern and I apologize for any delay and/or inconvenience which we may have caused. Thank you for your cooperation and I hope that we may have the occasion to avail ourselves of your services in the future.

With all good wishes, I remain,

DANIEL JEREMY SILVER
DJS:ngn

June 8, 1966

Mr. William Goldfarb
Hahn Loeser Freedheim Dean & Wellman
National City Bank
629 Euclid Avenue
Cleveland, Ohio

Dear Bill:

I am most grateful to you for your willingness to undertake the reading of this contract. There are several changes which need to be made and to which World has already agreed. The agreement is between World and the Abba Hillel Silver Memorial Library and Archives which is a Corporation not for Profit, etc. The rider will include a specification that all four volumes will be of similar type, size, quality, etc. and 17 (b) is to be changed to a new trim size which has been agreed on.

The financial terms are as verbally agreed.

The contract seems to be a standard one. If there are any questions these can be answered by Leonard Beal at World.

Always call on a busy man when you need a job done in a hurry. I owe you a good speech and will deliver on short notice.

As always,

DANIEL JEREMY SILVER
DJS:mga

Encls.

June 28, 1966

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey 07079

Dear Herb:

I read and edited the entire manuscript. It holds up well. I have made several changes, and introduced a new sub-section in Part 3. Actually, this is no more than giving a title to what already existed.

I have the following question::

1. Since the use of Hebrew is erratic, do you think it might be wise to eliminate all Hebrew except perhaps in one sermon? Some indication could be made in one of your notes that this was the pace and feeling of all the sermons.
2. Section 4 is incoherent. It needs a closer look and a tighter structure. It is the one section which I didn't thoroughly wrestle with.
3. I eliminated Halevy to concentrate more on the moderns. The total of the substitutions and deletions leaves us with the same size book as when it came to me.

Read it over carefully because of my growing feeling about the Hebrew I didn't check it that closely. Erase or modify what I have done as you deem proper and get it to Millian before you leave and I will see you in Israel.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

היברו יוניון קולג' / מכון למקרא ולעתיקות / ירושלים

HEBREW UNION COLLEGE / BIBLICAL AND ARCHAEOLOGICAL SCHOOL

JERUSALEM

August 28, 1966

Rabbi Daniel Silver
The Temple
Cleveland, Ohio

Dear Daniel:

I am so sorry the call for the missing section(I was not aware of anything missing) caught up with me in Safed. That is a difficult city in which to think about the American Rabbinate and the enclosed may reflect the problem. But I will be home on Sept. 6th and be in touch with you the very next day.

Please tell Fay that I'll also check through the question of a quotation as soon as I get back to my files.

Warmest best wishes to your mother and family,

Cordially,

Frank
[Weiner]

Just remind the thing & don't like it very much. Will fix it up as soon as I get back

September 28, 1966

Miss Fay Zipkowitz
The Temple
University Circle & Silver Park
Cleveland, Ohio

Dear Fay:

The copyeditor had a few questions about quoted sources in the first portion of the manuscript of Rabbi Silver's sermons. She may come up with a few more on the last half. Here are some duplicate pages with quoted passages.

There is no need to include detailed biographical data or to worry about permission for these quotations in a book of this sort. But it would be useful to have the titles of the books cited and to make sure the direct quotes are accurate. Any help you can give would be welcome.

Cordially,

Frank Elliott
Religious Books Department

FE:ak
Enclosure

September 28, 1966

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey

Dear Rabbi Weiner:

The first half of the completely copyedited manuscript arrived last week; the remainder is due next week. After checking through the copyeditor's work and queries on the first portion, I find there are only a few remaining problems and these can be answered on galley proofs. So unless you wish to make any revisions in your final version, I doubt that we will need to send you the manuscript again. If we begin to set type right away it will help with our very tight schedule.

