



The Daniel Jeremy Silver Digital Collection
Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series 2: Subject Files, 1956-1993, undated.

Reel
29

Box
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Folder
392

Raphael, Marc Lee, Abba Hillel Silver biography,
correspondence and oral history transcripts, 1982-1990.



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LETTER ADDRESSED TO MAX SILVER N.Y. 12/27/1917

My dear child, Max, you should live and be well. I want to write certain requests because soon I am going to have an operation. We don't know what can happen, so I want to tell you my wish and I would like you to do it the way I am writing to you. You should not tell anyone about this letter and I will write to my brother, Abe, he should live and be well. I will write to him the same. I do not want my husband to know or my sisters. I will send this letter to you and you should hide it and that is what they call a will. If God will allow me to live through my years and then you will let them know that that was my wish. I ask that you do everything as I have written.

About my big wealth that I will leave, I don't need a will, but I am leaving it anyway. I do think that what I have is a big richness, more than any millionaire. The rich people leave a will for their children and the children are never happy about the way the will is made out. One you leave too much to and another you leave not enough. They are not happy about the way it is divided. Also, when you leave for strangers, they are not happy the way it is. Everyone talks and they say "well why didn't they leave something more important?" You can't make anyone happy. I, myself, have heard and seen that thousands of people are happy with my wealth that I leave after I die. This is, my dear children, how I feel - that I am the richest person in the world. My heart is filled with pride and I am happy that I am able to leave such wealth for my family and strangers. They will always remember me kindly. Everybody will be happy with what I am leaving. The first thing that I ask of you, my child, is a family plot. I do not want to lie in the cemetery of your Father's lodge. I want you to buy a place in a cemetery that belongs to a synagogue. You can buy from Biet Hamidrash a godal or from the Kalverier Synagogue Biet Sid Cemetery. I would like, while I am still alive, for you to do it now so that I can see for myself where it is. But I want to wait. Maybe God will allow that I live from the time the fighting will stop and we will get our own land, Israel. I and your Father should live and be well. We would like to go to Israel and not die in America. But that will be God's will, if I will be worthy. Whatever God does, I will be happy. I also, my child, ask that you follow my wish. I am a member for almost 15 years of the Old Home. They are going to build in the Bronx. They are making a synagogue there. I would like to give that synagogue a Sefer Torah. It won't cost much. When the war is over they will be able to get a Sefer Torah for \$200. This is what I worked so hard for. I wish that my name should remain in the synagogue. Also, I want to give the Torah mantle and yad. On the yad and the mantle they will write my name and that I donated them. When the time will come, they will invite all the members and it will bring in quite a lot of money, because my name will bring them. I hope that you, my child, will be there and you should invite the whole family. You should speak

in that synagogue and they will know who you are because you were there when you were a little boy. You were Bar Mitzva in that shul. I am thinking to give that Sefer Torah as soon as that Home is built. They have already started to build but they had to stop because the materials cost more than they expected so they could not finish this year. I did talk about my wish with your Father and he discouraged me from doing this. I stopped talking about it. I realize that I cannot do it while I am alive. I would very much have liked to be there for the big occasion. You, my dear child, I wish that you will give this after my death. You should buy this with our money which we worked very hard for. In two years there will be a paid up policy and you will get \$1000. From the lodge you will get \$500. That will cover everything that you are to buy; a stone and also the other funeral expenses during that time. The money that you are giving to me comes easily to me. Because of that, God should give you good health and life. You are working hard and you are sending me money to live on, but for the debt and expenses I wish to be paid out of my hard earned savings. My dear child, I want you to know that my wealthy sister wrote that she wants to buy a plot for me and your Father. I don't want to lie in her plot with your Father. I did not have property in this world as she has, but for my plot I wish to have my own. I don't need her to give me charity and I don't want her for a partner. She did not want to rent me a place to live in her property while I am alive and now I don't want to live in death near her. She was never my good friend and now she begrudges me that God has given me good and dear children. God should give you health and life and you should live to have pleasure. She was always mean to me. She helped me out with Bessie's wedding by giving \$200 for which Bessie was deserving. Bessie worked hard for her, but I "got it" from her. She took out my strength and aggravated me to death. Now, with Pallan, [diminutive form for Paula] she did not open her hand and she treated Pallan very badly. She tried to turn Pallan against me and then told her that she should not believe what I say to her. She will give her everything before her wedding. As a result Pallan has been very mean to me and it is very hard for me to live through this. I almost died from the aggravation.

I thank God that I didn't have to go to her for my needs. Now my dear son, I am asking you, because I was a good and true Mother. I tried my best, as much as I could. You are a good child and you treat me well in my life time and now I am asking you to be a true son after I die. I ask that you say Kaddish for the whole year. I do not know if the temple where you go is closed during the week. Please go to an Orthodox shul so as to say Kaddish daily. If your Father will survive me, then I wish that he say Kaddish also. I wish him to study Talmud during that first year. I am worthy of this. I have been a good wife and have worked very hard in my lifetime. We always lived a quiet, private life. It was not like in other families where they are always fighting. We both got through the hard years and nothing was too much for me to do for you during the years that you were studying. I worked very hard in my candy store making my own candy. I used to make

candy all day and until late at night. Your Father, who should live, did not help me. He used to come at 10 o'clock from where he taught (hader) and we both used to work until very late at night. Then we had to sell it in the store. We went in on the coldest days to sell that candy. I never felt that cold. The few dollars that I made kept me warm. I earned money to buy a house. I always had enough money to make Sabbath and the holidays and I was very happy during that time. That made it possible for you to finish school. I have lived to the time when you have made things easier for me and life is sweet. You took the worry from me. I am trying to get better so that I can enjoy these easier years with you. I want to say as Jacob, our Father said "that in his remaining years he knew where his son, Joseph, was. For those years he did not believe that he was alive and he lived in sadness and was worried". Now came the time when Jacob found out that his son Joseph was alive, then he said that the 22 remaining years were his best years. It is so with me, that my earliest years passed without any good in my life. Not before I was married did I have a good life or even after I was married. If I will get well and I will be able to write, I will write again to you of how I spent my life in my youth until now. That, I will leave to you, my dear child. For now, this letter will have to be enough. Now my dear child, I figure these are my best years. God should bless me with long and good years with your dear Father and with you children and we all should enjoy these good years together. Yes, now my dear child, I am writing that each one of you should have a remembrance from your loving Mother. There are four things I brought from Europe for you from my parents. They gave these to me for a present and I will give them to my dear children. It isn't worth very much, but it is a remembrance from a loving Mother to her loving children. For you my dear child, is a kiddish cup that my Father used. My dear Mother gave it to me for a wedding present. Now I am giving it to you. But your dear Father will use it as long as he will live, and use it, may it be 120 years. Then it belongs to you. Then there is a silver fork that your Grandfather ate with. It should be remembered that this was from your Grandfather. I wish you, my dear child, that you should use it in good health and pleasure. It is not a big thing, but you should remember that it is from your Grandfather, who you are named after. God should grant you that you should live out your life in pleasure and you should live until 120 years. I wish that you should marry in a good year, to a Jewish daughter. You should live a happy life. It is a pleasure to wish you all these blessings with all my heart. God should hear and grant this in the way I am wishing it. I wish to give brother Abe the candlesticks. The seven silver wine glasses are to be given, two to each of the three daughters in Israel and one to Mordchen, who is named after my Father. He was the first grandchild of my Grandmother Yetta. This is the sign from your dear Mother.

And now my dear child, I wish to ask you - I have a chain, a watch and two rings and earrings that the children will not use. These are not for young women. I ask that you sell them and use the money for my sister, Atles. She's an orphan. There are three

girls who got married and I gave them presents. So now I wish that the three girls who are not married should have presents. If I live until their weddings, I will help them and if not, my dear son, you should give each one, from me, \$10. That will come to \$30. Now my dear child, I have not much more to write to you, so I wish you good health and life.

Your Mother,
Dina Silver

July 2, 1982

Dr. Marc Lee Raphael
2831 Beverly Road
Columbus, Ohio 43221

Dear Marc:

Mike Meyer has written me that you might be interested in doing dad's biography. I have been speaking to a number of people and I would be delighted to have a chance to talk over the project with you. If you are interested would you give me a ring so we can make a date?

As always,

Daniel Jeremy Silver

DJS:mp



The Ohio State University

Department of History

106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210
Phone 614 422-2674

7-23

Dear Daniel:

I have delayed writing to you in the hope that I would find a time to come to Cleveland this month and discuss the biography project, but I am not able to arrange such a visit. I have been on leave for two years (Jerusalem and Providence) and the retribution from The OSU is summer teaching. When it ends I will be on a research trip out of Ohio for nearly all of August and not return until the first of September. I will contact you a day or two after my return to Ohio, and if you have not selected an author I would be most eager to arrange a meeting.

Sincerely

Marc Lee Raphael

July 30, 1982

Dr. Marc Lee Raphael
Department of History
The Ohio State University
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210

Dear Marc:

Thank you for your note of the 23rd. I would be delighted to see you in the early Fall. Why don't you call me when you get back from your August leave and we'll make a date.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

22 September 1982

Dear Dan:

Thank you for your time and friendliness; I very much enjoyed getting to know you a bit better than before.

I thought about the Abba Hillel Silver biography for three hours on the bus home and decided that I would love to write such a book. It would combine my interests in American Jewish history, generally, with that of American Reform Judaism, more specifically, and I am sure that I could sustain the enthusiasm and temp necessary to bring the project to a close in a reasonable time. The Harper & Row book will be my sixth (three monographs and two anthologies to date), and I have finished each one, during the past decade, precisely when I agreed to do so.

I would be willing to commit myself to the following, even before full-time efforts next fall:

- One week of research during Oct, Nov, Dec of 1982
- One week of research during Jan, Feb, Mar of 1983
- One week of research during April and May of 1983
- Two weeks of research during June, July, Aug of 1983

I would appreciate, on your part, a decision as soon as possible. I have been invited to a) replace Henry Feingold as editor of American Jewish History for five years (1983-87), and b) to write a Biographical Dictionary of Reform Judaism in America (Greenwood), and would turn down both in favor of the biography project. If, however, we do not come to terms, I would like to avoid losing these two offers currently on my desk.

Finally, I noticed that issue #44 of Forum is on the window shelf in the Temple library; you might enjoy a poem of mine therein. I will send you this or that item the next time I am at my office (I write at home).

Sincerely,

Marc

P.S. Keren Ami's first day of "school" went quite well; she woke up this morning saying "baby...baby."

October 22, 1982

Dr. Marc Lee Raphael
The Ohio State University
Department of History
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210

Dear Marc:

Thank you for sending me the Voorsanger article. I had read it and forgotten it was yours.

Let's conclude our business. We would love to have you undertake dad's biography. Officially, you will be working for the Abba Hillel Silver Memorial Archives. That is the fund which will pay the bills. The Archives will reimburse you for all expenses, including travel, xeroxing, secretarial help required etc. Any major expenses should be discussed ahead of time, but I am sure that you will find ready agreement on our part. The Archives will undertake to guarantee publication and will, if necessary, subsidize the proper publication and distribution of the book. Editorial responsibility will be entirely yours. However, I would want to be consulted in the choice of publisher and be involved in the contract with that publisher.

Since it is assumed that there will be no royalties associated with the book's publication, the Archives will pay you ten thousand dollars upon the completion of the manuscript. It is understood that we are hoping to complete this project within a three-year span.

I hope all of this is agreeable with you. We had a wonderful trip in Japan and it's now back to the long winter grind.

Sincerely,

Daniel Jeremy Silver

DJS:mp

able
This 10,000 check
Came from the
C & E Fund

m



The Ohio State University

29 October 1982

Department of History

106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210
Phone 614 422-2674

Dear Dan:

Your letter of 22 October was incredibly exciting for me; I think that the biography of your dad will turn out to be the best and most significant work I will have done. I am very appreciative of your confidence in me, and hope to return it with a first-rate ms.

All the details in your letter are acceptable, except that the "three-year span" must be counted from autumn, 1983 when my Harper & Row ms. is due. Although I will engage in several weeks of research before then, as outlined in my letter of a few weeks ago, it is surely not unreasonable to request three years from the time I can devote all my energies. The archives are simply too overwhelming, and the writing too important, to expect me to research and write such a book in two years of sustained work. Thus, I hope to produce a ms. ready for press in the fall of 1986.

Incidentally, I discussed biography generally and Abba Hillel Silver in particular at great length with Arthur Goren in Berkeley. He devoted 12 years (!) to the Magnes book (an outstanding volume), but was tremendously excited about the Silver project and gave me some sound advice which should be of much benefit. And by the way, let's think about a "The Life and Legacy of Abba Hillel Silver" symposium down the road.

It seems to me (Goren's advice) that I ought to concentrate on your dad's youth initially (perhaps through 1917, let's say). It is not out of the question, is it, that someone from those years (as opposed to persons who know about his youth second hand) is a) alive, and b) coherent? I know that Freehof, for example, was ordained in the same year as your dad, and Magnin (who would have little of value to contribute I suspect from two interviews with him in 1981) one year earlier. Would SBF be worth considering for an interview immediately? Are there others, who go even further back, that I might try to get to while they are alive and communicative?

I will give you advance warning before my first visit "north" so that you will have plenty of time to make "housing" arrangements for me.

Finally, do not forget to keep in mind the possibility that some part of an academic year might be arranged for me in Cleveland (Case Western?) so that I could maximize my research time. It would be far more preferable than squeezing my archival research into weekends and vacations.

Fondly, and with gratitude,

Marc

Marc Lee Raphael

November 8, 1982

Mr. Sam Givelber
19601 Van Aken
Cleveland, Ohio 44122

Dear Sam,

I have finally secured an author for dad's biography. He is Marc Lee Raphael, Associate Professor of History at The Ohio State University. His field is contemporary Jewish history. He has done work on the UJA and other such groups. In addition, he is an ordained rabbi and so is capable of dealing with that side of dad's career. The next time he is in Cleveland I will arrange a meeting. You will like him. He is a bright, talented guy.

Saw you briefly Friday night. Hope this finds you in good health.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 8, 1982

Dr. Marc Lee Raphael
Department of History
The Ohio State University
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210

Dear Marc:

I am delighted that you have accepted and I agree that you might find it useful to talk to Freehof. I will send you the transcripts on dad's early life that we found in Bernie Martin's desk. As I told you, they are not good but they do represent a number of interviews and should give you a start. Most of dad's contemporaries are gone. If you are in L.A. the one who is most likely to be useful is Jack Skirball. Jack is the man who gave all the money for Skirball Museum. He has been a movie producer most of his life, but way back when he served for several years as Assistant Rabbi at the Euclid Avenue Temple here, he and dad were and remained good friends.

I have no problem with the 1986 date and look forward to seeing you soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp



From left to right: Martin Buber (1878-1965), Judah L. Magnes (1877-1948), Moshe Smilansky (1874-1953)

The Life & Legacy of Judah L. **MAGNES**

AN INTERNATIONAL SYMPOSIUM • 12, 13, & 14 OCTOBER 1982

"A memorable intellectual event . . .

On its twentieth anniversary, the Judah L. Magnes Memorial Museum, the Jewish Museum of the West, invites you to attend an international symposium devoted to the life and legacy of Judah L. Magnes, a founder, first Chancellor, and President of the Hebrew University, the first Jewish university in the world. One of the most original and controversial figures in American and Jewish life in the twentieth century, Magnes speaks to us out of the past with the oracular power and moral delicacy of a prophet in a voice that remains ever resonant and timely. For two-and-one-half days, renowned Israeli and American scholars, representing a variety of disciplines and perspectives, will bring the finest scholarship and best intelligence to bear upon the legacy of a dissenter in Zion, whose life-long concerns continue to be vital and central in a world that still has much to learn."

—Moses Rischin,

Director, Western Jewish History Center

The Life & Legacy of Judah L. **MAGNES**

AN INTERNATIONAL SYMPOSIUM • 12, 13, & 14 OCTOBER 1982 • MAGNES MUSEUM

A unique intellectual event celebrating the twentieth anniversary of the Magnes Museum and the publication of Arthur Goren's *Dissenter in Zion: From the Writings of Judah L. Magnes*.

"For two-and-a-half days renowned Israeli and American scholars representing a variety of disciplines and perspectives will bring the finest scholarship and best intelligence to bear upon the legacy of a dissenter in Zion, whose life-long concerns continue to be vital and central in a world that still has much to learn."

—Moses Rischin
Director, Western Jewish History Center

JUDAH L. MAGNES was one of the great statesmen without portfolio of the twentieth century. His life spanned the most revolutionary era in two millennia of Jewish history. It began with the pogroms of 1881 in Russia and the great Jewish migration to America. It closed with the Holocaust and the founding of the State of Israel. For the first time, this symposium provides a forum for exploring the man, his relations with his leading contemporaries, and the development of Jewish thought in our century. In a

In a special session, *Summary and Response*, Oscar Handlin will present an overview and evaluation of the symposium.

The final session, *Archival Resources*, will introduce participants to the principal collections of Magnes' manuscripts which are housed at the Central Archives in Jerusalem and at the Judah L. Magnes Museum in Berkeley. This session is intended to provide practical guidance for further historical research into the themes advanced



3:30–5:30 Session 3

THE FIRST AMERICAN ZIONISTS

- Stephen S. Wise
Melvin I. Urofsky, Virginia Commonwealth University
- Henrietta Szold
Joan Dash, Seattle, Washington
- Golda Meir and other Americans
Marie Syrkin, Santa Monica, Ca

7:30–9:00

EVENING RECEPTION

An informal gathering in the galleries of the Museum, honoring our guests with remarks by Seymour Fromer and Arthur Goren. The Museum's exhibition, "My Beloved Is Mine: Marriage and Womanhood in the Jewish Tradition," will feature one hundred ceremonial objects from the permanent collection.

WEDNESDAY, OCTOBER 13

9:30–11:30 Session 4

THE HEBREW UNIVERSITY

- Martin Buber and Religious Thought
Paul Mendes-Flohr, The Hebrew University
- The Idea of a Jewish University
David Biale, State University of New York-Binghamton
- The Hebrew University Circle
Arnold Band, UCLA

broad historical context.

THE SYMPOSIUM will be structured around the major themes in Magnes' life. *Youth and Education* will investigate the impact of Magnes' early life on his later writings and philosophy. *New York: Vortex or Void?* will examine the religious, cultural and communal responses to the chaos that threatened the lives of Jewish immigrants, and explore their long term consequences and significance.

The First American Zionists will provide insight into the ideals that Magnes shared with his most eminent contemporaries in the struggle for Jewish dignity, while *The Hebrew University* will examine the place of that institution of higher learning as a vital new center for Jewish thought and inspiration. *Arab-Jewish Relations* will provide a first-hand account of Magnes' unrelenting commitment to an Arab-Jewish Palestine.



