



## Daniel Jeremy Silver Collection Digitization Project

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

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

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Reel

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Box

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Folder

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Miscellaneous subjects, correspondence, 1964-1975.

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#### **Western Reserve Historical Society**

10825 East Boulevard, Cleveland, Ohio 44106  
(216) 721-5722  
[wrhs.org](http://wrhs.org)

#### **American Jewish Archives**

3101 Clifton Avenue, Cincinnati, Ohio 45220  
(513) 487-3000  
[AmericanJewishArchives.org](http://AmericanJewishArchives.org)



January 3, 1964

Dear Dr. Mazar:

I want to thank you for your cable of sympathy. It was most welcome. It seems but a short while ago that you were visiting with us, and Cleveland was offering you its chilliest blast. I was delighted to continue the friendship of our families when Uri visited here a while back. I managed to find him an escort, but I don't think much came of it.

Will you pardon the intrusion of a bit of business into this letter? You will recall your promise that a few pieces of Judaian pottery might be sent for our Temple Museum. Dad had hoped to bring these back with him on his last trip, but I understand that there was some mix-up. Would it be possible for them to be mailed to us? If not, I could arrange for a visiting Temple member to bring them back.

In any case, keep well, and know that our thoughts are with you.

Sincerely yours,

Daniel Jeremy Silver

DJS:bfm

Dr. Benjamin Mazar  
The Hebrew University  
Sherman Building  
Jerusalem, Israel



March 24, 1966

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

Dear Rabbi Silver:

The Temple Young Adults would deem it an honor and a privilege to have you as their guest speaker on the evening of May 22, 1966.

Suggested topics of interest would be either "The Young Person and Judaism" or "The Young Jew and The Community".

We are anxiously anticipating a provocative and informing evening.

Please favor us with a reply.

Yours sincerely,

*Kenneth Haber*  
Kenneth Haber  
President

*Marilyn Levine*  
Marilyn Levine  
Program Director

OK  
*[Signature]*



July 10, 1975

Mr. Morton L. Waldman  
2550 Kemper Road  
Cleveland, Ohio

Dear Morton:

I want to thank you for sending to us the seat purchase agreement between Mr. Jankaw and The Temple dated 1894. I have placed this in our Archives where it will be an important addition. We are most grateful.



AMERICAN JEWISH  
ARCHIVES



Sincerely,

Daniel Jeremy Silver

DJS:mp



Dear Rabbi Silver:

The enclosed seat purchase agreement is the item I told you about at the 50<sup>th</sup> confirmation anniversary a couple weeks ago.

Mr. Maurice Kay consented to hand deliver it to you rather than my mailing it.

Trust it will be of interest to you and the Temple library.

Morton H. Waldman



WRHS  
WRHS  
WRHS



**What  
will  
AMERICAN JEWISH LIFE  
be like  
in the  
Year 2000**



# **THE MR. and MRS. CLUB**

cordially invites the members of The Temple and their guests  
to spend an evening with three distinguished leaders  
of the American Jewish Community.

Topic:

## ***American Jewish Life in the Twenty-First Century***

Speakers:

**MR. HYMAN SAFRAN**

*President, Jewish Welfare Federation of Detroit.*

**MR. DONALD B. HURWITZ**

*Executive Director of Jewish Agencies  
of Philadelphia.*

**MRS. FRANK A. KAUFMAN**

*Past President; Women's Division  
Baltimore Jewish Federation.*

**Moderator: RABBI DANIEL J. SILVER**

**Date: November 17, 1967**

**Time: 8:30 P.M.**

**Place: Luntz Auditorium**

**REFRESHMENTS WILL BE SERVED**

*Please plan to attend this interesting event.*



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Singing

Acting

Costumes

Dancing

Lighting

Set Design

Set Building

Wardrobe

Make-up

Stagecrew



At The Temple Branch Either February 29, 1972 or March 2, 1972 - 8:00 Sharp  
Music Will Be Provided, But If You Have A Favorite Piece of Music, Please Bring It.