Yours cordially,

Frank Elliott
Religious Books Department

FE:ak



CABLE ADDRESS: *World Cleveland* • New York Office: 119 West 57th Street, New York, N. Y. • 10019

THE WORLD PUBLISHING COMPANY

2231 West 110th Street • Cleveland, Ohio • 44102

September 28, 1966

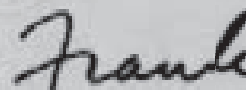
Rabbi Daniel Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio

Dear Dan:

The enclosed copies of notes to Herbert Weiner and Fay Zipkowitz are self-explanatory. Unless you want to see the manuscript again for any reason, we will go directly into type when the copyediting has been completed.

I understand that Robert Antler will work directly with you in settling on a final design and format. He should have sample pages next week.

Yours sincerely,



Frank Elliott
Religious Books Department

FE:ak

September 30, 1966

**Mr. Frank Elliott
Religious Books Department
The World Publishing Company
2231 West 110th Street
Cleveland, Ohio 44102**

Dear Frank:

In response to your letter of September 28th I have not yet approved a sample page and type, and I would not want galleys to proceed in the wrong type face.

There is also a structural problem involved in the last section. It does not follow the format of earlier sections in that it lacks an introduction. The prayers simply sit there. I have a feeling that the entire unit needs resculpting. I am enclosing a proposed preface by Weiner which he mailed me from Israel. It was done hastily and in a strange land. I should like you to discuss the entire section with him before proceeding to galleys.

Sincerely yours,

DANIEL JEREMY SILVER

DJS:rvf

cc: Rabbi Herber Weiner



CABLE ADDRESS: *World Cleveland* • New York Office: 119 West 57th Street, New York, N. Y. • 10019

THE WORLD PUBLISHING COMPANY

2231 West 110th Street • Cleveland, Ohio • 44102

October 21, 1966

Rabbi Daniel Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio

*note: Page proofs
are in display case
in Archives Room
12-1-66*

Dear Dan:

Thank you for sending in the revised introduction to the final section of the manuscript. It is much better than the rather offhand original version. We will insert it in the appropriate place in the manuscript.

Fay Zipkowitz has been very helpful in clearing up some final details. Minor corrections and additions have been entered on the manuscript. We are ready to begin setting type as soon as we have the green light from you with respect to sample pages. I am enclosing three sets of the same samples. They are identical except in the arrangement of the text following the section title. Number 1 is the way the samples came to us from the printer; number 2 is a minor change in the position of Herbert Weiner's introduction; and number 3 is a possible rearrangement for you to consider.

Whatever your ^{reservations} ~~revisions~~ may be about minor points, the two chief questions to be answered as soon as possible are, first, is the type face satisfactory for the text and introductions, and second, is the title "Therefore Choose Life" satisfactory to you? Everyone here feels it is an excellent title, and after careful checking we find that there is no identical title currently in print (there is in fact no title that begins with the word "therefore"). If you will give me a call I will be happy to talk over any questions that remain or to arrange to visit with you at The Temple whenever you are free.

Yours cordially,

Frank Elliott
Religious Books Department

FE:ak



CABLE ADDRESS: *World Cleveland* • New York Office: 119 West 57th Street, New York, N. Y. • 10019

THE WORLD PUBLISHING COMPANY

2231 West 110th Street • Cleveland, Ohio • 44102

November 3, 1966

Rabbi Daniel Silver
The Temple
University Circle & Silver Park
Cleveland, Ohio

Dear Dan:

After checking our files and finding only one photograph (the one by Karsh), I talked with Lillian Zevin. Her recollection is that she saw a group of photos in your office at one time but that we did not receive the selection you were planning to provide. So I guess it's your turn to search!

A suggestion for you to consider in choosing the illustrations: it would be good, I think, to have them parallel as much as possible both the content of the book and the stages of your father's career. Depending on what is available, a varied selection could produce a lot of what we call 'editorial excitement.' What I'd try to avoid, in other words, is a series of more or less formal poses. Possibilities: as a student or a young rabbi; leading a meeting or ceremony; writing at his desk; The Temple--then and now; on several important public occasions; with other noted leaders; in Israel?; with his family; talking with or counseling one other person; perhaps even a newspaper headline or two.

In any event, I hope you can give us your own first-choice selection with a suggested sequence and at least rough captions, along with a group of possible alternates. We're planning on 8 pages, and except in rare instances there probably should be no more than two photos per page.

