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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.
Series 3: The Temple Tifereth-Israel, 1946-1993, undated.
Sub-series A: Events and Activities, 1946-1993, undated.

Reel	Box	Folder
42	13	632

Sabbaticals, correspondence, 1979-1980.

LEO BAECK COLLEGE

For the Study of Judaism and the Training of

Rabbis and Teachers

Rabbinic Director: Rabbi A. H. Friedlander PhD., MAHL

33 SEYMOUR PLACE, LONDON W1H 5AP

TELEPHONE: 01-262 7586

Rabbi Daniel Silver,
Yarnton Manor,
Yarnton,
Oxford OX5 1PY.

5 October 1979

Dear Danny,

Enclosed is a timetable. I did not have it in front of me at home and gave you false information. As you see, your lecture will be on Tuesday afternoons at 2.15 p.m.

If you want to come in for 12.30, I will be happy to take you to lunch before the lecture. If 2.15 suits better, we can at least have a cup of coffee after class and arrange for a longer get-to-gether.

Do let me know which suits you better. In any event, I will be at the College on Tuesday to greet you.

In friendship,

Sincerely,

S. H. Friedlander

P.P.
Rabbi Dr. Albert H. Friedlander
Rabbinic Director

Enc.



TERM COMMENCES: MONDAY 8 OCTOBER 1979

TERM ENDS: THURSDAY 20 DECEMBER 1979

	FIRST STAGE	SECOND STAGE	THIRD STAGE	FOURTH STAGE
Monday				
9.00 - 9.50	HEBREW TEXTS		PRACTICAL RABBINICS	
9.55 - 10.45	L. Yudkin		H. Gryn	
11.20 - 12.10	EDUCATION A. Bayfield	HEBREW LITERATURE Yudkin	BIBLE	
12.15 - 1.05	CANTILLATION J. Kokotek		J. Magonet	
2.15 - 3.05	S	H	I D R	2 - 3 pm from 22 Oct. at Jews' College
3.10 - 4.00				*MIDRASH Irving Jacobs
Tuesday				
9.00 - 9.50	BIBLE	E L E C T I V E		
9.55 - 10.45	J. Magonet	LITURGY L. Blue		
11.20 - 12.10	GRAMMAR C. Eimer	THEOLOGY A. Friedlander		* BIBLE J. Magonet
12.15 - 1.05				
2.15 - 3.05	GRAMMAR C. Eimer	JUDAISM: HEROES AND HERO WORSHIP Daniel Silver		3 - 4 pm from 23 Oct. at Jews' College
3.10 - 4.00				*MIDRASH Irving Jacobs
Wednesday				
9.00 - 9.50	BIBLE	HISTORY Friedlander		
9.55 - 10.45	J. Magonet	TEXTS J. Weinberg		
11.20 - 12.10	TEXTS J. Weinberg		CODES J. Rayner	* TALMUD L. Jacobs
12.15 - 1.05				
2.15 - 3.05		BIBLE J. Neuberger	TALMUD L. Jacobs	MAIMONIDES J. Weinberg
3.10 - 4.00				
Thursday				
9.00 - 9.50		MISHNA D. Goldstein	BIBLE J. Magonet	
9.55 - 10.45				
11.20 - 12.10	LITURGY L. Blue	SEFER AGADAH J. Newman	E L E C T I V E	
12.15 - 1.05	COMP. RELIGION L. Blue		CHASSIDIC TEXTS A. Rappaport	BIBLE J. Magonet
2.15 - 3.05				
3.10 - 4.00		COUNSELLING W. Greengross	COUNSELLING I. Bloomfield	
Friday				
10.00 - 11.00				

SL/18.9.79/111

F. Morgan
W. Wolff

A. Alden
G. Hall
M. Shepherd

S. Barth W. Rothschild
J. Collick T. Setel
R. Montagu D. Thau
J. Newman W. Vine

B. Borts D. Gottlieb
K. Cohen M. König
H. Cooper S. Pereira
J. Gale J. Romain
S. Sheridan

* REQUIRED COURSES FOR GRADUATING STUDENTS

2nd / 3rd STAGE STUDENTS TAKE MINIMUM OF 18 HOURS LECTURES/SUPERVISED TUTORIALS

לחברה ולתעודה

SOCIETY FOR JEWISH STUDY

Secretary: Harry S. Ward
97 Shirehall Park, London, NW4 2QU
Telephone: 01-202 8139

October 8th, 1979.

Rabbi Daniel J. Silver, Ph.D.,
The Appleloft,
Yarnton Manor Estate,
Yarnton, OXFORD, OX5 1PY

Dear Rabbi Silver,,

Thank you for your letter of the 27th
July.

I trust you are well and have now
settled down comfortably in Oxford.

We look forward to your lecture on
"When Moses was an Embarrassment" on Tuesday, October
16th, 1979, at 8.30 p.m. at the New London Synagogue
Hall, 33, Abbey Road, St. John's Wood, London, N.W.8.

I enclose several invitation cards
for your own use and look forward to seeing you on the 16th.

With best wishes

Yours Sincerely,

H.S. WARD.

Secretary.

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Sent 10/15/79

Travel Plans **International**

1301 WEST 22ND STREET / OAK BROOK, ILLINOIS 60521 / (312) 986-0330 / TELEX 253794 TRAVPLANS

09. October 1979

Mr. Daniel Jeremy Silver
THE TEMPLE
University Circle at Silver Park
Cleveland, OH 44106

Dear Rabbi Silver:

Thank you for your payment for the land portion of Tour
EC 180A, scheduled to leave New York on January 3, 1980.

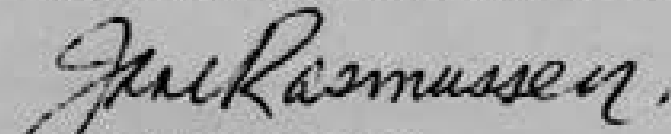
Unfortunately, due to schedule changes on the Nile cruise
portion of this tour, we have had to change the departure
date to January 21, 1980.

We certainly hope you are still able to participate in this
tour; however, if your schedule does not permit it, please
advise us at your earliest convenience for a full refund.

Thank you.

Cordially,

TRAVEL PLANS INTERNATIONAL



Jane Rasmussen
Operations

JTR/jr

10:15

מועדון תורה

MOSES AS AN

EMPEROR

EDGWARE & DISTRICT REFORM SYNAGOGUE

(A CONSTITUENT OF THE REFORM SYNAGOGUES OF GREAT BRITAIN)

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ALL COMMUNICATIONS TO
THE SECRETARY:
MRS. L. P. BUTCHINS

Rabbi Daniel Silver,
Oxford Centre for Post Graduate
Hebrew Studies,
45 St. Giles,
Oxford.

22nd October, 1979.

Dear Rabbi Silver,

Thank you for your letter of the 1st August in which you said you would speak at our Synagogue on Sunday 2nd December. This is just to confirm your coming and to clarify that we look forward to seeing you at 11.15 a.m. on that morning and your talk will commence at 11.30 a.m. As we know that you have done a lot of work on Maimonides we would like you to talk on his life and times and the relevance of his teachings to our present day. The audience will consist mainly of adults with some teenagers, probably in the region of 40-50 people. Perhaps you could let me have your title soon so that I can prepare the publicity and I would be very pleased to invite you and your wife to lunch at my house after the talk. Please speak for 30 - 40 mins. and questions and discussion will follow.

I am sure you would find it useful if we could talk to each other over the phone so that I can tell you how to get to our Synagogue which is on the extreme N.W. edge of London or, if you are coming by train I can arrange to have you collected at Paddington Station. My home phone number is 954 3415 or perhaps in your letter you can give me your number and tell me when it is best to phone you.

With kind regards, and I look forward to meeting you.

Yours sincerely,

Michael Leigh
Rabbi Michael Leigh

958-8121

2. -14

October 25, 1979

Ms. Jane Rasmussen, Operations
Travel Plans International
1301 West 22nd Street
Oak Brook, Illinois 60521

In re: Tour EC 180A

Dear Ms. Rasmussen:

I am in receipt of your letter of October 9 regarding
change in departure date and would appreciate your
sending me a full refund at your early convenience.
Thank you.

Sincerely,

Daniel Jeremy Silver

DJS:mp

[Nov 6, 1979]

מדינת ישראל

משרד המשפטים
אגף האפוטרופוס הכללי
וכונס הנכסים הרשמי
לשכת ראשית

תאריך: טז' חשוון תש"ס
6 נובמבר 1979

מספר: גמ/491

לכבוד
רבי דניאל ירמי סילבר
קליבלנד
ארה"ב
א.ג.,

הנדון: חשבון מס' 16826
ע"ש אבא הלל סילבר

בהמשך למכתבנו מיום 26/7/79 ובחשובה למכתבך מיום
2/8/79 נמסר לנו מהבנק כי לא יוכלו לשחרר הכספים ללא
המצאת צו ירושה או צו קיום צוואה.

היות ועניין זה נמשך כבר למעלה משנתיים, נבקש לדעת אם
המספחה העשה כבקשת הבנק או שמא הזניח הטיפול בגלל גודל
הסכום.

אם לא נקנה עד 30/12/79 נבין כי אין עניין למספחה ביחירת
החשבון.

בכבוד רב



י. בולמן

מרכז ענייני נהול רכוש

November 7, 1979

MEMO

To: Rabbi Stuart Geller

From: Daniel Jeremy Silver

Dear Stu:

Forgive this way of communication but you know that my scrawl is is indecipherable and I really want you to know something about our life here.