ALL REHEARSALS WILL BE HELD AT THE TEMPLE BRANCH

For Further Information of If You Are Unable to Attend Tryouts Call

Gary Plosker 932-9519  
Stan Segall 283-6256



for the appropriation of the remainder of the fund, with a view to the utmost permanent benefit of the supplicants, and, at the same time, to the most effectual accomplishment of the noble wishes and intentions of the benevolent and generous contributors.

The Trustees will not fail thereafter to report the further results of their exertions, on which they most devoutly and humbly implore the blessing of Almighty God.

N. ADLER, Rev. Chief Rabbi.

MOSES MONTEFIORE.

Crosby Square, London?  
February 23th, 5615.

#### New Synagogue.

CLEVELAND, O., May 28th, 1855.

Mr. Editor,—To-day a solemn and highly interesting ceremony took place on Huron street, at the laying of the corner-stone of the new synagogue of the Tifereth Israel Society. The edifice is designed to be neat and tasteful, thirty-eight by sixty feet; to be built of brick and cut stone, and is to be completed by next September, at a cost of about \$10,000. Quitting all particulars, which are everywhere usually alike on such occasion, I will only communicate to you the very able sketch of the history of the congregation, read by the Secretary, Mr. Jacob Cohen, and the eloquent address delivered first in English, and then in German, by our worthy Rabbi, Rev. Isidor Kalisch. Mr. Jacob Cohen having been introduced by the President of the congregation, Mr. David Kaufman, said:

"*Ladies and Gentlemen*,—By order of the President of the congregation Tifereth Israel of this city, who have bought this lot here, and where the corner-stone for a synagogue will now solemnly be laid, I beg leave to give a sketch of the history of this worthy society. Our Rabbi, Rev. Isidor Kalisch, having been engaged by the Anshe Chesed Congregation in the

society removed to other cities, and we do not constitute a great number, but if we take into consideration, that strength and life lie not in the mass, but consist merely in the spirit and intellectual mind, we can confidently hope, that this congregation will become one of the most flourishing.

Again, if we see further, that the greatest ancient nations vanished from the earth, and Israel, few in number as they are, still exist so vigorously after many thousand years; if we reflect upon, that innumerable books of the largest size, treating of religion and religious systems, disappeared, and the little book, I mean the holy Bible, has migrated all over the world, and is well known from one pole to the other, we do not doubt, that He, who protected all, will bless our congregation, which strives with the greatest earnestness to gain enlightenment, and to uphold a true Judaism, and He will preserve and bring it the reatest prosperity."

Rev. Isidor Kalisch was then introduced by the President, Mr. Kaufman, and delivered the following excellent address:—

"*Ladies and Gentlemen*,—Since the creation of man, many very remarkable and astounding events have occurred, but none ever worked such a change, and produced so permanent and paramount an influence on the affairs and fortunes of civilized and of many uncivilized nations, as the *Mosaic Religion*. Upon whatever country you look, you will find everywhere its monuments—traces of its existence and efficiency. Open the books of law, and you will perceive, that the most salutary and important laws are derived from the ancient Biblical Scriptures; look amongst the most prominent and renowned poets, and you will find, that those are the most powerful and ingenious, who have drawn from the fountain-head of Jewish Writ; visit the churches and mosques, and you will hear, that the most noble songs and lofty strains, which warm and refresh heart and soul, and elevate them on the wings

ing and discussing the holiest and most important human affairs for the improvement of the heart and elevation of morals, but also for the purpose of educating and forming disciples, who shall propagate a true enlightening of the mind throughout the world.