Sincerely,

Frank

Frank Elliott
Religious Books Department

FE:ak

Temple Israel
of the Oranges and Maplewood
432 Scotland Road
South Orange, N. J.

The Rabbi's Study

NOVEMBER 9, 1966

RABBI DANIEL SILVER
THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND OHIO, 44106

DEAR DANIEL:

IN TERMS OF TIMING, I WOULD LIKE TO SHOOT FOR THE END OF JANUARY. LET'S GET RIGHT TO WORK AND SEE HOW IT GOES.

THIS TIME, IF YOU DON'T MIND, I WOULD LIKE TO GET SOME OF YOUR SELECTIONS IN ADVANCE. FIRST, ENCLOSED IS A VERY SKELETON KIND OF SUGGESTED OUTLINE. HOW DOES IT STRIKE YOU? SECOND, ARE THERE ANY SERMONS, ADDRESSES, OR PAPERS WHICH COME QUICKLY TO YOUR MIND AS BEING ITEMS WE SHOULD NOT MISS?

OF COURSE, I HAVE THE SERMONS THAT I HAVE CHOSEN AND AM GOING OVER, BUT IT WOULD SAVE TIME IF YOU COULD PASS ON TO ME AT THIS STAGE ANYTHING THAT COMES TO YOUR MIND AS A "MUST."

THIS BOOK, AS I VISUALIZE IT, IS A SLIM VOLUME CONTAINING BETWEEN 30 AND 35 ITEMS. THE PREFACE SHOULD BE VERY BRIEF -- TWO OR THREE PARAGRAPHS. EACH SECTION WOULD HAVE AN INTRODUCTION, BUT WE NEED NOT GET TANGLED UP IN EXTRA QUOTATIONS AND EXCERPTS FOR FACE PAGES.

I DON'T EXPECT YOU TO DO RESEARCH AT THIS POINT, IN MAKING YOUR SUGGESTIONS, JUST CONVEY TO ME WHAT POPS INTO YOUR MIND.

BEST WISHES,

CORDIALLY

Herbert Weiner

RABBI HERBERT WEINER
(DICTATED BUT NOT READ) *HW*.

THE CYCLE OF THE YEAR

ROSH HASHANAH	1963. GOOD TALK ON RACE RELATIONS WITH HISTORICAL SURVEY AND TO DUTY TODAY.
3 SERMONS <i>Review (from book) 1924</i> <i>RH 40</i> <i>RH 51 (unit?)</i> <i>56</i> <i>59</i>	(BEGIN WITH THIS?)
YOM KIPPUR <i>(something later?)</i> <i>1928</i>	1951 IT ALL
2 SERMONS	1944
SUKKOT <i>1915 (unit?)</i>	
2 SERMONS	1915, 1962
CHANUKAH	<i>465</i>
3 SERMONS	493 LEGEND OF THE BURIED CANDELABRUM
	541
PURIM	
3 SERMONS	020 TOLERANCE
	474 (GOOD)
	<i>847</i> S 768 OR 791 (COMEDY OF ERRORS) <i>918</i>
PASSOVER	
3 SERMONS	454 THE MIRACLE OF OUR LIVES <i>(unit?)</i> <i>795 (unit?)</i> 819, 820, 871
SHAVUOT	
(CONFIRMATION)	2 SERMONS S 482 - 20TH ANNIVERSARY ADDRESS TO CONFIRMANDS.

18-1 1914

EARLY SERMON ON YOUTH - 1917

2 SERMONS

S 736 FOUNTAIN OF YOUTH

EDUCATION

2 SERMONS

MARRIAGE, FAMILY AND CHILDREN

519, 524, 525

811

938,853

OLD AGE

140, 241, 680, 423, 964

2 SERMONS - ~~S-874 SUFFERING AND DEATH~~

759

76 Cycle of History

1919, 1922, 1941-43; 1945; 1949; 1963

16 year cycle

-J. J. 44

12. *Chrysomelidae* - *Chrysomelidae*

100 Yards

74

(DAYS TO REMEMBER)

all year

234

952,927 (~~Investment~~ contribution 10.10.10)

MOTHER'S DAY



798 MOTHERS OF THE BIBLE

875 -

898 MOTHERHOOD

And let:

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~~WIKIRI WARSAW GHETTO~~

ISAAC M. WISE

822

ANNIVERSARY OF STATE OF ISRAEL.