Magnes (top row, left) Oakland, circa 1893

CONFERENCE DIRECTORS:

Moses Rischin, San Francisco State University and Western Jewish History Center
Seymour Fromer, Magnes Museum
William Brinner, University of California, Berkeley

Conference Coordinator:
Lynn Fonfa, WJHC

Co-Chairpersons:
Norman Coliver, WJHC
Jacques Reutlinger, Magnes Museum
Brochure Design: Artel Design

This symposium is made possible in part by grants from the National Endowment for the Humanities and the Jewish Endowment Fund of the Jewish Community Federation of San Francisco, Marin County and the Peninsula.

at the symposium.

GUEST SPEAKERS include distinguished scholars from Israel and the United States. Representing varied fields—history, communal work, education, language, literature, philosophy and religion—speakers and participants will exchange views. At this time, it is especially fitting that the legacy of Judah L. Magnes serve as the meeting point for a renewed dialogue between American and Israeli scholars and all persons of good will on questions central to the concerns of us all.

The Honorable Abba Eban will be the featured speaker at a Gala Dinner commemorating the Twentieth Anniversary of the founding of the Magnes Museum. Eban will relate the changing contemporary scene to the Magnes symposium. Conference participants will be invited to attend the Gala Dinner at a special conference rate.

HOTEL ACCOMMODATIONS

A special conference rate is available at the Hotel Durant in Berkeley, \$38 per night, single occupancy; \$50 per night, double occupancy. Please write to the Hotel Durant at 2600 Durant Avenue, Berkeley, California 94704 or call (415) 845-8981. Ask for Barbara Vogley, Sales Department.

Judah L. Magnes on the roof-top of the Hebrew University Library.

THE PROGRAM

TUESDAY, OCTOBER 12

8:15-9:00

Registration

9:00-9:30

Introductory Remarks

9:30-11:30 Session 1

YOUTH AND EDUCATION

• Oakland-San Francisco: Native Son
Fred Rosenbaum, Lehrhaus
Judaica, Berkeley

• Cincinnati: Hebrew Union College
Marc L. Raphael, Ohio State
University

• Heidelberg-Berlin-New York: The
Shaping of a Zionist
Evyatar Friesel, The Hebrew
University

11:30-1:00 Lunch

1:00-3:00 Session 2

NEW YORK: VORTEX OR VOID?

• A New American Judaism
Deborah Dash Moore,
Vassar College

• A Wider Pulpit
Arthur A. Goren,
The Hebrew University

• The Kehillah Idea and Jewish
Community Development
Sidney Vincent, Jewish Welfare
Federation, Cleveland

11:30-1:00 Lunch

1:00-3:30 Session 5

ARAB-JEWISH RELATIONS

• The Hebrew University: A Center
for Arab Studies

S. D. Goitein, Institute for
Advanced Study, Princeton

• Arabs and Jews: The Politics
of Peace

Eliahu Elath, Truman Institute of
the Hebrew University

3:30-4:30 Session 6

SUMMARY AND RESPONSE

• Commentary
Oscar Handlin, Carl Pforzheimer,
University Professor and Director
of the Harvard University Library.

THURSDAY, OCTOBER 14

10:10-12:00 Session 7

ARCHIVAL RESOURCES

• The Judah L. Magnes Special
Collection

Ruth Kelson Rafael,
Western Jewish History Center

• The Judah L. Magnes Papers:
The Central Archives for the
History of the Jewish People,
Jerusalem

Arthur Goren, The Hebrew
University

GALA DINNER

Abba Eban, former Israeli Am-
bassador to the United States and
Chief Israeli Delegate to the United
Nations, will be the guest speaker at
the Gala Dinner.

REGISTRATION

☐ \$25 Student (with I.D.)

☐ \$50 Advance

Prior to September 20, 1982

☐ \$70 Late & On-Site Registration

☐ \$50 Museum Members

All pre-registrants must include
payment.

For single session admission call
(415) 849-2710.

Name _____

Organization _____

Address _____

City _____ State _____ Zip _____

Further details on special rates for
lunches and the Gala Dinner will be
available to registrants at the
symposium.

Make checks payable and send to:

MAGNES MUSEUM
2911 Russell Street
Berkeley, California 94705
Attention: Lynn Fonfa

September 25, 1982

Dr. Marc Raphael
The Ohio State University
Department of History
106 Dulles Hall
230 W. 17th Ave.
Columbus, Ohio 43210

Dear Marc;

I was pleased to receive your letter of September 22 and I enjoyed meeting with you. The check for your expenses will be forwarded early next week. I will get back to you immediately on my return to the states on or about October 15.

In the meantime, again, a happy new year and I am delighted that your youngest first day outside the house went well.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

15 November 1982

Dear Dan:

Even in advance of your sending me the transcripts you found on Bernie's desk (or at least in advance of receiving them) I have written to HUC and to Jack Skirball to learn if there exists an oral history series with Skirball. I remember meeting him many times when I was a student at the HUC in Los Angeles, and suspect that someone has already recorded a general interview with him, though perhaps not specifically on his rabbinate in Cleveland. I will let you know what I hear.

I will also write to Freehof and inquire of him whether he would be willing to record an interview on your father. His recollection which is already printed is rather full, but I will see if he thinks he has much to add.

The above leads me to a request: it would be helpful to have a list of ALL the assistant rabbis who served at The Temple during your dad's rabbinat, together with the years that they served. Perhaps some of the others, in addition to Jack, are still alive and would be willing to be interviewed. Actually, I notice that Jack was not at The Temple but at Euclid Avenue Temple; I doubt that such a list from there would do much good but I would like to get such a list from your synagogue. I hope it is not too much trouble (I am, of course, assuming that there were indeed assistants before you came to The Temple!).

I have also begun to contact people I know (or knew) at the Western Reserve Historical Society to discover where I will need to look for some of the events of a local and state nature in which your dad was involved. I will write to you about this too when I hear more.

I am hoping to make my first visit, as the biographer, to The Temple on Tuesday November 30 and December 1, Wednesday. I will come up on Monday night, November 29, and leave (unless I find so much that I need another day) on Wednesday evening. I don't know yet whether I will drive or take the bus, but I will need accommodations for at least Monday and Tuesday nights. I suspect I will drive this time (unless the weather is poor), but if you give me some idea where I will be staying, how close it is to the Temple, how easy it is to get breakfast and dinner there, etc. I suspect I will be able to judge better whether or not I will need a car. I assume that submitting mileage is as legitimate as the bus fare.

Sincerely,

Marc

2031 Beverly Road • Columbus, Ohio 43221 • 614/486-6166

For Dan, fondly
Marc

MARC LEE RAPHAEL

***"Take Your Son, Your Only Son,
Whom You Love"***

and avraham rose and took his son
his love's heart his beloved one
together they went to gather wood
in the hills of moriah
the little laughter sarah knew
would soon ascend and change hue
and she would cry and he would mourn
once the ashes give up their form

father son and donkey led
devotion's hunger to be fed
with hands trembling heart torn
the caravan moves up and on
bright eyes asked where is the ram
not seeing the two were the same
trusting they went up the hill

up the hill and on the stones
between the bushes they walked on
silence in the heat of morning
each step a vision from the past
each gasping breath a yearning
and i sat in my ancient land mother of cities
ur
a city before the flood trading and rich
touching with caravans

This year, the author who is an associate professor of history at Ohio State University, taught at the Department of Religious Studies at Brown University. He also served as the Rabbi of a congregation for the High Holydays where he incorporated this poem into the worship service.

the Nile and Caphtor
I sat in my father's house destroying idols
he made Ashtarot Baalim and the clay figurines
knowing clay can't have any power
to live and to die my father's son
lost in this city
and my name erased from memory

and the vision came to me
in my old age continuing the journey
my father started to claim the land of Canaan
coming from the highlands of Syria
passed the snows of Mount Hermon
heading toward the city of Shechem
a nomad like ever the passer over
with my wealth and my tents
to travel and see and give thanks for the vision

but Sarah was dry no child to fill her with
pains of birth no son to carry the name of my house
and I with a seed to fill the sky with stars
now promised more wealth more strength
and I travel the land of Canaan to Egypt no rain
yes she is my sister a beautiful child of my father
and he had his harem his many tents and slaves
his many sons through concubines
I too have my concubines my servants my tents
but no seed from my house
and in this land the first born of a woman
is sent up to pay tribute and insure a greater crop
but I am old my wife is dry and I am not of this people

and in this vision a woman who has bled less and less
is to have my son she thinks in her age it is funny
one last seed travelling its route
caught to bring the life for a great nation
this is foretold by the almighty
the dream is as vivid as my own life
as I am marching
she cannot have another she cannot have another
it cannot be the earth and the sky will mean nothing
swallow me whole my name as gone as my flesh
my memory worms and finally flowers

how good were the tents and the years travelling through
this country the kings accepted the god of my house

and prayed to him though i a stranger feared for my life
cast my wife as my sister
but took only what was mine no gift no other pleasure
this land is mine i see it and i claim it
my seed as the stars in the sky in further generations
but now just the son of damascus rules my wares
and ishmael was sent forth with his mother for mocking
being a true rival
and he became a father of nations
the great feast of the bond of the word
at eight days of my small laughter

and the day came watching the other nations watch me
will i follow in their ways and give sacrifice
time has passed and talk grows louder
and talk grows louder
when i come with my wealth
they look at me and talk grows louder
and eyes point my way
has tribute been paid

in the towns baal the owner claims the first born
baal the owner calls for the blood of the first born
and my wife is dry
and i come from the land of marduk
the land of kasdim the chaldeans
different ways different songs
different gods
and baal the owner claims the first born

and your seed shall be the multitude of the stars
sarah is an old beautiful woman
old woman
old woman
old woman
and the trees are so green and the earth
is so fertile
and the grass grows abundantly
this land is mine
and i die
i die
i no longer be
join my fathers
no longer through this earth travel
no longer be
my son looks at me

and looks at the wood
my father where is the ram for the offering
and we go on
yes i see the end in me
and how to go on
and how do i go on

one more step one more step
and the bushes grow thick
one more step
to form the rocks
to form the stone
create a crate of offering
my old woman
my old years
a son to carry my name
i am an old man
 an old man
 an old man
 an old man
 an old man who has known many springs
seen close felt thoughts close felt hope
carelessly bestowed

what is son a son among many
a son of an equal
not of a slave or a concubine
but a wife
avraham yitzhak ya'akov
as many as the stars
millions counted
millions to go
the knife the knife
the burning bush
the temple
the galut
the slaughter
the slaughters
the seed and the blood
the mountain top
the wailing wall
New Jerusalem
the old city
my heart is in the east and i am at the end of the west
take your son your beloved one
and send him up as sacrifice

look back
the knife that knew blood
that knows blood
the knife
death
die
son
take your son
your only one
only one
one
one
one
send him up
tender
prime soft
love of your life
tied
bent over asking
life
life life earth and air and sky
life
ways of men
baal
human sacrifices
child sacrifices
love future
killed
the knife
coming coming coming down

my hand grows weak and strong
a ram caught in the thicket
a thousand nights of stars
a hundred seashores
a nation among nations
avraham not avram
not a mighty father
but a mighty nation
not a shaker of earth
but a shaker of time
the ram
my son
on a mountain top
ur
cna'an

sheep and goats and doves and smoke
 a thousand harps
 and wine jugs
 my son
 my heart's one
 the summit and the rope
 the stones gathered
 the valley of the salt sea to the east
 the great ocean to the west
 the dust of the journey

my son
 my old years
 human sacri
 no no no more
 the hand is numb
 the son is mine
 the land is trembling
 i've been this way before
 i ease the seeing once more
 so many breaths so many tasks
 going to the hill top with unquestioned sorrow
 gone to the hill top with questioned sorrow
 baal canaanites their ways
 this land is yours
 i give this land to you
 this freeway of focal points
 invaders and empires
 this is your land and soul
 take your hand away
 save this day and make this land holy
 this barren mountain top will be
 the apex of
 the strongest of the earth

new vision new song
 no more human sacrifice
 one year old ram sent
 to take the place of yitzhak
 and blessing and thunder
 and rain
 and tears
 take your son your only one

son and man walked from the edge
 together bound by life's great wedge
 free to live under the sign
 having made the pledge
 birds fly and take to song
 they've felt the great pain lifted
 gone and the mountains ceased their trembling
 while the wind blows free and swirls on

November 22, 1982

Dr. Marc Lee Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

Taking your questions in order, the assistant-associate rabbis at The Temple during Dad's regime were Leon Feuer, Melbourne Harris, Earl Stone and Julius Nodel. David Sherman and William M. Kraser were here for very brief periods. Feuer was here the longest and then worked with and for dad at the American Zionist Emergency Council. All are still alive and can be interviewed.

In equipping yourself on local events, you will find Judah Rubinstein, Archivist and Historian at Jewish Community Federation, particularly useful. The same is true of Miriam Leikind who was the professional librarian at The Temple during dad's entire rabbinate. She kept the scrap books and knows where everything is.

Why not stay this first time at our house? We would be delighted to have you. I do not intend to impose in any way, but this first time I can probably be of use in pointing you in the right direction. With all the children gone there is plenty of space. The address is 2841 Weybridge Road, Shaker Heights, Ohio. The telephone is 921-2842. Just give me some indication what time you will be coming in.

Have a happy Thanksgiving.

Sincerely,

Daniel Jeremy Silver

DJS:mp

1 Dec 1982

Dan:

Nancy Martin refused to talk to either Miriam [she hung up on her] or myself, and said "If you want anything, Rabbi Silver can write or call me." There are NO tapes or transcripts in the 4 bags of B.M. papers in the archives, so the tapes must be at the Martin's home. Any help you can provide me would be most appreciated.

Marz



The Ohio State University

Department of History
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210
Phone 614 422-2674

2 December 1982

Dear Dan:

Enclosed is a letter re: the cards; just add a check and send it off.
Thanks.

I had a marvelous meeting (and lunch) with Judah, John and the new Jewish archivist, Scott. It turns out that your dad's name appears in nearly every index to every collection at the WRHS, and John spent a great deal of time patiently showing me how to make the search for his correspondence and other materials quicker. There is no doubt I will be spending a good deal of time at the Society. To give you but one example: the papers of the Consumer's League (which is the groups that eventually gives birth to unemployment insurance) have much about your dad, as do the papers of the League for Human Rights (it battled Nazi propaganda and led a boycott in the 30s), and both collections are there. John knows his way through them (through Cleveland Jewish history too), and I am most glad that I not only got to know him a few years back but stayed in touch too. He graciously went out of his way for me.

Judah was also exceptionally helpful. He suggested name after name for me to interview, and once we settle the matter of the missing tapes for sure I will begin to work on this. Bernie does refer to interviews in his typescript, and, upon looking at the Skirball letter closely, notice that Jack refers to a taped interview. Hence, the tapes/transcripts, which are NOT with the materials Miriam brought to The Temple, probably do exist. But where. . .

Your hospitality, and that of Adele too, was most gracious, and both of you have gone out of your way to not only excite me about the project but to make me feel especially welcome in Cleveland. I very much appreciate this.

I am investigating Townsend Harris High School currently; I have learned that it was a prep school for CCNY and hope to find a clue to finding records from your dad's days.

I look forward to arranging my next trip; I will keep busy exploring several leads from John and Judah in the next few weeks. But first, obviously, we must settle the tape matter.

Sincerely,

Mae

p.s. I travelled a total of 340 miles during my visit. Perhaps you could just reimburse me for some figure based on _____\$ permile? I had no other expenses.

December 9, 1982

Dr. Marc L. Raphael
The Ohio State University
Department of History
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210

Dear Marc:

The order for your file cards has been sent off.

I talked with Nancy Martin's lawyer and there are tapes. What seems to be at issue is her fear that Bernie's work will not be properly signaled in the introduction of whatever we prepare as the final volume. At least he thinks that is the issue. He is going to try to work out a letter which would spell all this out so that we can be protected from any eruptions by her later on. I will keep you abreast.

I had our Executive Secretary check with CWRU and local hospitals. The current mileage rate is twenty cents per mile and a check for that should be forthcoming to you from The Temple office.

Adele joins in sending our best to Linda and the kids as well as to yourself for a happy Hanukah.

Sincerely,

Daniel Jeremy Silver

DJS:mp



The Ohio State University

Department of History

106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210
Phone 614 422-2674

16 Dec 1982

Dear Dan:

Thanks for your letter of 9 Dec;
I am pleased to learn the tapes are
still around but distressed to learn
of the problems. Naturally every time
I would quote from an interview of
his it would say "Jack Skirball,
interview with Bernard Martin, [date]"
so I cannot imagine any legal problem.
But please keep me abreast as I am eager
to begin some key interviews if needed.

Next week I am off to NYC to investigate
your dad's high school, talk with Harold
Manson, and poke around in the ZOA
Archives. More - later.

JNE dh

Marc



marc lee raphael, rabbi

10 Dec 1982

Dear Dan:

Just a note to bring you up to date:

Ruth Helmuth, the archivist at Western Reserve, has informed me that there are no tapes or transcripts in the Martin Papers. As you know, Ms. Leikind and I carefully searched the Martin Papers in The Temple Archives and found none. This suggests that if the interviews which Bernie does mention in his notes are to be found, they could only be in the hands of Mrs. Martin - a situation, seemingly, only you can handle. If for any reason we strike out there, I will begin to interview people immediately (starting with the most aged first).

Judah recommended interviews with the following: Henry Zucker, Balfour Brickner[?], Leo Bamberger, Judge Saul Stillman (Republican politics), Frank Joseph, Irving Kane, and Lloyd Schwenker. What do you think about these persons value re: your dad?

You mentioned, in Sept and again recently, trying to find a (modest) house for a period of the summer. Let's see what you can turn up (3 bedrooms) for the first three weeks of August: 1-5, 8-12, 15-19 with ca. 8 months head-start!

Hi 3'3'2

Marc

December 21, 1982

Dr. Marc Lee Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

I am working through Nancy Martin's lawyer to try to achieve the release of the tapes - more of this saga anon.

Of the people whom Judah Rubinstein recommended to you, Henry Zucker, Judge Saul Stillman, Irving Kane and Lloyd Schwenger would be of interest. Frank Joseph is an old wind bag though his family has deep roots in Cleveland and he might be useful on the social side of things.

I will see about a house for the first three weeks in August - no promises, but we'll try.

Adele joins in sending our best.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

3 January 1983

Dear Dan:

Thanks for your letter; you already know I eagerly look forward to word on the Martin tape matter, and now I will pursue the people both you and Judah recommend I interview. Actually, I will not pursue anyone just yet, for it seems best to wait until I know who Bernie did actually interview in the hope that I will not repeat same. But, I will add to my list of people who need to be interviewed, whether by Martin or Raphael, the Cleveland people both of you recommend.