'Behold, says the prophet, 'the law comes from Zion, and the divine word from Jerusalem!' It is true, Zion lies low, and Jerusalem is in ashes; but every synagogue is, as it were, a new Zion, and a new Jerusalem, where the word of God is taught in its original purity, and every attendant is the priest and messenger in all parts of the world. This Zion is being built everywhere, despite the perils of death, persecutions, privations, and troubles, which threatened the founders many thousand years since, and which are still menacing them in many countries. They frequently suffered the most painful and horrible death in Europe and Asia; their holy meeting places became very often the graves of those who died as martyrs for the fountain-head of the religion of the civilized nations, yet naught could deter them from undertaking this holy work, declaring the truth, and proclaiming loudly the word of God; therefore there is no part of the world, where there are courageous Israelites (inspired for God and His word) who do not proceed to make arrangements for the propagation of Mosaism.

Thanks be given, however, that those times of darkness are passed away, when torture, flames, dungeons, and chains, are threatening those who are propagating a true religious and spiritual worship. Nay, thanks be given to this noble spirit, that we have now no more to struggle with such horrible dangers. Shall we not now look forward with confidence, to the final success of all our endeavors? Shall we not cherish and foster a certain expectation, that all our efforts will be crowned with the best results; for we do not advocate and defend our own faith alone, but the cause of the Highest Intelligence of God, the Ruler of the Universe, who

*Translated from the French on occasion of the death of Mrs. H. ABRAHAM.*

Motto: God raised a mortal to the skies.

Weep not for her that dieth,  
For she sleeps and is at rest,  
And the couch whereon she lieth  
Is the green earth's quiet breast.

Weep not for her that dieth,  
For friends were round her bed,  
And many a kind heart sigheth,  
When they name the early dead.

Weep not for her that dieth,  
For her struggling soul is free,  
And the world from which it flieth,  
Is a world of misery.

But weep with him\* who pineth  
On a far land's distant shore,  
Who wearily declineth,  
Where he sees her face no more.

Weep not for her that dieth,  
For she has ceased from tears,  
And a voice to her replieth,  
Which she hath not heard for years.

\* Her bereaved husband, LEWIS ABRAHAM, Esq.

[From the Charleston, S. C., *Evening News*.]

INTERESTING RELIGIOUS CEREMONIES.—We were witnesses yesterday evening to a series of highly interesting and entirely novel ceremonies in the Hasel street Synagogue, there being a large attendance of ladies and gentlemen. The purpose of the ceremonies was to give Confirmation or Initiation into the Jewish Church, of a certain number of Neophytes, young persons of Hebrew parentage, who were candidates for admission. On this occasion the number was six, five females and one male, between the ages of fourteen and sixteen.

The ceremonial commenced by the Rev. Dr. M. Meyer reading passages from Scripture, of an appropriate character, followed by an eloquent prayer and the singing of hymns by the choir, the organ being under the skilful management of Mr. Groatorex. The Rev. Dr. Meyer then



year 1840, caused through his sermons such a spiritual activity in the congregation, that the former most indifferent to our holy religion, took the greatest interest in congregational affairs, and have participated with the greatest enthusiasm in the welfare and elevation of Judaism adapted to the spirit of the age. Rev. Mr. Kalisch has proposed with a fervid and convincing eloquence many very necessary improvements for the synagogue, as well as for instruction in religion and Hebrew. But these well meant salutary propositions found, however, a great opposition; because many would not give up their old traditional customs, so imperfect, without reasonable design, and disadvantageous as they ever may be, they did not wish to be awakened from the sweet sleep which pleased them so well. But then united forty-two intelligent and true pious men of honor, having at heart the welfare and prosperity of true Judaism, and started on May 20th, 1850 the congregation of Tifereth Israel, (the splendor of Israel,) and had the goal in view to establish a rational worship adapted to the times of progress. The officers were duly elected Oct. 6th, 1850. The divine service was performed at first in the house of Rev. I. Kalisch, and then a hall was fitted up and consecrated to this purpose, in Main street, Seneca block, which we use as our synagogue until this day. We felt, nevertheless more and more the necessity to build an edifice for our own synagogue, and the members of this congregation agreed to give voluntary contributions for buying a lot, and erecting thereon a synagogue. Great sacrifices were made at the hands of the members; for this congregation had to establish and to procure everything without any aid of the Jewish sister society in this city. Our fund was, however, considerably augmented through the magnanimity and beneficence of the late Judah Touro, who bequeathed to our congregation \$3000, which sum enabled us to accomplish forthwith our object. It is true, that in consequence of the astringency of business matters, and of the stagnation of commerce entirely, many members of our