ATTN: J. = 1454 (346) (1415-431)

Age Group	Percentage of Respondents
18-29	65
30-49	75
50-69	80
70+	85

7.6.14

61144 -

Fr. 1. n. Allen ~ 14 Feb

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Don't make
bad to good
location

November 16, 1966

Rabbi Herbert Weiner
Temple Israel
432 Scotland Road
South Orange, New Jersey 07079

Dear Herb:

I have not looked over any of the specific sermons but I do have this comment to make. When we discussed the project originally you talked about the second volume including a number of historical sermons. I think this is the place for a number of these Biblical and historical sermons or series of sermons. I know we used some of them in Volume 1, but I think an interesting section or two could be added under the general ~~thbpe~~ of "The Cycle of History." My other comment is that the family section of "The Cycle of Life" should have two or three sermons in it.

I am not sure that I agree with you that we should switch format and avoid excerpts for face pages. I should like the volumes to be consistent. I know you will be pleased with the format as we arranged it with World. I have another busy week or two and I will get down to this work. In the meantime, if you will fill out this outline, this can be done in as short order as we can.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

[1966]

PHOTOS FOR VOLUME I - THEREFORE CHOOSE LIFE

ANTHOLOGY OF DR. ABBA HILLER SILVER SERMONS &
ADDRESSES

- #1 The young rabbi. Taken in Wheeling, West Virginia where he served at the Eoff Street Temple from 1915-17.
- #2 Verdun - 1918 - On a mission for the American Red Cross, for which he was awarded the Academie Palms as Officier de l'instruction Publique
- #3 Dr. Silver came to Cleveland in 1917. Under his leadership the The congregation completed this beautifully-domed building in the Temple University Circle in 1923.
- #4 Cornerstone laying of the New Temple. Present in the photo in addition to Dr. Silver were: Mr. Herman Moss, Mr. Lewis Wolf, Mr. Myers, Mr. Benjamin Lowenstein
- #5a Dr. Silver's parents - Rabbi Moses Silver
- #5b Dr. Silver's parents - Dinah Seamen Silver
- #6 Hebrew Union College - 1915
Graduation year. Dr. Silver standing with arms folded in back row. Seated front center, Kaufman Kohler, president of the college. (We can identify more of these people if this photo can be used.)
- #7 Off to Europe - 1932
Front left: Raphael David; front right: Daniel Jeremy
- #8 Albert Einstein Dinner at which Dr. Silver was the main speaker.
Dr. Silver is seated with Dr. Einstein at table at front of picture.
- #9 October 10, 1933 - Planting trees in the Cleveland Hebrew Cultural Garden with composer Ernst Bloch.
- #10 Conway Hall Meeting, London, England - March, 1942
With Dr. Chaim Weizmann - Zionist Meeting
- #11 Zionist Meeting - Paris, 1944.
- #12 Mass rally for Palestine in Madison Square Gardens, New York, March, 1944
- #13 Addressing Zionist rally - 1943
- #14 At the hearings of the House of Foreign Affairs Committee - February 8, 1944. Present: Majority Leader John McCormick, Chairman, Sol Bloom, Majority Leader Joseph W. Martin

Photos for Volume I (continued)