I spent two days in NYC tracking down, with great interest, Townsend Harris High School records. It turns out that the academic records of the students are in charge of the Registrar at Baruch College, as the school was housed in the City College School of Business for its last ten years and this became Baruch College in the late 1960s. To discover this fact took about 35 phone calls and three wrong trips.

Then, alas, I discovered that the first HARRIS ANNUAL did not appear until 1914 (Abba was obviously pre-1914). But, the school did have a magazine of literature, news, etc. entitled SENIOR STADIUM and I am now hot on its trail (with help from the friends I made in all my wanderings). Townsend Harris was, as you know, the "prep school" for City College, actually a department of the College I guess, and the boys completed the h.s. program in three years. Everyone I met who ever attended (Paul Steinberg, my brother says, went there) thought it was a FABULOUS school.

Finally, I discovered that there is a T.H. alumni association, and even some living alumni from ca. 1910. I am hot on their trail too. So, I am off to a nice start as a sleuth.

I have enclosed the invoices from the purchase of the cards. Thanks again--I used my first two or three working on the above.

Fondly,

Marc

SAMUEL H. GIVELBER

10601 VAN AKEN BOULEVARD

SHAKER HEIGHTS, OHIO 44122

1-26-83

RABBI DANIEL J SILVER
26000 SHAKER BLVD
THE TEMPLE BRANCH
44122

DEAR DANIEL

SEVERAL WEEKS AGO WE DISCUSSED THE
PROGRESS IN YOUR SEARCH FOR ANOTHER AUTHOR
FOR THE BIOGRAPHY OF YOUR BELOVED FATHER (OF DA)
IN OUR CONVERSATION I STATED THAT DR. BERNARD
MARTIN (OF BLESSED MEMORY) ASSURED ME THAT
RABBI STEPHAN WISE'S INHUMAN BEHAVIOR WHICH
RESULTED IN DENYING 100,000 JEW VICTIMS OF
NAZIS PERSECUTIONS TO SETTLE IN ISRAEL
WILL BE RECORDED IN HIS BOOK "ALL AS WRITTEN"
BY RABBI ABBA HILLEN SILVER IN HIS UNPUBLISHED
AUTO BIOGRAPHY?

SINCE WISE'S FRIENDS HAVE DEIFIED
HIM IN RECENT BIOGRAPHIES, IT IS VERY
IMPORTANT FOR FUTURE GENERATIONS OF JEWS
AND ALL PERSONS OF GOOD WILL TO KNOW THE
TRUTH ABOUT R. WISE.

WILL YOU PERMIT THE NEW AUTHOR
TO CARRY OUT DR MARTIN'S PLAN FOR EXPOSING
R. WISE FOR WHAT HE REALLY WAS.?

WITH MY BEST WISHES CORDIALLY YOURS

Sam

P.S. Why do you apologise for your
SERMONS THAT APPEAR IN THE
"TEMPLE BULLETIN" by adding
"THE SERMON IS PRODUCED HERE
IN RESPONSE TO NUMEROUS REQUESTS"
IT IS MY JUDGMENT THAT THE SERMONS
APPEAR BECAUSE THEY ARE TIMELY, INFORMATIVE,
SCHOLARLY AND THE BEST BEING PREACHED
TO DAY.



The Ohio State University

Department of History

106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210
Phone 614 422-2674

27 January 1983

Dear Dan:

I would like to come to Cleveland for a few days during the spring break and work in the archives. Linda and the baby would accompany me, and if we stay in a hotel/motel I would certainly be prepared to pay the difference between a room for one person and a room for two adults and an infant. We would probably come up before lunch on Wednesday, 23 March, and I would do some work in the archives on Wednesday afternoon, Thursday, Friday and (possibly) Sunday. I cannot say how Keren Ami (and her parents) will take to all being together in one room, so I will plan to stay Wednesday, Thursday, and Friday nights for sure, and perhaps Saturday night as well. The visit is a brief break from my Harper & Row history which is coming along fairly well; I have finished a first draft of reform and of conservative Judaism, and am ~~now~~ beginning to learn a great deal more about orthodoxy than I know now. Alas, the orthodox keep virtually no records.

Let me know if those dates are okay, and I will make some reservations for us (I have the AAA Tour Book); perhaps at the Sheraton Beachwood, Marriott Inn Beachwood, or Stouffer's Somerset Inn (they all give small discounts to OSU people).

Sincerely,

Marc

January 31, 1983

Mr. Samuel H. Givelber
19601 Van Aken Boulevard
Cleveland, Ohio 44122

Dear Sam,

As I mentioned to you, we have engaged Marc Lee Raphael who is both a rabbi and Professor of Jewish History at Ohio State to do dad's bio. He hopes to spend most of the month of August in Cleveland, and I will arrange to have you spend some time together when he is here. He is an excellent historian and I think you will be pleased with our choice.

Your suggestion about how we title the sermons in the Bulletin is a good one, and I think we will drop the phrase, "in response to numerous requests."

Keep well. See you soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp

February 3, 1963

Dr. Marc Lee Raphael
The Ohio State University
Department of History
106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210

Dear Marc:

I have made reservations for you at Shouffer's Somerset Inn for March 23 to March 27.

I haven't made any headway with Nancy Martin although her own lawyer was working hard on our behalf. I am afraid we will just have to do without whatever tapes he may have had.

Adele and I are off to Paris and London for a couple of weeks. We'll be back on the 22nd. I will make plans for your visit. Delighted you're coming.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

25 February 1983

Dear Dan:

Thanks for your letter of 3 February which I delayed answering until you were home from your trip and had time to open more urgent mail which had surely piled up.

Thanks also for your favor of making reservations at Stouffer's Somerset Inn; we plan to arrive some time after dinner on the 23rd.

I am appreciative of your efforts re: Nancy and the tapes, and will begin to plan some interviews. I spoke to Harold Manson on the phone, to see if he has much more to say than appeared in his bio essay, and he surely does, but since it is nearly exclusively about the 1940s it would be more worthwhile to interview him after my research nears that decade. He did ask me to tell you that he had successful by-pass surgery, has resumed work full-time, and sends his warmest & regards to you.

I look forward to seeing you, and hopefully introducing you to Linda and Keren Ami, in a few weeks.

Fondly,

Marc



*Reuven Chono
made it somewhat
6/7/83 thru 7/16
for night of July 16*

marc lee raphael, rabbi

20 June 1983

Dear Dan:

An update:

- 1) My Harper & Row history is moving along very well. I have finished three of the parts (Orthodox, Conservative, and Reform Judaism) and they are being read by colleagues. I hope to revise these ca. 400 pages + write the Reconstructionist part by the fall contract deadline.
- 2) In my spare time I either practice my tennis for our eventual set or read about your dad. Last week I felt sufficiently knowledgeable to interview Leon Feuer, as I had read the Temple minutes through the mid-1930s. I have now written to Skirball and Stone with the hope of a Denver-LA connection and interviews later in the summer. To that end, I will come to Cleveland for the night of 16 July and plan to read minutes (30s, 40s and 50s) all day on Sunday. Would you make a reservation for 7/16? (Marc, Linda, and baby)
- 3) I am closing in on a transcript of your dad's senior year at Townsend Harris--I will be curious to discover what one studied ca. 1910-11! It will take a trip to NYC and a day of searching, but I have cleared the big hurdle of receiving permission. I have not wanted, however, just yet, to give up the time from my writing.
- 4) I am planning to apply to the Ohio Humanities Council next month for a modest grant to hold a two-day conference, 9-10 April (Mon-Tues) 1984 at OSU on American Judaism Since the Tercentenary (more or less) with at least three sessions on reform, conservative and orthodox respectively. Each would have a "keynote" address (invited) + two complementary papers from open announcements of the conference and submissions to a committee. I would very much like to have you give the reform keynote--discussing aspects of Reform Judaism in the past two or three or four decades that interest you and strike you of importance (something like Mike Meyer did in the book Bernie edited for Greenwood). I am applying for \$250 honorarium for each keynoter + transportation + 2nites lodging (Sunday and Monday) at the campus Holiday Inn. I also hope to publish the papers (if you wish) in a conference volume. Let me know if you would like to do this. If yes--I would need a very brief paragraph description of a talk; BUT, the description sent with the grant application need not bear any resemblance to what you may actually decide to say the NEH assures me!
- 5) Finally: I notice you hired David Sandmel. He was an exceptional student of mine and my first chazzan at a congregation I served here from 1977-80. I am very fond of both him and Betsy. Say hello please.
- 6) Finally, finally: Linda takes her first doctoral exam (theory of the novel) tomorrow; then she is determined to write to Adele...

fondly

2031 Beverly Road • Columbus, Ohio 43221 • 614/486-6166

MZ

June 27, 1983

Dr. Marc L. Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

It was good to hear from you and to know that your book is proceeding apace and that you have had some time to think about our project.

We have made a reservation for you, Linda and the baby for the night of July 16 at the Somerset. We look forward to seeing you.

I will be happy to participate in your conference on American Judaism Since the Tercentenary on April 9-10, 1984. I don't have the faintest idea of what I will talk about, but the subject that interests me at the moment is the interesting parallel between the drying of liberal ideas in our general political life and the similar process in Reform circles. I'll let you work that theme up any way that you choose for the grant submission.

I have David and another assistant, Susan Berman, coming in at the end of the week so I am going to be busy getting a new staff in place. Summer hasn't been quite the reflective time I had hoped it would be.

We wish Linda luck on her exams - I'm sure she will do well. See you soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

20 Sept

Dear Dan:

I will be pleased to interview Sam Gevelber at the first opportunity. Thanks for alerting me to him.

You mentioned a long time ago that The Temple would transcribe my interviews - one by one and very slowly - whenever possible. Let's start with Jack. My suggestion would be for the typist to send me her/his first draft of the transcript + the tape, and I will then fill in what I can, correct this or that, and return the typescript for a final typing. Then the archives will keep the tape and one transcript and I will keep a transcript. This way the interviewees will not be bothered again even if my files self-destruct.

Fondly

Marc

Tape & transcript
mailed back
10/24/93

September 15, 1983

Dr. Marc L. Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

I hope you will find the holiday satisfying and that the work is progressing apace.

This is simply to ask a favor. The next time you're in Cleveland I'd like you to spend some time with Sam Gevelber. Sam is in his early eighties and a long-time, intelligent Hasid of dad's. He has some political convictions which will drive you up a wall, but some strong feelings about the struggles of the forties and a good bit of knowledge of the people and the issues involved. It would be worth your while. His address is 19601 Van Aken, Cleveland, Ohio 44122, telephone, 991-5986.

Hope to see you soon. Best to all.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

8 November 1983

Dear Dan:

I hope this finds you well.

Your Holyday sermons read exceptionally well, and I found them personally instructive. I also liked your review essay in JUDAISM very much.

I did not hear from you after I sent you the names of Gurock, Shapiro, etc. Was the list of help?

Yesterday I mailed PROFILES IN BELIEF: JUDAISM IN AMERICA to my editor at Harper & Row. It was to be postmarked by 7 November--not a day early but not a day late either! Now only Abba is before me.

A favor. I am seriously contemplating spending 3 or 4 months abroad during 1985 (June, July and August, for sure, and perhaps May too if I am able to juggle my courses) in order to do nothing but write the above. Linda has agreed to play/stay/travel with the kids 5 days/week so as to maximize my efforts, IF I take her to England and IF I join her on the weekends. I agreed. England, of course, combines her fascination with 19th British literature (her dissertation area if she passes her exams this fall) with the lack of a language barrier and would get us out of the "rut" of only visiting Jerusalem.

We have never been there, and have no idea how to start exploring things, but perhaps your stay would enable you to make a preliminary contact for us? I want only two things: a private office + assistance (NOT financial) with house rental. I don't think this is too extravagant a demand.

I would appreciate any suggestions or contacts you could make on my behalf. We would probably bring one or two kids besides the baby (Cara would then be almost four)--the others would go to camp all summer as junior or senior counselors.

Sincerely,

Marc

P.S. About a decade ago I compiled a lengthy bibliography on American Jewish history for a Swiss microfiche firm wishing to film out-of-print volumes. In a cause célèbre, David Paterson rejected the list--although M. Rischin, S. Chyet and J. Marcus has attached their approval to its final form. Hence, David may recall my name unfavorably, although we only met once for 5 minutes at HUC's library a year ago.

P.P.S. I will send you a current c.v. if needed.

November 23, 1983

Dr. Marc Lee Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

Forgive me for the delay in answering your letter of November 8, but I have been swamped when mother fell and broke her hip and it's been one thing after another.

I am delighted that Profiles In Belief is behind you. If there is an extra set of galleys I'd love to read the book, particularly since I have to write something for your conference in the spring. The enclosed is self-explanatory.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

November 23, 1983

Dr. David Patterson
Oxford Centre for Postgraduate Hebrew Studies
45 St. Giles
Oxford, OX1 3LP, England

Dear David:

As you know, Jim Reich and I are at work on creating a "Friends" group here and I know you have received the first checks. Henry Zucker has been most helpful.

I may have told you that Marc Lee Raphael is now teaching American Jewish History at Ohio State and is hard at work on a biography of dad. He is thinking of spending three or four months abroad during the summer of '85 in order to do some heavy writing. He is looking for two things: a house in either London or Oxford, and a private office someplace where he can work. The question is not one of subsidy at all but simply in helping locate appropriate quarters, so I am writing to you as well as to other good friends for suggestions. The house would have to be at least large enough to accommodate Linda, Marc and two or three children. They are not sure how many they will bring along.

I appreciate any help you can give him in this matter. His address is Dr. Marc Lee Raphael, 2031 Beverly Road, Columbus, Ohio 43221.

I'll be back to you after our organizing meeting of "Friends." Incidentally, I have already put into the works my plans to be at Yarnton during the 1986-87 year. Adele and I appreciate your invitation and look forward to another very pleasant productive period. Our best to Josie.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 30, 1983

Rabbi Marc Lee Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Rabbi Raphael:

Here is the xerox of the first tape of Jack Skirball.
The tape, the original, and the retyped draft will
be in the archives.

Sincerely,

Marie Pluth
Secretary to Daniel J. Silver

P.S. If you have any more tapes please send to me
at the Branch address. Thanks.

Encl.

February 6, 1985

Dr. Marc Lee Raphael
2031 Beverly Rd.
Columbus, Ohio 43221

Dear Marc:

I was down in Jacksonville over the weekend and I bumped into Carl Hermann Voss. You know him for his book on Wise. During the 40's he was the point man in the American Christian Palestine Committee and had many contacts with Dad. I hadn't thought about it, but he might be an interesting person to talk with and I am enclosing his card. He is currently at work on an extended volume dealing with the 40's, Christian clergy and Israel.

Thanks for the copy of Approach II. It's a random group of papers but most are interesting.

With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

PHONE (904) 733-2118

THE REV. DR. CARL HERMANN VOSS

7753 POINT VICENTE COURT
BAYMEADOWS
JACKSONVILLE, FL 32216

April 1, 1985

Dr. Marc Lee Raphael
2031 Beverly Rd.
Columbus, Ohio 43221

Dear Marc:

This came in from Jake Marcus and out of the blue. It may
be of interest.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

DIRECTOR OF ARCHIVES: JACOB R. MARCUS, Ph. D.

Milton and Hattie Kutz Distinguished Service Professor of American Jewish History,

Hebrew Union College-Jewish Institute of Religion

ASSOCIATE DIRECTOR: ABRAHAM J. PECK, M. A., Ph. M.

Lecturer on Judaic Studies, University of Cincinnati

AMERICAN JEWISH ARCHIVES

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488

March 25, 1985

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

Dear Dan:

Attached herewith is a xerox copy of a letter from a dear friend of mine, Rabbi Ben Friedman. He is over 90 years of age. He went to school with me and with your father. I ask him to write a short statement about the Dr. Herzl Zion Club, which your father was a member and also a president. This was prior to the time that your father came to the Hebrew Union College. I thought you may want to enclose this biographical statement among the papers of your father.

With all good wishes, I am

Very cordially yours,


Jacob R. Marcus

JRM/cm
enclos.

ARCHIVES HAS COPY

RABBI BENJAMIN FRIEDMAN, D.D., S.T.D.

MAR 7 1985

March 5, 1985

810 MADISON STREET
SYRACUSE, N. Y. 13210

Dear Jake:

We made application to the Educational Alliance to meet in their building on Saturday night at 7 P.M. They couldn't understand an organization of young boys (ages 11-14) who were interested in Hebrew and in Zionism. They said "no" originally but for a few weeks. Then they permitted us to meet. There was no fanfare. Dr. David(?) Blaustein was favorably impressed with us but had first to placate the members of the Board: the Warburgs, Scheffer who later became the American Jewish Committee.

- 1- We first met in the room of a synagogue on the first floor of the building in which Eliakum Zinner had a printing business.
- 2- For a few weeks in the Werklowsky Bank Bldg on East Broadway.
- 3- Then in the Educational Alliance on E. Broadway.

Do you know that Masliansky, Goldfaden (playwright), Barondess were our supporters. Also a Zeff.

By the way Abba Hillel was the leader of the club until he left for H.C. alone a leader!

With love

Ben

ABBA's dad started the Dr. Herzl Zion Club

SAMUEL H. GIVELBER
Three Commerce Park Square #255
23200 Chagrin Boulevard
Beachwood, Ohio 44122
(216) 464-8837

April 11, 1985

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

Dear Dan,

I am disturbed that the biography book will not be published between 1987 - 1989. At my age (85 years) the chances of the book being completed in my lifetime is remote.

The more important reason for writing this letter is not my age problem, but the lack of assurance that the biography, when printed, will reflect the ideas and ideals of the greatest leader of our time, Rabbi Abba Fillel Silver.

If the unbelievable "double crosses" by Rabbi S. Wise (that may have cost the lives of 100,000 Jewish women and children) are not published in the biography, I will not honor my pledge.

If the biography is published in my lifetime and the contents of which expressed the ideas and ideals of Dr. Silver, we will pay the pledge of 10,000 (5,000 of which I gave to you in 1982).

Cordially yours,

Samuel H. Givelber

SHG:mk

April 17, 1985

Mr. Samuel H. Givelber
Three Commerce Park Square #255
23200 Chagrin Blvd.
Beachwood, Ohio 44122

Dear Sam:

I can't rush the completion of a book, but we are doing all that we can to get it done in good time. Marc Raphael will be a visiting professor at CWRU next fall which will give him a lot of time to be in the archives. Believe me, it will be an appropriate volume. Hope to see you soon.

Sincerely,

Daniel Jeremy Silver

DJS:mp

26 April 1985

Dear Dan:

Thanks for the materials you sent to me 2 weeks ago and which came originally from Jake. I appreciate your thoughtfulness.