of devotion to God, the Almighty, are psalms of the Jewish Bards, David and the Levites; examine the constitution of all republics, and you will be readily convinced, that the most important and beneficent statutes and regulations are taken from the first republic of the world—“from Mosaism;” examine the principal doctrines of the established religions among civilized nations, and you will understand, that all are founded on Judaism, and that without it, they would be like a tree without root, or like the earth without the sun. The expression Judaism signifies to every unprejudiced and impartial searcher after truths, the history of the spiritual benefits of God to the human race. It has grown up, as it were, a gigantic tree, in the shadow of which the greatest nations now are dwelling; for although the most sublime Jewish doctrines are misunderstood, and misinterpreted by those nations, yet, they have not lost altogether their salutary nature. Mosaism has enlightened, and had consoling influence wherever it appeared, and has awakened the human mind, and favored science; because the Jewish faith is not a religion which appeals only to our feelings, but is one speaking directly to the mind, and founded on reason. It contains no mysterious doctrines, all what it teaches can be understood by common sense, and is comprehensible to every man. It is a religion not only to be believed through the impulses of the heart, but is clearly perceived by the understanding; and whilst reason rests in man, this faith will survive, and its seed never perish.—From its bosom came forth the religion of the world, and it was *this alone* that kindled the torch of civilization.

Behold the edifice!—the corner-stone of which we are laying, is about to be dedicated to this ‘Venerable Mother of Wisdom, to this Fountain-head of Morality.’ The heart of every philanthropist cannot remain without sympathy at the founding of such an institution; for this place is not only devoted for pouring out the heart in supplications and prayers before the Most High; (retired from the labyrinth of life;) not alone for explain-

will surely not abandon it, as will now be proven.

Behold! it is through His agency, that the Mosaic religion, which is an open foe of all idolatry and every vice, and which has bestowed upon her adherents, the least temporal advantage, but on the contrary, asks of them self-denial for the sake of truth and virtue, and that its endurance for many thousand years, proves conclusively the direct instrumentality of the divine hand, and further, that this religion, without material weapons, leaders of armies, without protection of princes and kings, still exists and flourishes, and we are now convinced by these proofs, supported by history, that the Heavenly Father assists His cause, and will finally usher in the time when the spiritual barriers, which separate the nations from Israel, shall seize and penetrate all mankind. Then will be fulfilled the prophetic words of Isaiah: ‘And many people will go, and say, come you, and let us go to the mountain to the Eternal—to the house of the God of Jacob, that he may teach us of His ways, and we may walk in His path;’ and then will also be fulfilled, ‘Behold, my house shall be a house of worship to all nations.’—With such wishes and hopes is the house of God to be built, the cornerstone of which are now laying; may also here an ardent zeal be awakened to contribute to the completion of the world’s task, pointed out previously, and I entreat all therefore, to join me piously in the following prayer:—

‘O, Lord! Fountain-head of all Light and Wisdom! As Thou providest hourly for the earthly wants of man, and as Thou guidest the destinies of him in such a way, that also the ennobling and elevating of the Spirit depends upon thy care, look down with mercy upon us, and permit this work, which is began in Thy honor, to reach a happy completion, so that this institution may flourish, and every one on entering, may know Thee with greater clearness, may become holy in extended knowledge, and may feel his divine nature in spiritual communion with Thee, that he may be happy in this world as in eternity. Amen.’

delivered an able discourse explanatory or illustrative of the character and object of the solemnities, which although a novelty in the reformed Jewish Church, were consonant to its institutions and its ceremonial law, selecting as appropriate for those solemnities the festival of Pentecost or Feast of Weeks, instituted to commemorate the goodness of God, in giving the fruits of the earth and the law on Mount Sinai, upon that day, the *fiftieth* after the Feast of the Passover.