- #15 Actual testimony presented at hearing with House of Foreign Affairs Committee, February 8, 1944
- #16 Zionist Rally - 1943. Rabbi Stephen S. Wise, Dr. Abba Hillel Silver, Henry Monsky and Mayor Fiorello LaGuardia
- #17 Testimony before the United Nations, November 1949, in support of the independence of the State of Israel. At Dr. Silver's right Andrei Gromyko of the Soviet Union, Dr. Silver, Emanuel Neumann, Golda Meir and Moshe Sharett
- #18 Dr. Silver as chairman of the American Section of the Jewish Agency Section presenting his case to the United Nations Security Council, October 2, 1947. In the rear, Moshe Sharrett, Wolf Gold.
- #19 Ambassador Warren K. Austin, May 8, 1948 - At the United Nations
- #20 Victory for an Independent Israel. At Flushing Meadow in 1947.
- #21 Same as above.
- #22 Mass Rally in Madison Square Gardens, 1949, on the first Anniversary of the new State of Israel and its establishment.
- #23 With General Dwight D. Eisenhower at Morningside Heights during his presidential campaign of 1948.
- #24 With Presidential Candidate John F. Kennedy, at Zionist Organization of America meeting, 1960.
- #25 Receipt of Honorary Citizenship from the city government of Ramat Gan, 1951. Presentation by Mayor Kreimitsky
- #26 This picture complements picture #18. Before the Security Council of the United Nations, 1947.
- #27 A typical Jewish Agency caucus.
- #28 March, 1956, with President Ben Zvi of the State of Israel at the dedication of Kfar Silver. In his hand a cruse of oil from one of the first drafts of oil pumped in Israel.
- #29 Visiting invalided veterans of the Palestine Brigade in Tel Aviv, January, 1948.
- #30 With Prime Minister Eshkol from the State of Israel, October, 1960.
- #31 Jewish Agency meeting, January, 1945, with Lewis Lepsky, Moshe Sharrett, and Dr. Silver.

- #32 With Prime Minister David Ben Gurion in Jerusalem, Israel, 1962
- #33 With Mrs. Silver (1957) (?)
- #34 70th Birthday - Dinner given in his honor by The Temple and many friends. Scroll presented by Rabbi Daniel Jeremy Silver
- #35 70th Birthday Dinner - Being addressed and congratulated by Raphael D. Silver
- #36 Greeting the congregation of The Temple on celebration of 65th birthday and Dr. Silver's 40th anniversary with the congregation. (1957)



EMANUEL NEUMANN

515 PARK AVENUE

NEW YORK 22, N. Y.

February 2, 1967

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

Dear Daniel:

Having just returned from Israel I have found your letter of January 24th, which I hasten to answer as follows:

As a result of conversations that I have had at various times with Zvi Lurie, head of the Jewish Agency's Organization Department, Hasifria Hazionit, which is under his supervision, ~~it was~~ decided to publish an Abba Hillel Silver volume in Hebrew to contain translations of some of your father's Zionist addresses and also some articles concerning him. As I recall they want to use Harold's essay which appeared sometime ago and also asked me to write a new introduction to the volume.

They have asked me to send them some copies of your father's published books, which I did. I spoke to Mr. Scherf who is connected with the Central Zionist Archives, and who, I understand, is responsible for getting the material together. Among other things I was told that the translations into Hebrew would be made by Yehuda Yaary.

I am very pleased to learn that the first volume of your father's collected addresses and sermons will be off the press by the end of February. Am I correct in assuming that the first volume will consist of his sermons - or at least some of them?

I am sorry that MIDSTREAM has not as yet carried a review of your book. I will look into this matter again.

Did you get to Israel last summer as I think you had planned?

The Herzl Institute has made arrangements for the annual Abba Hillel Silver lecture, to be given this time by Rabbi Freehof on the subject of "Reform Judaism and Jewish Nationalism." It is scheduled to take place February 19th, with Dr. Julius Marks presiding. Special efforts are being made to secure a good audience - numerically and qualitatively - and I think we have reason to hope for a successful evening. I don't suppose that you would undertake the journey to New York to be on hand for this occasion; but if it should fit in with your plans, it would be wonderful!

[Feb 2, 1967]

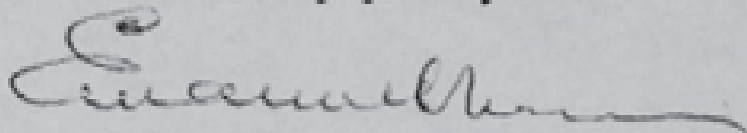
-2-

I saw mother on the occasion of the funeral services for your Uncle Maxwell, and I am happy that she seems to be in good health.