All is going well, though now that I have entered the 40s in my research the tough questions emerge. I may make my first presentation ever on your dad in Jerusalem this summer at the World Congress; I am beginning to feel a bit confident of my grasp of the material, and have already drafted three chapters (1893-1917, 1917-1927, 1927-1937) which although very very very rough are sufficiently neat to send to colleagues for input. I hope that I can get something done on the 40s this summer; it will not be in Oxford (Patterson has still not found housing) but in Whitstable, a little town on the ocean north of Canterbury.

You certainly know that all has worked out for Case Western this fall and I will be spending 3 days each week in Cleveland. This will provide me with many hours of research time at The Temple, and occasionally I will trot across the street and fulfill my duties to Eldon. It promises to be a most rewarding autumn.

So, all is coming along fine, and I am pleased with my progress to this point. The materials on the 40s, of course, are overwhelming, but I am tackling them in a very orderly manner, trying to wrestle with the salient issues. I am enjoying the research immensely.

Sincerely,

Marc Lee Raphael



marc lee raphael, rabbi

10 June

Dear Marie:

I am uncertain whether to address this request to Mr. Linder or Mr. Gross so I will let you decide! I will be coming up to Cleveland every week in the fall and using the Archives on Tuesdays, Wednesdays and Thursdays. The Clinic I am often fills all its rooms, and when it doesn't and I do get a reservation, often claims no direct billing arrangements were made. So - would you reserve a room for me on the nights below, make sure that the bill will be sent to Mr. Gross at The Temple, and perhaps get written confirmation so I will have something to show the generally incompetent clerks when I check in. Thanks. 7/1/80

	Tues nite	Wed nite
Aug	27	28
Sept	✓3	4
	10	11 - call Mr. Linder - will send
	17	18
	✓X	25
Oct	1	2
	✓8	9
	15	16
	✓22	23
	✓29	30

Temple
made 6/24/80

Sincerely

Marc Lee Raphael

P.S. I will be out of the country from 19 June - 24 August. My address will be 88 Coventry Road Whitstable, Kent CT5 4HF England

June 14, 1985

Dr. Marc L. Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Marc:

I was a bit surprised at your letter to Marie dated 10 June. It was my understanding through Eldon Epp that your appointment to CWRU included sufficient funds for housing etc. The Archives continues to be prepared to meet ~~your legitimate needs~~ involved in the preparation of this volume. I wonder if the situation you propose, of the Archives paying for your stay in Cleveland when you are in fact earning a good salary at the University here, is a fully equitable one.

I would appreciate your thinking on this matter.

Sincerely,

Daniel Jeremy Silver

DJS:mp



marc lee raphael, rabbi

18 June 1985

Dear Dan:

Thanks for your letter of 14 June. I had given the matter considerable thought, and concluded that since I would be working in the Archives 3 days/week (some of Tuesday, all of Wednesday, some of Thursday) and staying overnite 3 nights (Monday nite on the Far East Side near my mother-in-law [I cannot ever stay at her house because of severe allergies to her 2 dogs] and Tuesday + Wednesday at the Clinic Inn), it seemed reasonable for The Temple to defray some of the costs.

But I think you are right, and the request is not "fully equitable." So, please have Marie make the Clinic Inn reservations with written confirmation, but I will pay the bills. The motels out East all have 800 numbers, and are never full on Mondays, so I had planned to vary my reservations at those places depending on rates and will take care of that myself.

I spent 2 full days in the ZOA Archives last week reading materials on the very early 1940's. Zionist conference (national and international) proceedings are available only there, so from time to time I visit the place. I got a lot done.

Tomorrow I am off to England for the summer. See you in late August.

Fondly

Marc



The Ohio State University

Department of History

106 Dulles Hall
230 West 17th Avenue
Columbus, Ohio 43210-1367
Phone 614-422-2674

27 February 1986

0967

Dear Dan:

All is going quite well, and my work coming along without problems. I hope that the snow melts soon between here and there and I return for some mop-up research on the 1940s (March), and then in the spring I will launch my 1950s research. I am still on target, and the good news of a contract from CWRU for the fall (see the blurb enclosed for descriptions of the courses EE asked me to teach) will make my finishing this year even more likely.

I have a trip planned to Denver this May to catch Earl Stone and, perhaps, Herb Rose, and I still have this or that person to see in NYC. The big trip, however, is my 4 weeks of research in the Central Zionist Archives, the Weizmann Archives (two colleagues who use these archives assure me there is a tremendous amount of unpublished material re Silver), and the Ben-Gurion Papers, as well as the growing number of people I have found hiding in Israel waiting for me to interview. You will recall that last summer I delivered a paper at the World Congress (at my own expense), and spent 3 full days using the Nahum Goldmann Papers at the CZA. My sense is that Friesel is right; 4 weeks will not do it. But, alas, that is all I can give this phase of the research if I want to allow needed days for writing.

I want to make reservations now so as to obtain the lowest fare possible, and want to make sure that it is okay with you to send the invoice to The Temple. I will, of course, obtain the lowest possible APEX fare, Columbus-NYC-TA-NYC-Columbus. In addition, I have my lodging and food; I certainly do NOT expect you to pay all of the outrageous rent for Mishkenot Sh., but we ought to be able to settle on a reasonable lodging/food subvention for the 30 days of research. I would think that \$30 per day, for housing and food, is well below what most anyone could live on, and I propose that sum. Even last summer, when I stayed in the student hostile (more appropriately, hostile), with one toilet for 6 rooms, and ate largely in the cafeteria adjacent to the CZA, I could hardly keep my budget under \$30 per day. So, I suggest \$900 or so towards this area of expense. As for xeroxing, no small sum at the CZA, I am optimistic OSU will award me a Small Grant to cover \$100-150.

That's it for now. I will wait to hear from you re: flight reimbursement before making the reservations, but I do want to pay early and save money. I look forward to hearing from you, and to seeing you when it warms up a bit. I have consistently tried to avoid Jan and Feb visits, though the 2 times last year I ventured out found me blizzard-in in Cleveland and unable to return on time. As you can see, with Feb fleeing, I did not make the same mistake this year.

Sincerely,

Marc

Marc Lee Raphael

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM



THE FACULTY OF HUMANITIES

הפקולטה למדעי הרוח

Jerusalem, November 26, 1985

Professor Marc L. Raphael
Department of History
Ohio State University
Columbus, Ohio 43210
United States

Dear Professor Raphael,

Many thanks for your letter about your planned visit to Jerusalem during the summer next year, to continue your work on that Silver biography. If you are now researching the forties', I think that a trip to Israel is really indispensable. But I wonder if you are not being too optimistic, when believing that in a month time you will be able to examine all the archival sources and see all the people related to your theme.

In the Central Zionist Archives there are huge collections of private and institutional documents to be worked through. Then you will have to spend time in the Weizmann Archives: although the most important of Weizmann's outgoing letters were published, there is the collection of thousands of incoming letters, many of them confidential and highly important, many of them related to Silver. The same applies to the Ben Gurion papers, now open to researchers. Then there are collections of printed material to be looked into, most of which you cannot get in the United States. I have before me a bibliographical list of published printed material from Moshe Chertock (Sharret), which does not include his archive papers, and the list goes on for 59 pages!

Then please remember that there are people alive who were active during the forties and knew Silver well, starting with Ambassador E. Eilat. And there are people working on the forties, although from other angles. I myself have a Ph.D. student writing a dissertation on the establishment of Israel, and Silver is one of his important figures.

All together, perhaps you should consider a longer stay in Jerusalem. Whatever you decide, it will be my pleasure to introduce you (if necessary) to the people you shall want to talk with or the institutions where you shall want to work at.

Hoping to hear from you again in the next future, I remain,

Cordially yours,

Evyatar Friesel
Prof. Evyatar Friesel
Department of Jewish History

Religion/History 254 The Holocaust

We will combine the perspectives of history, psychology, literature, philosophy and religion in an attempt to understand how a bureaucracy could take time out from efficiently running a state to equally efficiently and impersonally exterminate six million Jews, to explore the history of racism in European society from the 18th to the 20th centuries, and to understand the response of individuals, groups, institutions and nations to the deliberate extermination of nearly a whole people.

Raphael

TTH 11:00--12:15

Religion 203 Introduction to Judaism

This course has no prerequisites, academic or religious. It takes for granted no prior knowledge of Judaism and presumes no commitment to, or even personal interest in, belief in, and practice of, the Jewish religion. The problem of this course is to draw together the diverse religious data produced by the Jews over the centuries into a coherent description of the character of Jewish religion (=Judaism) in three major areas of its development: time, thought, and literature.

Raphael

TTH 1:15--2:30

March 10, 1986

Dr. Marc Lee Raphael
The Ohio State University
Department of History
106 Dulles Hall
230 West 17th Ave.
Columbus, Ohio 43210-1367

Dear Marc:

The arrangements you mention for Israel are satisfactory. The Abba Hillel Silver Archives will pay for your APEX fare, \$30 per day for housing etc. and a grant of about \$150 for xeroxing etc.

I am delighted that arrangements are now complete for next fall. My only regret is that I won't be here to have our occasional schmoos. All is well here.

As always,

Daniel Jeremy Silver

DJS:mp

RABBI ALEX J. GOLDMAN

TEMPLE BETH EL
350 ROXBURY ROAD
STAMFORD, CONNECTICUT 06902

STUDY
322-6901

April 22, 1986

Rabbi Daniel Jeremy Silver
2841 Weybridge Rd.
Cleveland, Ohio 44120

Dear Rabbi Silver:

A number of years ago, I published a book entitled, "Giants of Faith - Great American Rabbis," which included American Rabbis from 1800 - 1945.

I have been asked to update this volume, and I want to include a chapter about Rabbi Abba Hillel Silver. I have much material in my library, but I write to request any materials you might have available which would help in my portrayal of Rabbi Silver's life. I would be very appreciative if you could send copies of such information to me, and I would be glad to pay for whatever costs are incurred.

Thanking you in advance for your assistance, I am

Cordially,



Rabbi Alex J. Goldman.

AJG:gso

April 28, 1986

Rabbi Alex J. Goldman
Temple Beth El
350 Roxbury Road
Stamford, Connecticut 06902

Dear Rabbi Goldman:

May I suggest that you contact Marc Raphael who is at present working on a biography of my father and would be your best source. His address is: 2031 Beverly Rd., Columbus, Ohio 43221. With best wishes for your project, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

C1986J

OSU Communication

Subject

Date 5-15

From MLR

To DJS

Sorry I missed seeing you yesterday as I worked in the dungeon. I did want to give you a copy of this darling cartoon and decided to mail it so I could say hello. I am, I must admit, quite nervous about 4 weeks in Jerusalem this summer as I (stupidly, I guess) listen to short-wave broadcasts of news about Arab terrorist gangs in East Jerusalem planning for a summer of violence. We will see...

Marc



May 22, 1986

Dr. Marc Lee Raphael
2031 Beverly Rd.
Columbus, Ohio 43221

Dear Marc:

Your letter reminded me that it's time to beginning thinking summer schedules. I loved the cartoon and I am sure you are going to be completely safe burrowing into Zionist archives or whatever else you are going to be hard at work at in Jerusalem.

I am sure I will see you before you leave.

As always,

Daniel Jeremy Silver

DJS:mp

7 June 1988

Dear Dan:

I was quite encouraged by my (four hour!) meeting with Mr. Holmes last Thursday. In brief, they have sent my revised manuscript back to the reader who made the suggestions to which I responded some time ago and asked him to give his (her?) final okay. I foresee no problem, as she/he told them some time back a) to publish it, and b) for me to make this and that revision (which I did). They called said reader who said she/he would read it and give his/her okay during June.

I must say that his/her suggestions, with hardly an exception, improved the ms. greatly as he/she was a first-rate scholar. It forced me to expand my introductory section of each chapter, to identify certain individuals that I had not carefully delineated for the reader, etc etc. There is no excuse for Holmes & Meier not asking the reader to okay it some time ago, of course, but they could not appear verbally more enthusiastic about this book than they do now.

After Mr. Holmes debated this and that historical issue with me re Silver he called in the production person who laid out a publication schedule for us which Holmes seemed quite anxious to meet. It aimed for late winter, early spring of 1989, and he promised to have his special assistant, Barbara Lyons, contact Claudia about setting up some events surrounding publication. Should you happen to talk with Ms. Lyons, I would only ask that you not mention there is any \$\$\$\$ involved from The Temple to me. That is none of their business, and would probably only make them more convinced that I am far too generous with your dad (there is not one piece of evidence in the book to indicate that I have compromised my scholarly objectivity).

Mr. Holmes wants Alex Schindler to write an introduction. Why not? His 2nd choice is Fred. I would rather have #1.

So, things seem to be unfolding well. I will keep you posted when I get the next call from them.

Sincerely,

Marc Lee Raphael

DANIEL JEREMY SILVER INTERVIEW, 14 AUGUST 1986

M: I am interviewing Rabbi Daniel Jeremy Silver on August 14, 1986, at The Temple, and we are going to talk about his earliest memories, probably not the '20s, but certainly the '30s and early '40s. I doubt that we'll have anything from the late '20s.

M: Let's start with...tell me something about your father as a teacher at home. This is something you've mentioned to me from time to time the last couple of years, and I know he had a role in your Jewish education. Maybe you could go back to the earliest memories you have of learning with your dad.

D: Well, let me first locate the space, and then we'll locate time. By the time I was conscious--and I think it was also the time I was born--we lived in Bratenahl on the lake, 10311 Lake Shore. At the back of the house, besides the dining room/living room, there was a large study with big bay windows which gave out on the lake. And that study had two smaller rooms which were--I guess they may have been humidors or something like that for whoever lived there earlier--but they were places for his books. During the summers and on Sabbath afternoon, beginning when I was probably six, seven, something in there, Dad would call us in one after the other and we would have an hour's Hebrew lesson with him. We were, we took Hebrew regularly from private tutor, but he liked to check up on what we were doing, and do more with us. And we would read a little Tanach; later on, much later, Rashi, Onkelos, then on up. Ray and I would struggle to see who could go first, because if the first lesson went badly, the second one was bound to suffer. He enjoyed those times. And then in the summers when we would travel together--to Europe, he was going to a Zionist Congress or something--when he was with us he would make a game out of the Hebrew. And we would go swimming. If we could conjugate a verb or decline a noun, we could climb on his shoulders and dive

off; if we couldn't, we got dunked. He was a good teacher; he was not particularly--he expected you to perform, but he was not rigid or anxiety-prone, prone to giving you, making others feel anxious. He cared greatly that we do well at our studies. He made sure that--we were still of the generation where, after school, you had Hebrew lessons and piano lessons and French lessons and, you know, there was very little free time. We didn't understand free time; we understood sports less.

M: Didn't this change by the time you were in high school? I mean, didn't you once tell me you participated in high school sports?

D: College.

M: In college.

D: The way I got away from the house. But remember, I went away to--I graduated from high school, and I had just turned 16. And part of it was simply my body hadn't grown up; part of it was that the last four years of high school I had pneumonia, four years of school, and I missed between two and three months of school a year, then was told I couldn't do competitive athletics during the rest of the time. They didn't have the penicillins in those days, and they gave you--they had sulfa drugs. They were developing new ones all the time. I really--it wasn't 'til I was away at college that I did sports.

M: There are even letters, correspondence in the mid-'40s after you are at Harvard, in which your dad reminds you that when you come home for the summer, there's going to be Hebrew study. So this didn't end.

D: Oh, sure. This didn't end, and he believed in books and study and sometimes his concerns for my education and for the quality of the education stood in the way of what I needed. When I went off to Harvard, he must have

written ahead to Harry Wolfson and told him I was coming. So Dr. Wolfson arranged to be my freshman advisor, and a more incompetent freshman advisor you can't possibly imagine. I remember walking down in the, through the fourth sub-basement of Weidner Library to find his study, and asking him the questions any freshman will ask. You know, where I could accomplish this, and where do I go to accomplish that, and Wolfson didn't have the faintest idea. I got a wonderful lecture on how he had saved the 300th anniversary of Harvard because they had scheduled it for the same day as Shavuot, and the Jews had protested, and he'd managed to solve the protest. He was fun to talk to, but he was not what I, what a 16-year old needed. Dad was not home that much during--in terms of meals and the details of things. He was always home if he could be, and that's almost always Friday night. And one of the lovely things about The Temple was that we had a kabalat shabbat service, and so Friday night was family time. And the rule in our family was that Friday night you were there. You could invite a guest if you want a friend, but you have to be at the Sabbath table. And later when we got into our teens if we wanted to do something later on in the evening, we could.

M: Could you attend a Shaker Heights football game on Friday evening?

D: We didn't have them in those days.

M: You didn't? You didn't have nighttime football games?

D: It was wartime, so you didn't have the lights. There was very little competition as such for Fridays nights in those days.

M: Could you go to a movie at 9:00 on Friday evening, after shabbat dinner?

D: Yeah. We could have. And at dinner Dad would almost always, or Mother, introduce some kind of topic, which I think they should have thought about

by the time we were 12, 13, maybe a little younger, if there were guests for dinner, we were invited to come down and be with them. And The Temple had a lot of interesting guests in those days. We met a lot of interesting people. We didn't have to sit up on the staircase and listen in that way. I don't think we could have butted in particularly; we still had a home in which the generational gap was expected.

M: So, would the children be fed, and typically would the children be fed first and then the adults would eat later?

D: No.

M: So you would eat with the interesting guests.

D: Most of the time the people who were there were going to come into The Temple for a lecture some evening so the dinners weren't that late anyway. And, if it was a purely social occasion, I mean, just some of their friends over, then it was something else. We weren't kept up.

M: Would your dad sometimes go out on Friday evening after dinner?

D: No.

M: Even a cultural...if there were a symphony on Friday evening?

D: Symphony is Tuesday night.

M: There wasn't much actually competing with staying home.

D: No. Friday was shabbas. The one great ceremonial occasion in the house was seder, and seder was done as only Lithuania and West Virginia could combine in Cleveland. It moved, by the times I remembered, too, to two houses down, to the end of the, bottom of 105th Street. This was also rented. And it had two living rooms spaces sort of connected with each other. And there was a portable organ here at The Temple, and my dad would get Mr. Willard, who was our organist, and a quartet from The Temple, and 40 or 50 people would be

at seder, and we'd use the Union Hagadah, and it was a production. Very formal kind of production which we looked forward to. He also had a great big sukkah which we would put up in the back yard, which was probably 10x15, maybe 15x20 feet, and the frame was kept in the basement someplace, and that was a real production to put it up and to decorate it, and we had kiddish in it. It was fun.

M: Did this move with you to your Shaker Heights home, the sukkah?

D: No.

M: This was a Bratenahl sukkah.

