



## Daniel Jeremy Silver Collection Digitization Project

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

Series II: Subject Files, 1956-1993, undated.

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22

Box  
8

Folder  
283

Israel trip, correspondence, notes, and lists, 1966-1967.

November 29, 1966

Dr. Trude Dothan  
Archeology Department  
Hebrew University  
Jerusalem, Israel

Dear Trude:

I am reading with pleasure your report of the En-Gedi. It seems to have been an interesting and important dig.

I am wondering if you received the tape recorder which we left for you as well as several extra tapes and if these have been useful to you.

Adele joins me in sending our best.

Sincerely,

DANIEL JEREMY SILVER

DJS:mgm





CONSULATE GENERAL OF ISRAEL

838 NORTH MICHIGAN AVENUE  
CHICAGO, ILLINOIS 60611  
PHONE (312) WH 3-0288

קונסוליה כללית  
של ישראל

May 11, 1967

315.6

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

Dear Rabbi Silver,

In our last meeting we discussed the project of one year study in the Hebrew University in Jerusalem. I do remember well your comments and criticisms and I take this opportunity to answer them.

1) Absorbing students from abroad doesn't mean that the Hebrew University becomes a tool of the Zionist activities of the state; at the same time it doesn't mean lowering the academic level of the University as well as absorbing foreign students in the Universities of Columbia, Michigan or California. This doesn't necessarily lower the level there.

2) The lack of the knowledge of Hebrew is one of the difficulties of such students, but a special Ulpan and the special courses are implemented to solve these problems. The great number of American students who go to study one year in foreign countries and get the support of the American Universities only proves that despite the language barrier both the students and the University are happy with these programs.

3) Students who have come to Jerusalem from the United States up to 1967, included excellent, mediocre, and weak students. This year more severe admittance regulations were enforced.

4) Lastly, we reached an agreement with the University of California for sending a group of students, each year, to study in the University.

With best regards, I remain

Sincerely yours,

*Aviv Elrony*  
Aviv Elrony  
Consul for Cultural Affairs

cc: Shlomit Levin, Hamerkaz Latefutsot

June 27, 1967

Mr. Arthur Weyne  
Cleveland Jewish News  
2108 Payne Avenue  
Cleveland, Ohio 44114

Dear Arthur:

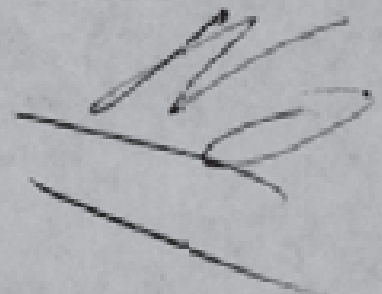
I propose to call this column Israel And The World. The first article is enclosed. It runs somewhat longer than I had anticipated but the issue is a complex one.

I propose in the next few weeks to discuss those issues about which questions are being asked. I hope in this way we can make a small contribution towards keeping a positive climate of opinion.

Next week's article will deal with The Vatican and Jerusalem.

With all good wishes, I remain,

Sincerely yours,



DJS:mgm  
Encls.

DANIEL JEREMY SILVER

see some unforgettable sights.

The story of Kfar Etzion is well known to all Israelis--

Dr. Eliezer Jaffe displays captured Jordanian flag.

In addition to the lives lost in Kfar Etzion (as the  
(Continued on Page 14)

June 30

## GIVE NOW TO HELP ISRAEL MEET EXTRAORDINARY NEEDS!

### Cleveland Leaders Urge 'Action on Home Front'

While the United Nations talks, there must be action on the home front.

The best way to act is "to make your pledge to the drive now underway to help Israel in this very critical hour," said Julius Paris, executive of the general chairmen's committee of the Cleveland Campaign: Israel Emergency Fund.

"Of course, the shooting has stopped," he said, "but the action is there. Men are mobilized and remaining on duty along the Suez Canal, in the Sinai Peninsula, and in other critical areas where the Arab armed might once sought to strike the end of Israel. These men have been mobilized from jobs in industry. Mobilization will continue through a long and uncertain period of peace negotiations."

Mr. Paris noted that the official closing of the campaign

is today (Friday, June 30) but he pointed out that debate in the United Nations will continue on and on. Furthermore, the negotiations for peace will "seem endless and we must show as much strength and determination on our part as those who seek to restore the calendar to its former years that must not be repeated."

#### The Five Supreme Needs

Mr. Paris listed the five greatest areas of need as housing, absorption, aid to agricultural settlements, health services, and education. In addition, new quarters will be needed for an increased number of immigrants expected to arrive from various countries. Combatting unemployment caused by economic dislocation will be a major absorption task. Losses sustained by the agricultural settlements--in buildings, livestock, and equip-

ment, as well as lost crops--will have to be made up. Care of war victims, the newly orphaned and the aged who have nobody to support them will swell the health service need. Intensification of aid to immigrant education, from pre-kindergarten through high school, has become more essential than ever.

Mr. Paris paid tribute to the hundreds of volunteer workers who have been contacting the community for contributions and added: "If by chance you have not been reached, there is a coupon in The Jewish News (page 17) that you can use to make your contribution."

The Women's Division and the trade divisions have been working day and night making phone calls and contacts, said Mr. Paris, in "their efforts to reach everyone. It's been a wonderful ex-

(Continued on Page 20)

### 3 Orthodox Spokesmen In Sharp Conflict on Federal Aid to Schools

BY J T A TELETYPE  
TO THE JEWISH NEWS

FALLSBURG, N. Y.--The controversial issue of Federal aid to private and religious educa-

### WINS MOUNT SINAI GOODMAN AWARD



## ISRAEL IN THE WORLD

### The Refugee Issue

By DANIEL JEREMY SILVER

THREE ARAB-ISRAELI WARS have bred their share of human misery. For many this tragedy is wrapped up in the phrase: "The Arab Refugee." That his lot is a tragic one is a simple statement of fact, but it does not exhaust all the facts on which a humane and just solution to this human problem must be based.

It is too often forgotten that the Arab refugee is the victim of Arab aggression. Had the Arab High Command not resolved to destroy the Yishuv before it could establish itself as a state, there would have been no refugee problem. Israel sought peace. Peace does not create refugees. Had the Partition Plan gone into effect naturally and normally, the repatriation of those Jews and Arabs who would have preferred to live in their own culture could easily have been effected.

\*\*\*\*\*

EVEN WHEN THE ARABS launched their attack, neither the Government nor the Army of Israel required the Arab to leave his home -- 140,000 did not; they remained in possession of their homes and secure in their property. The Arabs of Israel have grown ever since in number and they have prospered. Today they enjoy representation in the Knesset and a standard of living unparalleled in any Arab state.

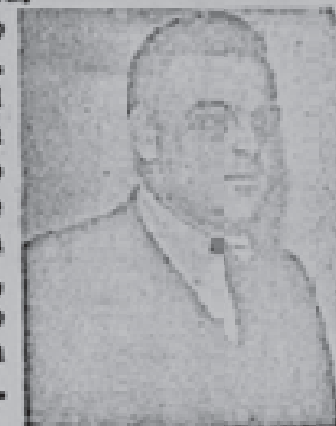
In their occasional moments of honesty, Arab leaders have acknowledged these facts. In 1948, Emile Ghoury, then secretary of the Arab-Palestine Higher Committee, wrote:

At the time of the first truce the number of Arab refugees was 200,000. By the time the second truce began this number had risen to 300,000. It is impossible to foretell how many more refugees there will be if the hostilities are renewed

(Continued on Page 15)

### Russian Jews Put in Grave Jeopardy As Press Creates Anti-Israel Hysteria

BY J T A TELETYPE TO THE JEWISH NEWS





ISRAEL IN THE WORLD *The Refugee Issue*

(Continued from Page 1)

and there is a third truth, I do not want to impugn anyone, but only to help the refugees. The fact that there are these refugees is the direct consequence of the act of the Arab states in opposing partition and the Jewish state. The Arab states agreed upon this policy unanimously and they must share in the solution of the problem.

Early the next year, a Jordanian daily printed the following paragraph:

The Arab states, which had encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies, have failed to keep their promises to help these refugees.

\*\*\*\*\*

THE ARAB REFUGEE is the victim of Arab aggression and of Arab decision. This does not mitigate his misery but does help to place the burden of responsibility for his rehabilitation. The Arab states have done little to integrate the refugee into their economy. It is one of the sad facts of recent Middle-East history that, by and large, Arab leaders have treated their fellow-Arabs callously and kept them in poverty-ridden compounds as political pawns in their continuing battle against Israel.

Concern with the Arab refugee is well publicized; so much so that many have forgotten that these Arabs are not the only people who have been displaced by Middle-Eastern tension. In the last 19 years, 500,000 Jews have been forced to flee their homes in Arab lands. They left countries where their ancestors had lived for centuries -- after they were stripped of their rights and subjected to all manner of personal indignity.

In many cases, their property was expropriated. In most cases, what little they had was confiscated. The number of Jews who have been forced out of their homes in Arab lands is roughly equivalent to the number of Arabs displaced by Arab aggression against Israel. Why do we not hear of their plight? Because no one was panned in as a convenient piece of propaganda. The Jewish people took care of their own. Israel welcomed these exiles into full citizenship.

\*\*\*\*\*

DESPITE DEMANDS THAT ISRAEL accept back the displaced Arabs, no Arab state has shown a willingness either to take back its own Jewish citizens, or to recompense them for the millions of dollars of property of which they were dispossessed. Nevertheless, Israel has offered to take back some of the refugees, has freed their bank and saving accounts, and has offered to make restitution for land and valuables which they left behind.

When Israel demands that the Arab refugee problem be considered within the context of a total peace settlement, her demand has merit. Israel has accepted her share of those displaced in the Middle-East. She has her own claims to press; and, most critically, Israel recognized that apart from a peace settlement, the demand for repatriation is little more than a strategy for her destruction. The Arab states envision the refugees as an intolerable financial burden upon Israel and as an effective fifth column. The President of Lebanon put it bluntly a year ago:

The day of the Realization of the Arab hopes for the return of the refugees to Palestine means the liquidation of Israel.

With the end of this June's brief battle, Israel finds many of these Arab refugees within her boundaries. Projects to clothe them and feed them properly are afoot. Plans are being made to educate them and to offer them employment to a degree which they had not enjoyed before. Israel has never been callous to the simple plight of these people. Had the Arab states been similarly occupied, these Arab peoples would long since have been integrated into their economies, even as the Oriental Jew has been integrated into Israel.

The problem of the Arab refugee requires a solution. Israel has offered financial aid towards that solution. Today she adds to that offer a pledge for their immediate relief and rehabilitation in the areas she controls. Repatriation is not a solution but a strategy of Arab belligerency. In Germany, Austria, India, Pakistan, and Finland, we have seen the effective integration of displaced peoples. Only in the Arab Middle-East has a people kept its own people apart. This is an outrage. It is this sequestration which needs to be ended.

Bikur Cholim Sets Meeting

The Ladies Bikur Cholim Sick Relief Society will hold a meet-

ing Wednesday in the Douglas Rd. Mrs. J. I. a report on ca

# Do you have these books

## if not: here are a few of the reasons why you

Name \_\_\_\_\_ First, Fourth, or Other Book \_\_\_\_\_

Page	Book	Price
1	NOV 17-66	Rel. Carried For.
2	NOV 17-66	
3	NOV 18-66	
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ISADORE KASTIN  
1966 Staunton Road  
Cleveland Heights  
Ohio

Dear Rabbi Daniel,

Your piece "Israel In The World"  
"The Refugee Issue"  
is so well done that I feel that I ought  
to write you and tell you so.

It is the crux to the whole  
complicated problem and you treat  
the subject so admirably, with  
skill and talent.

My only regret is that it is not  
being shared with a wider world.

Would like to see this as is  
in the Reader's Digest or in "This Week",  
can you use your influence  
for the sake of the cause?

Sincerely  
Isadore

7/3/67



July 5, 1967

Mr. Isadore Kastin  
1966 Staunton Road  
Cleveland Heights, Ohio

Dear Isadore:

Thank you for your kind note. I doubt that I have any influence with the Readers Digest, but if you want to try it please go ahead.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

July 5, 1967

Mr. Robert Kotlowitz  
Harpers Magazine  
2 Park Avenue  
New York, N. Y. 10016

Dear Mr. Kotlowitz:

I will be spending several weeks in Israel in late July and early August. While there, I will be writing some material for the Cleveland Plain Dealer and I will be completing arrangements with the Department of Antiquities for a major exhibit of historical materials which we are purchasing for The Temple.

In 1956 during the few months that Israel controlled the Sinai, a number of exciting archaeological studies were made of the area. During the short period a catalog of the library of the monastery on Mount Sinai was completed. The old Roman road system was explored, a number of ancient harbors mapped and a complete topographical and botanical survey of the area was made.

Similar studies are being carried on by Israeli scientists and historians in the newly conquered territories. For obvious reasons much of this research is being pushed ahead at a forced pace.

I wonder if Harpers would be interested in an article detailing this scholarly invasion? My instinct would be to concentrate on the historical. I have many contacts at the Hebrew University and the Israel Museum who would be most helpful. As you gather, I am not a professional free lance writer, but I do know this history and Israel, and I have the feeling that an interesting piece could be developed.

Sincerely yours,

Daniel Jeremy Silver

DJS:abh

July 6, 1967

Mr. Phillip Bernstein  
Council of Jewish Federations  
and Welfare Funds, Inc.  
315 Park Avenue South  
Corner East 24th Street  
New York, New York 10010

Dear Phil:

I am planning to be in Israel, if all goes well, from the 23rd of this month through the 6th of August. There are a number of things I must do in connection with our archeological exhibit for next spring and I have the normal inquisitiveness that you might expect. I thought I would talk a bit with the University people, Davis, Hermann, etc. on our report. Is there anyone else you would wish me to talk to in this matter? I know that over the years you have made good and interesting friends in Israel and I would be delighted with any help you can give me in my fact-finding and in opening doors for visits to the newly-conquered areas etc.

Everyone here is well. Mother is preparing for her trip to Scandinavia and the summer is flying by.

As always,

DJS:mgm

July 6, 1967

Mr. Thomas Vail  
The Cleveland Plain Dealer  
1801 Superior Avenue  
Cleveland, Ohio

Dear Tom:

I plan to spend several weeks in Israel the end of this month and early next month. Would the paper be interested in reports similar to those which I wrote last year but, of course, dealing with the present situation? I should be happy to do them.