We're living in a delightful little doll's house with five different kinds of heaters to keep out the English damp. Actually, the weather has been quite nice. Today is the first day of cold, clammy rain that we have had. We have met a lot of people and seen a few good shows: an excellent production of the Merry Wives of Windsor at Stratford; an interesting play called Whose Life which I understand is coming to the states. It's the story of a man who is paralyzed from the waist down who demands of the hospital which has kept him alive after an automobile accident the right to die. If the play is ever produced on television it is an interesting discussion vehicle for a high school group.

I have met with a number of the Reform rabbis here in England. I spoke to their national assembly yesterday, there are about twenty of them, most of them ordained within the last ten years. Hugo Gryn seems to be the guiding light among them. They are liberal in theology and rather conservative in practice. English love pomp and ceremony and all of that. They are working on a new mahzor. Their was published several years ago and has a number of interesting features in it, one particularly important for their congregation, and that is a series of sketches of the major synagogues of Europe so many of which, of course, have been destroyed. Their liturgy is essentially traditional with changes, and they speak of davinning rather than worship. I spoke to them on the mission of Israel and we had an interesting discussion. Essentially, British Jewry seems to have accepted its role on the periphery of society and you can see this even in the synagogue architecture. The West London Synagogue, Hugo Gryn's, numbers twenty-five or twenty-six hundred families. You know what Temple Emanuel looks like. All you can see of Gryn's Synagogue is the entrance way. Everything else is hidden behind slats and you get this sense in much that happens here. They are not quite ready to go out and proclaim themselves openly. They want to seem very British and so Jewish is a very private thing reinforced by a hearty degree of anti-semitism, at least social anti-semitism in the society itself.

We have met some interesting people and I have enjoyed my class at Leo Baeck. I have about fifteen students, which is about two-thirds of the student body. They range in age from twenty-three or four to

[Nov 7, 1979]

fifty-five and I would say that their training is no better, in some degrees far less adequate, than that of the average student brought to the College. The school itself has a remarkable degree of informality to it which I am afraid translates, to a certain degree, into the requirements, but European Jewry needs people and the school serves a significant need.

Adele and I have enjoyed ourselves a great deal and we've kept in touch with the kids and with mother. I gather that nothing much has happened at home as to this date and I hope it stays that way.

Give our love to Ellen and to the kids.

As always

DJS:mp

November 7, 1979

Ambassador Leonard Unger
Fletcher School of Law and Diplomacy
Tuft University
Medford, Mass. 02155

My dear Ambassador:

I am grateful for your letter of October 8 and for the time that you took to write to various people on our behalf. We are now situated in Yarnton Manor, Oxford. The Post Graduate Center for Hebrew Studies here operates a center where a number of fellows live during the year and are allowed to pursue their individual work. I was fortunate enough to be invited to be here until the end of December.

I am writing to you through my secretary in the states because I have an indecipherable scrawl and I wanted to make sure that you knew how deeply I appreciate your efforts on our behalf.

We had hoped to visit Chiangmai during our stay in Thailand and as things look now we will have the time to do so.

May I wish you all good luck with your new academic assignment.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 8, 1979

MEMO

To: Rabbi Stephen Klein

From: Daniel Jeremy Silver

Dear Steve:

Please forgive me for corresponding with you in this way but you will do much better with a letter typed by Marie than with my indecipherable scrawl.

It has been an interesting experience so far. Our little cottage is a doll's house and the whole estate is quite magnificent. We have rented a car and can get in and out of Oxford with ease. I have explored the libraries here and though the one here at the Centre concentrates largely on Zionist materials and modern Hebrew literature, the library of the Oriental Institute has everything that I need in the bodleian which is one of the richest depositories in the world. The only problem there is it takes three to four hours to order up the book, but I had a good chance to work on Moses

I have had a good chance to work on Moses and what with teaching a course generally in the same area I have made some real progress. I have spoken for Hugo Gryn and Louis Jacobs at the synagogues. Jacobs is an interesting man. He broke with the orthodox establishment here when they refused him the principalship of Jews College because they suspected his views on revelation. He is highly productive, highly nervous and very bright. Hugo Gryn is a lovely human being, devoted to his congregation which, believe it or not, numbers over twenty-six hundred families. He is warm and I have enjoyed being with him and with his family. I have seen a few plays, eaten rather well when we are out and relaxed a good bit.

Adele joins in sending our love to Joanne. We hope you are having a good year. The Temple seems to be rolling along as it should.

DJS:mp

November 8, 1979

Dear Bobbie and Jimmie,

Please forgive this form of correspondence, but my writing is indecipherable - I am sure you know - but I did want you to know something of our doings.

This is the first day of really wet weather we have had in about ten and it coincided well with the chance to spend some time at the desk. I have had the opportunity to really get down to the book and I hope to have it essentially shaped up before we leave. It now seems like a realizable goal.

I spent yesterday lecturing to the Assembly of Reform Rabbis. There are about twenty-five such scattered about England and they met for a three-day session in Rugby to prepare a new high holiday prayer book. I spent the afternoon with them. I spoke to them about the concept of the mission of Israel and we had a good discussion which was informative on all sides. Reform Judaism is more like the conservative tradition back home. England is a rather formal place and the liberal community, which is like our reform, is smaller than the conservative. Actually, the rabbis are trained in the same seminary and, in terms of ideas, I cannot see any significant difference between them. Some of them are very intelligent, all of them are rather British which is to say that they like form and they love to talk and they talk well. English Jewry is much less confident of itself than we are. You can see this in the synagogues. The West London Synagogue, where I spoke last week, is the largest. It numbers about twenty-six hundred families. It is the size of Temple Emanuel in New York, but the only thing that you see from the street is the large entranceway. The rest of the building is masked by apartment buildings and office buildings from the major thoroughfares. English Jewry lives at the side of English society rather than as an integral part of it. Even though individual Jews have risen to positions of prominence in the arts and the newspaper world and commercial world, the Jewish community as a community does not feel itself fully integrated. You see this in many ways, large and small, but it is in greatest evidence when it comes to things Jewish. Being Jewish is a very private affair. You do it in your home, it involves some of your social life, but it is not something that a student, for instance, would do at his public school or university. The idea that students in a very impromptu way get together and organize a seder seems simply not to happen in this tight little island.

My work at the College is pleasant. The class numbers about fifteen

[Nov 8, 1979]

or sixteen which is about sixty percent of the total student body. Most of them are in their middle twenties but there are one or two who are going into the rabbinate after careers in other fields. I would say that they are no better or worse prepared than the students at the Hebrew Union College in Cincinnati. We have had good discussions and I have enjoyed it thoroughly. We meet from two until four-fifteen on Tuesday afternoons which gives us at least a day in London weekly. We also were in London on Saturday. Adele and I went to the theatre to a matinee where we saw a fascinating play called WHOSE LIFE. It's the story of a man who was paralyzed from the neck down by an automobile accident. The doctors patch up and he insists that he wants the right to die. The issue is a relevant one and it is beautifully acted. I understand that it is going to come to the states, but that the roles are going to be reversed and that they are planning to cast Mary Tyler Moore, of all people, in the role of the bed-ridden patient. I hardly think that the production will live up to the one we saw here.

Last week I spoke at the West London Synagogue and also at the Synagogue of Louis Jacobs. Louis Jacobs is an interesting fellow, a prolific writer in his late fifties or sixties. He was once slated to be the principal of Jews College, which is the orthodox seminary. However, the powers that be were suspicious of his theology and refused him the position, and he has built for himself a non-orthodox congregation which argues against the intransigence of the lack of foresight of the entrenched traditional bureaucracy. England's Jewry is essentially orthodox and this is again that tradition thing. The people are not, ~~at-
tention to practice~~ outside the home, and certainly not in their stated views. Their hold with forms is evident in all aspects of Jewish life.

But it has not been all work. The cottage continues to delight both of us. We've met some fascinating people, eaten some excellent meals and enjoyed ourselves in every way possible. Up to now I will have to say, and Adele would agree with me, that the sabbatical has been an unqualified success.

I'm sorry that I was not here when you called Monday, but I got involved in a long, long piece of work in the Bodleian library and did not get back in time. I will try to call on Wednesday next at about the time of the staff meeting.

We think of you often, our love to the girls and Ira.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Just in their garden

November 8, 1979

Dr. Michael Eisner
Box 868
Fairfield, Iowa 52556

Dear Michael,

We wish you a happy new year. I know that my secretary has already sent you the holiday sermons. I hope that you are in good health and inside yourself.

We are having an excellent experience here at Oxford. I have been able to get some work done on the book; I have had a number of interesting assignments, academic and congregational. England is an attractive world and we have had a good break with the weather.

If you are here visiting Ellen for any other reason before the end of the year do give us a call.

. As always,

Daniel Jeremy Silver

DJS:mp

November 8, 1979

Mr. Paul Bernstein
10 Nightingale Path
Newton, Mass. 02159

Dear Paul:

We received your New Year's card in Oxford and were delighted to hear from you. I am on a sabbatical and we are spending the first part of it here at Yarnton Manor which is the housing facility for fellows of the Post Graduate Centre for Hebrew Studies. We have been here a little over two weeks and it has been a fascinating time. I even had the opportunity to do a good bit of work on the book.

I hope your new assignment suits you. When we leave here we will meet our children for a couple of weeks in Morocco; then we will gypsy it, mostly in Southeast Asia and the Far East, until about the first of May. Is there any chance that you will be in Cleveland after that time? You know that Michael is in Boston. He is finishing his junior year at Harvard. If you get a chance, his phone number is (617) 498-2646. We were sorry to miss your dad's dinner, but I was leaving so soon after I could not possibly get away from Selihot.

Please pardon this way of communication but I have an indecipherable scrawl and I find it best to tape my letters back home where my secretary types them up. At least that way you can read what I have in mind.

Adele joins in sending our love. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 8, 1979

Dear Mother,

Please pardon this way of writing, but you know how bad my handwriting is, and I want you to know something about our lives here.