D: We didn't have space in the Shaker Heights house for it. But it was a real... He loved to do those things; he didn't have to do any of them; they were done. But the janitors at The Temple were a very useful sort of building crew.

M: There was help at that when you lived in Bratenahl. I mean, people have recollections of--

D: This was Depression. Remember I was born in '28. And my dad--The Temple staff all took major cuts in salary to survive, but whatever money you had went a very, very long way. So the house they rented, which was a very large house, they rented for \$100 a month. And wages were partial, just to keep people going. At some point of fact, we had...there was a woman who was a cook, there was a man who was a yard man and helper and parttime chauffeur, and there was a cleaning woman who would come in and do the laundry and sometimes there was maid, sometimes there wasn't.

M: So when someone remembers a chauffeur, he might also have been the gardener.

D: Oh, he was. He was a jack-of-all-trades. I think in part it was that

help was not expensive, in part it was a way of providing employment.

M: How would you describe your dad at these meals? Would you describe him as rather formal?

D: No, he was very informal. He loved to hear and to tell a good story. He was not somebody who, as far as I could tell, needed to be the center of attention. He knew how to draw people out. He was formal in the sense that I never in my whole childhood or young adulthood saw him leave the bedroom except with his coat and tie on. And I knew in 1963, the weekend of the Kennedy assassination, the weekend before he died, that he was ill because that was the first time in my life I had seen him leave the bedroom with his dressing robe on. Everything was very...he was very...you presented a strong face to the world. You were careful how you presented...you didn't discuss your problems with the world. In that sense I don't think he...I think he had a lot of good companions, people who liked to be with him. He was good company. He was an important man. But I don't think he had an intimate friend in the sense of somebody he would confide in personal things, except maybe my mother.

M: People have mentioned that to me, and it seems to me that that would be very generally true--

D: Of that generation.

M: Of men of that gener...It's true of men generally speaking at all times--

D: But less true today than it was.

M: That's true. But it sounds like most any rabbi you might think of at that time would have very few friends that you might call intimate in that sense. Well, if, when you say he would not leave the room, his bedroom, without his coat and tie, if he went to a...might he go to a Cleveland Indians baseball

game once during a year, or somewhere where that kind of attire might be out of place?

D: He'd have a coat and tie on.

M: He would.

D: Yeah.

M: So if he were seen in public--

D: Once a year, my dad would decide that, since he had two sons, he ought to do something that was "palsy." And, for reasons which have always escaped me that was to take us to the annual Case-Western Reserve football game which took place on Thanksgiving.

M: You mean Case vs. Western Reserve?

D: Yeah, they were two schools at the time. And somehow or other there was always a snow storm on Thanksgiving. It was a freezing experience. But he would sit determinedly through the whole thing, and the fact that neither of us really cared about it never seemed to penetrate. Ah, he had done it, you know. He much preferred the different kind of time, summertime, when he could relax, and we would go to Mooselookmeguntic in Maine, and to the Rangeley Lakes, we would go to Europe, and when he was not in Europe at a Zionist Congress or something, he would spend beach time, hiking time, wandering around the roads picking black raspberries or something.

M: Fishing...

D: Sleeping and fishing.

M: There are some photos of the fish that he caught...at least one.

D: Yeah, that's a great story, but that's the original fish story. He was sleeping when he caught that fish, and it happened to be the largest salmon caught in Maine that year. So he had a fish story to top his friends. He...

M: So he'd be very relaxed on these summer vacations.

D: Oh, very, clearly, and loved it.

M: So he was the kind of person who could go away and not hurt his work.

D: And turn it off. There were always books, there were always lessons. And we'd cross on one of the liners. Every day Ray and I would have Hebrew lesson at some point. He couldn't waste a day. At the same time, when we were not having that hour lesson, you know, we were free to do what we wanted to do, and they did what they wanted to do.

M: What's your earliest memory of an overseas trip? Is it the early '30s that you remember? Did you go in '33?

D: '32. Yeah, I don't know, it's not a memory. It's a family legend. I remember my grandparents home in Rechaviah and I remember the whiteness of the stucco on the walls, and I remember her cats...

M: This wouldn't be from seeing it at later times, would it?

D: No, because I don't remember going back to see, to the house until '66.

M: What were the years that you were there—

D: Just once, as a child, '32-'33.

M: And you didn't go back before...

D: My dad never took us back after that.

M: But you went...did you go to study at the Hebrew University? I'm just at this period—

D: No.

M: You were thinking, in '48—

D: '48, I was enrolled. Dad was in...I graduated in December '47.

M: And he suggested going there before—

D: I had decided this following summer, the previous summer, to go, to really

give myself a year to make up my mind what I wanted to do and so on. And Dad was in Jerusalem probably in November '47 at some point, and said, "Look. The University is going to be closed, and there's no point in going." And that's when I went to work for Land and Labor for Palestine. But...

M: So you were only there once—

D: As a child—

M: When you were four or five years old?

D: And I almost created a national incident.

M: What was that?

D: Emanuel Neumann and his wife had a son, Gabby, who was the same age as I was, and they decided that they were going on a shopping trip into the Old City, and they took me along. And they went into a shop someplace in the Old City, and I decided at the age of four I wasn't going in, and I was sitting outside. When they came out, I wasn't there. And this was after the first real set of riots in Jerusalem. And they were scared stiff. And they got the British constabulary out. And they couldn't find me. And when they finally, three hours later, for the first time had the courage to come to my grandparents home to tell my parents I was missing, they didn't know what had happened to me. I was terrified, and I'd walked home.

M: From the Old City to Rechaviah?

D: Yeah.

M: At the age of four?

D: I have a very good sense of direction.

M: You must have.

D: But, Mrs. Neumann never forgave me for those three hours.

M: I guess the Neumanns by then were living—he lived in Palestine for much

of the '30s, so he might have been a resident at that time. Oh, how interesting.

D: I did that once here. We lived at the Bratenahl on the lake. And the year was the Lindberg kidnapping. I was playing in front of the house, and there was a maid who was watching the two of us. I had a little tricycle, and when she, she was called in the house for the telephone or something, when she came back I was gone. And they couldn't find me. And, I guess, everybody was caught up in the Lindberg frenzy. The police sealed off the county, and they had the Coast Guard out that was looking in the lake in front of the house. It was about two hours, two and one-half hours later, the police found me. I was coming up the hill right here by Ansel Road coming to see my father at The Temple.

M: That's a long way.

D: Yeah, it is a long way.

M: Did you and your brother and your mother tend to come regularly on Sunday mornings to hear your dad speak?

D: I never came on Sunday mornings because I was in religious school.

M: Well, there was religious school on Saturday as well, and I didn't know--

D: But it was by grade. Kindergarten through maybe fifth grade or sixth grade came on Sunday; the rest came on Saturday. And we came only when we had school.

M: So it was rare for you to hear your dad preach through the '30s--

D: It was rare for me to hear him preach at all. As a matter of fact, one of the shocking moments of my life was when I was in college in 44-45, and went with some friends to the movies and we saw a newsreel. It was my dad giving a speech at one of the Zionist meetings. It may have been the Biltmore

conference thing. I don't remember what the occasion--

M: It's probably the United Palestine Appeal, and they tell me--

D: Whatever it was. And I suddenly realized he was an important man. Which I had not until then.

M: Is that right? Not until the early '40s. Well, that's of course about the time that he jumps into national affairs.

D: Yeah. We were protected in a sense, from being the rabbi's children, by living where we did. Because Bratenahl had maybe three other Jewish families, five other Jewish families. And it was not the center of Jewish life. So the social pressures which sometimes can impinge upon rabbi's children did not impinge on us as we were...in those years.

M: But by the mid...almost by the time you started school you were in Shaker Heights, weren't you?

D: No.

M: Wasn't that the mid-'30s?

D: We didn't move up to Shaker until 1939.

M: Oh, the late 30's.

D: 40. When I...Bratenahl had only eight grades. When I finished the eighth grade and graduated, I had to go someplace else. The normal kids went to Shaw High School or to the Lakewood High School on the west side. My folks, I think, felt I should have much more of a Jewish env...you know, more Jewish kids. So, they enrolled me in Shaker. And for about a half a year... There was a family across the street and we would either be driven up or I would take the street cars and busses. It would take me an hour or something to get to school. It just wasn't a very successful arrangement. So that's when I think he decided to move.

M: Do you think there was the slightest pressure from people at The Temple for your dad to live somewhere else? I mean--

D: No.

M: Did the directors of The Temple care where he lived?

D: If they cared it wouldn't have made any difference.

M: Well.

D: No! As a matter of fact the house they lived in Bratenahl had been the house that [Rabbi] Moses Gries had lived in before them. Yeah, I don't think that was important. And I don't know that that's the reason; they just made that decision. It was just one of those things that happened.

M: It's probably a decision made in terms of your education, and Ray's education to move into Shaker?

D: No, I suspect it was a decision made in terms of quality of availability of housing. There was a little cluster of very "shtetl" people, whom Dad liked. Across the street was Edgar Hahn, whose father had been rabbi of The Temple, and who was himself one of the fine lawyers, respected legal people in town. And next door was his partner Nate Loesser who founded the Han Loesser law office were there. The compound we were in, the main house, had a man named, was run by, was owned by a man named Marx, who had been president of the Temple for 15 or 17 years, two different times. Moses Gries had lived in that house. It was just kind of a center of Temple-oriented families. I think it was as simple as that.

M: Well, when you were going to Sunday school, on Sunday, they didn't bring your Sunday school class into The Temple to hear your dad speak?

D: No.

M: Some classes--

M: Which your dad really wasn't involved in very much.

D: Saturday classes. The Saturday classes had a service. In the main Temple.

D: He would come if he were here. But he would sit in the congregation.

M: Yeah. All the assistant rabbis--

D: Then it's their chance to howl--

M: But, but all of them remember your dad sitting there week after week. He never said anything critical to them, even the poorer speakers among them. He apparently was very nice to all of them. But, I know at times on Sunday mornings the older classes would come in to the Sunday morning services. I mean, maybe it was for a brief period.

D: Those who would come in would be the high school. And during the 20s and early 30s the college department, who were here on Sunday mornings. But the 8th, 9th, 10th,--7th, 8th, 9th, did not come in. The high school did. When we got in the high school years, we would sometimes come in. The high school would have its own service in the chapel. Occasionally we would come in, and they'd take us into the balcony. You'd come into the balcony after the service had begun without disturbing anything. And we'd sit in the balcony and listen to the service.

M: Do you have recollections that your dad was upset by people who came in late, who came just to hear him speak?

D: He talked about it.

M: Yeah. He seems to have been upset by people who would just come for the sermon and not for the service.

D: And there's a whole crew of them. They remained...As long as we were down here at the main Temple, you could depend on them. They would sit down drinking coffee until 11:00 and then they'd come in through that balcony door

and you could see them. Once we'd moved up to the branch there was no place for them to sit so they came into the Temple.

M: Would you come over to the Temple from time to time on other days to--

D: No.

M: So you didn't see your dad at work in that sense. I mean, you didn't spend time here with him?

D: I did not.

M: Now your mother would usually go on Sunday mornings to the service.

D: Always, always.

M: And there, this would be followed usually by a large meal, wouldn't it? On Sunday after the services?

D: Sundays they used to go out for lunch, usually. They would go to Beaumels, which was a sort of Jewish style restaurant over near the Sovereign Hotel which was across the park. Something like that. That was during the 30s, and then in the 40s, Dad was more eager to know what the news was and would tend to go home and turn on the radio, and have lunch at home.

M: I've met people who recall, maybe they're getting it mixed up with a different day, but who seem to recall big lunch-suppers on Sunday after services.

D: That was family time. It was very rarely, you know, a lot of friends any time. Sunday is, after all, for a rabbi a workday for the most part. You know, two days of funerals to be picked up and weddings and all kinds of things.

M: So he would have been busy in the afternoon and evening.

D: And then once the '40s come about and the war starts, about '41, '42, he begins that process of Sunday afternoon, leaving Cleveland for New York on the

train, and coming back here Thursday.

M: Um hum.

D: Or travelling around the country doing something.

M: Sometimes he would take a train all Sunday evening.

D: That's right--

M: A sleeper train to New York--

D: Yeah, and then he would come back on Thursday in time for his confirmation class.

M: Do you remember this or that individual who came to stay, Chaim Weizmann, for example. I mean, you were, you hadn't yet gone off to college when Chaim Weizmann came to--

D: Yeah, Chaim Weizmann was sick when he came--

M: '41 or '42.

D: The old man was sick, bleeding a little. I remember the maid telling me the sheets were bloody after he left.

M: Hum.

D: I remember, Weizmann, I remember Jan Masaryk. I remember Thomas Mann, Sholem Asch.

M: These people who stayed at the house for a while?

D: Or stayed at the house for dinner or something.

M: Um hum. Tell me something about your dad's involvement with the religious school. Were you ever aware of him wandering around, peeking in your class or giving a guest talk? Did you have any direct awareness of his role? I mean, he wasn't a teacher.

D: He was a teacher. He would teach confirmation class every year.

M: Yeah. But that was on Thursday or Friday.

D: Both.

M: Both. Would they split the class up? Is that how it happened?

D: Yeah.

M: I mean, he didn't have any teaching responsibilities on the weekend, as such. But he did wander around. All the assistant rabbis remember him wandering around.

D: Yeah, but I think my recollections of those things are so mixed now with what happened when I was working with him that... My dad in terms of that, and I'm sure it would extrapolate back in the past, watched details. And, uh, you know, if he saw something, the door off of its hinges or a window that was ajar or dirt someplace

(TURN TAPE 1 TO SIDE 2)

M: Assistant rabbis mentioned that.

D: He would go through the building two or three times a year, systematically, looking at cupboards, looking every place he could. One thing he told me when I came here was, "I don't believe in postmortems." And, "No excuses, just get it done the first time." He also didn't look over your shoulder. I mean, if you're doing it, it was done.

M: And none of the assistants remember him as being critical of them; even constructively critical. He just tended to leave them alone.

D: But the school was disciplined.

M: Um hum.

D: And, you know, there were grades, and ribbons if you won honors. And you had to make up attendance.

M: You even failed and you had to make it up in the summer.

D: In summer school, sure. People liked it, in a strange way. I hear all

kinds of... I heard almost all of my life, stories about this and that and the other thing. A man last night, I took this man out to dinner. He told me he remembers his parents taking him to Europe in the '30s and he still owed two book reports. Dad said the only way he could go to Europe was if he made sure the two book reports were mailed back from the ship before they got off or he would see that he didn't get off.

M: Bob Marx. I think I've mentioned this to you about Marx; he claims that his confirmation exams were more difficult than his doctoral exams.

D: Not true; but they were comprehensive. You had to memorize about 80 or 90 Hebrew concepts, the 23rd Psalm, the Ten Commandments in their full form, Isaiah's vision of peace, Micah, you know, Chapter 6. Like 20 or 30 dates. You had to know about 100 personalities from Jewish history.

M: Were the class sessions primarily lectures? Was that--

D: Lectures and quizzes and some discussion. But he was determined to get some material across rather than to deal with what seemed to be immediately relevant. And it was still in the days when you could count on most of the kids in the class coming from homes in which there was some clear form of Jewish identification. So what you did, you provided the didactic background to what they had seen and known. There was no talk of experiential education as we have it today.

M: What, would kids take notes, for example, in--

D: Oh, yeah.

M: I mean, it would be like a university lecture class to an extent.

D: Yeah, for many of them it was their first real experience with a classroom. He never had discipline problems.

M: I don't think many other rabbis could have gotten away with that, right?

I mean, his presence alone probably just, I don't know what the word would be, but, he had an aura that probably suggested to the students that they pay attention and listen and then they were probably captured by--

D: Well, and if...many of them remember being hauled in by him for acting up in services or something and usually acting up in most places would be acceptable behavior but he was expected you to behave.

M: In those days in the '30s, for example, when you were in the school, did a number of the students continue on past confirmation?

D: Yeah. There was a big high school and the congregation was supplying a good percentage of the rabbis in America in those days.

M: Did he ever teach any of the classes in the high school division?

D: No, because he was in the pulpit. It was on Sunday morning.

M: I see.

D: The people who taught in high school were Bill Levinson who later went on and became superintendent of schools here in Cleveland. Larry Brochan, who had been a lawyer, who had graduated from H.U.C. and was the debate coach and... he was a strange duck. He used to give one of these living and learning courses on heretics and heresy, and he was an interesting guy. Ralph Colbert, who is a lawyer now, who was a lawyer, he taught in those days. A number of the men who became...David Sindel. Good faculty. All Temple people.

M: Did you have any sense that, again some of these things are hard to separate from when you come back as a rabbi in the '50s, but did you have any sense of your dad as a pastor, in say the '30s?

D: No.

M: His interest in hospital visits and counseling. There wasn't much time left for these things.

D: There's a wonderful discussion he and Sol Freehof had in--

M: In '63.

D: In '63. Dad was not one to particularly care about hospital visits or that kind of thing. One of the women in the congregation told me about her interview with him. I mean he could be very warm and he would... Nobody who came in needing money ever went away without it. He was very practical in those kinds of respect. But he had, he'd--

M: Or impractical. I mean, in one sense. I mean, he never really added up how much he was giving.

D: No. In fact he had very little patience with those who simply had dependency needs. And this woman told me that she went in; her husband had died. She went in and just set her poor heart out. He listened for a while. Finally she came to the line, you know, "Why did this happen to me? Why should it have to happen to me?" And he just said to her, "Why not?" That's what she remembers.

M: And this seems believable to you. I mean, he might have said that.

D: Oh, yeah. I'm sure he did.

M: The assistants suggest that he left most of that counseling and hospital visitation to--

D: Counseling, hospital, conversions. There weren't that many in those days, were left to them; that was part of their responsibility.

M: Yet, at the same time, there's many, many letters in which he responds to whoever writes to him, saying, "I'm in my office almost every morning. Drop by anytime in the morning and see me. My office is open." So there...it wasn't hard to get an appointment, for example, to see him.

D: Not at all. He often didn't know who he was going to have for his

appointments. The famous story in our family is: My mother walked in one day at 10:30. And he said, "Virginia, I can't see you now, I'm busy." She said, "Yes, I have this appointment."

M: I have a sense that much of his day was spent reading.

D: I have a sense that in the Temple it wasn't.

M: In the Temple?

D: Yeah, it was spent working.

M: Well, but I mean, I have a sense that half of the day he was at the Temple and half of the day locked in his study or somewhere where he would have time to read.

D: He locked himself in his study part of Friday and most of Saturday, and that was about it.

M: Well, do you think, when you say working, do you think then, it was spent preparing for the Sunday lecture?

D: Um hmm.

M: So he would be, like you tend to do during the week. I mean, he would be working on the lecture for Sunday...