I would ask only one favor; if you are interested in the articles I would like to be accredited to the Plain Dealer in some way so that I could get into the refugee areas and centers, Sinai, etc., areas which are barred except to the Army and to the press.

With all good wishes, I remain,

Sincerely,

Daniel Jeremy Silver

DJS:mgm



July 6, 1967

Moshe Davis  
Hebrew University  
Jerusalem, Israel

Dear Moshe:

I plan to be in Jerusalem from the 23rd of July and in Israel for the better part of a two-week period. I look forward to spending some time with you. I will register into the King David Hotel providing I can get reservations and hope you will not be off wandering in some far reaches of the world.

As always,

Daniel Jeremy Silver

DJS:mgm



July 6, 1967

Rabbi Herbert A. Friedman  
United Jewish Appeal  
1290 Avenue of The Americas  
New York, New York 10019

Dear Herb:

I plan to be in Jerusalem on the 23rd of this month and in Israel for two weeks thereafter. I do not know if I will have any special requests but because your people have always been so kind to me I should like to feel free to call on them if the need arises.

With all good wishes, I remain,

Sincerely yours,

DJS:mgm

Daniel Jeremy Silver

July 6, 1967

Mr. Simon Herman  
Hebrew University  
Jerusalem, Israel

Dear Si:

I plan to be in Jerusalem from the 23rd of July and in Israel for the following two weeks. I hope that our paths may cross for I covet a few hours with you.

As always,

Daniel Jeremy Silver

DJS:mgm

July 6, 1967

Drs. Trude and Moshe Dothan  
Archeology Department  
Hebrew University  
Jerusalem, Israel

Dear Trude and Moshe:

I plan to be in Jerusalem from July 23rd and in Israel for the following two weeks. Needless to say, I covet the opportunity to spend some time with you. If my reservations come through I will be staying at the King David Hotel.

With all good wishes, I remain,

Sincerely,

Daniel Jeremy Silver

DJS:mgm

July 6, 1967

Mr. Philip Bernstein  
Council of Jewish Federations  
and Welfare Funds, Inc.  
315 Park Avenue South  
Corner East 24th Street  
New York, New York 10010

Dear Phil:

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Everyone here is well. Mother is preparing for her trip to Scandinavia and the summer is flying by.

As always,

DJS:mgm



July 7

# ISRAEL IN THE WORLD

*In the Best Sense of the Word: An Open City*

By DANIEL JEREMY SILVER

IN THE POLITICAL BACKWASH of the recent Arab-Israeli War, an old cry has been raised again: Let Jerusalem be internationalized. At the United Nations, a representative of the Pope has circulated this statement: "The Holy See remains convinced that the only solution that offers a sufficient guarantee for the protection of Jerusalem and of its holy places is to place that city and its vicinity under an international regime."

Despite the conviction of the Vatican, it is not at all clear that the internationalization of Jerusalem is a precondition of a program to safeguard the holy places of the city. The various faiths certainly have the right to expect reverent treatment of their shrines, even jurisdiction over them, and the right of free access by pilgrim and visitor. As long as such rights are guaranteed does it matter that the commercial city remains under Israel sovereignty? Jurisdiction and access have been pledged by the State of Israel. Protestant leaders like Eugene Carson Blake, secretary-general of the World Council of Churches, have expressed their full satisfaction.

\*\*\*\*

THE VATICAN'S POSITION seems to be based on a desire to create a permanent Catholic presence in the Holy Land. One is struck also by the fact that the demand for internationalization was not put forward by the Vatican during the entire period of the British Mandate, though the mandatory power made no attempt to give Church bodies the sovereignty now demanded. Could it be that the Church finds it difficult to accept that its holy places exist within a Jewish sovereignty? Could it be that the Church is still imprisoned by a theology which can assert its claim to be the new Israel only by pointing to the exile and dispersion of the old Israel?

The United Nations included a stipulation that Jerusalem was to have a sovereignty of its own in its Palestine Partition Resolution of November 1947. This international body had the responsibility "to protect and preserve the unique spiritual and religious interests in the city" and to raise a special military force "to insure that peace and order reign in Jerusalem."

Not without heartache, the Jewish Agency accepted this proposal. The Jewish hope for Zion centered on Jerusalem. "E I forgot thee, Oh Jerusalem . . ." The Arab states rejected the proposal and not only cast their ballot at Lake Success, but initiated a violent fight for control of the city. Though it had voted internationalization, the United Nations never acted to establish its control.

Faced with Arab attack, the Jewish community of Jerusalem requested the United Nations to exercise its sovereignty and to protect the peace

of the city and its holy memories. No soldiers were ever sent. The United Nations dallied and did nothing. Necessarily, Jerusalem's Jews rose in self-defense: 1490 of them were killed in the ensuing battles.

\*\*\*\*

HAVING SECURED their community by their own blood, Jerusalem's Jews understandably took the position that the United Nations had abandoned the internationalization proposal when it abandoned Jerusalem in its hour of need. Dr. Chaim Weizmann spoke to and for Jerusalem:

In addition to the historical connection between us and Jerusalem, in addition to the unbroken chain of Jewish settlement in this city, in addition to the fact of our being a majority in it, your supreme bravery in defending the city gives us the right to proclaim that Jerusalem is ours and shall remain ours. Where are all those who spoke high-sounding phrases about the spiritual significance of Jerusalem to the entire civilized world?

Did they raise a finger to protect Jerusalem, its men, women and children, its buildings and houses of prayer against the shells of the Arabs who for months, day and night, rained death upon your homes? Did they do anything when the Jewish quarters of the Old City with their revered synagogues were turned into rubble heaps by Arab cannon and were desecrated after the surrender? Did they protest by one word that for ever a year Jews have been prevented from approaching the Wailing Wall which is the holiest of our Holy Places?

\*\*\*\*

AFTER THE FIRST ARMISTICE, Abdullah of Jordan, whose Arab Legion now controlled the Old City, rejected a renewed United Nations internationalization proposal. To the Jews who had built a vast new community outside the old walls this renewed demand seemed a specious land grab. In 1950 the Trusteeship Council of the United Nations admitted that it could not implement the plan. That same year the General Assembly, by defeating a Belgian proposal, refused to reaffirm its own internationalization proposal. The project to internationalize Jerusalem was stillborn. It had never been a viable scheme nor a wise one. Logic does not require that Rome be internationalized in order to protect the Vatican.

Unfortunately, the Vatican has responded this issue and by doing so it is contributing to the difficulties of effecting a peace settlement. Internationalization is not in the political cards but to raise the issue raises Arab hopes that Catholic countries can be turned against Israel in the current political infighting.

Two facts should be added. When Jordan began shelling Jerusalem, Israel asked himself to desist; this was not his war, he refused. The Israeli Army then made the deliberate decision

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Dr. Chaim Weizmann

-he spoke to and for Jerusalem  
to capture the Old City with men  
and small arms so as to protect  
the shrines. This was a costly  
decision. One in three of the Is-  
raeli soldiers who died during  
the June war, died in Jerusalem.  
As yet there has been no public  
expression of gratitude for this  
human sacrifice.

\*\*\*\*

RELIGION IS A MATTER of  
sacred memories and a living  
teaching. The ancient stones  
have a certain virtue, but peace  
and justice are the supreme vir-  
tues. The shrines are protected.  
All religious men must now be  
concerned with peace. It would  
be a fine move toward peace and  
justice if the Vatican would speak  
a deliberate word about the  
viability and propriety of Israel.  
It would be a constructive move  
if the Vatican would recognize  
the State.

The shrines are in no danger.  
They are more amply protected  
than ever before and finally open  
to all. For 19 centuries either  
Christianity or Islam has  
zealously monopolized the  
shrines. For 19 years Jews were

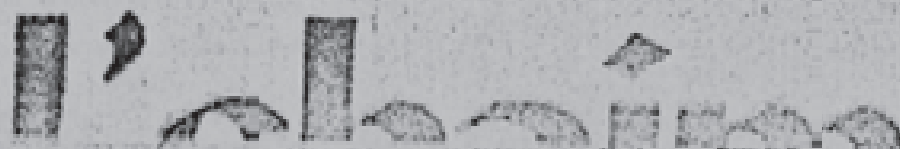
denied access to the Old City  
and the Walling Wall. In less  
than 19 days Israel granted ac-  
cess to all shrines to all who  
wished to come. In the best sense  
of the word, Jerusalem has again  
become an open city.

#### Swiss Jewry's \$6-Million

GENEVA -- Swiss Jews, who  
are continuing their wholehearted  
support of Israel, have now raised  
more than 23-million Swiss  
francs (more than \$6-million).

The  
Happiest  
Home-  
Owners  
are  
Women's  
Federal  
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Loaners

WOMEN'S FEDERAL  
SAVINGS & LOAN ASSOCIATION  
Downtown - Parma  
University Hts. - Rocky River  
Chardon



July 7, 1967

Dr. Benjamin Mazar  
Archeology Department  
Hebrew University  
Jerusalem, Israel

Dear Dr. Mazar:

I plan to be in Jerusalem from the 23rd of this month and in Israel for two weeks thereafter. I pray that this year our paths can cross so that I can spend some time with you.

Please give my best to Uri. I remain,

Sincerely yours,

DJS:mgm

Daniel Jeremy Silver

P. S. I have written to the King David Hotel for reservations and hope to make it my headquarters.

Mr. and Mrs. Philip Saginor  
1939 Green Road Apt. 220  
Cleveland, Ohio 44121

7/9/67

Dear Rabbi Dan,

I want to take  
a moment just to tell you  
how fine I think your  
article on Jerusalem an  
"open" city was (in Cleve.  
Jewish News).

I have suggested it  
as recommended reading  
to a great many people  
you trace so thoroughly the  
past history of its "openness".  
Thank you  
Esther

July 11, 1967

Mrs. Philip Saginor  
1939 Green Road Apt. 220  
Cleveland, Ohio 44121

Dear Esther:

Thank you for the kind note. I am writing these  
articles with as broad a distribution as possible,  
and I am glad they are receiving it. With all  
good wishes for a happy summer. I remain

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



July 11, 1967

Congressman Robert Taft  
U. S. Congress  
Washington, D. C.

My dear Congressman:

I have contacted the Israel Embassy in Washington and The United Jewish Appeal in Jerusalem. They will be in touch with your office about your trip to Israel.

The enclosed letters are self-explanatory. Please do not hesitate to call on me while you are in Israel. I can be reached at the King David Hotel in Jerusalem. I will have a car and will be happy to be of whatever service I can. I look forward to seeing you on the 25th, if not earlier.

Sincerely yours,

DJS:mgm

Daniel Jeremy Silver



# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 791-7755

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

July 11, 1967


Dr. Emanuel Neumann  
c/o ZOA House  
1 Daniel Frisch  
Tel Aviv, Israel

Dear Emanuel:

I plan to be in Israel on the 23rd of July for two weeks and I look forward to seeing you there. Among other things it is my hope to be at the Library dedication at Kfar Silver. Bob Taft telephoned me this morning and I am assisting him in arranging his visit. For various reasons I would very much like to have a part in the dedication program. I am writing to you as Convention Chairman to see if this is possible. You can either reach me here at The Temple or leave a note for me at the King David Hotel.

Have a wonderful trip.

Sincerely,

  
Daniel Jeremy Silver

D JS:mgm

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 781-7155

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

July 11, 1967

Dr. Nelson Glueck  
c/o Hebrew Union College-  
Jewish Institute of Religion  
13 King David Street  
Jerusalem, Israel

Dear Nelson:

Congressman Taft telephoned me this morning about his trip to Israel. He plans to arrive on the 21st of July, to spend his first days in Tel Aviv, to dedicate a Library in his father's name at Kfar Silver on the 25th and then to come up to Jerusalem.

I offered to expedite his trip in any way that I could; and most particularly he would like to visit with you and to have you as his guide to Jerusalem and to some other of the more interesting sights. He has never been in Israel before. I told him that I would write to you telling you of his itinerary in the hope that you can find the time to be with him.

By coincidence, I will be in Israel for two weeks beginning on the 23rd. I will have a car and will be happy to put it at your disposal for this purpose. Needless to say, I would like to come along.

Congressman Taft will check in at the Dan Hotel in Tel Aviv and you can reach him there. I will be at the King David and will call you when I arrive.

I trust you found the building safe and sound. With all good wishes, I remain, as always,

DJS:mgh

Daniel Jeremy Silver

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 791-7755

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

July 11, 1967

The Honorable Abba Eban  
Foreign Minister of Israel  
Jerusalem, Israel

My dear Mr. Minister:

I received a phone call this morning from Congressman Robert Taft of Ohio who plans to be in Israel for ten days beginning July 21st. He will headquarter at the Dan Hotel in Tel Aviv. The focus of his visit is the dedication of a Library at Kfar Silver in memory of his late father Senator Robert Taft.

Congressman Taft is a member of the House Foreign Affairs Committee. He is particularly interested in development plans for the Middle East and in talking with those who are in charge of Israel's Foreign Affairs.

By coincidence, I plan to be in Israel on the 23rd of July, headquartering at the King David Hotel. I have indicated to the Congressman that I would do all I can to facilitate the contacts and meetings which might be of benefit to him. This is his first visit to Israel and I would appreciate whatever can be done to make it a significant visit for him.

May I congratulate you on your magnificent presentations to the United Nations. If you are in Israel some time after the 23rd of the month I would enjoy spending a few minutes with you.

With all good wishes, I remain,

Sincerely yours,

DJS:mgm

Daniel Jeremy Silver

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 767-7732

LAWRENCE A. FURMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. SAMBERGER  
EXECUTIVE SECRETARY

MORTON A. KOWERANTZ  
ASSISTANT RABBI

July 11, 1967

His Excellency, Avrahan Harman  
Ambassador of Israel  
1621 - 22nd Street, N. W.  
Washington, D. C. 20008

My dear Mr. Ambassador:

Congressman Bob Taft of Ohio called me this morning. He is making a trip to Israel to dedicate a library in the name of his father, Senator Robert Taft, at Kfar Silver. He will arrive on the 21st of July for a visit of ten days. He plans to headquarter at the Dan Hotel in Tel Aviv and then to go up to Jerusalem.

This is the congressman's first visit to Israel. He is a good friend of our family and I would appreciate whatever courtesy the State can show him. He is primarily interested in plans for the economic development of the area and as a member of the House Foreign Affairs Committee in such matters as fall within the purview of this group.