I am writing this on Sunday, October 28. It is hard to believe that the first month of the sabbatical is almost behind us. It has worked out as well as we could have possibly expected. Our house is, as you know, a little doll's house on the side of Yarnton Manor. The original house was built in 1611 by the Spencer family. It has been revised many times since and has gone through a series of owners. Its present owner is the Wilson Trust from which the Oxford Centre for Post Graduate Hebrew Studies rents it. The building itself is little used during the week. During the summer it is a convention center for conferences on Jewish Studies. At this term there will be only one at one-day sessions on Jewish Law sometime next month. About twice a month there are dinners for local teachers and people who might be interested in supporting the Centre. The fellows are asked to deliver a talk after dinner and mine is scheduled to be late in November.

On Friday we had Shabbas dinner with David Patterson at his home. Two of the other fellows were there. One is a little older than I am, Allen Crown, who comes from Sidney, Australia, whose field is Samaritan Literature and he also teaches the Bible. The other man is a man named Moshe Harran who has Hesko Kaufman Chair of Bible at the Hebrew University. He just published a book on how the priests organized worship in the sanctuary in Jerusalem. He also is a man in his early sixties and both of them are interesting. David Patterson is a man also about sixty. His field is modern Hebrew literature and he is the guiding spirit of this Post Graduate Centre. Enough about the place itself.

Adele flew over this weekend to be with Jonathan in Paris. She is due back on Monday. I have three days to really hit the books. I've gotten about six chapters well on their way and things seem to be working out. I think now that I will be able to have a completed first draft of the manuscript finished before we leave for the Orient.

Speaking of the Orient, our plans have changed a bit. The Egyptian trip fell through. The company we were going with has delayed the tour, probably because there were not enough who signed on so we think

[Nov 8, 1979]

2.

now that we will move directly from Morocco to India and Nepal. As soon as our itinerary has been revised we will give you a revised itinerary and send it on.

I found teaching interesting. I have a class of about fifteen which represents about two-thirds of the student body of Leo Baeck. Some are well-trained, some are not. English training seems to be narrower than American training, which has both advantages and disadvantages, but I have enjoyed very much being with them.

I went on Wednesday to Rugby where the Association of Reform Rabbis had their annual convention and invited me to give a talk. We had about three hours of talk and discussion. There were some thirty men, most of them fairly young, and I enjoyed myself thoroughly. Reform Judaism in England is the equivalent of the conservative tradition in America, but many of these men are graduates of the Hebrew Union College and we had a great deal in common.

I have been working rather steadily and so my reading has been limited to a series of novels about life in Oxford and to one or two mystery stories outside my own work. There are advantages to this but I will be glad when I can broaden out again.

From first reports Jonathan sounds to be in fine fettle. He takes his language exams on Tuesday, but nothing very much seems to ride on it. He is still undecided about the future but I hope that in the next months he will begin to decide something about the path that he wants to walk. Adele reports that he is in good physical condition and happy and that his apartment is quite adequate.

We talked to both Sarah and Michael in the last week and they seem, at least from the brief conversations we have had, to be fine and in good spirits.

Adele comes back on Monday. Tuesday we go in to teach and then we will have dinner with some friends who have invited the Israeli Ambassador. The thing that I have enjoyed about Oxford is being away from the newspapers. I guess the evening will pull us back for awhile into reality.

Next weekend we are going up to the lake country for three days. It is the one break in the routine and we have scheduled ourselves into a hotel called Miller Howe where we understand the rooms are comfortable, warm, and the food is quite excellent. Speaking of food, our favorite

[Nov 8, 1979]

3

subject, it's actually not been bad. We found some nice little restaurants in Oxford and have nothing to complain of.

I hope that you are in good health and that your eyes are not giving you too much trouble. The children report that you have been in frequent touch and it is a source of much comfort to us. Have you made any plans for the winter?

Love

DJS:mp



UNION OF LIBERAL AND PROGRESSIVE SYNAGOGUES

THE MONTAGU CENTRE, 109 WHITFIELD STREET, LONDON W1P 5RP
Telephone: 01-580 1663/4

PLEASE QUOTE REF

Please reply to: 69 Hallowell Road,
Northwood, Middlesex.
HA6 1DX

9th November 1979

Rabbi D.J. Silver,

Dear Rabbi Silver,

Many thanks for your letter of the 25th October. I am delighted you can be with us on the 11th December. Taking notice of your request to start earlier, may I suggest that you begin at 11.45 a.m.? We can then continue a dialogue over lunch, giving you ample time to get away to the Leo Baeck College for 2.00 p.m.

I look forward to meeting you.

Yours sincerely,

Rabbi Andrew Goldstein,
Chairman, Education Committee

Hon. Life President Rabbi Dr Leslie I. Edgar
Vice-Presidents Geoffrey Davis
Rabbi Jakob J. Kokotek
Chairman Cecil Reese

Douglas Gluckstein
Vice-Chairman David Lipman
General Secretary Mrs Rosita Rosenberg

Director and Executive Vice-President Rabbi Sidney Brichto
Rabbi Bernard Hooker
Edgar Nathan
Mrs Grete Hyman
Malcolm Slowe
Hon. Treasurer Clive Winston

The Liberal Jewish Synagogue

28 St. John's Wood Road, London NW8 7HA. Telephone: 01-286 5181

From

RABBI JOHN D. RAYNER, M.A.

22nd November 1979

Rabbi Dr. Daniel J. Silver
Oxford Centre for Postgraduate Hebrew Studies
45 St. Giles
Oxford

Dear Daniel,

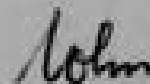
I am sorry that I have allowed several days to elapse since your Montefiore Lecture, but of course I have been meaning to write and thank you and it is only unusually heavy pressure of work which has caused the delay. Your lecture was a tour de force which, I am sure, the entire audience, like myself, listened to with admiration and appreciation. We really are extremely grateful to you, and it was also a very great pleasure for us to meet your wife and parents-in-law.

Please accept the enclosed cheque, an all-too-small token of our gratitude.

I do hope we shall have other opportunities to meet while you are in this country.

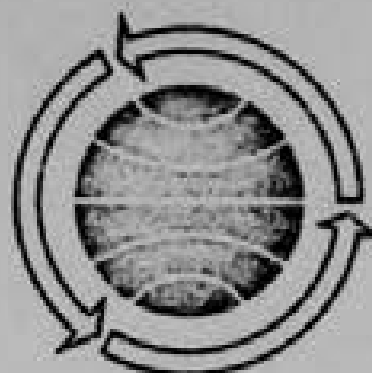
All good wishes,

Yours sincerely,



LAND • SEA • AIR

at Halle's



YOUR COMPLETE TRAVEL SERVICE

1228 EUCLID AVENUE
CLEVELAND, OHIO 44115
216 621-7910

November 23, 1979

Rabbi and Mrs. Daniel Silver
% Yarnton Manor Estate
Yarnton, Oxford OX5 1PY
England

Dear Rabbi Dan and Adele,

Delighted to ^{learn} ~~know~~ from Mrs. Kluth that all is going along fine and among other things, you are proceeding with speed on your new literary project.

We have made all of the requested changes in your itinerary and everything is confirmed. All arrangements in Morocco are as per the itinerary. Please note that the Marhaba Hotel in Agadir never mailed us a confirmation, but cashed our deposit check. The Sahara Agadir, as of this writing, has not cashed our check, but did send us a letter of confirmation. You decide how you wish to handle this matter and try to recover the \$150.00 deposit from whichever hotel you do not stay at. If they insist upon returning the credit to our office, we will credit your account.

Please note that we authorized Avis to give you a 15% discount on both the milage and the daily rate and I remind you that Mr. Tolendano might be helpful to you.

The enclosed revised vouchers are self explanatory.

With every good wish for continued good health and happiness. Barbara joins me in wishing you Happy Holidays.

Very truly yours,

Sidmon J. Kaplan



CONGREGATION
BETH
ISRAEL

Rabbi Michael P. Sternfield

November 26, 1979

Rabbi Daniel Silver
The Temple - Tifereth Israel
University Circle at Silver Pk.
Cleveland, OH 44106

Dear Daniel:

At the upcoming convention of the Pacific Association of Reform Rabbis (PARR), Rabbi Herbert Morris has asked me to share with our colleagues some innovative ideas for WEDDINGS. I am writing to ask you for any material which you might have utilized in the past and have found to be successful. (Full credit will, of course, be given.)

Specifically we are searching for:

- 1) Innovative ceremonies, e.g., kindling of candles, special moment honoring parents, etc.
- 2) Your favorite wedding talk.

Officiating at as many weddings as I do, I know how difficult it is continually to come up with new ideas and inspirational "sermonettes," but if we can all share a little bit with each other, I know that this will enhance all of our efforts.

The material which you send will be assembled in a pamphlet for the convention which I will be pleased to send along to you.

Would you please try to respond by December 15th? Thank you in advance for your cooperation.

Sincerely

Rabbi Michael P. Sternfield

mps/sc

November 27, 1979

Dear Claire and Stan,

I received a packet of material on China from Marie which included material from you both and we're very grateful. It's hard to believe that the visit here is half over but I have accomplished a good bit of work and both of us feel that we are well into the sabbatical. The house is, as you know from Patty's and Hadley's description, something of a doll's house but it suits our needs. Yarnnton is a lovely place and the weather has been exceptional for this time of the year. My courses have worked out beautifully. I have enjoyed the students though they are not as willing to challenge you as their American counterparts and my opportunities to speak to and visit with the leadership of English Jewry have been rewarding. I have a feeling, for the first time, of what it's like to be a Jew here and it's very different. The Jewish community is largely orthodox. Probably eight out of ten congregations are traditional. That is not to say that eight out of ten Jews observe all the laws. Orthodoxy seems to be in part a reflex of England's love of ceremony and tradition. Certainly, you find many Jews who, while members of orthodox congregations, do not keep the dietary laws outside the home and I suspect that some of them are rather lax about it within. The religious leadership here is not a particularly dynamic one. There are a number of exceptionally bright rabbis, but the number is few. The Reform community here, which would correspond to our Conservative tradition, seems to be making some inroads in the traditional group largely by offering the sense of ceremony and tradition, but, at the same time, by insisting on a more modern and critical approach to religious issues. The community is intensely supportive of Israel, except for a small ideological left, and does what it can, particularly in a private way. Indeed, that old American Jewish committee type of approach to matters Jewish seems to be characteristic of much of the English approach.