D: Yeah, and they were not people who went out a lot. Once, I suspect that when we were kids, once we went to bed, he would read for two, three, four hours, or work. He knew how to concentrate, to get things done. But the Temple is not really the place he worked. He worked in the study at home. I mean, when he was doing scholarship or lectures and so on.

M: I have the impression that at certain periods, about half of the day he was at home in the study working as opposed to at The Temple. He would spend three or four hours in the morning at The Temple, available to anybody that wanted to see him, and then he would go home after lunch and do work at home.

I'm just generalizing.

D: That could be. It's something I'm not aware of. I was probably at school and... He certainly was not a presence in the home when I was at home. Certainly in those years when I was at home during the day in the wintertime, when I was sick as a child, he was not home during the day.

M: You wouldn't come to dinner dressed as formally as he would, would you? I mean, would the whole family come to dinners--

D: Oh, with kids, it was an open shirt, but you'd better have a clean white shirt on, that kind of thing. He was also very concerned with our health and one thing or another. One of mother's favorite stories was always when they were at a conference in Atlantic City. Either Ray or I came down with a fever here and they got a call. They didn't know what to do and she said, "Call Dr. Epstein," (who was the pediatrician), "and he'll take care of it." Obviously, it was nothing. And my dad said, "We've got to go home to check on whoever it is." My mother said, "I'm not going." So he came. So he went back; he had a lecture to give. Just to make sure.

M: You know, Elizabeth Rice recalls, this would have been the late '40s and early '50s, when you weren't at home, that she would often come to the house on Saturday evenings and they would work on the lecture for the following morning. It's not clear exactly what she did. She would take some dictation and she would go in another room and type some things and help get it ready at the last moment.

D: The last stage in his life what he was doing was to write the sermon out, and then instead of memorizing it he'd gone actually word for word the way he had done most of his life.

M: '20s and '30s, probably.

D: He would make a preis of what he had written and take that into the pulpit. This was probably typed. You could check that very easily by checking the sermon files and seeing if they've got those printed preis there. I've seen them written longhand. I've never seen them typed. I don't know what she did with them.

M: It's clear she would come over on Saturday evenings which meant that they, when you said they didn't go out very much, I mean, it seems that, at least for a period, even on Saturday evenings, he would be very--

D: He didn't go out much period. When they were home they were home. Neither of them were very social. They were with people all the time. I mean, they would spend their time together.

M: Um hmm. And when they went out, it seems that they were often together for dinners. I mean, it was often dinners and cards. At least the social events that people recall with your mother and father were canasta, gin--

D: Whatever the congregation was doing. Whatever people were doing they did. When we traveled my dad generally kept a diary of just who he'd seen and what he'd done that particular day.

M: Those little ones.

D: Yeah. Separate ones mostly for each trip. It wasn't systematic. He might just throw them in his desk when he got home. Sometimes he would... He had a friend who was out at Oberlin, part of this group to which he belonged, who published what he called a "commonplace" book. It was sort of a book of aphorisms and comments he'd read, he'd picked up in his reading and found significant one way or another. And Dad began to put together things; lines he'd read, ideas, they're around someplace, some of them.

M: Hmm. Now, would you ever go out to a restaurant, let's say when the

family went out to eat somewhere?

D: No.

M: No, that was rare.

D: Sunday, sometime.

M: Would your mother--

D: Remember those days...We're talking about family where there's help.

M: Yeah.

D: And there was no reason to go out. Where being out was a disaster. My kid...my brother and I used to call each other the "bouncing twins," because every time we were out everybody came by the table and we were trained to stand up, you know, whenever any adults came by. It was up and down, up and down, up and down.

M: So it was better to stay home?

D: Better to stay home.

M: Now, was there a stream of relatives that came to stay with you? I mean, I've interviewed one or two of them who spent--

D: There wasn't a stream. Florence was there for a number of years. Clemmie came for a while when her mother died, and she'd come in from time to time for a couple weeks. Irv was at the house for a while until he got himself situated. But that's really it.

M: Yes.

D: My dad's... I never really knew my dad's family.

M: Um. You didn't go back East to visit them very often at all?

D: No. There were parts to that family, cousins and... that I didn't even meet until I was an adult.

M: What about Rabbi and Mrs. Lazaron? Did you ever go to--

D: Mrs. Lazaron died, as you know, when I was four. That's why we came home precipitously.

M: Ah, yes, yes. It was in '32-'33. That's right.

D: She had cancer. So that that was not one. By the time I had come along, Morris had moved from being the, one of the Vice-Presidents of the Z.O.A. to, you know, what he became at the [American] Council [for Judaism]. We had very little to do with him. I remember my first real contact with him. I went to the, once or twice I visited them when they lived in Baltimore. When I was in college, he came up to Boston with a buddy of his once, for something or other, and invited me out to dinner. That's really the only time I spent any length of time with him.

M: Did your dad seem to respond differently to your career as opposed to Ray, since Ray went into the business world? Is there--

D: Yeah. I think, I'm sure he did. And he would talk to Ray about it but Ray had diff..., very strong feelings that Dad didn't appreciate the business world that he was interested in.

M: No reason to doubt that.

D: None at all. I'm sure it's true.

M: He didn't push you in any particular direction, did he? I mean, explicitly or directly?

D: No. You know, the whole life was in a sense was a push, a conditioning, anyway.

M: By the way, I had the same...Ray grew up in the same household.

D: Yeah. But I suspect my dad, who was in many ways still a creature of another generation, set more stock by what the older son did than otherwise. There was some of that. My dad had about him, I think, a little bit of the

intellectual's disdain of the mercantile world. Of all the subjects we ever discussed at the dinner table, believe me, business was the last and least, if at all. I often wondered because my grandfather, my mother's father, was a very dignified, lovely gentleman, whom my dad respected immensely, who was in business. He ran a wool carding operation in Wheeling.

M: You know where it's branch was?

D: Boston?

M: Its only branch--Columbus.

D: Columbus?

M: Yeah, a warehouse in Columbus.

D: And, uh, he was a gentleman of the old school and, I think, president of the Temple in Wheeling. And in his relationship with my grandfather, I'm sure that none of that instinctive prejudice showed, because I know the respect in which he was held. But it still was there.

M: What about your mother? Any sense as to how your mother responded to—

D: I ought to have the reverse question. She wasn't quite sure how to respond to the rabbinate. She came from a German-Jewish, reform family, which had more tradition than most. I mean, it wasn't the classical reform family at all. But I think the last thing in the world that she'd ever thought of when she was growing up was she would end up being a rabbi's wife. And the fact both she and her sister did I think was a cause of great amazement. She had much more of the worldliness in that sense. The practical, the social, all that.

M: People speak, not only so lovingly of her in every way, but also people use expressions like, you know, the power behind the throne, give me the sense that he consulted with, if he consulted with anybody about major decisions, it

was Virginia. And that she played a very important role in the decision making process.

D: I don't think that Mother really ever understood completely what Zionism and Zionist issues were all about. What she did understand, was that for Dad's peace of mind and success, he had to be rooted. And she fought tooth and nail to keep him in Cleveland even though it was impractical, doing all this traveling. To give him perspective and balance in the home, and all those things. In the sense of managing their lives, she was terribly important. She, her instincts were better than his, in terms of what he needed for his personal life. But, I doubt that Mother ever read A History of Messianic Speculation in Israel. It was not her world.

M: Socially, the people that they were involved with, the evenings weren't probably spent discussing messianic speculation in Israel.

D: Right, when we were in Cleveland there was nobody to discuss it with, except when Gershom Scholem, or somebody should come through. She was great for him with the congregation because, one, she came from a world which even the more snobbish in the congregation could not fault. Two, she was vivacious, curt, bright, funny, and solicitous and caring in all of the best senses of the word. They would have lovers' squabbles about why he didn't pay more attention to this one in the hospital or that one, and he would say, "They're not really sick." And she said, "But it'd be good for the congregation if you'd pay a little more attention to them. When they had the Suburban Temple came into being, and from both Fairmount, or Euclid Avenue the Temple and the Temple, the so-called Oakwood social families, many of them left along the place where we wouldn't have to have Hebrew or Zionism wouldn't

beginning and the end of it. My mother was conflicted because these were people she hated to see the Temple lose. That's the difference in that world. I think she, coming from the background she did, she always understood what Ray was doing, why he was doing it, his interests in it, appreciated it, valued it, and he therefore felt supported by her, as he felt lack of support from Dad. You know, interesting, he never talked to me particularly about what I was studying or my courses or what I should take or what I shouldn't take. Or he never particularly talked to me about where I should go in terms of my career.

M: Was he a factor in your decision to go to Harvard? Was it...did your parents push you in that direction?

D: No. Not at all.

M: You were about 12 when you applied. Well, 15.

D: Well, everybody was. It was nothing unusual, understand that. The average age in my freshman class at Harvard was 16 years and 2 months.

M: Is that right?

D: Um, hm. It was just that world. At 18 you went to the service. There was a man named Payton, R. B. Payton, who was the principal at Shaker Heights High School. And he called me in one day in my senior year, earlier, maybe in my junior year, I don't remember, and said, "Where are you going to go to school?" And I said, "I don't know, I haven't really thought about it. He said, "I think you'd like Harvard." And I said, "Well,... And he said, "Go down to the library and look this up in the catalog." And the catalog looks very impressive. And I came back to his office and said, "This great big catalog looks impressive. Is that what I should do?" He said, "Yes." And so

else?" He said, "No, you don't need to." And I went home and I told my folks what I had done. And there was no particular response one way or the other. And about three months later my mother came to me and she said, "Don't you have to apply some place else? And what if you don't get it?" And I went back to Mr. Payton and said, "What do I do?" He said, "Don't worry. You'll get in." That was the whole discussion about going to college.

M: Was it difficult for your brother, as a younger brother to someone like yourself, was there greater pressure on him than you imagine there was on yourself? Did your parents place greater pressure on him in the sense that--

D: He was equally as bright--

M: In other words, they were as relaxed and lackadaisical about where, whether he applied to two schools or not?

D: He applied to two schools, I think. I think the pressure was pressure that had nothing to do with my folks, the pressure of being second child. There are a lot of things I didn't do well, but nobody remembered those. We always would...why-don't-you-do-what-your-brother-did kind of thing. He was a better athlete than I was. In high school he was fully as capable. That was a blessing in a sense, because we both could have done a lot of things and do them fairly easily. So there was not that kind of pressure. I don't know what my folks would have done if they'd had a child who was not academic. My mother would have done pretty well; but Dad would not have done well.

M: You were active in the debate team in the Temple in your high school years. Was your Dad in any way... He didn't follow you here or there when you debated?

D: He didn't follow me here or there for anything.

M: I'm trying to find something, some extracurricular activity that you were

involved in that parents sometimes go and watch their kids play little league.

D: There was nothing. He'd go to Temple picnic and watch the baseball game. He would take us to the Thanksgiving Day, and then we had the summers. That was really it. We didn't... I don't remember his ever coming to anything we particularly did.

M: What about your mother?

D: When we took music lessons and had a piano recital, Mother came, and that kind of thing.

M: I mean, she had time to--

D: Yeah, and she took a lot of, took up a lot of slack. There is no question about it. You know, you can't be galavanting around the country, particularly in those days when air travel was relatively difficult, and--

M: It's not just travelling around the country, it's all of the local speeches that he would give. Every high school graduation and church and group, I mean. There wasn't really time to be home between the Temple and national and local activities. There wasn't much time left over.

D: There wasn't.

M: There was Shabbat.

D: But he also was... He never... I don't have any sense of his bringing whatever his problems were home. When he was with you, he was with you. That's my feeling. He rarely... He was not a talker with me, even when I became, worked with him, and we'd go to lunch together. If I finished, I'd go through a list of things I wanted to do, or wanted him to know, and then there'd be silence. He didn't probe into my life or give me advice as to what to do, how to do it.

M: Later on, which I don't want to talk to you about today, but later on, for

example, when you're in college, in the correspondence he would raise national and international issues at some length with you.

D: Um, hmm.

M: Maybe the distance helped in this.

D: Well, that's also not personal.

M: Yeah, they were as if he were writing to anyone.

D: My freshman year at college I received two letters, first year of college received two letters from him, both signed "Your loving father, Elizabeth Rice."

M: I've seen one of those.

D: He was perfectly content, and there was a sense of reassurance in this, to say you can do it yourself. Do it. He didn't hover; at no stage in my life.

M: Was he affectionate?

D: Yeah. He didn't... He'd see you and throw his arms around you and hug you.

M: Did he kiss you frequently or hug you frequently?

D: Hug. He was affectionate. There was a lot of animal instinct in him, and he cared differently, you know. He watched, but he didn't say much. And I didn't give him much trouble. I was one of these good kids growing up, unfortunately, or fortunately.

He liked the sense of a spacious house. He was not a collector of any kind, except for books. Material possessions had no meaning for him qua possessions except books. Books, books and more books. But the fact that there was a lovely house, that there was a, in a beautiful part of town, that he could provide for his wife, his children, important things. My mother didn't have a mink coat, and, but that wasn't his way. But we had the

schooling we should have and we had the lessons we should have, and they were able to take the trips they wanted to take, and travel well.

M: Dick Hirsch. There's someone I interviewed that was very helpful. Dick Hirsch in Jerusalem said they belonged to a Conservative congregation in the late '30s, and then they joined here, but he said his family always described your Dad as an aristocrat. Now, I mean, it's just a word, but is there is a sense of that?

D: Well, I think that, and you asked me earlier about the place we lived in Bratenahl. That was kind of the aristocratic Jewish place to live.

M: And that may have--the Bratenahl residence had something to do with this.

D: It's not aristocratic in the sense of disdain for the lower classes. I mean, if there was anybody who was, in the 20s and 30s, fighting for labor and all these things, it was my Dad.

The Temple

DANIEL JEREMY SILVER - RABBI

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

June 24, 1987

Dr. MARK Lee Raphael
2031 Beverly Road
Columbus, Ohio 43221

Dear Mark:

It was good to hear from you and to know that the book is for all intents and purposes finished. Do you as yet have a publication date? I would like to have you lecture here close to that date. It would be good for sales and it would be good for the congregation.

I have had a hard summer. I came back with an eye infection which has persisted. I plug along but it is not as easy as usual.

Adele joins me in sending best wishes to Linda and yourself.

Sincerely,

Rabbi Daniel J. Silver

DJS:mt



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March 13, 1989

Rabbi Daniel Jeremy Silver
The Temple
26000 Shaker Blvd.
Beachwood, Ohio 44122

Dear Rabbi Silver:

It was helpful to speak with you on the phone recently regarding matters related to Marc Lee Raphael's book Abba Hillel Silver. Perhaps I can just confirm a couple of the points we discussed.

1. The book will be published and available by the date of the annual meeting, June 2, 1989.
2. We will be sending you, nearer the time, 500 copies of the flier for the book for distribution at the annual meeting, or as appropriate, and 2,000 copies for inclusion with your bi-monthly membership mailing.
3. You indicated that the Temple might take copies of the book itself to sell, if we could offer a discount higher than 20%. We would in fact be able to offer a discount of 30% (off a list price of \$34.50). Would the Temple therefore be interested in placing an order?

We look forward to staying in touch about this project, and are very pleased that the book is nearing publication.

Sincerely yours,

Barbara Lyons
Associate Publisher

Enc.

BL/jj

MARCH 20, 1989

MS. BARBARA LYONS
HOLMES & MEIER PUBLISHING CO.
30 IRVING PLACE
NEW YORK, N.Y. 10003

DEAR MS. LYONS:

I WAS DELIGHTED WITH YOUR LETTER OF MARCH 13 TO
KNOW THAT MARC LEE RAPHAEL'S BOOK WILL BE AVAILABLE
JUNE 2.

I APPRECIATE YOUR ~~SENDING~~ THE FLIERS TO US. THE
TEMPLE WOULD BE INTERESTED IN PLACING AN INITIAL
ORDER OF 100 BOOKS.

KEEP WELL.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

Memorandum

DATE: 4 April 1989
TO: DJS
FROM: MLR
SUBJECT: Completion of Manuscript

Message: Now that I have corrected the final proofs and the manuscript is being bound for publication in the next month or so, I wonder if I might receive the \$10,000 we agreed upon in a letter you sent me in October of 1982? It is my intention, as we discussed several years ago, to donate ALL of the royalties from the book to The Abba Hillel Silver Memorial Archives (or to The Temple), and will regularly send a copy of the auditor's report to The Temple in addition to the royalty check.

APRIL 10, 1989

DR. MARC LEE RAPHAEL
HISTORY, THE O.S.U.
230 WEST 17TH AVENUE
COLUMBUS, OH 43210-1367

DEAR MARC:

I AM DELIGHTED THAT THE BOOK IS READY FOR BINDING.
I HOPE THAT THE PROOF READING IS BETTER THAN THE
TEXT THAT I SAW IN THE THROW-AWAY WHICH YOU SENT
ALONG WITH YOUR NOTE. THE TEMPLE SHOULD BE
CAPITALIZED ETC.

KEEP WELL AND I HOPE FOR A GRAND RECEPTION FOR
YOUR VOLUME.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

ENCL.

Abba Hillel Silver

A Profile
in American Judaism

Marc Lee Raphael

HOLMES & MEIER New York London

Published in the United States of America 1989 by
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New York, N.Y. 10003

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MANUFACTURED IN THE UNITED STATES OF AMERICA

For Linda
again, with love

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Abbreviations

The following abbreviations have been used throughout the notes and sometimes in the text:

AECZA	American Emergency Committee for Zionist Affairs
AJC	American Jewish Conference
AZEC	American Zionist Emergency Council
CC	Chamber of Commerce
CW Archives	Chaim Weizmann Archives (Rehovoth, Israel)
CZA	Central Zionist Archives, Jerusalem
CZD	Cleveland Zionist District
CZS	Cleveland Zionist Society
Corresp.	Correspondence (Abba Hillel Silver Papers)
ECZA	Emergency Committee for Zionist Affairs
EK Papers	Eliezer Kaplan Papers (Central Zionist Archives)
FAZ	Federation of American Zionists
HM Files	Harold Manson Files (The Temple, Cleveland)
HU Archives	Hebrew University Archives
HUC	Hebrew Union College
IG Papers	Israel Goldstein Papers (Central Zionist Archives)
JAE	Jewish Agency Executive
JE	Jewish Educational Alliance
NG Papers	Nahum Goldmann Papers (Central Zionist Archives)
NJ	<u>New Judaea</u>
OCUI	Ohio Commission on Unemployment Insurance

Abbreviations

PC	Personal Correspondence (Abba Hillel Silver Papers)
PDC	Palestine Development Corporation
PRF	Palestine Restoration Fund
SSW Papers	Stephen S. Wise Papers (American Jewish Historical Society, Waltham, Mass.)
SU	Samuel Ungerleider & Co.
TWA	Temple Women's Association
UAHC	Union of American Hebrew Congregations
UC	University of Cincinnati
UNSCOP	United Nations Special Committee on Palestine
WZO	World Zionist Organization
ZOA	Zionist Organization of America
ZOA Archives	Zionist Organization of America Archives (New York)
n.d.	no date of publication
n.p.	no place of publication

Preface

In biography you have your little handful of facts, little bits of a puzzle, and you sit and think, and fit 'em together this way and that, and get up and throw 'em down, and say damn, and go out for a walk. And it's really soothing; and when done, gives an idea of finish to the writer that is very peaceful. Of course . . . it always has and always must have the incurable illogicalities of life about it. . . . Still, that's where the fun comes in.