By coincidence, I will arrive in Israel on the 23rd of the month, headquartering at the King David. I have offered to assist Taft in any way that I can and will be delighted to accompany him if it would be useful in that role.

Your telephonic address to the C. C. A. R. convention hit the mark and set the stage for a wonderful display of concern. With all good wishes, I remain

Sincerely yours,

  
DANIEL JEREMY SILVER

DJS:rvf



# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 781-7755

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BAMBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

July 11, 1967

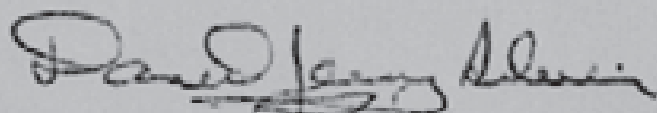
Dr. Emanuel Neumann  
c/o ZOA House  
1 Daniel Frisch  
Tel Aviv, Israel

Dear Emanuel:

I plan to be in Israel on the 23rd of July for two weeks and I look forward to seeing you there. Among other things it is my hope to be at the Library dedication at Kfar Silver. Bob Taft telephoned me this morning and I am assisting him in arranging his visit. For various reasons I would very much like to have a part in the dedication program. I am writing to you as Convention Chairman to see if this is possible. You can either reach me here at The Temple or leave a note for me at the King David Hotel.

Have a wonderful trip.

Sincerely,

  
Daniel Jeremy Silver

D JS:mgm

# The Temple

UNIVERSITY CIRCLE AT SILVER PARK

CLEVELAND, OHIO 44106

TELEPHONE: 791-7756

LAWRENCE A. FORMAN  
ASSISTANT RABBI

DANIEL JEREMY SILVER  
RABBI

LEO S. BANBERGER  
EXECUTIVE SECRETARY

MORTON H. POMERANTZ  
ASSISTANT RABBI

July 11, 1967

Mr. Chaim Benitsky  
United Jewish Appeal  
P. O. B. 92  
Jerusalem, Israel

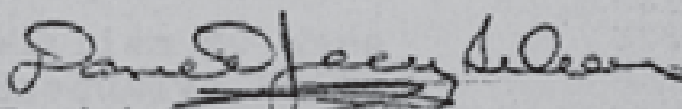
Dear Chaim:

I received a call this morning from Congressman Bob Taft. He plans to be in Israel for ten days beginning on the 21st of July. He will headquarter at the Don Hotel in Tel Aviv for his first few days.

The focus of his visit is the dedication of the Library at Kfar Silver in memory of his father, Senator Robert Taft. I have contacted the Embassy and they will help him with his schedule. I would appreciate whatever you can do on his behalf. He is an old friend of the family.

By coincidence, I plan to be in Israel on the 23rd, for two weeks. I have offered Mr. Taft all the help I can personally tender him. I will be staying at the King David and I look forward to seeing you while I am there.

Sincerely,

  
Daniel Jeremy Silver

DJS:mgm

cc: Congressman Taft

# THE PLAIN DEALER

OHIO'S LARGEST MORNING AND SUNDAY NEWSPAPER

1801 SUPERIOR AVE.

CLEVELAND, OHIO 44114

AREA CODE 216  
523-4124

July 12, 1967

OFFICE OF  
WILLIAM M. WARE  
EXECUTIVE EDITOR

PUBLISHED BY  
THE  
FOREST CITY  
PUBLISHING COMPANY  
CLEVELAND, OHIO 44114

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

Dear Rabbi Silver:

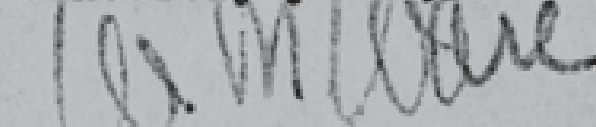
Tom Vail asked me to reply to your letter of July 6 in which you mentioned your impending trip to Israel.

I am at the present time in the midst of completing accreditation and other necessary documents for our veteran reporter, George Barmann, whom I am sending immediately to Israel and the Middle East. We feel the area is of such vital importance right now that we believe it best to get one of our own reporters on the scene.

If this were not the case, it is quite possible we would be interested in your suggestion. However, our feeling is that Mr. Barmann will deliver to us all of the stories on the situation that we will be able to find space to handle.

If you should happen to encounter Mr. Barmann in Israel, I am certain he would appreciate the opportunity to chat with you and obtain your views on the situation there.

Sincerely yours,



William M. Ware  
Executive Editor

WMW:rgz

cc: Mr. Thomas Vail  
Mr. George Barmann

HARPER'S MAGAZINE, INC.

*Editorial Rooms*



2 PARK AVENUE  
NEW YORK, N. Y. 10-06  
TELEPHONE 212 686-8810

July 12, 1967

Dear Rabbi Silver:

It's hard for me to sense accurately the direction your suggested article on Sinai archaeology would take, but it sounds fascinating. I could not offer you a firm commitment for an article but I can assure you of the most serious consideration here if you write the piece you have in mind. I envy you your trip. Three and a half years ago I was at Masada and did a rather detailed story about that particular reconstruction which ran in Show Magazine. In any case, I hope that you go ahead with your plans for writing an article and that you let us see it.

I look forward to hearing from you.

Cordially,

*Robert Kotlowitz*  
Robert Kotlowitz

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

RK:lhs



EMBASSY OF ISRAEL  
WASHINGTON, D.C.

שגרירות ישראל  
ושינגטון

July 13  
1967

My dear Rabbi Silver,

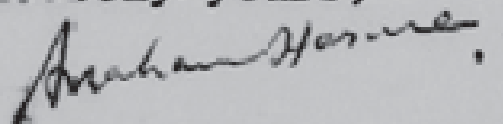
Thank you very much, indeed, for your letter of July 11th. I was delighted to learn that you are yourself going to Israel. I have informed our people in Israel of this and have asked them to contact you at the King David Hotel.

Mr. Shlomo Argov or Mr. Meir Padan of our American Division in the Ministry for Foreign Affairs will be contacting you and will be ready to make suggestions with regard to the people you might like to meet.

In regard to Congressman Taft, we are in touch on this with Esther Chesny and will be in touch with the Congressman himself. We will certainly go out of our way to lay on plans for him.

With very best wishes,

Sincerely yours,



Avraham Harman

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

July 13, 1967

Mr. Abraham Avidar  
Counsel General of Israel  
936 North Michigan Avenue  
Chicago, Illinois 60611

Dear Mr. Avidar:

It was a pleasure speaking to you this morning. I will do all that I can locally about an ad on Jerusalem. I am particularly grateful that you will contact Mr. Shaul Bar Hayyim, Director of the Ministry of Middle Eastern Affairs and Hanan Bar On, Press Officer of the Foreign Office.

I will arrive in Israel on the 23rd. I have undertaken to write several articles for our morning paper The Cleveland Plain Dealer. They are particularly interested in a report on Gaza, one on the refugees and another on Sinai.

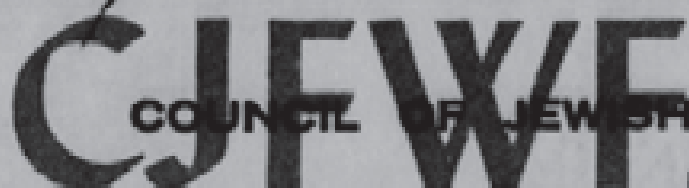
For your information I am enclosing some of my articles which appeared in the Plain Dealer a year ago.

Many thanks.

Sincerely yours,

DJS:mgm  
Encls.

Daniel Jeremy Silver



COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 315 PARK AVENUE SOUTH, NEW YORK, NEW YORK 10010

July 13, 1967

TELEPHONE: AREA CODE 212. 673-8200

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

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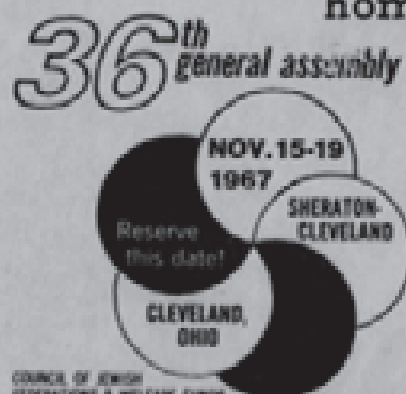
EXECUTIVE DIRECTOR  
PHILIP BERNSTEIN

Dear Daniel:

I'm delighted that you will be going to Israel. The questions we were considering and on which you reported so lucidly have taken on new dimensions as a result of our recent experience. I'll be greatly interested in your views after the further exploration you will do in this current perspective.

Two people whom you ought to see in addition to Davis and Herman are Dr. Uri Tal and Ernest Stock. Dr. Tal is a member of Davis' faculty at Hebrew University -- a young Israeli who was here for two years on a fellowship. We helped arrange for him to study at Columbia University. He has a better understanding of American Jews than most Israelis, and likewise an unusually penetrating understanding of Israelis. He is a wonderful human being, and you will enjoy meeting him.

Ernest Stock is a former member of our staff, now directing the Brandeis University program in Israel. His own background is study at the Woodrow Wilson School at Princeton and his Ph.D. in Middle Eastern Studies at Columbia. He too is an unusually penetrating analyst, and you will greatly enjoy getting to know them. Their addresses are: Dr. Uri Tal, Hebrew University Institute for the Study of Contemporary Jewry -- home address: 5 Samuel Klein St., Jerusalem; Dr. Ernest Stock, Brandeis University, Jacob Hiatt Institute, 4 Balfour Street, Jerusalem -- home address: #6 Nyot, Jerusalem. I'm alerting both of them to your forthcoming visit.



COUNCIL OF JEWISH  
FEDERATIONS & WELFARE FUNDS



Rabbi Daniel J. Silver  
Cleveland, Ohio

July 13, 1967  
Page 2.

An Israeli who I have found very helpful on developments more generally is Shimon Ben-Eliezer of the Jewish Agency Treasury staff. He is quiet, thoughtful, and sound. He can be reached at the Agency - or at home - 24 Ibn Ezra Street, Jerusalem. I'm writing him too.

The three can suggest others, after you have talked with them. Stock, for example, is particularly good on economics and has contacts in that field. Tal has many contacts in key governmental circles.

With regard to opening doors to newly conquered areas, there is none better, I believe, than Teddy Kollek, Mayor of Jerusalem. I know that he will be pleased to help you, and I'm writing him about your visit.

If there is anything else you think of that I can do, don't hesitate to tell me. It will be a pleasure to do it.

I'll be eager to get your analysis and to compare it with our reactions. Our Board group will be there August 7-17. I'll be tied down most of the time in morning to night meetings and won't have the advantage of the freedom you'll enjoy.

With warmest regards,

As ever -

Phil

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COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 315 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010

TELEPHONE: AREA CODE 212. 673-8200

July 13, 1967

AIRMAIL

The Hon. Teddy Kollek  
Mayor of Jerusalem  
Jerusalem, Israel

Dear Teddy:

As you well know, we have been following the developments in Israel, and particularly the almost daily reports of what you have been doing in Jerusalem, with great interest. It's all been extraordinary and we are looking forward with special pleasure to seeing you, and seeing the whole of your municipality, when our Council Delegation of top leaders will be in Israel August 7 to 17.

Those responsible for the arrangements have told us that they were working out a mutually convenient date with you. It will have great meaning and pleasure for our Delegation.

You have been getting our reports on the work of our Council and of our Federations and Welfare Funds for the Israel Emergency Fund. It has been a tremendous experience.

My particular purpose in writing today is that Rabbi Daniel Jeremy Silver of Cleveland, the son of Rabbi Abba Hillel Silver, will be in Israel July 23 to August 6. He is one of the outstanding rabbis in America in his own right, and has been doing a tremendous job throughout the emergency, working with I.L. Kenen in Washington directly (almost full time) and in his own community of Cleveland and in other cities. He will be doing a number of things in Israel and on some of them it is quite likely that you and your staff could be particularly helpful in helping him to get access to the people and places he wants to see.

One of his projects has been to work with a group here on American Jewish-Israel Relations, particularly the relationships of university faculty and student groups. He will be pursuing that interest for us as well as other interests.

I'm looking forward to seeing you after we get to Israel on August 7.

Cordially,

PHILIP BERNSTEIN  
Executive Director

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COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 315 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010

July 13, 1967

TELEPHONE: AREA CODE 212. 673-8200

AIRMAIL

Mr. Ernest Stock  
Brandeis University  
Jacob Hiatt Institute  
4 Balfour Street  
Jerusalem, Israel

Dear Ernie:

I've just learned that Rabbi Daniel Jeremy Silver of Cleveland will be in Israel from July 23 to August 6. I have suggested that he see you, and I know that you will enjoy greatly meeting him. He is the son of Rabbi Abba Hillel Silver, is rabbi of The Temple in Cleveland, and in his own right is one of the outstanding rabbis in the country. Among other things he is editor of the journal for the Central Conference of American Rabbis, is a leader in the Jewish Community Federation of Cleveland -- Chairman of its Public Welfare Committee -- and a leader in many other developments.

As part of our interest in the future of American Jewish-Israel Relations, we asked him to head a subcommittee on university student and faculty relations. He handled this with his usual incisiveness, and I am enclosing a copy of his group's report. We had planned to get several people together here in New York to discuss it just before the war broke out, so that such consideration had to be postponed.

His interest in all aspects of Israel's development runs very deep. I know that he will get much from your insights. He will probably call you at your office or home.

As you know, Florence and I are looking forward to seeing you, Bracha and Adlai when our group is in Israel after August 7. We'll be in touch with you.

With warmest regards,

Cordially,

PHILIP BERNSTEIN

P.S. As Florence wrote you, your mimeographed letter was most welcome and gave us a feel of what took place that couldn't be transmitted in any other way.



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COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 315 PARK AVENUE SOUTH, NEW YORK, N.Y. 10010

July 13, 1967

TELEPHONE: AREA CODE 212. 673-8200

AIRMAIL

Dr. Uri Tal,  
Hebrew University  
Institute of Contemporary Jewry  
Jerusalem, Israel

Dear Uri:

I've just learned that Rabbi Daniel Jeremy Silver of Cleveland will be in Israel from July 23 to August 6. I have suggested that he see you, and I know that you will enjoy greatly meeting him. He is the son of Rabbi Abba Hillel Silver, is rabbi of The Temple in Cleveland, and in his own right is one of the outstanding rabbis in the country. Among other things he is editor of the journal for the Central Conference of American Rabbis, is a leader in the Jewish Community Federation of Cleveland -- Chairman of its Public Welfare Committee -- and a leader in many other developments.