One of the interesting things about Harvard and Cambridge is that there is no equivalent to Hillel. There is a Jewish Club which comes together at the beginning of each term and tends to disband at the end of each term, but there is no professional leadership and the community has not seen fit to appoint such. Apparently, when you come up to the universities you want to do so to become English. There is a sense of relief that you for a moment have left the encircled Jewish world and can participate in the larger community. None of the colleges here have a seder. Distances are small and I suspect most of the students go home. The very fact that there has been no pressure in that direction is again indicative of something very basic in English life.

We had a lovely weekend. Adele's parents were over as well as Nancy and Philip. It was their fiftieth wedding anniversary and we had a couple of grand din-

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ners together and saw a few shows. These are nice moments and they are to be cherished.

I trust everything is well with you. Adele was very grateful for the things that Claire sent over and they have added to her comfort.

Please forgive this form of communication but I'd like you to know what I was thinking and not simply receive a letter which was indecipherable. Tell Patty and Hadley just to enjoy the house as we enjoyed having them here.

All our love,

Daniel Silver

DJS:mp

November 27, 1979

Dear Norm:

Please pardon this way of communication but my handwriting is nearly indecipherable, so I have decided to take advantage of the miracles of modern communication.

I was delighted to receive your letter and to hear about your meetings with Harry Horvitz and Peter Galvin. Obviously, it is a one-on-one task which is going to take some time and we've simply got to begin putting all the dominoes in place. The thing that has become clear to me as I have had a chance to think away from the telephone is that once I come home we should work out together a schedule of so many people to meet every few months and simply go about it in as systematic and logical way as we can. In the meantime, good fishing. The only reservation about your conversation with Harry is that I don't think we have any responsibility to the Federation. They have their own financial problems though they are much better off, in the area of Foundation funds. They'll do everything they can to keep our goal overly modest though they would never admit it to suggest to some of our better people that what we are doing is really not that important. Harry would make a commitment now of size which would be a wonderful start.

Sorry to hear that Charles will not be in Malaysia when we're there, but I am delighted that he'll be home and I hope that he'll find work that suits his skills. We've moved up our trip to Asia. The Egyptian tour fell through. I think they failed to get a sufficient number of people to sign on for the tour this time of year. So we'll be in Malaysia by about the first week in February. If there is any chance that Charles will still be there please drop us a line with his address.

The trip is working out beautifully. Our cottage is something of a doll's house but I've been able to get a lot of work done. I've enjoyed my lectures and the course. Oxford is filled with an interesting group of people and a good conversation going on almost any subject. One of the things that you discover quickly is that English learning tends to be focused rather than broad and often when you move beyond the particular areas of a student or don's competence you find suddenly that he either turns the conversation back to the original subject or simply falls silent. It's been a particularly nice week for us. Adele's mother and father came over to celebrate their fiftieth wedding anniversary. We had a great weekend of reunion.

Everything I hear from home suggests that The Temple is in good shape, as I knew it would be, and that things are moving along smoothly. I know that it isn't just happening and I am grateful for your part in it.

Adele joins in sending our love to Alice and yourself. I suppose you'll be leaving soon for the south. Have a wonderful winter and we'll see you around the first of May.

Sincerely,

Daniel Jeremy Silver
Daniel Jeremy Silver

DJS:mp

November 27, 1979

Dear Mother,

We were glad to receive the letter that you had Marie type and to talk to you on the phone. You sounded well and I hope that by now your problems with your girl have been resolved as you wish.

Our lives continue to be very happy. Adele's folks are over. They arrived last Thursday as did Nancy and Philip. As you know it's their fiftieth wedding anniversary. On Friday we went to the West London Synagogue for their six o'clock service and then to the National Theater for a play with Paul Schofield called Amadeaz. It's a story of a contemporary of Mozart's with the genius of the musician. Skalyeri was the Italian capelmeister of the Austrian Empire who recognized the unique capacity of Mozart, but disliked him as a human being and felt that his art, threw all of his, Skalyeri's accomplishments, into a bad light. Paul Schofield was at his dramatic best and it was a good evening of theater although the play is not one of the most significant we have ever seen. We then went back to the room. Jonathan had brought over from Paris a bottle of Donperingen champagne and we enjoyed champagne, cheese, crackers and each other. Jonathan looks wonderful. He's done well in his French examinations. His apartment seems comfortable and he's settled into a life with a great deal of variety and many friends. I think he's beginning to finally get down to work at the Seance Pol. The school starts very late, late October, early November, but then it runs until the first of July. He says that his French is now fluent in terms of understanding and almost fluent in terms of speech, and I think the experience of learning to adjust to a different civilization has been an excellent one for him. He was a delight.

Saturday Jonathan, Adele and I went to lunch after a brief walk at a French restaurant and had a delightful time. That afternoon we returned to one of the other theaters, the International Theater Complex, where we saw Merset Mon play which was originally written in 1932 about the problems of a war veteran readjusting to civilian life. It's a period piece but beautifully staged and, as almost everything here, well acted. The piece de resistance for Saturday was dinner at the Cannat in grand old empire style. The food was excellent and the service incredible and we all left mumbling about the good old days. Jonathan left the next morning for Paris and we came back out to Oxford where it's been a return to the routines.

This week I am to give the Claude Montefiore Lecture at the Liberal Synagogue of St. John's Woods. I am talking on the book of Jonah. It turns out that Claude Montefiore had one great vanity and that was that he should read the portion of Jonah on each Yom Kippur so that gives me a good jumping-off place. It's a piece I've done before so it required no special work. My class at the university seems to be pleasant. I go into London tomorrow to teach. I've gotten to the point where we're discussing

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Moses as he was developed in Islam and how Judaism responded to the Islamic developments. I find the students as a whole about the same as American students except that their field of reading is much narrower. From the time that they enter high school their reading and studies become more and more focused until by the time they come to the university they are simply doing one thing. There is no such thing as distribution requirements, and often with a student you find he is terribly knowledgeable in one area but the minute you get him into some very basic things in a related area he's completely at sea.

The Moses book is coming along well. I've finished all the chapters except the last and hope to have that done, at least in first draft form, by the end of the week.

As you know, the plans for Egypt have fallen through. Apparently the company could not get sufficient people to sign up and cancelled the trip. We have made plans to spend a few days in Rome after we leave Morocco and then to spend the extra time in the Far East. Marie will give you a complete itinerary with dates, hotels and so on as soon as it's finalized.

The news from home seems to be The Temple is moving along nicely. We keep in touch with Jim Reich and Marie and I hope that the material is getting there in time for The Temple Bulletin.

The weather has continued to be exceptionally good. The days are clear though there is a good bit of snap in the air and usually a little bit of rain falls some time during the day, but we have nothing to complain of. The problem, if it be, is to keep the house fairly warm and comfortable. There are eight different kinds of heating units in the place and an incredible balancing act to get them working as they should be. Always something is on the fritz. We are making plans to have a big Thanksgiving Day dinner here on the Saturday of Thanksgiving Day weekend. Jonathan has invited a number of his friends from Cambridge, Oxford, Paris etc. and we've added several young people we've met while we are here. Adele is going to have sherry in the big manor house and then we'll have a buffet in our own apartment. It's a bright lot of young people and we ought to have a very good time.

We're well, we're happy. The sabbatical is working out beautifully. We hope you made some plans for the winter and we'd love to hear what they are. Adele joins me in all the above in sending our love.

Dan

November 28, 1979

Dear Jim,

I'm sorry that I missed you yesterday but was delighted to hear from Marie that all is well and plans are continuing for Coping, Thanksgiving Service and Sunday morning.

It's been a pleasant week or two here. Adele's parents are in England. We spent last weekend celebrating their fiftieth wedding anniversary. Adele's brother and sister-in-law, Philip and Nancy Zeidman, also came over so it was a real family reunion. We had a wonderful dinner at Canat and saw two plays. The only one that I would whole-heartedly recommend is a new play at the National Theater called Amadeus, after Mozart's middle name, in which Paul Schofield stars. It's a wonderful story about a man who is competent but who lacks genius, and the anger that builds up with him when a man of explosive genius like Mozart suddenly appears on the scene. He dislikes Mozart as a human being and has every reason to do so, but, at the same time, he respects his genius and recognizes that Mozart's music will put his ultimately to shame. though he for the moment is the popular and well-known figure. It's a fascinating evening of theater and Schofield is a master on the stage.

My class at the university continues to be interesting to me. There are great differences between the young English students and American students, not all to the disadvantage of ours. Indeed, it seems that ours are enjoying a breadth of learning which is sadly lacking here. From the time they enter High School distribution goes by the board and their learning becomes more and more focused. They are extremely competent professionals, but it destroys the ease with which a number of subjects ought to be discussed.

Tuesday night we had a lecture here at the Manor by a young legal scholar, Bernard Jackson, who spoke and compared English and Jewish laws with respect to evidence. It was an interesting evening and last night I went in to London where I gave a lecture at the Liberal Synagogue. It was a memorial to Montefiore who was for many years both their President and the leading scholar in liberal Jewry here. Liberal Jewry is closer to what we used to call Classical Reform than American Reform, but it shares many attitudes and Rabbi John Rayner is a lovely man. I spoke on the Book of Jonah and the evening was most pleasant.