—Robert Louis Stevenson to Edmund Gosse

Despite the fun of biography, there are hardly any scholarly studies of twentieth-century American rabbis. Solomon Goldman, Jacob Rothschild, Eliezer Silver, Milton Steinberg, Stephen S. Wise, and two or three less well-known men have found biographers, but the total is barely ten books. Even if these men were representative of the thousands of other rabbis whose careers have not yet been investigated by scholars, we would still know very little about the rabbinate in America.

No claim will be made in the pages that follow that Rabbi Abba Hillel Silver (1893–1963) is “representative” of the American, or the Reform, rabbinate, because few pulpit rabbis had as he did the manner and bearing of an Old Testament prophet, few have represented world Jewry at the United Nations, headed national Jewish organizations, or had both streets and a city in Israel named for them.

Silver had dark, piercing eyes, a lively sense of humor, and an

Preface

almost legendary grasp of facts and the ability to memorize. An immensely learned man, he was one of the greatest orators of this century; his deep booming voice filled large synagogues and theaters and his books as well as his sermons reflect immense reading, especially in several branches of Hebraic literature. It could not be said of him what James Russell Lowell once wrote about Emerson, "that people do not go to hear what Emerson says so much as to hear Emerson,"¹ for Silver dazzled with his style but also informed with his content. Like many other gifted men, he could turn with equal ease to his peers or to his congregants. He focused his whole attention on whatever subject he was concerned with, but he saw his primary role as a *rav*, a rabbi. Of course, any part of his rabbinate would reveal only a part of the man, just as any one sermon or book will reveal only part of what he wanted to say. That is why I will look carefully at his Zionist ideology and his eating habits, his politics and his humor, his friends as well as his enemies.

Silver was a dominant and magnetic figure, a teacher, preacher, pastor, celebrant, executive administrator, and an active member of the economic and political life of his community. Because many functions of his rabbinate have been performed over and over by countless other rabbis whose names remain unknown beyond the synagogues they served or at most the communities in which they lived, one modest goal of this study is to learn more about the various dimensions of the American rabbinate. Just as Silver rushed home each week from lobbying on Capitol Hill or at the United Nations (arguably making his two most enduring contributions to Jewry) to teach and preach to and marry and bury his congregants, so my narrative will return from Europe, Palestine, New York, and Washington to The Temple in Cleveland.

One recurring danger of biography is that the reader becomes engaged as much with the biographer as with his or her subject. This is frequently the result of what Freud noted in his biography of Leonardo da Vinci: biographers become "fixated on their heroes in a very peculiar manner."² Reading Boswell's *Life of Johnson* or Stein's

Autobiography of Alice B. Toklas teaches us as much about Boswell and Stein as about their subjects. I hope that this is rarely the case here. The biographer must to some degree identify with his or her subject; how otherwise to reexperience Silver's feelings, his problems, his struggle? But I never met Abba Hillel Silver, I never heard Rabbi Silver speak, I had no conscious preconceptions about him, and I never imagined writing his biography until I happened to visit the remarkably preserved Abba Hillel Silver Archives at the temple in Cleveland in 1983. I was overwhelmed by the quantity and quality of the extant sources, excited by the challenges of biography and by the naive optimism that I might come to "know" another person (people are surely unknowable to others and probably to themselves), and I was encouraged by Daniel Jeremy Silver, Abba's son and the senior rabbi of The Temple.

I have constantly kept in mind the advice of Leon Edel, Henry James's biographer, and probed beneath Silver's captivating rhetoric for the essence of his character. I have carried a sense of skepticism and sedulous inquiry into my conversations with one person after another, people who bestowed enormous amounts of adulation on the man, and I tried to remain "sympathetic, yet aloof, involved, yet uninvolved."³ Silver seemed larger than life to many who knew him only from the distance between pulpit and pew, and I have tried to humanize him as much as possible.

Neither Daniel Jeremy nor his brother Raphael has read a word of this manuscript prior to publication or offered anything but cordial help when asked. John Grabowski and Judah Rubinstein first introduced me to Cleveland; Miriam Leikind shared with me her vast knowledge of Cleveland Jewry and the Silver Papers; librarians and archivists, including Claudia Fechter (Cleveland), Esther Togman (New York), and Michael Heymann (Jerusalem) provided assistance whenever asked; the staff at The Temple was always pleasant and helpful as I conducted my research; G. Micheal Riley, dean of the College of Humanities at The Ohio State University, graciously permitted me a leave of absence for two quarters to facilitate my

Preface

Cleveland research; and various persons in the Department of History and College of Humanities cheerfully typed and retyped this manuscript. The staff at the University of Kent, Canterbury, and at Mishkenot Sha'ananim, Jerusalem, made the bulk of my writing as pleasant as possible. Marc Beckwith, Michael J. Cohen, Evyatar Friesel, Jeffrey S. Gurock, Jonathan D. Sarna, Kenneth J. Weiss, and Steven J. Whitfield each read and commented on at least one chapter of this book; their suggestions have improved the manuscript considerably.

JUNE 6, 1989

DR. MARC LEE RAPHAEL
2031 BEVERLY RD.
COLUMBUS, OH 43221

DEAR MARC:

I WANT TO THANK YOU FOR A PERFECTLY WONDERFUL TALK FRIDAY NIGHT. IT WAS WELL DELIVERED AND WELL RECEIVED AND FULL OF INFORMATION. MANY THANKS.

I HAVE NOW FINISHED ABOUT 190 PAGES OF YOUR BOOK AND FIND THE HISTORY OF DAD'S ZIONIST ACTIVITIES EXTREMELY WELL DONE. HOWEVER, I AM TROUBLED BY THE WAY IN WHICH YOU TREAT, OR FAIL TO TREAT, MY MOTHER. FIRST OF ALL, HER FAMILIAL NAME WAS GINX, A DIMINUTIVE OF VIRGINIA, NOT GINNY. THEN, TOO, YOU DID NOT INTRODUCE HER UNTIL THE LATE 1920'S AND THEN ONLY IN TERMS OF SOME INVESTMENT PROBLEMS THAT THEY FACED. I FOUND LITTLE, IF ANYTHING, ON THEIR ROMANCE, HER FATHER WHO PLAYED A GREAT ROLE IN MY FATHER'S LIFE, AND OTHER SUCH THEMES. MORE IS THE PITY, BUT THIS DID NOT PREVENT ME FROM ENJOYING THE BOOK. I ONLY WISH YOU COULD HAVE BEEN MORE SUCCESSFUL IN INTEGRATING THE PRIVATE PERSONNA AS WELL AS THE PUBLIC ONE.

IF YOU WILL SEND ME A LIST OF YOUR EXPENSES I WILL BE HAPPY TO REIMBURSE YOU FOR THEM. I HAVE SENT A CHECK TO YOUR AGENT FOR THE FULL AMOUNT REQUESTED.

[June 6, 1989]

KEEP WELL. I HOPE TO SEE YOU SOON.

SINCERELY,

DANIEL JEREMY SILVER

DJS:MP

Books

*Capers to Ray
Blau's 7*

TWO ZIONIST HEROES

The Labyrinth Of Exile: A Life of Theodor Herzl

By Ernst Pawel, Farrar, Straus, & Giroux, 554 pp., 1989, \$30.00.

Reviewed by Eric Blau

Author Ernst Pawel dedicates his Labyrinth "To the spiritual heirs of Ahad Ha-am," an implacable enemy of Theodor Herzl and his cause. The author concludes with the statement: "He (Herzl) was the first Jewish leader of modern times. Thus far the only one. Those who came after him were politicians."

These are Ernst Pawel's bookends. In between lies *The Labyrinth Of Exile*, a maze of complaint. Pawel portrays the founder of political Zionism as a neurotic Jewish Attila the Hun who would brook no opinions, facts, or opposition in his remorseless drive toward a Jewish State. Herzl is denigrated as a sexually immature, untalented playwright with an unresolved Oedipal Complex.

In his quest to diminish the historical Herzl, the author has availed himself of all the standard and much of the ancillary research material on Theodor Herzl so that *Labyrinth of Exile* is replete with historical data and fact. But the Pawellian method is almost comical in its inept psycho-

logical thrusts. Here is an example. The author studies a studio photo of Herzl at the age of six. He writes: "... (a) Hungarian Little Lord Fauntleroy... a vision of conspicuous if pathetic elegance... a grotesque pose for any six-year-old boy, but struck here with remarkable aplomb; the boy seems totally at ease with the world and already somewhat disdainful of it." We are regaled with the sexual life of the young Herzl: his attempts at female conquest, his thrill at the sight of a bit of blue garter, his acquiring sexual knowledge in brothels, his gonorrhea. The point of it, according to Pawel, is to show how

Herzl's sexual life affected his political life, while at the same time allowing that it is a most difficult thing to connect sexual behavior with politics.

Pawel devotes much space to proving that Herzl was a second-rate playwright. Yet, Pawel must know that this was commonly acknowledged. Even Theodor Herzl knew this

and touchingly says in his diaries that he will not be remembered as a playwright but *only as a politician*.

So why the emphasis on Herzl as a playwright? Because Pawel wants to establish that Herzl's approach to world affairs and to Zionism, and especially to the first Zionist Congresses, was only theatre, and second rate theatre at that!

Pawel claims to be searching for a

balanced view of the father/founder of the State of Israel. But his passionate dislike of Herzl is almost palpable. Pawel would have us believe that Herzl's towering accomplishments were mainly the result of his enormous charisma, powerful oratory, and imposingly handsome figure. Could these be the qualities that had won him the respect of the heads of so many states and the hearts of the Jewish people?

Georges Clemenceau was not alone in declaring, "There are plenty of men of talent in the world. Men of genius are rare.... Such a man was Herzl.... All the ancestral disquietude of Israel expressed itself in him."

Eric Blau, an author, poet, playwright, and novelist, has written a musical theatre work about Theodor Herzl.



Theodor Herzl

Abba Hillel Silver, A Profile in American Judaism

By Marc Lee Raphael, introduction by Alexander M. Schindler, 1989, Holmes and Meier, 282 pages, \$49.50.

Reviewed by Lawrence Bush

Marc Lee Raphael's biography of Abba Hillel Silver is an effort to detail the career milestones, the charismatic strengths, and the personal foibles of this militant Zionist leader who held the pulpit at The Temple (Tifereth Israel), Cleveland's largest synagogue, for nearly half a century. Rabbi Silver's ability to galvanize Jewish and non-Jewish public opinion along pro-Zionist and pro-Jewish statehood lines during and immediately after the Holocaust years was central to the establishment of the State of Israel.

Prof. Raphael has been diligent in



Abba Hillel Silver

his work and has produced a lively, chronological account of the highlights of Silver's career, from the furious politicking that went on within an American Jewish leadership made desperate by Nazi predation in Europe to Silver's vaunted oratory (though, oddly, the author chooses to quote only sparsely from Silver's many significant speeches), honestly reporting both the admiration and profound ambivalence that many of Silver's contemporaries felt about his aristocratic, even tyrannical, leadership style. Raphael's book is less successful, however, on two fronts: in its effort to provide a psychologically probing portrait of its subject, and in its failure to provide much in the way of historical context to deepen the reader's interest and comprehension.

The first weakness can be attributed, perhaps, to Silver's seeming lack of public or private self-examination. Despite an abundant public record—including an extensive Abba Hillel Silver archive at The Temple—there is little personal material in his own speeches or writings, and most of his compatriots and intimates seemed too awed by Silver to examine him with a probing eye. The author's second failing, to provide an adequate historical setting for his anecdotal detail, is neatly compensated for by Rabbi Alexander M. Schindler's introduction.

"The backdrop to Silver's period of greatest leadership," writes Rabbi Schindler, "was...the annihilation of European Jewry in a shockingly brief period. Against such a backdrop, none but the martyrs of resistance seem to be of adequate stature. At best, the heroism of American Zion-

ist leadership is obscured for us by the kind of raw, rude, contentious politics in which they participated as midwives to the diplomatic birthing of the State

of Israel. At worst, American Jewry of the period is viewed as impotent or even as criminally culpable in its inability to halt or even slacken the genocidal onslaught." Here Rabbi Schindler directly tackles the discomfort that the reader must feel in being exposed to the bitter feuding among Silver, Stephen S. Wise, and Nahum Goldmann that Marc Lee Raphael details.

The introduction also adds information about Silver's role as a Zionist within Reform Judaism, focusing on a 1935 debate before the Central Conference of American Rabbis in which Silver urged the abandonment of the anti-Zionist plank five of the Pittsburgh Platform. Within two years, the Reform movement responded to the demands of history by affirming "the rehabilitation of Palestine" as "a center of Jewish culture and spiritual life"—an evolution that enabled Reform Judaism to remain in the mainstream.

Abba Hillel Silver's tirelessness, eloquence, and moral strength resonate throughout Raphael's narrative, but so, too, do the man's arrogance and petty-mindedness, focusing the reader's interest less on Silver's character than on his role in history—a history of unsurpassed tragedy and redemptive drama.

Lawrence Bush is author of *Rooftop Secrets and Other Stories of Anti-Semitism* and the forthcoming *Emma Ansky-Levine and Her Mitzvah Machine* (UAHC Press), among other books.

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the desk? That is David Brand," she said. No one could have missed him—either his yarmulke or his beard or the intensity of his concentration as he guided his goose quill across the parchment before him. Though we were within earshot he did not raise his eyes. "One day, not long after we received the scrolls, the bell rang. I opened the door. A man stood there. 'What do you want?' I asked him. 'I am looking for work,' he said. 'What do you do?' I asked him. 'I am a scribe,' he said. It was as though he were an answer to our prayers." Born in Jerusalem, the son of a scribe, Brand, 62, now has been working on the Czech Memorial Scrolls for a quarter of a century.

Almost all of the scrolls restored for use in religious services have found new homes throughout the world; those unfit for such use have been sent out only for memorial purposes. The committee has sent the largest number of scrolls to the United States, many to Reform congregations; fifty have gone to Israel. Once it grants a request for a scroll, the committee sends it on "permanent loan," requesting only that the receiving institution contribute whatever it can to the costs of repair and shipping. No scroll is ever sold, and none is ever offered to an individual.

Today the Czech Memorial Scrolls Centre occupies much of the third floor of Kent House. Opened in July, 1988, it houses a permanent exhibit telling the story of the scrolls. It also serves as a research center and a meeting place for lectures, seminars, and other Holocaust related events.

This spring the elevator that carried us to the third floor of Kent House once again carried us far beyond its walls. Munich...a scribe...a

Jewish businessman...a synagogue in Prague...a Yiddish novelist...two Jewish travelers—all were now somehow clues in a special mystery, bound together by 1,564 Torah scrolls.

Wandering once more among the racks hidden in the shadowy darkness, I stopped at last before scroll #570. For the Nazis it had been #54034. I read the legend on the yellow tag, *Aeltestenrat der Juden in Prag. Zentralmuseum*, "Council of the Elders of the Jews in Prague. Central Museum." Snatched from the fires of the Holocaust, however damaged, #570 still proclaims its existence.

Well over a thousand of its companions have been recalled to life in congregations all over the world. To

the imagination in that darkened storeroom, however, the 1,564 survivors of the Holocaust, and witnesses to it, are still gathered in a palpable presence. But wherever they are, wherever they will be, the Czech Memorial Scrolls will forever be the bearers of a special message—one beyond measure.

Dr. Irving Abrahamson is editor of *Against Silence: The Voice and Vision of Elie Wiesel*. 3 volumes. N.Y.: Holocaust Publications, 1985. Westminster Synagogue and the Czech Memorial Scrolls Centre are located at Kent House, Rutland Gardens, Knightsbridge, London SW7 1BX. The Czech Memorial Scrolls Centre (Tel: 01-584-3741) is open on Tuesdays and Thursdays, from 10 a.m. to 4 p.m. and by appointment.



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HIGH COURT REDEFINES RELIGIOUS FREEDOM

In a ruling that has alarmed religious groups across the country, the Supreme Court declared last April that a law that may incidentally burden a religious practice, even if it means *suppression of a worship service*, raises no problem under the Free Exercise of Religion Clause of the First Amendment. Only a law that is *intended* to impede religious practice, in the view of the Court majority, would be barred by the Free Exercise Clause.

In an opinion by Justice Scalia (joined by Chief Justice Rehnquist and Justices White, Stevens, and Kennedy), the Court rejected a claim by two American Indians in Oregon that their use of the drug peyote as part of a required religious ritual is protected by the First Amendment's religious freedom guarantee. What was so extraordinary about this ruling (*Oregon v. Smith*), sending shock waves through religious communities of every faith, was its totally unexpected, indeed unprecedented, scope.

Until now, it had been settled law—or so we had thought—that a government action that places a burden on religious observance is unconstitutional unless it can be shown to serve a "compelling state interest." Not any more. Both sides in the Oregon case had taken for granted that the accepted "compelling state interest" standard would govern its outcome. Hence it never occurred to them to argue its validity. Oregon, maintaining that the state's interest in

enforcing its drug laws uniformly was "compelling," had denied unemployment benefits to the two Native Americans because they had been fired from their jobs for using peyote. The Indians claimed that the state's interest was not "compelling," that their religious needs should therefore prevail. But the majority opinion undermined the "compelling state interest" test, a result nobody in the case had sought.

Federal law and the law of 23 states now exempt from criminal penalties the sacramental use of peyote, a centuries-old practice in Indian religious ceremonies. Justice Scalia acknowledged that such an exemption was permissible, even "desirable," as a decision for *legislators* to make, adding, however, "that the First Amendment's protection of religious liberty does not require this." In other words, in his view, it is up to legislatures to protect or fail to protect religious liberty, not the courts—and not the Constitution. This, of course, leaves religious minorities virtually naked in the face of legislative majorities.

Imagine what would happen if a state were to pass a law prohibiting non-physicians from performing circumcisions. Or a law that would ban kosher slaughter as not being humane. Or a law forbidding minors to consume alcohol, with no exemption for Jewish families giving wine to their children during a Passover seder. One house of Missouri's legislature recently voted to move Election Day to Saturday, thereby disenfranchising observant Jews.