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His interest in all aspects of Israel's development runs very deep. I know that he will get much from your insights. He will probably call you at your office or home.

As you know, Florence and I are looking forward to seeing you, Miriam, Yizhar and Judy when our group is in Israel after August 7. We'll be in touch with you.

With warmest regards,

Cordially,

PHILIP BERNSTEIN  
Executive Director

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Y

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, INC.

NATIONAL OFFICE: 315 PARK AVENUE SOUTH, NEW YORK, N. Y. 10010

July 13, 1967

TELEPHONE: AREA CODE 212, 873-8200

AIRMAIL

Mr. Shimon Ben-Eliezer  
Jewish Agency for Israel  
P. O. Box 92  
Jerusalem, Israel

Dear Shimon:

I've just learned that Rabbi Daniel Jeremy Silver of Cleveland will be in Israel from July 23 to August 6. I have suggested that he see you, and I know that you will enjoy greatly meeting him. He is the son of Rabbi Abba Hillel Silver, is rabbi of The Temple in Cleveland, and in his own right is one of the outstanding rabbis in the country. Among other things he is editor of the journal for the Central Conference of American Rabbis, is a leader in the Jewish Community Federation of Cleveland -- Chairman of its Public Welfare Committee -- and a leader in many other developments.

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His interests in all aspects of Israel's development run very deep. I know that he will get much from your insights. He will probably call you at your office.

I am looking forward to seeing you when our group is in Israel after August 7.

With warmest regards,

Cordially,

PHILIP BERNSTEIN  
Executive Director

1967 Goal—\$75,620,000



To Build Lives For The Future

# United Jewish Appeal

On Behalf of United Israel Appeal, Joint Distribution Committee, New York Association for New Americans

1290 AVENUE OF THE AMERICAS, NEW YORK, N.Y. 10019

PLAZA 7-1500 CABLE ADDRESS: UJAPPEAL NEW YORK

July 13, 1967

Mr. Stanley Horowitz  
The Jewish Community Federation  
1750 Euclid Avenue  
Cleveland, Ohio 44115

Dear Mr. Horowitz:

In the absence of Mr. Irving Bernstein who is away on vacation a few days, I am acknowledging your letter of July 11.

Mr. Chaim Vinitzky has been alerted to Congressman Robert Taft, Jr.'s visit. He will contact the Congressman at the Dan Hotel and extend the courtesies of his office to him.

Many thanks too for informing us of Rabbi Daniel Silver's visit to Israel. The Rabbi has previously written to our Rabbi Friedman and you can be assured that Mr. Vinitzky will be helpful in any way that he can to Rabbi Silver.

We are glad to know that things are working out so well for Mr. Albert Ratner and his family in Israel.

Sincerely,

*Ida B. Lind*  
Ida B. Lind

IBL:md

*Handwritten:* Herof to Rabbi Silver & file UJA

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L. Y. RAHMANI

14, Enak Rappahin Street  
Jerusalem, Israel

13.7.67

Dear Daniel - Rabbi and (I trust) friend,

Many thanks for your letter of the 7th. It's good to know we shall have you here with us for a couple of weeks. There are indeed only now those places and sights of our City, which one had scarcely ~~even~~ dared to hope one would ever be ~~able~~ able to show to ones beloved ones children, ones brethren from abroad, ones friends. One does indeed feel most thankful (and rather undeserving) to be able to do so now.

I trust you are coming with your family. May I ask you to reserve one evening - if you like one Erev Shabbat - to have supper in our home? We are fairly kosher, you know.

The Museum labs have done some marvelous jobs for you, some of it right up to the start of the fight, and immediately after. In between they helped us with the evacuation of the exhibits, part of it under shelling.

Looking forward to see you and your family again, as  
always

sincerely yours





July 13  
1967

My dear Rabbi Silver,

Thank you very much, indeed, for your letter of July 11th. I was delighted to learn that you are yourself going to Israel. I have informed our people in Israel of this and have asked them to contact you at the King David Hotel.

Mr. Shlomo Argov or Mr. Meir Radan of our American Division in the Ministry for Foreign Affairs will be contacting you and will be ready to make suggestions with regard to the people you might like to meet.

In regard to Congressman Taft, we are in touch on this with Nathan Chasny and will be in touch with the Congressman himself. We will certainly go out of our way to lay on plans for him.

With very best wishes,

Sincerely yours,

Avraham Harman

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



CONSULATE GENERAL OF ISRAEL

936 NORTH MICHIGAN AVENUE  
CHICAGO, ILLINOIS 60611  
PHONE (312) WH 3-2245

קונסוליה כללית  
של ישראל

July 14, 1967

Ref: 106.1

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

Dear Rabbi Silver:

Thank you for your kind letter of July 13, 1967.

It was good to speak to you over the phone, and I'm grateful to you for your endeavors in regard to Jerusalem.

I have already written to Mr. Shaul Bar Hayyim and Mr. Hanan Bar On, and I am confident that they will do their best to be of assistance to you. May I also suggest an additional possibility - to contact Mr. Ronnie Medzini, who is in charge of the Press Office in Jerusalem.

I wish you a successful trip. Please feel free to contact me anytime. I will always be delighted to be of help to you.

With best wishes,

Sincerely yours,

Avraham Avidar  
Consul General

AA:lr

Hahn, Loeser, Freedheim, Dean & Wellman

Attorneys at Law

National City F. Oils Building

CLEVELAND, OHIO 44114

July 14, 1967

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HERBERT A. VILLA  
ROBERT L. GRAY

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

Re: Silver Archives - Israel Museum

Dear Dan:

My secretary requested of yours yesterday, and I have accordingly received today, copies of your letters of July 7 to Rosenbom and Rahmani.

I understand that you will be leaving town on July 22. I do believe it will be desirable for us to converse at least briefly on the points set forth in my letters of May 31 and July 5. This would not only enable us to have a more efficient and probably more fruitful meeting with the Museum people on August 4, but it might also enable me to actually do some drafting and bring a revised document with me.

I would appreciate your calling.

Sincerely yours,

William B. Goldfarb

WBC/ekm



FRIDAY July 14, 1967

## ISRAEL IN THE WORLD

### What Man Has Created, Man Can Discipline

By DANIEL JEREMY SILVER

CAN JEWS AND ARABS live side by side? The Arab propaganda machine says "no." The Jew, according to their controlled press, is a foreign body in an Arab sea, a dark and indissoluble oil slick which will be tossed about until it is finally cast out onto the shore. Arab Chiefs of State insist that coexistence is impossible and to prove their point they have created a myth which they label the Arab Nation. Presumably this Arab Nation -- that is the Mid-East -- cannot permit any non-Arab state within its boundaries.

The Mid-East is not wholly Arab and it never was. Ethnically, only Jordan and Saudi-Arabia are Arab States. Egypt, Syria, Iraq, Lebanon are polyglot nations in which Arab and Aryan, Semite and Caucasian, Muslim and Christian mingle more or less easily. As many Israeli as Lebanese speak Arabic. An Arab ethnic monopoly over the area is a recent pretension. In 1919 Emir Faisal wrote to Felix Frankfurter: "We will do our best to wish the Jews a most hearty welcome home."

THERE IS NO ESSENTIAL teaching in the Muslim faith which sets up a restricted global subdivision labeled an Arab nation. There are non-Muslim Arabs and Muslim non-Arabs. Large segments of Egypt's population are Copt -- that is Christian. The conceit of an Arab nation is an artfully contrived piece of political propaganda, which, at one and the same time, rationalizes the ambitions of Arab leaders and permits these men to meet despite long standing feuds.

Twenty years ago Abdullah of Jordan used this conceit to justify taking over that portion of Palestine which had been partitioned as an Arab State. Nasser uses it today to create for himself a leadership role over rival Near Eastern rivals. Horn of greed, of ambition and fear of Western influence, Pan-Arabia feeds on ignorance, fear of the foreigner and dim memories of a long-gone time when Mohammed's legions erupted out of Arabia and conquered most of the Mediterranean world.

NO ONE CAN DENY the existential power of this passion. Yet, what man has created man

can dismantle. Arab belligerency is not inevitable. One of the most exciting sidelights of the recent mobilization and brief war was the enthusiastic loyalty of Israel's 340,000 Arab citizens: Muslims, Druze, Christians, and Circassians.

A Druze delegation visited the Defense Ministry and refused to leave until orders had been issued that all Druze of military age would be recalled to the forces. In Arab Nazareth long lines queued up to give blood, and the Mayor, Mussa Ketily, spoke earnestly of the Israeli-Arab and the Israeli-Jew "sharing one country, one fate." Money was sent to Mr. Eshkol from remote Arab villages and even from wandering Bedouin groups. Arab trade unionists went out to work in the settlements, volunteered their cars for mobilization, built shelters and trenches, and voluntarily held loyalty rallies. Despite the shrill summons of Radio Cairo to commit sabotage and create a fifth column, not a single disloyal act was reported. A pleased government summed it up in this way:

"In our wildest dreams we had expected that organized bodies, local councils, social municipal councils, societies and unions might pledge their loyalty to Israel, but we certainly never thought that from a passive expression of solidarity, there would be an overnight switch-over to active, massive, active, spontaneous and voluntary movement to manifest this loyalty by deeds -- not by words only."

A few weeks later this same spirit of neighborliness was evident in Jerusalem when Israel threw open the gates of the old city and Arab and Jew shared again their patrimony. In Katamon, which had been an Arab suburb twenty years ago, Israelis entertained Arab guests who had once rented their apartment. The streets were filled with Arabs and Israelis looking up old friends and talking of new plans and new hopes. The Mayor of Bethlehem petitioned to have his city included in the new Jerusalem arrangements. Jerusalem possesses an educated (Continued on Page 23)

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## Israel in the World

(Continued from Page 4)

Arab community -- people of sufficient sophistication to hate war and see the possibilities inherent in peace.

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ARAB HATE OF ISRAEL and of the Jew is a carefully contrived political event. It was first systematically developed by the Mufti of Jerusalem, who in pre-World War II days was an ardent admirer of Hitler. It was carefully spread by Sukheiry and Nasser and Atassi to achieve their private goals. It is routinely whipped up by Radio Cairo.

The war uncovered evidence of this continuing propaganda program. At Khan Yunis, in the Gaza Strip, troops found a third-grade school room in which a wall mural showed a Zionist Jew with a huge hook nose being bayoneted by a handsome Arab soldier, and another of a Zionist

Jew ravishing an Arab woman in front of a horrified group of spectators. The arithmetic text for this class began with the problem, "If 10 Fayedeen crossed the border into Israel and killed 20 Zionists what is the average number of Jews killed by each Fayedeen?"

What man has created, man can discipline. Israel's recent experience reinforces her conviction that coexistence is possible. Arabs and Jews, given the opportunity, can cooperate for their mutual benefit. That is why Israel insists on direct negotiations and why there is real hope in such meetings.

July 17, 1967

Mr. Robert Kotlowitz  
Harper's Magazine  
2 Park Avenue  
New York, N. Y. 10016

Dear Mr. Kotlowitz:

I read this weekend your article on Masada and  
I will try to have a piece of equal merit on your  
desk sometime during the middle of August.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



## CONTACTS

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Hanan Bar Cn - Press Officer of the Foreign Office

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Contemporary Jewry - Home: 5 Samuel Klein St. - Jerusalem

Dr. Ernest Stock - Jacob Hiaft Institute - 4 Balfour Street - Jerusalem -  
Home: #6 Nyot, Jerusalem

Shimon Ben-Eliezer - Jewish Agency - treasury staff  
Home: 24 Ibn Ezra Street - Jeruzalem

Mayor Teddy Kollek - Jerusalem

Moshe Davis - Hebrew University - Jerusalem

Simon Herman - Hebrew University - Jerusalem

Dr. Benjamin Mazar - Archeology Dept. - Hebrew University - Jerusalem

Drs. Trude and Moshe Dothan - @ " " " "

Dr. Emanuel Neumann c/o ZOA House - 1 Daniel Frisch - Tel Aviv

Dr. Moshe Rosenbom - The Israel Museum - - Jerusalem

I. L. Yitzhak Rahmani - Jerusalem 14, EMER REPHAIM STREET  
State of Israel Ministry of Education and Culture - Dept. of Antiquities & Museums

Dr. <sup>JOSHUA</sup> ~~Julius~~ Frawer - Hebrew University - Prof. Medieval History - political

Mr. Shlomo Argov American Div. Ministry for Foreign Affairs

Mr. Meir Padan - American Div. Ministry for Foreign Affairs

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ZVI AVRAHAMI -

# Hebrew Union College-Jewish Institute of Religion

UNDER THE PATRONAGE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS

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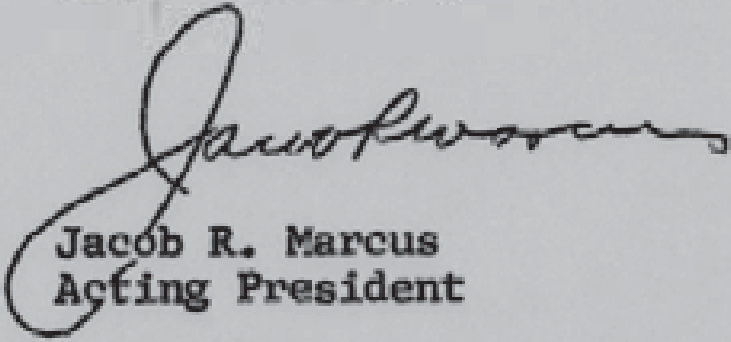
August 4, 1967

Dear Friend:

I take pleasure in enclosing the fourth installment of Dr. Glueck's diary. These are truly historic documents, and I know you are enjoying them as much as I am.