And now I have a few days to work on the book. Marie is getting the chapters back to me in good shape and I hope to have a full revision completed before we depart for points east.

I received a letter from Norm Klivans telling me of his visit with Harry Horvitz and I hope that he has set some things in motion before he leaves for the south. I am more and more convinced that on my return we'll have to make out with you and Norm a list of people who should be seen on a one-to-one basis and that one

[Nov 28, 1979]

or two of these should be tackled each month. It's slow work but I think it will pay dividends and we certainly need to build up our Foundation resources.

The news, as we get it here, suggests that next year's political campaign will be a long and dirty one and certainly full of unfortunate and unexpected episodes like the current business in Iran. At some point America is going to have to stand up on her hind feet. She can't allow herself to be pushed around endlessly but I guess the President had no choice but to plead for time, although I must say I hope that he finds ways to punish Iran once this is completed.

We are well. Jonathan came over for the weekend and he is finally well into his studies. The French system starts late and runs until the end of June. He seems thoroughly at home in French and more or less at home with the French. They are a difficult people, but he has made a good adjustment and it was a delight to have him.

You know what my writing is, so forgive this way of communication. Adele joins in sending our love to Bobbie, to you, to the girls, Ira etc.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 28, 1979

Dear Bud,

It's been a wonderful few weeks. I've been able to complete a lot of work and have enjoyed a number of opportunities to speak with and be part of English Jewry. We have worshipped at the Westminster Synagogue where you were for Rosh Hashanah, and I have spoken to an adult education group there. The rabbi, Hugo Gryn, is an old friend and it has been a delight to be with him.

The Oxford experience is a happy one. The men who are here are all very pleasant and quite distinct in their particular interests. One is an Australian who is an expert in Samaritan Literature; another an Israeli from the Hebrew University whose field is the institutions of Biblical times; another Israeli who deals with modern social thought; and there's a man from Northwestern who is interested in modern Jewish thought. It's a nice community and no one intrudes on anyone else's life.

This weekend Adele's parents were over. They were celebrating their fiftieth wedding anniversary. Philip and Nancy Zeidman, Adele's brother and sister-in-law, also came over to London and we had a two-day family celebration which included dinner at Canaught's and several fine shows. If you come back I recommend particularly Amadeus which stars Paul Schofield. It's at the National Theater and it essentially sets up a conflict between a man of good character and competence and a man, Mozart, of erratic character and genius.

The news from home indicates that The Temple is moving along nicely; Cleveland, fortunately, has a new mayor; and that next year's political campaign threatens to be one of the bitterest and ugliest in quite some time. The thing that struck me is how little people talk about American politics. They take it for granted that our economic strength and problems affect theirs. It's as if they really don't want to think about the lack of power and direction which is now emanating in Washington.

Please give Doris my love. I appreciate her note and one of the few drawbacks to a sabbatical is that it doesn't give us the opportunity to be with and enjoy good friends.

Sincerely,

Rabbi Dan
Daniel Jeremy Silver

DJS:mp

The Appleloft
Yarnton Manor Estate
Yarnton, Oxford, OX5 1 PY
England
November 28, 1979

Dear Ellen and Bob,

I'm taking advantage of Daniel's tape recorder and the good nature of his secretary to send you a letter telling you how very much we're enjoying our sabbatical, largely because we know you have been so kind and attentive to Sarah. We try to talk with her every Monday night, fairly late for us, but it's about six o'clock her time, and she often reports that you've called, Ellen, and she's been sorry that she hasn't been able to be with you more, but she has found her work load, I think, more than she anticipated.

She seems to be working moderately hard. For Sarah I think that's quite hard because she really has now only begun to learn what's involved in study and in the satisfactions of the academic life. She seems to be doing well in several of her courses and very very poorly in one, a science course in astronomy, that she had been told would be easy. She's learning differently. Everything she tells us about her life at school rings true with us. She's enjoying the work. She's enjoying her track. She's meeting lots and lots of people. She's somewhat disappointed in the kind of social life - I think largely because it centers around fraternity parties and she's not yet gotten into Philadelphia, I think - and most of all because in the first six weeks away from home she has missed both the intimacy of family and of the very small prep school that she attended. I think that the size of Penn was very attractive to her because she felt the surge of independence rising in her, but, at the same time, she misses not having some very close friends and people with whom she can feel completely at home. I think that once she has learned to manage her time better and has sorted through the dozens and dozens of people she is meeting and friendships she is making, some of that will settle down. She is very candid and frank about her disappointments as well as her pleasures, and I hope that she continues to be frank with you, too, whenever you are with her because that seems to be central to her temperament.

Ellen, you wouldn't believe the cottage we're living in. It makes the apartment on Tenth Street look like a comfortable middle-class home and the apartment in Tudor City look palatial. We have no central heating and Daniel has become very adroit at filling the coal grate, usually at six in the morning, and keeping a fire going until we come home at the end of a very late evening. It's a charming little house, really, despite the lack of central heating. It's an old Coteswold cottage, probably two hundred years old, with foot-thick walls and a stone tile roof, one large room downstairs, a living room, dining room, study, whatever you want to call it; and upstairs two bedrooms. On the first floor there are also a tiny bathroom and a tiny kitchen which Daniel and I together cannot both manage, and yet we planned out of that kitchen, with the help of the local butcher, to put on a Thanksgiving Day feast next week for Jonathan's friends, some dozen of them, who are coming from different spots to have an American turkey. Thank God it's an English butcher who knows how to fix an American turkey because my oven isn't big enough for anything more than a pot full of dressing.

Most of our life here in Oxford has centered around Yarnton Center itself. There are several other fellows here from Australia, Israel and the States, and there are weekly or bi-weekly events at the Manor House which we generally attend. I've gone

[Nov 28, 1979]

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into Oxford just, really, to get to know it a bit and have attended some lectures. Both of us have used the library, Daniel with far more purpose than I, and we explored some of the surrounding countryside as well. During the last week we've been spending a good bit of time in London because my parents have been here, as well as Philip and Nancy, and Jonathan who came over from Paris, celebrating my folks' fiftieth wedding anniversary. We've heaped activities on them to the point where I think they will be very glad to go home. My father seems absolutely exhausted by the round of activities, but it's given us an excuse to have lots of very good meals and go to lots of theater and we have really enjoyed giving them a kind of splash.

Daniel goes into London every week anyway to teach a seminar at the Leo Baeck College which is the rabbinic seminary for liberal and reform rabbis for the Commonwealth and for the continent. I think he has found it an interesting experience, somewhat challenging because the educational systems outside of the United States do turn out students who are somewhat different than the students Daniel is accustomed to in the States. I think his impression is that their educations are far narrower than ours so that the students do come up with rather detailed and intricate questions and ideas about small topics, but find it very difficult, even though they are graduate students, to make connections among various fields such as history, politics, art, literature and economics which is the sort of connection Daniel feels most useful for anyone to be able to make.

We've seen Clare Newman Frankel and her husband a few times. They have a lovely house in the center of London and they've been very cordial to us and we've enjoyed their company very much. From the five years Clare's been married to William, Ellen, she's made some real adjustments to a life that is much more intensely Jewish than anything she's ever known before, and it's been an interesting experience for me to hear her talk about it because I think it's been an experience of some real consequence for her. She seems very happy in her new marriage and I think William is a lovely man. Daniel and I really feel very good about their lives and pleased that they've been generous enough to include us.

I'll write again when I don't have a tape recorder, but this is my first effort to break out of the lethargy that surrounds me on Daniel's sabbatical - he's very energetically working away at his book, but I am just relaxing.

Take care of yourselves. My love to Tony and especially to you and, again, our thanks for your affectionate interest in Sarah. Please keep in touch with her and with us. Write whenever you have the time and the inclination.

Much love,

Del and Daniel

AZS:mp

Mr. and Mrs. Robert Kaye
40 Rayham Road
Merion Station, Pa. 19066

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

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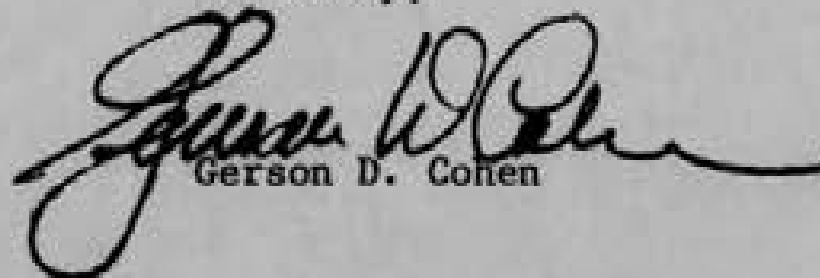
November 28, 1979

Dear Professor Silver,

I would like to invite you to nominate candidates for the Charles H. Revson Fellows Program at the Graduate School of the Jewish Theological Seminary of America. The program is designed to identify promising and talented students planning to enter the field of Judaic scholarship. These students will be offered the opportunity to pursue their doctoral studies in our Ph.D. program, with an award which includes a full tuition scholarship and a cash stipend of up to \$5,000, depending on family obligations. A housing and travel allowance for summer travel in connection with the Fellow's studies may also be available. The initial term of the fellowship is for one year. Fellowships may be renewed by reapplication.

As you know, our Graduate School excels in its range of offerings and depth of faculty. Study here is further enriched by our own library resources and by consortium agreements with other institutions of higher learning in the area including Columbia University, Princeton University, Union Theological Seminary, City University Graduate Center, and Y.I.V.O. The Graduate School of the Jewish Theological Seminary admits students irrespective of age, sex, race, religion or national origin. I hope that you will nominate students who can take full advantage of this unique opportunity.