My warmest regards to her and all your dear ones.

As ever

Cordially yours,



Emanuel Neumann

EN:EW

P.S. I expect that Freehof will produce a really worthwhile paper on the important subject he has undertaken to discuss, in a form suitable for publication.



February 7, 1967

Dr. Emanuel Neumann
515 Park Avenue
New York, N. Y. 10022

Dear Emanuel:

Thank you for the information contained in your letter of February 2nd. I feel much more comfortable now about the translation project.

The first volume of Dad's anthology will contain mostly sermonic material dealing with basic religious and personal themes. The second volume will be biblical and historical, the third political and social and the last the Zionist materials.

In this connection, we are still hunting down photographs, etc. I notice that a large number of pictures which we have of New York affairs seem to have been taken by a man named Archer. Is he still in business?

Adele, the children, and I spent a most pleasant six weeks in Israel. We headquartered at Herzlia. Drove everywhere and enjoyed K'far Silver and avoided officialdom. We got a real sense of the land and of its people.

I am delighted that Sol Freehof is speaking at the Herzl Institute. I hope for the sake of Dad's memory that the meeting has a setting and public worthy of his stature. I still recall with a sense of dismay my own participation in this program. Mother is well as are we all.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvv

EMANUEL NEUMANN

515 PARK AVENUE

NEW YORK 22, N. Y.

February 13, 1967

Dear Daniel,

I am responding to your letter of February 7th: Please let me know when the first volume of your father's anthology is scheduled to appear.

You ask about a photographer named Archer. Yes, he is still in business under the name of Alexander Archer at 27 Union Square, phone number AL 5 4270. He is likely to have pictures that would be useful for your purposes.

Incidentally I have a number of pictures which may be of interest to you that are part of my own collection. I will try to look through them and send you, perhaps, some that you may or may not have. One of them which I cherish particularly is a picture showing your father and myself - apparently at some public meeting or banquet - pointing to each other and laughing. I have not yet been able to make out the date or the occasion.

Regarding the Freehof lecture I have a feeling that it will be a success, judging by the responses already coming in. As I think I indicated, we have arranged for a little reception for Freehof immediately preceding the lecture.

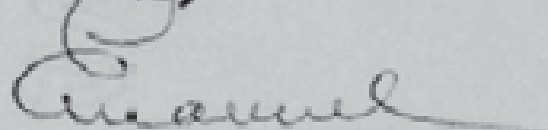
I am delighted that you had such a nice time in Israel last summer and enjoyed Kfar-Silver, among other things.

Incidentally, Mr. Bilaus, the director, is here in the States on a visit.

With warm regards to you and the clan,

As ever

Yours,



Emanuel Neumann

EN:BW

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

February 15, 1967

Dr. Emanuel Neumann
515 Park Avenue
New York, N. Y. 10022

Dear Dr. Neumann:

We would very much like to receive whatever pictures you have of Dad for we are planning a photographic supplement to each of the volumes and the more we have to choose from the more interesting these sections will be. If the photographs can be copied, I would be happy to arrange for this and the return of any pictures which are precious to you. With all good wishes, I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

February 15, 1967

Mr. Alexander Archer
27 Union Square
New York City, N. Y. 10003

Dear Mr. Archer:

I am writing to you in behalf of the Abba Hillel Silver Memorial Archives and Library. We are in the midst of publishing a five volume series, an anthology of Dr. Silver's lectures, sermons and addresses. Each book will contain a few pages of photographic material. In reviewing Dad's scrap books I discovered that many of the pictures bear your identification stamp.

Would it be possible for you to send on to us any photographs in your collection which have to do with Dr. Silver? If this project requires any time consuming research, we would be prepared to reimburse you for the time involved. All I would ask is that this not get out of hand.

Of course, any photograph we publish will be properly credited.

Dr. Emanuel Neumann was kind enough to give me your address and I would be grateful if you can be of service to us.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

AL 5-4270-