With all good wishes, I am

Very cordially yours,



Jacob R. Marcus  
Acting President

- 37 -

Fourth Installment

Jerusalem, Wednesday, July 5, 1967

Dr. Cyrus Gordon and Dr. Philip Hammond, both of Brandeis University, dropped in yesterday; and Dr. Jim Swauger of the Carnegie Institute in Pittsburgh is staying in our Hebrew Union College Biblical and Archaeological School dorm for several days. Dr. Swauger and Dr. Moshe Dothan had hoped to start excavations at Ashdod again this season, but they find it impossible to reassemble their staff, particularly its American members, and are therefore postponing resumption of the dig there till next summer. We were more fortunate, and with most of our American supervisory staff due here on July 15, we shall renew excavations at Gezer, under the immediate direction of Dr. William G. Dever and the associate directorship of Dr. Darrell Lance. Our Summer Institute on Ancient Near Eastern Civilizations group of some 23 American academicians arrived yesterday afternoon under the leadership of Dr. Paul Steinberg. Drs. Ezra Spicehandler and Bill Dever drove to Lydda to meet them. They all left for Haifa the same afternoon and will spend approximately a week there and in Galilee before coming to Jerusalem for several weeks. Carey Moore of our Gezer supervisory staff is also staying with us.

In the afternoon of July 4, I took a memorial walk. Years ago, my beloved older friend, Judah L. Magnes, the first president of the Hebrew University, and I would often take walks from his house, which at the time was very near the American School of Oriental Research, up to Mt. Scopus and back. The round trip would take about 90 minutes. Or I would walk up to the Hebrew University there with him and he would go to his office and I would then walk back alone, sometimes continuing from Mt. Scopus (Har Ha-Tsofin) to the Mount of Olives and then down by a footpath to the Jericho Road and back, past the Rockefeller Museum (Palestine Archaeological Museum, as it later became officially known), to the American School. When we got to the top of Mt. Scopus, we would



continue sometimes farther on in the direction of the Augusta Victoria Hospital and church to obtain the fabulous view, unobstructed by trees, over the Wilderness of Judah down to the blue patch of the Dead Sea and beyond to the broken lines of the hills of Moab and Edom, whose asymmetry was frequently softened by a purplish haze. We would discuss all manner of things, from developments at the Hebrew University to the possibility of the development of a bi-national state, in which Arabs and Jews would have equal say, with provision for unlimited immigration. The possibility now of the establishment of an autonomous Arab government on the West Bank of the Jordan, with free access to the port of Haifa, and with foreign affairs and the defence in the hands of the government of Israel and with close economic interrelationships and financial support by Israel, approaches in some ways the ideas we then used to examine, together with others, including highly placed Arabs and British officials.

The road up to Mt. Scopus hasn't changed very much. There are some modern, more or less deluxe apartment houses on the north side of the road and a very handsome, apparently very new British Consulate General, but otherwise much remains the same as formerly. I used to cross the fields diagonally from the road to a point below the British War Cemetery, but the danger of mines not yet discovered and exploded makes that impossible for the present. The yellow signs in Hebrew and Arabic announcing the presence of mines are still numerous and it will probably take a long time till it becomes safe in certain areas to leave the macadamized roads and walk through the fields. I watch with awe and admiration the groups of pairs of Israeli soldiers, painstakingly jabbing the earth with long rods to which wires are attached and connected with batteries in the effort to locate mines. Some of the mines have plastic containers and the detecting instruments are of no avail. Every inch of the ground has to be examined.

The British War Cemetery was open and appeared to be in good shape. The old buildings of the Hebrew University and of the old Hadassah Hospital are more or less in shambles. Plans are afoot, I hear, to restore the severely damaged buildings or build anew and re-establish

parts of the university and a section of the Hadassah Hospital on this beautiful hilltop. What changes have taken place since Dr. Magnes first presided over the fortunes of the budding university!

Dozens of buses of Israelis from all over the country clog the road leading to the old Hebrew University. In fact, it seems that the entire population of Israel is journeying up to Jerusalem to see the Old City and everything they possibly can in the united city, and especially such places as the grounds of the former university and hospital on Mt. Scopus. Many of the younger people have never seen the top of Mt. Scopus, and for the older inhabitants of Israel it is an undreamed of opportunity to shake off not only the physical restrictions but the psychological and spiritual ones and to visit the scenes of their youth. When Israel did not have enough to eat or guns to defend themselves with, they established the Hebrew University in 1925, with Lord Balfour, Sir Herbert Samuel, Dr. Chaim Weizmann and Dr. Judah L. Magnes participating in the opening exercises. The idea and fact of the university and of learning are precious to this people. It was an historic occasion indeed. A related one occurred last week when the Hebrew University senate convened an academic session on the platform of the amphitheatre of the Hebrew University and conferred honorary degrees, as I have previously reported, on a number of people, including President Shazar, Commanding General Rabin and others. One side of the stage is damaged by shellfire, but the structure is still solid enough.

From the Hebrew University, I walked south to the Augusta Victoria hospice and hospital and church and continued on past the Russian Church and the Jerusalem Intercontinental Hotel on the Mt. of Olives and down the macadamized road to the fine, new Jericho Road. I turned back then, passing the Magdalena and Gethsemane churches and then cut west-southwest by the narrower macadamized road which passes very close to the so-called Tomb of Absalom and below the beautiful south wall of the Old City to the Dung Gate and Zion Gate and up to Mt. Zion and across the beginnings of the Hinnom Valley where the S.P.C.A. animal hospital used to be, then up through the Montefiore quarter to King David Street

and home to the HUCBASJ. It took about two and a half hours to make the complete circle.

Two days ago, I took a somewhat similar walk. I first walked over to the ASOR, to bring some Israeli pounds to Father Casey for needs of the School and for salaries of the servants there. I then walked down to the Siloam village, examining the entrance to the Virgin's Fountain (Ain Gichon) and then the Pool of Siloam (Birket Silwan) into which it flows after emerging from the tunnel which is mentioned in the Bible, and then still farther down the village to Job's Well (probably the Ain Rogel of the Bible). While down there, a boy about 14 or 15 years of age, I guess, greeted me with "shalom," - which has become the Arab greeting for every stranger, and then added in Arabic, which he assumed I didn't understand: "Allah yin'al dinak," "May Allah curse your religion." I had to laugh at the expression on his face when I got through answering him with a perfectly filthy Arabic curse. He laughed then too and everything was all right between us. After that, I climbed up to the little Greek Orthodox monastery of Hakl Dama, located on a hillside among numerous rock-cut tombs in the Field of Blood. I don't know at the moment why it is called that, but will look it up later, when I get ahold of a Guide Bleu or a Baedeker. By that time, a well-spoken young Arab had attached himself to me. He had once worked, he told me, for Kathleen Kenyon at the nearby Jebusite site she had excavated. I understand she is back in Jerusalem for a couple of days. I have never met her personally. We pounded on the iron door of the little monastery, but aroused nothing apparently except some wildly barking dogs. I had already started down the path again, when a young man opened the door. I found out in conversation with him that he was a Greek, born in Jerusalem, whose father had come from Athens. Our conversation was in Arabic. I had been recalling my Cincinnati accented Arabic for the previous hour or so. The young Greek, clad in civilian clothes, couldn't have been nicer. He showed me around through the inner court; the monastery proper is built several stories high against the hillside. We entered several of the rock-cut tombs opening off the fenced-in courtyard. They seem to be Roman period in origin. Where



the sarcophagi were once placed, were piles of skulls. The young Greek invited me in for coffee, - my Arab companion had remained in the courtyard near the gate. I declined this time, and thanked him very much. I then started back to the Pool of Siloam which I wanted to photograph, when my young Arab companion excused himself and turned back to the village of Siloam. I noted down his name, and if we take our Summer Institute group to Siloam, I shall ask him to serve as our guide.

Yesterday noon, July 5, I had an appointment with the Prime Minister, Mr. Levi Eshkol. I told Ezra Spicehandler to come along with me and we were warmly received. Before entering the Prime Minister's office, we had a meeting with Mr. Yaffe, his private secretary. I gave him the licence number of our Wagoneer, which the armed forces commandeered. We'd like it back now that the war is over, because we need it for our Summer Institute and for our Gezer dig. As I have previously reported, our Chevrolet tender has already been returned to us. Mr. Yaffe made note of the matter, and said he would see what he could do. When we entered the Prime Minister's office, a photographer came in and photographed us as we greeted one another. I must try to get a copy of one of the photographs.

Our conversation ranged over matters from the U.N. to the unification of Jerusalem under Israeli control to Biblical boundary lines of the country to my report of what the HUCBAS was doing and the nature of some of its future plans. Our conversation turned then to the Jordan River, and the Prime Minister told us that he had visited its sources just the day before and that the Israeli soldiers were using empty gasoline containers as improvised sleds to slide down the snow covered slopes of Mt. Hermon. I asked him if he had been at Birket er-Ram, the little lake in southern Syria, which I dealt with in my book The River Jordan. He had stood on its shores, he replied, the day before and thought it to be a most beautiful little lake. I ventured then to ask him please to get us flown over Birket er-Ram and Kuneitra and asked also if he could have someone fly us over Sharm el-Sheikh and Sinai. He immediately instructed Mr. Yaffe, who by this time had joined us, to arrange such flights for us. Whether or not

they will come to pass is another matter. About a week ago, I reached the Prime Minister's office to get a permanent pass for the entire West Bank, but thus far nothing has occurred.

We remained with the Prime Minister for about half an hour. On the way out, we met General Moshe Dayan, the Defence Minister, who was just coming in to see the Prime Minister. I have known him for many years and introduced Ezra Spicehandler to him. For me the archaeologist, it would have been convenient to have the border pushed about 500 meters eastward, so that Tell el-Kheleifeh (Ezion-geber) which is about equidistant between Eilat and Aqabah will no longer be in no-man's-land. I would thus be enabled to undertake at least another season of excavations there, in order to attempt to settle many archaeological problems that had arisen in connection with it since I first excavated part of the site in 1938-40. Actually, there was no fighting at all on the north shore of the Gulf of Aqabah, with neither the Israeli troops at Eilat on the west side of the gulf nor Jordanian troops on the east side at Aqabah making any passes at each other.

On Monday night, July 3, there was another session of the equivalent of a Modern Historical Society in the residence of President Zalman Shazar. As on the previous occasion, a week earlier, numerous professors, high government officials and newspaper men were present. Among them was my good friend, Mrs. Rachel Ben Zvi, the widow of the former President of Israel, Mr. Isaac Ben Zvi. She is very active in all sorts of public affairs and heads a big undertaking that is publishing his manuscripts. This time, I listened only, having done my stint of reading a paper the week before. The final summing up was done by President Shazar, who is an outstanding literary man and has just written a fascinating autobiography that deals especially with the first years of his life and career. He is also a famous speaker, and speaks forcibly, most eloquently and at reasonable length. I had in my talk the week before mentioned how in the Negev the dry wadi beds become filled to overflowing with torrential streams almost immediately after the sparse winter and spring rains, and how in ancient times these waters were carefully utilized to make the desert bloom, and how on the basis of this kind of a

past, it was possible to build in semi-arid lands for the future both in Israel and in Arab countries. The President picked up that thought and the Biblical phrase which describes the phenomenon, namely aphiqim ba-Negev, which I have used as a title for a book, Rivers in the Desert, and enlarged and embroidered its importance. He discussed other matters too of vital importance for the present and future of Israel and the neighboring Arab countries and the peace of the world.

In yesterday's Jerusalem Post, there is a fascinating ad by ARKIA, the local Israeli Airline, advertising for IL 160 (about \$53.50) an all day flight tour starting from and returning to Tel Aviv and flying over the Gaza Strip, El Arish, Jebel Libni, Bir Hassneh, Nahal, the Mitla Pass, Mt. Sinai, Sharm el-Sheikh, the straits of Tiran, and Eilat, landing there with time for a swim and dinner, and then flying back over the Dead Sea, Masada, Jericho, and Jerusalem to Tel Aviv. If I didn't think I could wangle a better trip with more landings at various places, I might go on this trip. However, I imagine it will be repeated, unless, of course, a peace treaty is arrived at between Israel and its neighbors, and some of these areas are returned to Egypt and/or Jordan and it becomes difficult or impossible to make such a flight. However, if real peace prevails, there should be no difficulty later on also.

Jerusalem, Friday, July 7, 1967

This Friday morning, Bill Dever, Carey Moore of Gettysburgh College, Pennsylvania and young Jack Davis, studying for the Catholic priesthood at St. John's University, Collegeville, Minnesota, who is joining our Gezer dig as a volunteer laborer, and I walked into the Old City. Our first objective was Abdo's (the Baidun) antiquity shop, where there is, according to Bill Dever, a lot of ancient pottery, including some Bab edh-Dhra' ware, that we wanted to see and perhaps some of which we might have purchased if it were not too expensive. However, he was closed, so we decided to try to visit the Haram el-Sherif and the el-Aksa mosque. The new rules seem to have gone into effect, however, and the entire area was closed off to anyone except Moslems. The Israeli authorities



have placed Mohammedan policemen at the various entrances, who shoo off on Fridays anyone not a Moslem. I have been in other Arab countries, where it is possible to visit a mosque also on Friday, but I guess the Israeli authorities are going to lean over backward to see to it that no Moslem sensibilities are hurt, and for that matter to take care of all possible proprieties in connection with all the holy places in Jerusalem. The opposite attitude prevailed with regard to Jewish sacred places in the Old City under Jordanian rule. Yesterday, for instance, Carey Moore and I were visiting the Church of the Holy Sepulchre, and as we were going out, we saw one of several Israeli soldiers at the entrance motion to someone who was entering with his hat on, to take it off.

Yesterday morning, Mr. Emil Abu Dayeh, the head of the Near East Tourist Agency, came in to see me, having previously been visited by Jim Swauger, who in previous years used to do business with him. I didn't remember him, till he reminded me that years ago, he had driven me to Baghdad. I looked hard at him, but could not recall in this rather portly gentleman the lean driver who in 1940 had driven me from the ASOR in Jerusalem to Baghdad, when I decided in August of that year to try to get home. Dr. Clarence Fisher was remaining at the American School, and inasmuch as no professors or students were going to come or would be able to work if they did, and inasmuch as the Mediterranean had been closed and no travel westward was possible, I decided to try to get home by simply heading eastward. From Baghdad, where I stayed at the YMCA, and where it took me a long day to get an exit permit, I took a sort of Toonerville trolley railway car to Basra, and stayed for several days with my good friend, Rev. Dr. John Van Ess, a Lutheran missionary there, who was also a great Arabic scholar. To make a long story short - from there I took a little steamer down the Persian Gulf to Karachi and then to Bombay. There I picked up an American freighter that went to Johannesburg, South Africa, and afterwards to Trinidad and finally to New York City. The entire trip took seven weeks and wasn't exactly a vacation journey or cruise. About a year and a half later, I returned, being flown over this time via South America and central Africa to Khartoum and thence to Cairo and finally by a tiny plane to Kalundia

near Jerusalem. I remained there as Director of the ASOR till 1947, with another very brief trip home and back again in between.