Sincerely,


Gerson D. Cohen

GDC/dks

November 28, 1979

Rabbi Richard Litvak
Temple Beth El
920 Day Street
Santa Cruz, Calif. 95060

Dear Rabbi Litvak:

I am most grateful for your kind letter of October 26 which was forwarded to me here in England where I am on sabbatical.

I have not published in collected form any of my sermons, but will continue to do so in The Temple Bulletin. Since I will not be at my pulpit this year our Bulletin will have letters from the trip rather than sermons or lectures.

With kind regards I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 28, 1979

Mrs. Samuel Sandmel'
3875 Clifton
Cincinnati, Ohio 45220

Dear Frances:

I was saddened to hear of Sam's death but I was glad that I was able to attend the Memorial Service for him which was held at the Leo Baeck School in London. Rabbi John Rayner spoke beautifully. Albert Friedlander read a well-selected reading from Sam's writings, and Hugo Gryn conducted a beautiful memorial service. It was a chance to say goodbye to a good friend and a man whom I greatly respected. Sam brought not only great scholarship to his work but great dignity. He was a man of fine and noble convictions. It was always a pleasure to be with him and a privilege to call him friend.

Please accept my deepest sympathies that so many of us share, each in our own way, in your sorrow.

Sincerely, .

Daniel Jeremy Silver

DJS:mp

November 29, 1979

Mr. Harry A. Blachman
12700 Lake Ave.
Cleveland, Ohio 44107

Dear Harry:

Thank you for sending on your letters to the Press about apportionment and Kennedy. We received the news about the Cleveland election several days late and I must say that despite my feelings that Kucinich was right about the Mury Light Plant, I was glad he was defeated. Our town can take that kind of divisiveness only so long.

England has been a wonderful experience for us. We have had a chance to explore the countryside and Oxford's libraries have given me an excellent opportunity to do some work. There are an interesting group of fellows associated with Yarnton and we have made some good friendships.

Adele joins in sending our love to Sarah and you yourself. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 29, 1979

Mr. Ted Luntz
29776 Gates Mills Blvd.
Cleveland, Ohio 44124

Dear Ted:

I received your letter of November 13 and the address in Penang of James Belcher. We plan to be in Penang and if there is a chance we will look him up. Would you think it advisable if you dropped him a line ahead of time? It looks as if we will be there around the last week in March.

Our sabbatical has worked out beautifully. We live in a little doll's house here in Oxford and I've had a great deal of time to work as well as to explore the countryside and all the attractions of London. I teach a course one day a week at the Leo Baeck Seminary in London and we've made a number of interesting contacts.

I trust that all is well with you. Please give my love to Idarose and the kids and a very special hello to the folks. Adele joins in sending our best.

Sincerely,

Daniel Jeremy Silver

DJS:mp

November 29, 1979

Mr. Jonathan Andell
No. 9, 1378 South Roberta St.
Salt Lake City, Utah 84115

Dear Jonathan:

It was kind of you to drop me a note and I am delighted that you appreciated the Rosh Hashanah sermon. I am in England where my wife and I are enjoying a sabbatical. We are living in Oxford where I am a Fellow at the Post Graduate Centre for Hebrew Studies. I have had a chance to explore the country as well as to do a good bit of work.

I hope that next time you are in Cleveland you will stop by and say hello. Again, I am grateful for your note.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Dear Mother,

11-21-79
[NOV 29, 1979]

It's the day before Thanksgiving and Adele is out making preparations for our big Thanksgiving feast. We're going to hold it on Saturday. We think there will be about a dozen of Jonathan's friends and one or two young people whom we've met here at Oxford. The local butcher is baking a sizeable turkey. I'm responsible for the wine and the weather is lovely; it ought to be a fine occasion. Jonathan is coming over late today. He's going to stay with some friends in London until Friday and then come out and spend the weekend with us here. Needless to say, we are looking forward to it.

Yesterday was a London day. I went in the morning and worked at the College. Then Albert Friedlander, its director and an old friend, took me to lunch at the Athenaeum. The Athenaeum is a London club, perhaps the most famous of all the vestiges of imperial days. It's a great Georgian building with massive halls, a men's only structure which has only recently admitted the rabbis etc. The food is bad, the chairs are old and the leather broken, but there are rooms upstairs which are the length of the building, lined floor to ceiling with books. The club maintains a full-time librarian and there are all manner of comfortable chairs and coffee is constantly available. That part of it is really a lovely setup. I had a good class in the afternoon and then I spoke to Albert Friedlander's congregation that night. This is the congregation that Rabbi Reinhardt helped found after the second World War. His widow still lives in the building and she attended the lecture. She asked to be remembered.

The weekend, working backwards, was a quiet one. I got a lot of work done, and Sunday Adele and I drove out in the Cotswold; it's beautiful rolling countryside full of rather quaint villages whose buildings look older than they in fact are. We had an excellent lunch at a place called Stow on Wold and the weather was lovely so we enjoyed ourselves thoroughly.

I was delighted to hear that you had a day with Ray and I'm sure your visit with Florence was a pleasant one. You did not mention how the household was working out. Your health problems remain essentially what they were. I'm sure you're getting the best of medical advice and you've always been good about taking it. It sounds as if you're

[Nov 29, 1979]

having a busy enough social life. We received a letter from Marion Englander saying that she and Allen had seen you and another one from Ted Luntz saying that he had bumped into you at the Museum. I hope by now you have heard from Ida and Gene about their visit. They said they would call immediately on getting back into the States. They looked well. and I think they had a good time. I was glad to hear from your letter that everything is working well at The Temple. That's the impression that I get from Jim Reich's notes also.

All our love,

Dan

DJS:mp

November 30, 1979

Rabbi Michael P. Sternfield
Congregation Beth Israel
2512 Third Avenue
San Diego, California 92103

Dear Rabbi Sternfield:

This will acknowledge receipt of your letter of the 26th to Rabbi Silver. This is to advise that Rabbi Silver is away on sabbatical and will be out of the country until about the first of May.

Sincerely,

Marie Pluth
Secretary to Rabbi Daniel Silver

mp



THE AMERICAN JEWISH COMMITTEE

NEW ENGLAND REGION • 72 Franklin Street • Boston, Massachusetts 02110 • (617) 426-7415

November 30, 1979

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

Dear Daniel:

This is a very belated response to your letter of July 27. Regrettably it was lost in a huge pile of mail which I attempted to handle immediately upon returning to work from the Shivah for my mother. It's interesting how many loose ends remain from that period.

If the program you describe for the conference, exploring how we arrive at "Jewish" positions on social issues, is still a reality, I would be very interested in participating. Particularly from this vantage point as a community relations specialist, where I deal with social issues daily, I have had an opportunity to examine my own decision-making processes and positions quite extensively. It would be interesting to participate with colleagues in such an experience.

Forgive my delay in responding. If my tardiness has foreclosed participation, I certainly understand. If it is still an open issue, count me in.

Shalom,

Herman J. Blumberg, Rabbi
Director
New England Region

HJB/jmg

NOVEMBER 1979

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
					WINDSOR ENGLAND	LAKES
4	5	6	7	8	9	10
	6:30 Lvy Frank, Dny - Lvy Frank, 3:00 PM Lvy Frank	LEO BACEK CLINT (Lvy Frank) Lvy Frank Lvy Frank	ADOLEN LECTURE 3:00 PM Lvy Frank BALLE	Open Office	LONDON FOLK ANNIVERSARY	5:30 PM Lvy Frank PINK OR
11	12	13	14	15	16	17
	RAVART MAGNIFICENT	LEE BACEK Lvy Frank	2:30 PM Lvy Frank Lvy Frank JONAH MONTE FLORE Lvy Frank LIBERAL SYN BALLE			
18	19	20	21	22	23	24
12:00 PM Lvy Frank FRANK-MAGNIFICENT VITAL DNE		LEE BACEK syn FALCONER Lvy Frank		LOPUSANO		
25	26	27	28	29	30	
		LEE BACEK MAGNIFICENT LUNCH	TALK - YAMIN	LUNCH THROUGH BALLE 3:00 PM Lvy Frank Lvy Frank	DINNER THROUGH BALLE	

ADOLEN: AN
EMBARKING
HEAD

ACTIVITIES OF THE
OXFORD CENTRE FOR POSTGRADUATE HEBREW STUDIES
 DURING MICHAELMAS TERM 1979

Littman Lectures

Professor Manfred H. Vogel of Northwestern University, and Littman Fellow for Michaelmas term, will deliver a series of eight lectures under the title "The Impact of Emancipation on Modern Jewish Thought". The lectures will be held on Tuesdays at 5.15 p.m. in the seminar room, 45 St. Giles, commencing Tuesday, 16th October.

Evening Talks at Yarnton Manor

Talks have been arranged for the following evenings at 9 p.m.

Thursday, 18th October	Professor M. H. Vogel: Theological Issues Confronting the Modern Jew.
Wednesday, 31st October	Dr A. D. Crown: Aspects of the Samaritan Massorah.
Tuesday, 13th November NB <u>at 8.30 p.m.</u>	Joint meeting of the Jewish Law Association and the Jessel Society Dr B. S. Jackson: Aspects of the Jewish Law of Evidence
Wednesday, 28th November	Dr D. J. Silver: Moses - An Embarrassing Hero.
Wednesday, 12th December	Mr R. Judd: Is the Hebrew Book Hard to Handle?

Classes in Modern Hebrew and Yiddish will be given in the seminar room, 45 St. Giles, as follows:

Modern Hebrew - Mrs Nitz Spiro
commencing Monday, 15th October

Elementary	2.45 p.m. (language laboratory) 3.45 - 4.45 p.m.
Intermediate	5.00 - 5.45 p.m.
Advanced	6.00 - 6.45 p.m.