Justice Scalia's opinion drew a stinging dissent from three Justices (Blackman, Brennan, and Marshall) who said that the First Amendment clearly did require an exemption for sacramental use of peyote, that the

state's interest in barring it was not at all compelling, and rebuked the majority for scrapping the "compelling interest" test. Justice O'Connor agreed only with the result of the case, but strongly disagreed with the majority's reasoning. She found that Oregon did have a "compelling interest" in curbing drug use, but viewed the majority's rejection of that standard as "incompatible with our Nation's fundamental commitment to individual religious liberty." Justice O'Connor went on to say: "...the First Amendment was enacted precisely to protect the rights of those whose religious practices are not shared by the majority and may be viewed with hostility." That is why an exceptionally diverse coalition of liberal and conservative Christian and Jewish groups is trying to get Congress to overturn the Court's decision in *Smith*.

Of equal concern is the Court's recent decision in a case (*Board of Education v. Mergens*) in which it upheld, on free speech grounds, the Federal Equal Access Act of 1984, which requires public secondary schools to allow student religious clubs to meet at school on the same voluntary basis as other non-curriculum related clubs. A school need not permit any student activities unrelated to the curriculum, said the Court, but if it does, the school is required by the Act not to discriminate against any student group on the basis of its religious, political, or philosophical views. Thus, for the first time in history, the Court expressly allowed religious activities to take place in public schools.

The Equal Access Act was a long-sought goal of the "Religious Right" after the defeat of its earlier efforts to bring school-sponsored Bible reading and prayer back to public school



(1985)
marc lee raphael, rabbi

3/12

Dear Ms Pluth:

I decided to transcribe a
tape myself! Suggest you
put a copy in the Archives.

Sincerely

Marc

Palm Springs, California, January 29, 1985

Dr. Iving M. Liebow, M.D., discussing reminiscences and reflections on Rabbi Abba Hillel Silver

My first memory of him will tell you nothing of him as a person. I simply remember him as my mother's younger brother whom my mother had along on a vacation when he was vacationing from school. I was then a very young child, perhaps three or four years old. I remember the incident; I remember nothing else about it. And that's all I really remember until later in my life when I was away at school, at which time I was very well aware of the fact that he was a very important person in the Jewish movement. I saw him once or twice in Philadelphia when I was a student at the University of Pennsylvania and he came to lecture in town. I remember very well his giving me five dollars when I called on him, which in those days was a fortune, particularly for a relatively penurious student

MLR: This would be the late 20s, the early 30s?

No, this would have been the early 30s, because I graduated from college in 1933. And that's all really that I remember until I came to Cleveland as a medical student in September of '33.

MLR: Let me go back. Would he have come to your Bar Mitzvah? Is that possible?

Oh, I think he did. I think he and Uncle Max both came. This apparently was an important event in the family.

MLR: But you don't remember him at the Bar Mitzvah.

Not really. Ah, vaguely, now that you mention, ask whether or not he was there, I remember that he was, but that's all I remember. Uncle Maxwell was there. That's all I remember.

MLR: When you went to Cleveland as a medical student, was he

living on Lakeshore Drive in Bratenahl at that time?

Yes.

MLR: Do you remember that house at all?

Oh, indeed, yes, I do.

MLR: Tell me something about it, how you remember it.

Oh, well, I remember it as one of three on an estate belonging to a family whose name I've forgotten--I shouldn't, but I've forgotten the name.

MLR: Gries?

No, it was not Gries. It was Moss, Herman Moss, whom Danny called Memaw, the woman, Memaw Moss. It belonged to the Mosses. Behind them was the fenced-in estate of three homes. The westernmost one was empty; the Mosses occupied the middle one; and the Silvers occupied the one to the east. Years later they left that home because I guess they needed larger accommodations, and moved around the corner onto 105th Street, a little closer to the lake. That was a huge white frame house as I remember.

MLR: Do you remember the style of living in either one of those houses? Florence Bernstein remembers some servants or chauffeurs.

Oh, yes. Oh, they had very adequate help. I remember a cook; I remember Clara who was the maid; and I remember the combination chauffeur-butler. They maintained only one car, a Chevrolet, but the chauffeur chauffeured it back and forth so that there was a good deal of use out of it. The style of living was that of an affluent family. I don't think they were unreasonable about the manner of life. I think it was one to which perhaps Aunt Virginia had become accustomed and one which was necessitated by Uncle Abba's being busy all the time and very often away from home.

MLR: Were you there for dinner from time to time?

Very often. My first year particularly I was there for dinner every Sunday.

MLR: Tell me something about a Sunday dinner at the Silver's.

Sunday dinner at the Silver's was always a pleasure because the cook was excellent. I remember that Uncle Abba savored dishes that are traditionally Jewish, perhaps Hungarian Jewish, I don't know. I don't think Aunt Virginia cared for them as much, but she would favor him every once in a while by having the cook prepare them. Not potato pancakes--she made her own version of them, like little potato kugel, small, little ones, miniature, which were delicious. Dinner was always good. Following dinner, I remember, Uncle Abba would give his sons their Hebrew lesson.

MLR: On Sunday evenings?

On Sunday, well, it was really afternoon. I would chat with Aunt Virginia, perhaps listen to some music, and then go home to study.

MLR: Did they pick you up at...

Well, I met them at the Temple and would go with them in the car, and then I would take the streetcar home.

MLR: I see. What was Abba like at dinner? Any recollection? Would he dominate a dinner?

No, no. He was not dominant in the way that I understand he was in public. Not at all. Very much a father of the family, with dinner very often interrupted by phone calls, almost routinely interrupted by phone calls, long-distance phone calls.

MLR: Do you remember a sense of humor?

Oh, yes, very definitely, a very definite sense of humor. I don't remember now what kind, but he had a very definite sense of humor.

Dinner was a pleasant affair, I'll say that.

MLR: Would you go to the Temple from time to time, to his lecture at the Temple on Sundays?

I would go Sundays, not because I'm a religious person--I was not. But, first of all, in the beginning because I think it was expected of me by my parents and reasonably by the Silvers. I think it would have been remiss of me not to show as their new nephew in town. But later on I went because I was interested in hearing him speak. He could mesmerize you. It was a treat just to listen to him. I never heard anybody quite like that before.

MLR: What was it? Was it the message, or the delivery?

Well, sometimes it wasn't the message, because he would give a book review. But he had a deep resonant voice. He had not only good enunciation but good diction--his choice of words, excellent. I always admired a person like that because I don't have that capacity myself; I can never write well, and I never had any training in public speaking. So I always admired somebody who was that good. He was also fearless when it came to principle, and that was interesting.

MLR: Would you have any recollection of this just informally--I mean, do you ever recall conversation with him over an issue...

No, there wasn't that much time for chatting, really. I didn't have it; he didn't have it. I was there for dinner and to spend time with the family, but then his time had to be spent with the boys. I'd chat with Aunt Virginia, we'd have a few words afterward, and then I was getting anxious about my own books. Because being away for that many hours was like cheating; I felt very uneasy.

MLR: Now you come back a decade later or so as a physician. Does he immediately begin to come to you as a patient?

I don't recall that. I don't recall that. Aunt Virginia's physician at the time was one of the old-time physicians, Dr. Peskin. She remained loyal to him until it was apparent that he was a little old, and then she became a patient. He did eventually; I don't remember precisely when.

MLR: Tell me something about him medically. Did he seem to be a man in good health?

He was a man in good health. I think he was a man who would not admit to illness. He didn't like the discussion of it and had no time to be sick.

MLR: Now, he had an enormous appetite.

Yes, he did. He enjoyed food.

MLR: That seems clear from people I spoke to. They recalled late evening meals.

Well, I wasn't with him at those times. I remember he enjoyed Sunday dinner very much.

MLR: Was your sense that he had a weight problem?

Oh, I know he did. He was overweight. Of course he was. He was paunchy. He had the thin limbs of the Silver family, but he was paunchy.

MLR: Do you think he ever got any kind of exercise? Was anything like that ...

I don't think so. I don't think he had the time or the inclination.

MLR: He probably walked a good deal.

Perhaps so.

MLR: So you were his physician probably during the 1950s and into the early 60s?

I think, yes.

MLR: He died in 1963.

Um, hummm.

MLR: Maybe for a decade, or so?

Oh, yes, I would say so.

MLR: Did you have a chance to see him socially outside of the office in that period?

Not much. I married in '47 and I would say no. Certain family occasions, yes; some of the holidays--I think I have some movies of that--but basically not.

MLR: Did any of your children go to the Temple?

Oh, yes. Both of them.

MLR: So you would go there for some life cycle occasions?

Oh, for the Temple occasions--

MLR: Confirmation, or--

The simple, formal occasions, oh, sure. Both my children were confirmed at the Temple.

MLR: Do you have any recollection of Silver as a rabbi in the 50s that might be different from the 1930s?

No, as a matter of fact, my memory is that the times were very much the same. He was very devoted to the congregation and also very busy with Zionism. And I think that combination can be epitomized by one--the occasion of my first airplane flight, as a matter of fact. I had a phone call from my father early one Sunday morning. Uncle Abba was flying to New York on a chartered plane and I could have a ride home. I didn't have the money to go home for Easter vacation. But here was a free plane ride, and I didn't know quite what he meant. But it was a plane to take him to Newark to welcome Einstein to the

United States. Now Uncle Abba would not leave his congregation, even for that occasion. So he was at the congregation, gave his lecture, ended the service at the usual time. We dashed out into a waiting cab that took us to the airport to a chartered plane; pilot, co-pilot, and a hostess and two passengers, and we flew to Newark. It was my first flight. I remember it very well for a number of reasons. The flight took two and one-half hours. We were met at the airport by a police escort and routed in a great big hurry through the center of Newark to the Newark Armory where he welcomed Einstein to the United States at about 3:15 or 3:30 in the afternoon. It was wild. So I had a free plane flight east, and, not having any money, I had to take the bus back, and this was before the Pennsylvania Turnpike. Twenty hours coming back over the Pennsylvania mountains. Two and one-half hours going, twenty hours coming back. I'll never forget it.

MLR: Well, do you remember anything--

But, to me it epitomizes his sense of responsibility to the congregation and yet his--devotion is hardly the word--but, well, his devotion to Zionism and, I think, probably indirectly welcoming Einstein had to do with this.

MLR: That plane ride and that whole event is written up in several newspapers.

You're kidding! I remember it; I'll tell you more about it later.

MLR: No, go ahead.

No.

MLR: I'm very familiar with the event itself. Now, on a plane ride like that, would he have conversed with you, chatted with you for some of that time?

I was too ill. I was not feeling good.

MLR: From your first plane ride? And the movement?

Or the night before.

MLR: What else do you remember about him, now, as a family man?

I think he was too busy to be the attentive family person in terms of being at all occasions. He was very generous. I remember when I ran into financial difficulty in medical school; I needed some money. He was good enough to let me have it and refused to accept repayment. This was a gift; he made that very clear. It was enough to tide me over a very tough spot. My dad was in financial difficulty at the time and I was running behind in my room and board at the boarding house. Very generous that way.

MLR: Were you ever together with Abba and Virginia and the boys doing anything?

At dinner. No, not in any family outing, but around the home, yes. The boys were very young, understand. When I got there as a medical student I think Danny was four or five and Raphael was two or three; there was no conviviality in the sense of playing

MLR: I was thinking now of the 40s and the 50s.

In the 40s I was away. 50s--

MLR: Well, you came back--

When I came back the boys were off to college. Danny was off to to rabbinical school. They weren't around really.

MLR: Did you and your wife ever do anything with the Silvers socially?

No.

MLR: Would you ever have gone east for a family occasion of any kind?

Not much during my marriage.

MLR: When you were living around Shaker Square in the late 40s, he was already living in Shaker Heights. Abba and his family were living in Shaker Heights by that time.

Yes. They moved, I think, during the war, at the end of the war.

MLR: Would you have gone over to that house from time to time?

Oh, yes. I lived there, as a matter of fact. When I came back out of the army I had no place to go, couldn't find a place to live. The meanest apartment was hard to find. Aunt Virginia most generously invited me to live until I could find a place. I lived there for six weeks. As a matter of fact, she found me a place through one of her real estate friends. So I lived in that Shaker Heights home for six weeks. The boys were there then, but they were still young. Raphael was in high school; I think Danny was away at college at the time.

MLR: Would you have spent your days at that time looking for a place to live or were you working?

I was in practice...

MLR: By that time, I see.

Yes, I had started practice and Aunt Virginia had one of her friends, a lady friend who was in real estate, bird-dogging, and she found an apartment down on Euclid Avenue, and I moved out after six weeks.

MLR: Was this a general practice that you had?

Internal medicine.

MLR: Did the boys come to you?

No, no, they were pediatric age. Danny became, Danny and Raphael became my patients years later when they were grown.

MLR: Did you remember anything about living in their house for those six weeks? Did you have dinner with them on a regular basis?

Oh, every night.

MLR: Any recollections about Virginia?

Not many, strangely. We had one or two occasions that I remember, and I have movies of those, but I don't remember any specific meals while I lived there. I remember being there for several occasions. Aunt Virginia was good enough to put on the wedding for my baby sister in her home. My sister Naomi, Naomi Schwartz, now lives in McLain, Virginia. Sometime when you're in we'll go over some of those.

MLR: Those would be interesting movies to see.

Mm, hum. You'll see them.

MLR: That would be a lot of fun. In the evening would you play cards, was there any kind of recreational activity?

No, not that I recall. I'm trying to remember, but I think not. Mostly I chatted with Aunt Virginia. I'm trying to remember Uncle Abba those evenings, but I don't.

MLR: Probably busy with something connected with work.

Always. Phone calls or away. Very often away from home. I've seen him in the midst of a Sunday dinner in that home, get a phone call, get up and start packing and leave. Being involved in that kind of movement was--I was going to say all-consuming--it wasn't, because he made certain that his congregation didn't suffer his absence too much, but it took up a great deal of his life. He'd be on the road on short notice for two, three weeks.

MLR: You were never involved in--you never went with him to this thing or that--

No, no--

MLR: I mean, to a movie--

No, sorry--

MLR: Or to a delicatessan, somebody used to go and have lunch with him at 105th and Euclid at a delicatessen.

Well, that was probably from the Temple when the Temple was still down there. They ate lunch in the area. No, I was never involved in that.

MLR: Would some of your relatives come to town from time to time that might get together with the Silvers?

Well, I'm trying to remember. I don't offhand. My folks were almost never there because they had a new little girl in the family, my baby sister. I was 17 years older than she. My folks were not there. And Pearl was gone. I don't recall Uncle Max coming. Aunt Rose I think on one or two occasions, but that's all.

MLR: Would your parents ever come and visit you in Cleveland?

No, they came for my graduation. That was about all.

MLR: From medical school.

Yes.

MLR: That was in late 30s.

'37.

MLR: Do you remember Abba there? I mean, any recollection of Abba at your graduation?

No.

MLR: Did you have a little party or something after?

No. No, I don't remember that either. Well, no, you see, I was already interning. My internship began on June 15 and I graduated on June 16.

MLR: I see. You were busy.

I was busy. I had to be excused from internship to come graduate.

MLR: Do you remember any of their cars? The Chevrolet. Do you

remember...

Very modest. It was the standard four-door Chevrolet. Very simple that way.

MLR: Abba usually had a driver?

Yes, he did. I don't ever remember him driving.

MLR: So the driver would take you from the Temple to the house right after services.

Right. That one car was very much used.

MLR: This was an afternoon kind of dinner. I mean, it was a late lunch, early supper...

Aunt Virginia called it lunch, but really it was a Sunday dinner. The Temple would be out at what? noon, we'd get in the car, come home, sit down.

MLR: So by the late afternoon you were back home.

Oh, yeah, I couldn't stand it.

MLR: So you took a streetcar back from the house?

Yes. The 105th Street car. I lived five minutes off 105th Street. Do you know Cleveland?

MLR: Uh, huh.

Do you know where University Circle is? In relation to 105th Street?

MLR: Yes.

Well, I lived one block up from Severance Hall.

MLR: Off of Euclid?

Yes.

MLR: I see. So right across the street from the University.

Right across the street from the medical school. One hundred yards away.

MLR: I see. Did you ever wonder about this? This may not be something you ever thought about. A number of people are surprised that Abba didn't move to Israel when Israel became a state in 1948. Would that be something that you would have ever imagined because of his passionate commitment to Zionism, that he might have done?

Oh, it's conceivable. I don't see that ...It's hard to say. I would have been surprised if he had, frankly. Here this person was, although not born in the United States, reared in the United States. His whole upbringing was there; his whole feeling was there. He gave of himself in the creation of the state, but I don't see why that would demand that he move there, give up his U.S. citizenship, or necessarily become a citizen of Israel. I don't see that one necessitates the other. I never bothered about it. I heard that criticism; I never felt that it was justified.

MLR: I don't mean it any way as a criticism.

No, I know you, but others did.

MLR: I see. A number of relatives...

As a matter of fact, I think Ben Gurion queried that, did he not?

MLR: Yes.

Anybody interested in Israel ought to come here. Well, that's a little chauvinistic, I don't think that's true. If I give some money for, say, national preservation for some building in Chicago, it doesn't mean I have to move there. Or if I want to back the rebuilding of downtown Cleveland doesn't mean I move out of Shaker Heights and move down to central Cleveland to show that I really feel it. I don't see that. I think that he might well have been able to do less living in Israel than living out of Israel and stimulating the interest where he lived for the development of Israel.

MLR: Did your dad talk very much, did your mom or dad talk very much about Abba? Did you ever have conversations--

No, you see, I left home at any early age. I was gone at 16 and for practical purposes never really got back, perhaps two weeks at a time once or twice a year. Went off to college, worked during the summers; really came home just for the Christmas vacation and the Easter vacation. And then off to medical school and never had the money to come. I came home that Easter on that plane ride. That was my first trip; I didn't have the money to come home at Christmas. So I really saw very little of my folks and when I got home that summer went off to a job.

MLR: I was thinking maybe in the last few years, conversations with your dad. Even since you've been out in California, would Abba's name have come up in any... In talking with your dad, does he ever tell you an anecdote or two or anything about the Silvers?

No, no, I don't recall any.

MLR: Anything else come to your mind about Abba that I'm not asking you that you think would be worth sharing?

No, the only thing that I remember was his generosity, not only to me personally but, from what you told me today, to others. I wasn't aware of it to Uncle Max, to Jack. To my grandparents I was well aware of it, because I think he bought them the home and saw that they were well ensconced there and well taken care of. I think probably aside from the obvious forceful personality, his total dedication to both congregation and Israel, would be his generosity.

MLR: OK. Thanks.