I hadn't thought about the Jerusalem-Baghdad trip for many years, till Emil Abu Dayeh reminded me of it yesterday. I remember now finding it hard to understand the Baghdad Arabic, and being somewhat comforted by the fact that Emil Abu Dayeh seemed to have some difficulties with it himself. He is worried now that his tourist agency will not get business, but I told him that I think there will be a tremendous boom in tourism. If peace is established with Jordan, the tourist trade will swell like a mighty stream in flood season. It is only four hours now by car from here to Petra. If the peace treaty were to include Lebanon, the tourist flood would grow all the more. Even if these countries make a peace treaty with Israel, and it is still a big "if," it seems almost too much to hope that the other Arab countries will follow suit.

I note, with a certain amount of skepticism, that several hundred Christian and Moslem dignitaries and leaders of Bethlehem have signed a petition, according to the newspapers here, asking that Bethlehem be annexed to Israel. The petition may well have been presented, as the Jerusalem Post of July 5, 1967 states, to the Bethlehem Military Governor. To judge, however, from various reactions of Arabs in Jerusalem that have come to me directly or indirectly, the prevailing Arab opinion, when expressed at all, is that sooner or later there must be "another round." I do not believe that the reality of the present situation and of the crushing defeat of the Arab neighbors of Israel has yet sunk in. I think it will take a long time before it does penetrate. In a way, I believe the results of the Six Days War have left the Arabs of former Palestinian Jordan in a state of psychological shock. They and the rest of Jordan and Egypt and the other Arab powers were so sure of victory. There is no question but that there would have been one of the most frightful holocausts of all history if they had won. I have seen copies of the Jordanian battle orders, and unless they are fakes, which is hard to believe, the entire Israeli population of captured villages and towns would have been put to the sword or worse. The Arab population is far from convinced, despite all evidence to the contrary, that

the same fate does not await them that would have been visited upon the Israelis, had the results of the Six Days War been the opposite. In vain I tell my Arab friends that if the Israelis did nothing to avenge the slaughter of the rabbinic students in Hebron in 1929, then no one need be frightened today. I hope and believe their fear will disappear.

Our Wagoneer was returned yesterday by the Israeli Armed Forces. It was a little the worse for wear, and will require several hundred pounds of repairs before we can use it again. The Chevrolet tender was returned in better condition. However, we are grateful to have it back. We shall need it sorely for the Gezer dig and the Summer Institute. I believe the army will sooner or later pay rent for it, and will also pay for the damage.

When we found out yesterday that we couldn't get into the Haram el-Sherif, we stopped on the Via Dolorosa and entered the beautiful grounds of the Monastery of the Flagellation. There were some direct shell hits on the dome of the beautiful, very simple, largely unadorned 12th century A.D. church, but otherwise the damage was not great. The main building of the Franciscan monastery there was untouched. There have been excavations on the site and over the years some fifty feet of debris have been gone through to reveal the very substantial remains of a Byzantine Church. When one begins to estimate how far down one must go to get to the Roman period remains, and how much farther still it will be necessary to go to get to the Judaeen kingdom remains, the amount of debris that has to be gone through and the depth of the excavations necessary assume staggering proportions.

I knew that Father Sylvester J. Saller lived there, and so I asked if he were present, and when I heard that he was I asked to see him. By this time, Bill Dever and Carey Moore had left, and only Jack Davis had remained. It was very nice seeing Father Saller again. We hadn't seen each other for some twenty years. I asked him if his Iron Age II pottery from the tombs at Mt. Nebo, on which he had written a definitive report last year, could be seen, and he replied that he would be delighted to show it to me. We then went to the storeroom on the third floor of the monastery where the pottery was laid out, and spent a most



pleasant hour or so examining it. I had examined very carefully his monograph on the "Iron Age Tombs at Nebo, Jordan," published last year, and had been very pleased with it. Recently, I sent in two articles to Professor William F. Albright for eventual publication in the Bulletin of the American Schools of Oriental Research, dealing with some of the 7th-6th century B.C. types of pottery I had excavated at Tell el-Kheleifeh (Ezion-geber:Elath), and had found some very interesting parallels in some of Father Saller's pottery from the Mt. Nebo Iron Age tombs. This applied particularly to incense cups, caliciform bowls and other pottery. I was all the more pleased, because his dating and mine were in almost complete agreement. This applied also to some Iron II painted pottery with trellis or checkered design, which occurred also not only at Tell el-Kheleifeh but at Mene'iyeh (Timna) in the Wadi Arabah as well, where years ago I had been able to put the ancient copper mining and smelting into the framework of history. I had dated the copper mining and smelting sites in the Wadi Arabah and also the occupation of Ezion-geber: Elath to the 10th-5th centuries B.C. Several people in recent years have maintained that the copper mining sites in the Wadi Arabah, which for the most part I have dated as beginning with the 10th century B.C. in the time of Solomon and having a history which lasted down to the 5th century B.C., were occupied and worked only in the 12th and 11th centuries B.C. and not later. Careful reexamination of the pottery and other materials, including comparisons with pottery discoveries at Mt. Nebo and Umm el-Biyara in Petra, indicate that my previous dates were correct and that there was a considerable occupation of the Wadi Arabah mining and smelting sites in the 7th-6th centuries B.C. paralleling that of Ezion-geber:Elath in those centuries and contemporary with the pottery and other finds at the Edomite site of Umm el-Biyara in Petra and the Moabite site of Mt. Nebo in Moab.

After Father Saller and I were through talking, I asked him if I could see the wonderful Chalcolithic - Early Bronze I collection of pottery that he had also published. Fortunately, Father Spijkerman, the keeper of the very fine collection at the Monastery of the Flagellation, was in. He opened it for us and we spent another two hours there. The

Bab edh-Dhra' collection of pottery is a wonderful one. I am looking forward to seeing Paul Lapp's collection in the basement of the ASOR. He worked at Bab edh-Dhra and has dug up hundreds of pieces, I am informed. This great ancient necropolis on the southeast side of the Dead Sea, only a short distance inland from the sea itself, was first visited by Professor William F. Albright approximately forty or more years ago. It was not realized then, however, how early and how extensive the site was. There are, or were, hundreds of thousands of pottery vessels in graves close to the surface, and Bedouins who have become conscious of the value of antiquities keep a steady flow of Chalcolithic pottery from the site going to antiquity dealers. There is a wonderful collection of coins at the Franciscan Monastery and Father Spijkerman is a great expert on them. The pottery lamp collection is the finest I have seen in this part of the world. There was one lamp among them which I recognized immediately. It appeared to have a very thick body, with the normal pinched lip of the Iron II period, to which it had correctly been assigned, but in the back there was a spout which opened into the lower part of the lamp. We discovered several double lamps of this type at Tell el-Kheleifeh. A double lamp was published in the Biblical Archaeologist XXVII:1, Feb. 1964, p. 9. The bottom part of these double bottomed lamps held water, I believe, and the top part held the oil and wick. The water would have prevented the oil from seeping through the somewhat porous pottery of the lamp. I asked Father Spijkerman for permission to photograph and publish the lamp, which he most generously and speedily agreed to. When I publish the Tell el-Kheleifeh double lamps, I shall publish the Franciscan Monastery one too. He was going to look up the provenance for me and tell me where it came from when I came back. I asked both him and Father Saller to lecture to our Summer Institute in a couple of weeks, and they have agreed to do so.

I bought some fine pieces of Chalcolithic stoneware and pottery from the prominent antiquity dealer, Khalil Shahin Kando, whose shop is only half a block away from the ASOR. I also got some fine Middle Bronze I jars at his place that came, according to him, from el-Husn

in Transjordan, about six pieces of Iron II pottery from Mt. Nebo and several Chalcolithic stone dishes from Hebron. Kando is the Bethlehem merchant, with stores here and in Bethlehem, who dealt with the Dead Sea Scrolls from the very beginning. There is an unfolding mystery story about another scroll, purportedly that of Genesis, which is supposed recently to have been in his possession, and which alledgedly was taken away from him shortly after the beginning of the Six Days War. I am gathering information about this mystery story, and it promises to be a whiz-bang accunt. I shall write more about it on some future occasion, after I have followed a number of leads, most of them furnished by Kando himself.

Nelson Glueck





August 16, 1967

Mr. Robert Kotlowitz  
Harper's Magazine  
2 Park Avenue  
New York, New York 10016

NO

Dear Mr. Kotlowitz:

Enclosed you will find my article which I have tentatively entitled "Archaeology in Israel After the War." I trust you will find it interesting and useful.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

Encls.

I am an archeological buff. I spend my winters reading the Bulletin of the Israel Exploration Society and my summers, finances permitting, doing coolie labor around the debris of antiquity. In my more analytic moments, I blame it all on a broken jar handle. At the age of five I was taken to visit grandparents in Jerusalem. One day we were invited to the excavations at Jericho and I found on the pottery dump there a two-inch slightly curved section from the handle of a largish jar. In its original state, the clay vessel had been a no deposit jug which the local wine merchant sold to a housewife who probably carried it home balanced gracefully on her head, much as some village Arabs still do. Little boys can make the most ordinary shard tell a hundred tales of derring do, especially if they are told that their shard had been fashioned long ago when the sons and grandsons of King David ruled Judea. When little boys grow up, they travel thousands of miles to a chamber over the ruins in which such pieces are found and fill their shelves with the research of those who dig up shards and reconstruct biblical society from their shapes, glaze and color.

For twenty years Jericho and a dozen other famous Biblical locations had been off limits to tourists of my faith and Zionist inclinations. In June Jericho's walls came tumbling down again. Now to be admitted to Jericho, Gibeon or Samaria, all I needed was an easily obtainable military pass. No pass at all was needed for the most exciting place of all, Jerusalem.

Within hours of landing I pushed the bell to a second floor apartment on a quiet side street in Rehavia, one of Jerusalem's older residential quarters. Benjamin Mazar welcomed me, beaming, "You've come at a wonderful time," pressed on me a glass of tea and plunged happily into an account of what was new in the rediscovery of the old. Now a white-haired, slight, energetic man in his sixties, Mazar had come to Palestine in 1929 as a young University of Berlin Ph.D. to conduct excavations at



Ramat Rahel, a promontory site just east of Jerusalem, where he uncovered the remains of a holiday lodge in which the Judean kings escaped the summer heat. A career as Professor of ancient Jewish history and the historical geography of Palestine, as excavator of the many-caverned necropolis Beth Shearim and of the Dead Sea city, En Gedi, where a fairyland waterfall brings a touch of life to the blighted shore, and as rector and president of the Hebrew University, has established Mazar as mentor of this generation of Israeli archaeologists. The unadorned room in which we talked is the unofficial command headquarters of Israel's Operation Rediscovery.

That night a colleague dropped by to remind my host of a preface he had promised to a museum catalogue, another to report on his progress excavating an ancient grave on Mt. Scopus below the original Hebrew University campus, just reopened after nineteen years of silence. The talk was of the war and its after effects for their country and their profession. Would the European and American scholars who had been working in the West Bank areas continue? Everyone hoped so, but they talked of economic difficulties as Arab helpers began to demand Israeli-level wages, of the need to recruit student volunteers, of the problems of rescheduling.

Mazar took a scrap of notebook paper from his pocket. "Here is the text of the ostrakon found at Arad this morning." He read aloud the perfect eighth century B. C. Hebrew, a command from a General Eliyashuv to a deputy to head off a Moabite thrust against a nearby settlement. This was news, and there was excited talk when Mazar finished. For the most part, archaeologists weave their history from everyday artifacts. Rarely is an individual voice heard or a specific event recorded. The work at Arad has yielded a precious number of these blue-black



writings on baked clay, and everybody in the room was eagerly following the joint explorations by the Department of Antiquities and Duke University in the Negev settlement.

It wasn't hard to persuade this restless kinetic man to set out on an excursion. "For twenty years I have had to teach the anatomy of Israel with only the trunk of a corpse available for dissection. It is not enough to read reports and study photographs. You have to touch and walk around and see for yourself." Mazar bounded out of his chair and busied himself with the telephone, speaking in soft explosive Hebrew. "Ah, it is all arranged. Saturday morning, seven o'clock. We're off to Herodian."

We turned out to be two mini-cars, six archaeologists, several children and relatives, and one excited American amateur who had quickly read up on our destination. One of the archaeologists was another friend, Moshe Dothan, whom I had last seen during his sabbatical year, which he spent at the Institute for Advanced Studies at Princeton readying for publication a report of his excavations at the ancient Philistine coast city of Ashdod. Moshe was smiling at himself, his peaked eyebrows moving up and down as he talked. "What am I doing here? I ought to be home in bed. I need the rest." He had just returned from five days in the brutal heat of eastern Sinai. "What were you doing so near Suez?" I asked. A smile crossed his mobile face. "I was checking on fish."

Four weeks after the war, the Agriculture Ministry's Fisheries Research Station near Haifa had been ordered to investigate the commercial possibilities of Lake Bardawil, a salt water lagoon forty miles long and twelve miles wide, which runs east of El Arish along the Mediterranean coast. The study was part of a massive exploration of the natural resources of the Sinai Peninsula. Until recently

Sinai was largely terra incognita. The first careful mapping and geological survey had been made in 1956 when, after the Anglo-Franco-Israeli war, Israel controlled the area for some six months. This time the Government wanted to have more precise information against the possibility of a prolonged stay. Teams of botanists went to study its wilderness vegetation to learn what can grow in this inhospitable climate. Geologists from the Hebrew University and the Haifa Technion checked on mineral deposits. The shallow warm waters of Lake Bardawil are known to provide an ideal spawning ground for carp and pike, but now only a few fishing villages survive off its catch. Israel is curious to know whether the lake can be farmed efficiently and profitably.

Archaeologists sometimes accompany their natural science colleagues. A knowledge of ancient methods of terracing or of trapping water underground is immediately useful. Where there is an ancient site, there is usually a water source nearby. Maps of old caravan routes and Roman roads are eagerly pored over by tank commanders; an old road, even if it is buried under a foot of sand, will give footing to their behemoths' treads.