Yiddish - Mr Dovid Katz
commencing Wednesday, 17th October

Elementary	2.00 - 3.00 p.m.
Intermediate	3.00 - 4.00 p.m.

OXFORD CENTRE FOR POSTGRADUATE HEBREW STUDIES

45 St. Giles, Oxford

LITTMAN LECTURES

MICHAELMAS TERM 1979

PROFESSOR MANFRED H. VOGEL,

Department of Comparative Study of Religions,
Northwestern University, will deliver a series of
eight lectures under the title

THE IMPACT OF EMANCIPATION ON MODERN JEWISH THOUGHT

on Tuesdays at 5.15 p.m.

October 16th	The Centrality of the Philosophic Expression in the Period of the Emancipation
October 23rd	The Impact of the Emancipation on the Structure of Faith of Judaism
October 30th	The Issue of Worship: Classical Reform Judaism
November 6th	The Question of Anthropologization of Religion: Samuel Hirsch
November 13th	The Question of God: Hermann Cohen and Martin Buber
November 20th	The Issue of Halakhah: Buber and Rosenzweig
November 27th	The Encounter with Christianity: Leo Baeck
December 4th	The Encounter with Christianity: Franz Rosenzweig

December 5, 1979

Dear Mother,

It's the Wednesday after Thanksgiving and we just about recovered from sixteen for Thanksgiving dinner and eight for the weekend. Jonathan's friends are a delightful lot of very bright and talented young people. We demolished a thirty-five pound turkey and stayed up late and got up late and a good time was had by all. It was a delight to have them and we had some chance to spend a little time with Jonathan both before and after they left. He is fine. The school has finally settled down to its routines and he seems to be enjoying the reading and the courses. He is beginning to wrestle with the question of what to do next year and I hope that within a month or two he will have some rather defined ideas.

Adele and I went into London yesterday and I taught another session of my class at Leo Baeck and she went to a film at the film festival. The class is coming along nicely and the youngsters are beginning to loosen up a bit with me. After class we went to a major exhibit of post-impressionist paintings at the Royal Academy. There are a number of magnificent Gog^{and} Van Gogh's in the show and quite a lot of lesser paintings by French, British, Italian and other European artists. It's a mass of painting and quite interesting, though it's hard to see what it is that brings all of these pictures into a single school or period besides the fact they were all painted between 1880 and the first World War. After dinner we walked down to Soho and had dinner at an Italian restaurant which was recommended to us. The food was good but the wine was poor and we came back here to Oxford. Today we are going to stay in. I have to do a lecture tonight here at Yarnton. Each of the fellows must give a lecture during the term and tonight is my turn. There is a formal dinner and then around nine o'clock I speak. It's not the best time for a lecture, but the hall in the Manor is lit nicely and I'm sure we'll have a good time. Clare and Bill Frankel are coming up from London, so we'll have a chance to visit.

Thank you for spending such good time with Sarah. She seems to be going through the usual uncertainties of the freshman year. I am glad you pushed for tutoring for her astronomy and I am doing the same. All in all she seems to be working pretty well and I hope she is learning what learning is all about. We are looking forward to the mid-winter break and the chance to spend some time with our American children.

Nothing much else new here. I trust that the cortisone is helping and that you are comfortable. I'm glad that people have been so attentive. You know you have all of our love.

Love,

Dan

December 6, 1979

Mr. Sidney Vincent
Jewish Community Federation
1750 Euclid Avenue
Cleveland, Ohio 44115

Dear Sid:

I am most grateful to you for being with the congregation. They stand to benefit from your wisdom and, of course, your presence allows me to continue enjoying this wonderful sabbatical. I hope you had a good morning; I know you were among old friends.

England has been a delight. Yarnton is a little village about three miles from Oxford. The Manor House was bought from the Wolfson Trust for the Oxford Postgraduate Centre for Hebrew Studies. There are a number of rooms in the Manor and four cottages of which we have one on the grounds.

The fellows here are a very pleasant lot. One, Uri Tal, I am sure you know, is here for the year finishing up a major work on Nazism. He is trying to show that it was in fact a form of pagan religion. I have made it a point to lecture here and there as well as to teach a course at Leo Baeck. I have had a chance to speak at the institute which Louis Jacobs runs and to give the Claude Montefiore Lecture for the liberal Jewish community. Anglo Jewry, as you know, is a quite different world. If this society were ever to open up I am afraid that the disintegration of the Jewish community would be a precipitous one. The hand of a rather dull orthodoxy is heavy on the land. A newspaper announced recently that Jews' College is going to be sold and the group would move to a school of one of the synagogues in another part of London. Apparently there have been only three students in the rabbinic department over the last four or five years.

The liberal-reform movement has been making strides. They are the one group who seems to be emphasizing substance as well as form. It is still a minority within the community. Israel plays a major role here. Shimon Argov is the new ambassador. We had dinner with him the other night and he is a talented and judicious man. I only wish he had better bosses in Jerusalem.

Adele joins in sending our love to Bea and to yourself. May Hanukkah be a happy season and the new year a wonderful year for you and for yours. Again, many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 7, 1979

Dr. Gerson D. Cohen
The Jewish Theological Seminary
of America
3080 Broadway
New York, N.Y. 10027

Dear Dr. Cohen:

This letter is by way of acknowledging yours of November 28
and also to let you know that Rabbi Silver is away on sab-
batical and will not return until the first of May, 1980.

Sincerely,

Marie Pluth
Secretary to Rabbi Daniel Silver

mp

December 7, 1979

Rabbi Herman J. Blumberg
The American Jewish Committee
New England Region
72 Franklin Street
Boston, Mass. 02110

Dear Rabbi Blumberg:

This will acknowledge receipt of your letter of November 30 and also let you know that Rabbi Silver is away on sabbatical and will not return until the first of May 1980. However, I have forwarded your letter to him at Oxford and you may receive a reply if it gets there in time.

Sincerely,

Daniel P. Jeth
Secretary to Rabbi Daniel Silver

mp

December 7, 1979

Dr. Thomas Campbell
Cleveland State University
1860 E. 22nd Street
Cleveland, Ohio 44115

Dear Tom:

I am extremely grateful for your willingness to be at The Temple and I trust that you had a pleasant morning. I know that your wit and your energy, as well as your wisdom, was of benefit to the congregation. I am sorry that we could not be there, but the sabbatical is a delight and I would not pass it up for anything.

We are stationed at Yarnton which is a little village about four miles from Oxford. The Manor House was taken over by the Oxford Centre for Postgraduate Hebrew Studies and it makes an excellent center around which there are a number of small cottages of which we occupy one. The fellows here are a pleasant lot and it is good to have collegiality. I teach a course one day a week in London at the Leo Baeck Seminary and have a number of lecturing obligations here and elsewhere, but essentially, it has been a quiet time for work and for visiting London and the countryside.

The English are a sturdy and patient lot. They put up with inefficiency in almost every aspect of their lives which Americans would not tolerate, but I guess that is what got them through the blitz. It also makes for a sturdy conservatism and for the fact that those who oppose the system must stand outside of it and develop an ideology which is as strong and in its way conservative as that of the tradition. The result seems to be that the middle way is disintegrating and labor is getting more radical even as Mrs. Thatcher tries to put back the old-fashioned Tory government. As a believer in democratic reform, I wish that the polarities were not as distant and as obstinate.

Adele joins in sending our love to Peggy and to yourself. May the new year be a happy one for you and yours. We look forward to seeing you on our return. Again, many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

P.S. Please forgive this way of communication but my handwriting is illegible and so I have become a devotee of modern technology.

December 7, 1979

MEMO

To: The Staff

From: Daniel Jeremy Silver

Friends,

We are now two months into the sabbatical and it has been an absolute delight. The Yarnon is a sea of quiet in a confused world and our little cottage is a doll's house where we keep a fire stoked and have a chance to work. As Marie can tell you, from the mount of material I have sent back, the book is slowly falling into shape and this period has been well used.

We have traveled about a good bit and made it a particular point to try and see as much of Anglo Jewry as we can. I have spoken at a number of synagogues and institutes as well as offered my course at the Leo Baeck. There is nothing like The Temple here. Congregations are much quieter affairs. English Jewry is very diffident about being Jewish, though they are quite ceremonial and formal in the way that they worship. I still find it interesting to see the rabbi dressed in a long robe and a tall black hat with a small Puritan-like bib collar falling over the top of his robe. If I had to describe the rabbinic role here I would say it is closer to that of the Anglican parish priest than of the American rabbi.

London is one of the most exciting and pleasant cities in the world. Things are not so sky-scraperly that you feel demeaned and the city is full of art, music and good theater. Costs have gone up and Englishmen speak of coming to the United States for a cheap vacation, but the differential is not yet so overwhelming as to be prohibitive.

We miss Cleveland but not enough to want to cut this sabbatical short. It is a rare opportunity and we are trying to use every minute of it.

Adele joins in sending our love, happy Hanukkah and a happy New Year.

DJS:mp

December 7, 1979

Mr. and Mrs. Bertram Krohngold
1 Bratenahl Place
Cleveland, Ohio 44108

Dear Connie and Bert:

Please pardon this way of communication but I have an illegible scrawl and I would like you to know something of our life.

These have been wonderful weeks. Yarnnton is an oasis of calm, a beautiful Manor house surrounded by little doll-like English cottages. I have been able to get a lot of work done. Adele and I have lived as if the confusions of the real world did not exist.

I have been enjoying a course I am teaching at the Leo Baeck Seminary in London where the rabbis of Europe are trained, and this gives us an opportunity to be in the capital and to take part in its many attractions. We have seen a bit of theatre and a number of exhibitions in galleries. There is a large post-impressionist show at the Royal Academy which has a number of marvelous Goh's and Van Goh's. The theater has not been exceptional. We saw a marvelous production of a play called Amadeus, which is a fascinating story of a musician at the time of Mozart who recognized Mozart's genius, but also the self-indulgence and the lack of character of the composer. He knew that Mozart's music would disown him, which was merely competent, in his favor and he hated Mozart with a passion because of it.