The Reverend gentleman then descending from the sacred desk, and entering the circle in which were seated the Probationers, commenced a series of questions, addressed *separately* to each, on points of Hebrew faith and ceremonial practice, connected with the belief and usages of that church. These were all accurately answered, the questions being put in no formal order or by previous arrangement. The candidates for confirmation or initiation then rising, a series of interrogatories followed, of a solemn character, designed as pledges of adherence to the faith in which they had been instructed, which were answered *collectively*, between the intervals of each answer, the choir and organ giving responses in brief and appropriate strains. This portion of the ceremonies concluded with an animated address to the youthful candidates, in which they were exhorted to render their practice through their religious life conformable to the lessons of which they had given evidence of comprehending and appreciating.

The Reverend gentleman again ascended the reading desk, and delivered a powerful exhortation to the members of his communion generally, in which earnestness was blended with eloquence, and the spirit of piety with sincerity of conviction. The ceremonies concluded with the singing of the 150th Psalm.

ALBANY, N. Y.—The revised prayer-book of the Temple Emanu-El of New York, was introduced in the Synagogue Anshe Emeth of this city, and the office of the Hazan was abolished; the Rabbi conducts the whole service.



"Fourscore and Ten"

Stan - Lenny )  
Bernie - Myron ) **Narrator:** And it came to pass that in the year 1850, a band of men assembled themselves in worship and formed a congregation, and called it Tifereth Israel. In the dwelling places of the members they met, until God prospered them, so that they built unto themselves their own house of worship, in the year 1855, which became known as the Huron St. Temple.

Tableau I

**Narrator:** And these elders brought with them from the Old World their old ways of worship. Now it came to pass that the youth of the congregation rose up and spoke to the assembly of elders saying: 'No longer will we worship in the manner of our forefathers. These reforms we will establish: In the future, we shall use an American prayer book, outmoded prayers shall be abolished, and we shall come into the presence of the Lord with uncovered head. (Procession with Torah to Huron - 4 men)

Tableau 2

**Narrator:** Tifereth Israel grew. Its members became manifold. And so, on E. 55th St. they builded them a new Temple in whose sanctuary dwelt strength and beauty. (Ten men in prayer - two men enter L with uncovered heads.)

Tableau 3

**Narrator:** It is written in the "Jewish Review and Observer" September 28, 1894, 'Friday evening, on the 21st of September, saw the culmination and realization of the best efforts and fondest hopes of the Tifereth Congregation. On Friday evening was dedicated the beautiful house of worship that has been the result of so much earnest zeal and generosity.

The edifice was displayed in all its magnificence when the doors were thrown open to a concourse of holders of the little pasteboards that were instrumental in admitting to the auditorium 2,000 people, while hundreds failed in their efforts to gain an entrance to the festivities attendant on the consecration of the Temple. (Four men - procession with Torah - enter R - 55th St.)

Tableau 4

**Narrator:** The roomy interior was filled with a subdued light when the dedicatory procession headed by Rabbi Gries, Dr. M. Machel and Dr. I. M. Wise and the officers of the Tifereth Israel Congregation, followed by the girls of the '94 Confirmation Class entered the center aisle and proceeded to the platform, attended by the sublime strains of Gounods' "Marche Religieuse".

The lofty dome and arched ceiling that was hitherto shrowded in semi-darkness became a glowing firmament, bedecked with radiant starry lights. The building was illuminated in a manner most beautiful and unique. The arch beams being set with electric lights like beauteous gems in an alabaster setting, astounded and delighted participants.