Sometimes the historians have purposes of their own. Moshe had not accompanied the ichthyologists as an expert in ancient methods of fishing but out of a professional interest in Mons Casius, a shrine and town which thrived in ancient times on Lake Bardawil's barrier reef. Zeus Casius is the Greek title for the Phoenician god of the sea. Long ago this place was sacred to those who went down to the sea in ships. In 1956 Moshe had been in charge of explorations at Kadesh Barnea, a complex of villages and fortifications just west of the Israeli border in the central Negev. During the Exodus, Moses held the Jews in camp there for a considerable period. But how did the ancient Israelites get to Kadesh Barnea? The actual route of the Exodus has long intrigued scholars.

For years children have been awed and puzzled by the incredible tale of the parting of the Red Sea and of the tidal floodings of the waters which trapped Pharaoh's chariots after the Hebrews had passed safely through. In most Sunday Schools the teacher will carefully locate the Red Sea on a map, draw a steady line across its northern tip, down the western coast of Sinai and, in a wide angled V, continue the line up Sinai's eastern shore along the Gulf of Aqaba towards modern Elat and beyond, to Kadesh Barnea. Then, pointing to one of the peaks in the southern part of the peninsula, inside the point of the V, the teacher will tell the wide-eyed students, "This is Mt. Sinai."

Modern scholarship is not particularly troubled by childish incredulity but it is bothered by the tenuous assumptions behind such Sunday School geography. The Red Sea does not have tidal currents which could explain a sudden shifting of the waters. The King James translation, based on early commentaries, says that the Israelites crossed the Red Sea; it turns out that the Bible does not say so. The original Hebrew reads that they crossed dry shod a body of water called the Yam Suf. Some years ago, etymologists connected Suf (Yam simply means sea) to an Egyptian noun which designates reeds or bulrushes. According to the Bible then, the Jews crossed a sea of reeds. Recent religious school texts have moved up the water passage of the Exodus to one or another of the shallow bayous of the Nile delta which in the time of the Pharaohs abounded with papyrus plants and other marshy fern, but they have kept the long coastal V around the Sinai, simply elongating its western arm.

More recently this familiar land route has been questioned. The Biblical editor says of the Exodus: "Speak unto the children of Israel that they turn back and encamp before Pi-hahiroth, between Migdol and the sea, before Baal-zephon;



you shall encamp facing it, by the sea." Migdol is now identified as an Egyptian border fortress whose ruins lie east of the Suez Canal only a few miles from the coast. Pi-hahiroth remains unknown, but the location of Baal-zephon is increasingly certain. It is not along the traditional V.

In 1932 the German classicist Otto Eissfeldt identified Baal-zephon with Mons Casius. Linguistically, Baal-zephon is an earlier name for the same Phoenician sea god. It seems that instead of turning south, the Jews fled directly towards Canaan along the coast and, fearing to follow the usual caravan route which would provide secure footing for the pursuing horsemen, took to the trackless stretch of sand along the barrier reef. The Egyptians followed the highway. The lieutenant of military police sent to recapture the slaves may have seen the Israelites moving along the off shore spit. It is only a few miles off the coast and figures on its dunes are clearly silhouetted against sea and sky. He may have noticed that the clay pan of the lagoon is in places almost dry, offering a deceptively logical opportunity to cut across and head off the Hebrews. But when the wind brings waves to the Mediterranean, its waters cascade over the off shore reef. The clay bottom of the lagoon quickly becomes viscous, and the lagoon fills with five or six feet of water. Pharaoh's chariots may have bogged down in the mud; the clay may have acted as quicksand and the tide may have completed the rout.

The identification of Baal-zephon and Mons Casius is not so new, but no studies have ever been made on the site to authenticate whether Mons Casius was an inhabited place in the age of Moses. If it were not, if Baal-zephon came into being at a later date, the Biblical record is unreliable and the Exodus route cannot be based on these listed way stations. Mohe's five days there were only a beginning. He carried out surface explorations and found the shrines and the clay, picking up pottery which dates back to the Iron Age and shards which indicate continuous habitation from the second



millennium at least through Roman times. It already appears that the V will have to go. The earliest records of the Hebrews describe a Mediterranean escape route and then a passage south and east to Kadesh Barnea, across the wilderness of northern Sinai. The Jews could not proceed farther up the coast because a cluster of Egyptian border fortresses, in what is now called the Gaza Strip, blocked their way. Sunday School texts as well as modern geographies will have to revise their maps because of the six day war. Early Christian piety built a monastery, St. Catherine's, in southern Sinai, on Mt. Sinai. The monastery remains a Byzantine jewel, its icons among the most remarkable in the world, but it is not built on Mt. Sinai, and Mt. Sinai will have to be relocated much further north. Moshe will have to return to Mons Casius for the terribly difficult task of thoroughly engraving this shrine city. The winds and shifting sand will be his enemy; he must not only clear and explore but prevent each day's labor from being covered over ~~every~~ night.

Tired, excited, full of plans, Moshe shrugged cheerfully, at the urgency which brought him out so early on a free day to visit a site built fifteen hundred years after the Israelites had passed by the shrine which he would chart. We were off to Herodian, a mountain fortress built 1980 years ago by a monomaniacal tyrant Herod. Taking the road east to Bethlehem, we turned left below the Church of the Nativity and out along the valley towards Tekoa, birthplace of the angry prophet Amos. Perhaps it is just as well that vigorous moralist never knew the cold blooded sensualist who built Herodian. Anybody who challenged Herod met a quick and ugly death.

In the first century, Josephus described Mt. Frank, which Herod chose for this palace, as having the shape of a young woman's firm and up-rising breast. Viewed from a distance, the hill still fits his description. You wonder what Herod would have thought of Herod's choice of this hilltop, too small for effective defense



against a protracted siege and so far from a natural source of water that water had to be piped from a large reservoir, now called Solomon's Pool, five up and down miles away.

It took less than three quarters of an hour for our little expedition to make the nine miles from Jerusalem to Mt. Frank. We parked on the rubble of one of the innumerable terraces which Herod had leveled north of the hill for the guest houses, guard barracks, gardens, exercise yards, kitchens and store rooms which served the citadel. Unfortunately, the two hundred broad white marble steps which once led from the service center in the palace have long since been stripped away to provide building material for a hundred other projects. Instead we climbed a dusty access road which was built by the monks of the Franciscan Biblical Institute who have carried on extensive explorations of the citadel.

Fifteen minutes of steady climbing brought us out on top of the twin three story high circular walls behind which Herod felt secure from the anger of the misrled mob and from the megrgarrpin who served the ambitions of his large and disloyal family. What I found was unimpressive. Standing on the top of the hill is like standing on the rim of a volcano looking down into its extinct and silent crater. Forty feet below, the public rooms and living quarters of the palace's main floor are clearly defined.

The occasional tourist hurries down to examine the ten foot tall columns which still grace one side of the main reception hall or to take a close look at the fragments of colored fresco which still adhere to the walls, testifying to the luxury of these apartments. The professional site and tries to understand the structure and organization of the whole. It was Immanuel Dunayevsky's turn. Tall and muscular, grave enough to look dignified even in his faded red kibbutznik cap, Dunayevsky sat on a massive stone and spread out a beautifully precise drawing of the area below. He is the acknowledged archaeological genius among Israeli archaeologists. Give



him the suggestion of a rock wall and a hard packed floor and he will make the whole room three-dimensional with neat strokes of his pen. Ten days before he had brought his students here, and they had quickly measured off the walls and towers, rooms and doors. Their calculations leaped up at us as his strong fingers moved over the paper, his eyes and voice flickering with the appreciation which one artist pays to another.

"This was the work of a first rate builder faced with a unique design problem. What brought Herod here no one knows. Some say he wanted to commemorate an early victory over the last of the Hasmonean kings whom he had displaced. In any case, his architect ordered that this mountain top be leveled. The result is a circular plateau, about a hundred yards in diameter. Two complete walls, the outer one for defense, the inner to define the palace, were erected. Just to raise these walls of slightly curved cut stone blocks was no mean achievement. Notice here, inside the curved walls, how he solved the problem of placing the straight lines of interior rooms with little or no loss of living space. The outer walls are intersected by four towers, with a central corridor—see there—connecting the north and south towers. One whole side of the bisected circle became the major court. The other side was divided into a smaller public place, a section of private rooms and a delightful Roman bath. Its hot and cold plumbing is still in place."

The bath is the best preserved room. The vaulted ceiling of the sauna still traps moisture and the artfully patterned mosaic (now recovered to protect it from souvenir hunters) of the frigidarium provides a satisfying sense of coolness. No space is wasted. Where the walls curve away from the rooms are the staircases which lead down to storage cellars and cisterns hollowed out under the wall.

Herodian is an archaeological gem and like all precious jewels it suggests depths and reflects hidden lights. The four powerful towers are similar and coordinated except in one respect. Three of them are three-quarter circles which fit against the

convex line of the curved wall. The fourth is a complete circle intruding through the outer wall and beyond the inner wall into the palace. That single deviation makes no strategic contribution, Dunayevsky pondered, why was it made so? Suggestions in Hebrew, English and German tumbled forth. Perhaps it was Herod's mausoleum, for his will commanded that he be buried at Herodian. He died in 4 B. C., five days after murdering another son in a fit of rage. (He had already killed four or five others, a wife, a couple of daughters and assorted relatives.) Josephus describes the cortege from the Jericho palace which accompanied the golden bier draped in royal purple. The corpse was still crowned and held in its hands a scepter. Was Herod buried under our feet in a tower raised by his architect to proclaim his immortality?

Men shied from Herod. Contemporaries called him mad. He remains as unappealing a figure as he was in his day. Because he scattered vast building projects over the land and refurbished and enlarged the Temple in Jerusalem, his name looms large in Israel's archaeological history. But his is not the history that Israel seeks. For all his power, Herod was a Roman puppet who used barbarian mercenaries, Gauls and Germans, to fight his battles.

These stones of Herodian tell other and more welcome stories. Immanuel called our attention to the smaller of the public rooms. "See, on three sides there is a two-tiered bench following the line of the wall. That bench is not original. A slit trench shows that it rests on capitals and column drums scavenged from other parts of the palace. Doesn't that remind you of Masada?" That fort, ten times the size of Herodian and about 25 miles southeast of it, another of Herod's buildings. Because of its natural defenses high on a sheer rock above the Dead Sea, Masada was almost impregnable. When the Jewish rebelled against Rome in 66 A. D. the rebels set up a garrison at Masada. The unusually rewarding excavations there by the scholar-soldier, Yigael Yadin, between 1963 and 1965, uncovered among a hundred unexpected

wonders a room in which the rebels had built four tiers of benches around the walls, a room which they used as a synagogue to strengthen their faith in their desperate and futile struggle. The room at Herodian, with its tiers of benches, its entrance facing east, and two rows of three columns, is remarkably similar to the synagogue room at Masada. Both forts shared a similar fate. When Jerusalem fell, in 70 A.D., the desperate men continued to hold out in both places. Herodian lacks the natural defenses and physical size of Masada and was taken in a few months by the legion of Lucius Bassus. Masada held out for three years. The death compact made and carried out by its defenders has become part of the cherished saga of Israel. Masada's final tragedy was chronicled by the traitor Josephus, who earlier in that same revolt not only went over to the enemy but broke a similar suicide pact with his own men. One by one his companions took their lives. Josephus, the senior officer, was to be the last. He watched his men kill themselves, then walked away. Years later, when he wrote his history, he apparently took some kind of masochistic delight detailing the final death of the Jews on Masada. Of Herodian, he tells us nothing—only that it fell. Perhaps its heroism did not strike so close to home.

But was this room at Herodian a synagogue built by beleaguered rebels? Immanuel pointed to a small four-stepped cistern cut into the rock just outside the synagogue door. It too is not original; it had been hollowed out after the central corridor no longer connected the palace rooms. Was it a mikvah, the ritual bath so necessary in the cleansing rites of the Jewish patriots? Such a mikvah was found at Masada.

Masada has become a national shrine. Its presence is so compelling that one instinctively associates evidence of piety and rebellion with the great war of 66-70. For Herodian there is another possible association in Israel's history. To punish Judea's stiff-neckedness in that war, Roman troops burned the Temple in Jerusalem



and razed it to the ground. Fifty-seven years later, in 127 A. D., during a fact finding tour of his eastern provinces, the emperor Hadrian determined to build a sanctuary to Jupiter Capitoline on the ruins of the Temple mount. To the Jews remaining in Judea, this was the ultimate sacrilege. His decision fed smouldering flames and a charismatic messianic pretender, Simon Bar Kosba, raised the banner of rebellion. Simon's men captured Herodian from its small caretaker garrison and this resistance leader made it his administrative capitol. Here he collected taxes and grain and dispensed justice. Hadrian naturally ordered that the rebellion be crushed without mercy. Simon beat a strategic retreat to Beitar, a larger and better defended fortress further up in the eastern hills. A colonel, Bar Daroma, was left to defend Herodian as best he could. Herodian fell in 135. Large stone balls, a foot in diameter and weighing a hundred pounds each, such as were hurled by Roman siege guns, can still be found within the walls. Was this synagogue, if indeed it is a synagogue, built by Simon's men, the last defenders of Jewish national freedom before the present generation?

Will Herodian become a national shrine on the order of Masada? Further explorations need to be made, much excavation still needs to be done, in order to pin down the date of the last Jewish occupation of Herodian. Today we could only guess. Mazar spoke aloud the thoughts of all: "I hope the Franciscans return." "Why don't you complete the work?" I asked. He shook his head vigorously, "There is so much else to be done. My work is there." He pointed to the north, where the tip of the muezzin's tower of the tallest mosque in Jerusalem was just visible over the crest of the surrounding hills.

Later in his apartment, over a welcome glass of Tempo Lavan, the local equivalent of 7-Up, Mazar unrolled a blueprint with special care. It was a schematic sketch of the western wall, the famous Wailing Wall, before which Hassidic Jews

dance their faith and into whose crevices believers and non-believers alike place their prayers. The wall fascinates all who see it, but Mazar has eyes for the wall that cannot be seen. "It is all land fill, of course, the whole area that has just been cleared in front of the wall. In early times there was a valley here, the Tyropeon, which ran between the Temple mount and the upper town. I want to go down."

Jerusalem was originally built on two facing hillsides. Later the valley between was filled in and the ancient city enclosed within a single wall. The eastern slope, Mt. Zion, is the sacred slope. Here the Jebusites had their high altar, the Jews their Temple, Islam its Dome of the Rock to mark the place where Mohammed ascended to heaven, and the Crusaders a basilica. On its east, the sacred precinct abutted and shared the city walls. West, north and south it had its own battlements. The Wailing Wall was part of the western defense of the sacred precinct, running into the southern city wall at a 90° angle. Its stones rise sixty feet, but only the bottom five rows date to the time of the second Temple.

When that Temple was destroyed, it was completely leveled. These few rows of Jerusalem's once impressive defenses were left as a pointed warning of the vengeance that awaited any who continued to defy the emperor. In later centuries, Jews turned this danger sign into a place of devotion. It was all that remained to them of their freedom. Here they read their lamentations and offered prayers that God would restore them in freedom to Zion. Medieval travelers approached the wall through narrow alleys; today there is an impromptu plaza where army bulldozers recently pulled down a slum which squatted in front of the wall. This plaza is now the top of the land filled so long ago.

One hundred years ago, the British surveyor Charles Warren dug several narrow shafts from the present ground level to bedrock. He found 19, 20 or 21 rows of block wall hidden below ground. Mazar explained, "Twelve meters down Warren

broke through a well laid marble floor. Apparently Herod built a plaza here. We need to know why. What did it connect? What was built on it? I believe that we may find on this plaza pieces of the decorative stone which once embellished the walls. Perhaps we will find another of those dire warnings cautioning foreigners not to enter the sacred precincts. There is more. Below that floor there is an aqueduct, there are conduits, which will help us to understand the capitol's water supply. There are topographical questions. I want to explore, find out how the wall was built, learn something about its engineering.

It will take time. Such a project requires a large expedition. Everyone is busy now. We must make sure the wall will not crumble when it is exposed. We must satisfy the rabbinate that our work will not interfere with access and prayer. Fortunately, we need only twenty meters and can leave more of the wall available than was accessible before the army cleared out the blocks.

Time in Israel is a quicksilver term. A country that wins six-day wars can mount an archaeological expedition in six weeks. In mid-August, Mazar, the Cabinet, the Chief Rabbinate and the Department of Antiquities met on the site, made their plans, and the first shovel was turned. They were ready to go down the first twelve meters.

When I asked Mazar what drew him to Jerusalem, he answered quickly. "Before I came I was in love. Jerusalem is the city of our history. But it is more than love. You discover a new Jerusalem every day. Before 1948 and partition, I used to walk in Jerusalem every Sabbath. There was no end to our discoveries. Every time we found new mysteries, new views, new archaeological sites, different communities, fortifications, houses, synagogues, shrines. Do not imagine there is any one who can say, I know Jerusalem. The old places, Jericho, Gibeon, Samaria, are interesting but empty. Jerusalem is alive. The mysterious sense of



God which brought the Jebusites here is still here. Because Jerusalem is a sacred city, you cannot dig it out. People have dug here and there, small digs, and all we have are bits and pieces. We have to piece its history together." He pointed to the western wall. "Here is a big chunk of it."

There was urgency in his voice, but it was not the strain of an aging man who fears that time will call him out before he can complete a lifelong ambition. Mazar has no illusions. "Jerusalem will be a mystery for hundreds of years." His voice reflected rather the excitement of a scholar intent on his work and the concern of a citizen who knows that what he finds below the wall will help to give immigrants from half the world a more intimate sense of their past which can lighten their burdens and bind them more closely to their land. The Jewish home is a cramped place. Israel must draw its pride as much from time and history as from geography and power.

The men who enlarge Israel's past perform a vital service in a land whose story is the preface to western civilization and the text of an heroic experiment in national renewal. In their work Mazar and his colleagues have thousands of willing helpers. Archaeology is Israel's national hobby. This is a nation in love with a past which says simply: A little people can shape history. These are the men who spell out how.

HARPER'S MAGAZINE, INC.

*Editorial Rooms*




2 PARK AVENUE  
NEW YORK, N.Y. 10003  
TELEPHONE ED 600-6200

August 24, 1967

Dear Rabbi Silver:

Thank you for sending on "Archaeology in Israel After the War." I'm afraid that while it fascinated me it seemed somewhat remote to my colleagues. I should add that this has nothing to do with your approach or your writing. It's just that they found Herodian of marginal interest.

I'm sorry this did not work out   
and I hope that when you are in New York we can have lunch sometime.

Cordially,

*Robert F. Rowing*  
Robert Rotlowitz

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

RK:hs  
encl.

EMANUEL NEUMANN  
515 PARK AVENUE  
NEW YORK 22, N. Y.

August 30, 1967

Dear Daniel,

Recently I got a note from the National Foundation for Jewish Culture asking me to cast my vote on your proposed election to head that body, replacing our good friend, Label Katz.

I suppose you will be relieved to learn that I voted affirmatively. Seriously I was very pleased indeed and want to wish you every success in this new responsibility that you are assuming.

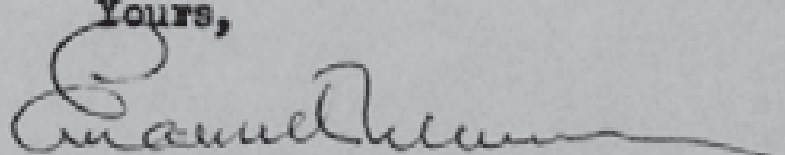
The Foundation is potentially a very important instrumentality and I hope that you will succeed in developing it further.

I was happy that you were with us at Kfar-Silver on the memorable occasion when the cornerstone was laid for the Taft Memorial Library.

With warmest regards to you and all the family,

As ever

Yours,



Emanuel Neumann

EN:BS

Rabbi Daniel Silver  
The Temple  
E. 105th St. and Silver Park  
Cleveland, Ohio



August 31, 1967

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

Dear Emanuel:

Thank you for your kind note and especially for your kindness and concern in Israel. You made the evening at Kfar-Silver a memorable one for me. I hope to see you at the National Foundation meetings and look forward to a chance to shmoo.

As always

Sincerely,

DANIEL JEREMY SILVER

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Date \_\_\_\_\_ Time \_\_\_\_\_ hrs.

From Mr. *Moshe Davis*

☐ called

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and left the following message

☐ please phone No. *30211 till 2<sup>30</sup>* hrs.

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☐ will call again at *MARGOT* hrs.

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Herodion can be seen from Jerusalem. If you travel <sup>south</sup> ~~west~~  
toward the mountainside of the Judean Valley at Beinet Rabad Herodion  
appears as a domical flat-topped mountain to the south east  
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~~is a small temple of Beitlatun~~ To reach Beitlatun  
you must travel to Beitlatun & then turn south





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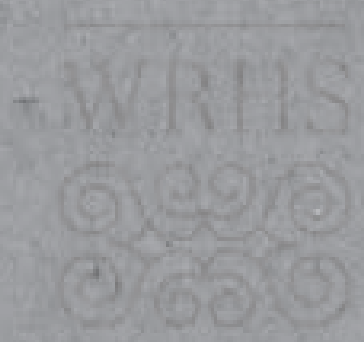
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As you will see, the letter is a very simple one  
and I am sure you will find it very interesting.

Believe me, I am very truly yours,

Very sincerely,  
Theodore Roosevelt

The great man was now taking (what) he saw as

and concluded that, from these words, he was

convinced -

give me !!

more and more to do -





Jerusalem, July 13, 1967

Dear Daniel,

It was a great pleasure to receive your letter of July 7. I am looking forward to welcome you and Mrs. Filser in Jerusalem and I hope that you will spend some time to see the historical sites in Jerusalem and in other parts of the country. It is quite possible that I'll start ~~an~~ excavation along the Western Wall of the Temple area in the second half of July. Unfortunately, Mrs. Hagar is sick and hospitalized. She sends you her best wishes.

Best regards from Aoy.

With highest regards,

I remain,

Sincerely yours,

Reizavi Hagar

## Geography of Israel

**Geographical Background.** Jerusalem, Israel's capital, today lacks most geographical assets which normally fix the growth and development of an urban center. The city lies on the hill crest and the approach to it is not easy. Hemmed in by the Jordanian frontier in the north, east and south, it may be reached only from the west. It has no agricultural hinterland of value; food and industrial products, as well as electricity and even water must be brought from afar. The hilly topography renders planning difficult, and the hard bedrock makes the preparation of building ground expensive. The basis for Jerusalem's existence is therefore in the conditions of antiquity, when this site was chosen thanks to its easy fortification and proximity to an important crossroads. Jerusalem eventually became one of the most important spiritual centers of the world, and this significance is the basis for its economy today, in spite of all geographical and political drawbacks.

In the second millennium B.C.E., Jerusalem lay near the junction of the Hill Road, running from the Jezreel Valley over Sichem, Bethel, Bethlehem and Hebrew to Beersheba and the Hegev with the west-east road from the coast to Transjordan. The town was built on a narrow ridge which drops abruptly to the upper Qidron Valley in the east, and the Ben Hinnom Gorge in the West and south; in antiquity, there was another narrow gorge dividing the ridge lengthwise into a broader western and very narrow eastern portion, the latter being the original Mount Zion or Mount Moriya (today, the name Mount Zion is used for the western part). Small springs at the eastern side of the ridge, notably Gihon and En Rogel, were additional assets.

**Ancient Jerusalem.** At the lower, southern tip of the eastern ridge lies the Ophel (Fortress), the most ancient part of the city. Steep slopes secured it on three sides, and only in the north was a low wall needed for protection. As the city grew, this wall was shifted north. After David had conquered the "City of the Jebusite", he included in it the broader central section of the Moriya ridge and widened the narrow passage leading from the Ophel by building the Millo (Filling). David erected his palace in the new part of the city, where Solomon constructed the First Temple. Scholars differ as to whether, under the later kings of Judah, Temple. Scholars differ as to whether, under the later kings of Judah, the city walls already included the broader western portion beyond the narrow gorge (called "Tyropoion" by Josephus), or whether only country houses stood there, their inhabitants finding refuge within the walls in times of siege. In any case, the city spread over both hills and expanded northward between the first century B.C.E. until its destruction after the Bar Kokba upheaval in the second century C.E. even beyond the present-day walls of the Old City (built in 1536 under the Turkish Sultan Suleyman the Magnificent).

Inside these walls where all the city's inhabitants lived until the middle of the 19th century, four quarters are distinguished: the northwest corner the Christian Quarter grouped around the Church of the Holy Sepulchre; in the southwest, the Armenian Quarter, and in the center and northeast, the Moslem Quarter. The artificially-flattened ground on Mt. Moriya, where both the First and the Second Temple stood, today bears two of the holiest shrines of Islam - the Dome of the Rock (Omar Mosque) and the el-Aqsa Mosque. On the west rim of the Temple Area, remnants of both Temples are preserved in the Wailing Wall, the most venerated site in Jewish tradition. Between the Wailing Wall and the Armenian Quarter lay the Jewish Quarter, which had to surrender in the 1948 fighting.

### Water Supply, Ancient and Modern.

As long as inhabitants were few, the rain-water stored in stone cisterns, together with that of the Gihon and En Rogel springs, covered all needs. King Hezekiah built the "Niqba", the winding tunnel beneath the Ophel ridge through which the water of the Gihon Spring was led west to the Shiloah Pool where it was safer from enemy attack. From this pool, the "King's Gardens" in the Ben Hinnom Gorge could be irrigated. During the Second Temple period, two stone pipes were laid so that the water of strong springs south of Bethlehem could be stored in the so-called Solomon's Pools. Since then up to the British Mandate, no improvement of Jerusalem's water supply was carried out. At that time, two pipelines were laid, to bring water to the capital - from the Ein Fari'a spring in the northeast and later, from the Rosh Ha-Ayin springs in the west. The latter line was over 30 miles long and required pumping from 150 ft. to 2500 ft. above sea level. After this line was blocked by the Arabs in the 1948 war, the Israel Government built two new pipelines to carry water to Jerusalem, at first from the vicinity of Rehovot, and later from the Kefar Uriya wells in the Judean Foothills.

The New City. With gradual population rise, space between the walls of the Old City became ever more crowded, particularly in the narrow Jewish Quarter. Jews were therefore the first to found new quarters outside the walls; in 1858 Mishkenot Shaananim was built, soon followed by Yemin Moshe west of the Old City, and Nahlat Shv'a in the northwest. At about the same time, churches began to establish hostels and other institutions outside the walls, for the benefit of the growing flow of Christian pilgrims, notably, the "Russian Compound".

The New City spread mainly toward the northwest, along the road leading to Jaffa which was then the only port in the country; it was from this direction that most goods were brought and pilgrims, both Jewish and Christian, arrived from overseas, enlivening trade in the city. The first Jewish quarters were crowded together in a narrow space primarily for security reasons. The Yemin Moshe quarter was even surrounded by a wall and its gates closed every evening. Those first quarters which the inhabitants built exclusively with their own means (e.g., Nahlat Shv'a) were shabby in appearance and lacked uniformity in style and layout. Others, where construction was partly or wholly financed by philanthropists (like Yemin Moshe which was aided by Sir Moses Montefiore and bears his name) were better planned, generally with row houses of one or two stories. The Mea She'arim quarter took on particular importance. Founded in 1875 north of Jaffa Road by pious Jews from the Old City, it has, to this day, remained a stronghold of Jewish orthodoxy. Although these quarters are today among the poorest and most crowded in Jerusalem, they were, at the time, an important step forward from the conditions of the Old City.

At the end of the 19th century, first garden suburbs made their appearance, those of non-Jews (e.g., German Colony and Greek Colony), Katamon, etc.) preceding modern Jewish quarters (Rehavia, Bet Ha-Kerem, Talpilot, etc.)



In all these it was attempted to lend beauty to the individual house and surrounding garden, and to plan streets, water, sewage and electricity networks along rational lines while keeping details within the framework of the urban outline scheme.

The British Mandate authorities aimed to preserve Jerusalem's beauty and historical treasures. All the outer walls had to be built of the fine local stone, which is both durable and in harmony with the landscape. Rules limiting the height of structures and floor space percentage covering the ground were issued, care was taken to retain open spaces and preserve the skyline, particularly of sites of natural beauty and historical interest. An effort was made to fit the main roads to traffic densities, and a "ring Road" was planned to connect the outer suburbs with each other. On the other hand, the authorities rejected industrialization as not fitting to Jerusalem's character, and did not encourage a rapid population growth.



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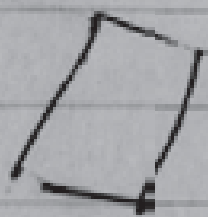
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