End of Tableau 4. (Two men & four girls enter R - proceed with reading.)



Narrator: And it came to pass that in June of the year 1902, a custom began which continues even until the present days. The elders of the congregation took with them their offspring, from the first born unto the last born and went forth with them unto Euclid Beach Park, and there was eating, drinking, feasting, and great rejoicing. ( 1 M - 1 W - 5 Children)

Tableau 5

Narrator: And behold, the congregation said, 'Let us hold the feast of the Passover within the portals of our Temple, so that our families may be united on this occasion. And so, on the 21st day of April, in the year 1913, was held the 1st public Seder in the history of our city. (3 M - 3 W - 2 Children around table - holding wine cups)

Tableau 6

Rabbi Gries retirement. Letter of retirement read by male voice.

Tableau 7

Narrator: In the annals of the Cleveland Press of September 23rd 1924, it is written; 'Hear, O Israel, the Lord Our God, the Lord is One.' Again is the ancient faith of an ancient people affirmed. Congregation Tifereth Israel has dedicated in Cleveland one of the most magnificent temples ever reared to the worship of the One God of Israel. It is an architectural jewel. It is a beautifully modern pledge of a faith that lives thru the ages, depited persecution and evil days even as it existed in the light of the countenance of Abraham. The new Temple declares to the world that faith in the One God is now no less firm than it was when it was guided by the presence of a cloud by day and a pillar of fire by night.

Tableau 8

Narrator: Even in the earliest days of 1850, the elders of the congregation wished to instruct their children in the glorious history of their forefathers, and so the religious school developed together with Temple worship, a far cry from the small beginning in a house on Lake Street to the fine institution of nearly 1,000 children it is today. At its helm it has had five rabbis and teachers notable among them our own Rabbi Harris whose smile is familiar to old and young alike. And the teachers of the school saw fit to honor those children who were diligent in their studies, and those who were steadfast in their attendance. And to this day, the beautiful custom continues in the final exercise of the religious school--Rally Day.

Tableau 9

Narrator: "I consecrate my life to the religion of Israel, with all my heart, with all my soul, and with all my might." Thru the years these words have echoed and reached within this sacred dwelling, as Tifereth Israels' confirmants have spoken them. In 1931 146 children were consecrated into the Hebrew faith within these walls, the largest class in the history of the Temple.



Tableau 10

Narrator: And so that the Confirmands should return often to their religious sanctuary and participate in its many activities, it was deemed advisable to form an Alumni association. This was on May 3rd of the year 1902. To do the Temple service, to decorate the altar with flowers and cheer the sick among the congregation, was the labor of our Alumni forebears. Soon they turned to more frolicsome pursuits.

Tableau 11

Narrator: Now behold the women of the congregation came together to form an association in the year 1896. And one of their customs (which flourishes even until the present day) was to gather together on a Tuesday, to sew a fine seam and discuss the absent members.

Tableau 12

Narrator: And the Lord said unto Moses: Go and gather the elders of Israel together and be a leader unto them. Bring them out of Egypt, guide them and lead them safely to the Promised Land.

And Moses was a leader unto his people.

"The Lord is My shepherd, I shall not want" And when Saul was sick at heart, the boy David soothed him with sweet songs of his own asking, with the beautiful Psalms he wrote.

And David was the sweet singer of Israel and Solomon assembled all the elders of Israel and all the heads of the tribes unto him in Jerusalem to bring up the Ark of the Covenant out of the city of David which is Zion. They dedicated the Temple which Solomon built, and all antiquity honored Solomon for Solomon was a builder and a wise man.

And in our day there arose a valiant son in Israel, likened unto Moses, David and Solomon of old. A leader of his congregation and of Jewery the world over, a sweet singer whose comforting words and golden voice have soothed untold numbers in distress; a wise man, whose judgement is revered by all his contemporaries--  
Abba Hillel Silver.