One of the nicest things of the year happened over the last weekend. We had a Thanksgiving party. Jonathan came over from Paris and we invited a dozen of his friends who were scattered around Europe on fellowships who came from Cambridge, Paris, London and here, a lovely group of young people, and we had a delightful time with them over the weekend. Eight slept in our little cottage. They ate us out of house and home, including a thirty-five pound turkey, but a good time was had by all.

I have spoken to a number of congregations and institutes and I think I have a good feeling about English Jewry. They are surprisingly different from us. It is a matter of some moment to be very English and there is much less willingness to talk of or publicly display the Jewish sides of one's life. At the same time, the class nature of this society keeps the Jews more or less at arm's length and so the traditions survive.

[Dec 7, 1979]

We hope that you are well. Mother sends us news of Cleveland and things seem to be much as they have always been. The Temple seems to be getting along beautifully. We have been enjoying ourselves. Adele sends our love and the hope for a very healthy and happy new year.

Sincerely,

Daniel Jeremy Silver

DJS:mp

December 7, 1979

Ms. Lois Katovsky
Jewish Community Center
3505 Mayfield Road
Cleveland, Ohio 44118

Dear Lois:

Thank you for your kind letter of November 20 and the invitation to send a tape for the Jewish scene in Cleveland. Unfortunately, our stay in Oxford is drawing to a close and I've really got to concentrate on finishing up the work that I have undertaken trying to get a book done in time. I will be happy to reminisce with the Jewish scene on our sabbatical when I get back to Cleveland.

With all good wishes for the new year I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

EDGWARE & DISTRICT REFORM SYNAGOGUE

(A CONSTITUENT OF THE REFORM SYNAGOGUES OF GREAT BRITAIN)

118, STONEGROVE, EDGWARE, HA8 8AB

TELEPHONE: 958 9782

PRESIDENT: MR. SIMON D. BLOSTIN

MINISTER:

RABBI MICHAEL LEIGH, M.A.

ASSOCIATE MINISTER:

RABBI RODNEY J. MARINER, B.A., DIP.ED.

ALL COMMUNICATIONS TO
THE SECRETARY:

MRS. L. P. BUTCHING

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

12/7/79

Dear Rabbi Silver,

Thank you for your last letter. We would be delighted if you would give a talk to our Synagogue on a Sunday morning, as part of our Adult Studies programme.

Perhaps you would be good enough to let me know which would be the most appropriate date for you, so that we can make the necessary arrangements?

Yours sincerely,

Michael Leigh
Rabbi M. Leigh.

LEO BAECK COLLEGE

For the Study of Judaism and the Training of

Rabbis and Teachers

Rabbinic Director: Rabbi A. H. Friedlander PhD., MAHL

33 SEYMOUR PLACE, LONDON W1H 5AP

TELEPHONE: 01-262 7586

Rabbi D. Silver,
Yarnton Manor,
Yarnton,
Oxford.

December 13th 1979

Dear Danny,

Now that the term is drawing to an end, I can only once again express my deep appreciation to you for all that you have done for the Leo Baeck College. Your lectures had a deep impact on our students and I know that they will hopefully remember to forget Moses. More than your subject matter, the informal discussions on the nature of progressive Judaism have been of enormous help to all of us. You did kindly suggest that we utilise the fee for your lectures for the welfare of the College in some fashion. I do want you to think about this again - the amount is approximately £130 and we could always remit this to Cleveland for you. If you do want to make a gift to the College you might want to designate the exact use of the money. Would you like it to be for library books, or student welfare or to help us for various aspects of the curriculum? If you have nothing specifically in mind, we would just use it for general purposes.

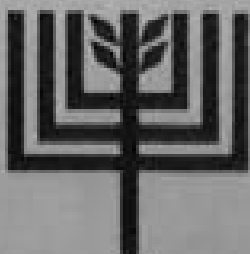
In any event, I hope your relationship with the College will continue. As you requested, we will put you on our mailing list for our Newsletter. Also I enclose Rabbi Jacobs' article dealing with the humility of Moses.

I hope we will see each other in the summer.

With much affection, from house to house,

A. H. Friedlander

Rabbi Dr. Albert H. Friedlander
Rabbinic Director



The Temple

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

DANIEL JEREMY SILVER - RABBI

STUART GELLER
Associate Rabbi

STEPHEN A. KLEIN
Assistant Rabbi

ALVIN CRONIG
Executive Secretary

DEC 15, 1979

DEAR MARIE,

PLEASE LET ME STRAIGHTEN OUT WITH
LANDSBERG / SID KAPLAN.

1) AM ENCLAVING NO HOME HOTEL VOUCHER
WHICH WE WILL NOT USE. THEY SHOULD GET THE MONEY
BACK AND WE SHOULD NOT PAY IT.

2) THEY ADVANCED \$1200 TO 2 PEOPLE IN
ABADIA AND SHOULD GET IT BACK FROM MANORAH -
THAT \$1200 HAS ALREADY BEEN PAID AND SHOULD
BE A CREDIT.

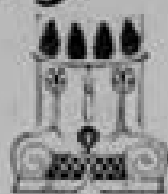
3) GET AN AMERICAN ACCOUNT OF WHAT I
HAVE ALREADY PAID AND CHECK ANY NEW INVOICES
AGAINST IT -- PAYING WHAT I OWE -

Thanks

Leah - D.M.

PLEASE DEPOSIT CHECK TO ADRIAN'S ACCOUNT.

المأمونية



HOTEL DE
LA MAMOUNIA
MARRAKECH

TELEPHONE
MAMOUNIA MARRAKECH
TELEX N° 726-12

DEC 27, 1979

MARLE,

I bought today for the temple
museum a Moroccan Moroccan light in
silver - it comprises a hanging chain
like the bowl in my office and a
glass bowl. I am enclosing the bill
of sale it was put on my Moroccan
expansions and since Ray would it take
a temple clock.

so when the Moroccan expansions bill
comes in for 4,270 Dirhams = approx. \$1250⁰⁰
let a temple museum clock and put it in
my account to whom it - and, of course,
my bill which will include many other
personal items, if there are any questions
Mr. Rice can help you - tell him, I
will

ARRANGED where museum found it should come
from when I get home,

The piece is a beauty; but the chain needs
A LOT OF work - Two of the HOLDING LINKS ARE
BROKEN, but they are easily fixed.

AS EVER

Russi DMV

January 2, 1980

Dear Nancy and Philip,

It's the Sunday before Hanukkah and it's hard to believe that we have only ten more days here in our little doll's house. We have been spending a good bit of time in London, trying to do a lot of the things we suddenly realized we would not have all the time in the world to accomplish.

We had dinner with Claire and William Frankel last week. They had the photographer, Alfred Newman, and his wife. He was opening a show ~~on~~ on eminent English folk at the National Portrait Gallery. He is a warm man of about sixty and it was a delight. We stayed the night and I said my final lecture at the Leo Baeck the next day while Adele was involved with museum work. She has been meeting with people at the Commonwealth Institute and a few other institutions, and there seems to be real interest in the book and in her work.

We went over for tea last night to the home of Susan and Michael Gilbert. He is a bright young historian who has been assigned the task of completing the authorized biography of Winston Churchill which Randolph began. They are on volume seven or eight. He works at home in a beautiful house on the hillside overlooking all of Oxford and seems remarkably put together. They are leaving for Israel in January where he will teach at the Hebrew University, and he seems to be directing his life more and more to half a year there and half a year here in England.

When we came home a young Israeli author, Gideon Telpaz, came to dinner. He is a forty-year old writer who is now trying to complete a doctoral program in Hebrew Literature. He is a very sensitive man and Adele has been reading a number of his stories which she finds quite good.

Today Albert Friedlander, a classmate of mine from the Hebrew Union College and the rabbi at Westminster Synagogue in London, is coming with his family for dinner. We have added two of the men who are here alone - Uri Tal, a delightful man who teaches at Tel Aviv University, and the family of Manfred and Susan Vogel, who teaches Modern Jewish Thought at Northwestern and who is a very interesting and intelligent person. He and Adele get along well and they have two boys who will add to the tumult and the pleasure of the two girls whom Friedlander is bringing along.

The week ahead is a busy one. Monday we are going with the Vogels to a little restaurant which we have heard about. Tuesday I speak twice in London, and then we are going to an evening sponsored by the Jewish Chronicle. It is their equivalent of Jewish Book Month, and then we are going to take Claire and William Frankel out to dinner. We will stay over. Sherman Lee is coming in on Wednesday and we are going to have dinner. I don't know quite what brings him to London. On Thursday we are going out with a man named S. Montefiore. He is related to the Montefiore family whose name you may remember where I gave a lecture, and she is a friend of Ellen Kay who has been so nice to

[Jan 2, 1980]

Sarah in Philadelphia. On Friday we are going to the Copesaro's for a Hanukkah party. Diane Copesaro and Adele have become great friends. They are a lovely couple. We are trying to crowd in everything we can in the last few days.

We have changed our plans a bit on how to get to Morocco. We are going to leave here on Wednesday, December 19, and fly to Malaga to pick up a car and take it by ferry over to Morocco. We discovered that we could rent a car in Spain for about one-third of what it would cost us in Morocco, and because of the cancellation of the Egyptian trip we have the time to take it down from Tangiers to Casablanca and bring it back again. Our stay in Morocco will remain as it is on the itinerary you have. We have decided to stay at the Sahara Agadir rather than the Marhaba. You have both addresses on the list. In all probability we will not spend Sunday, December 31, at Palais Jamais in Fez but will move on directly to Casablanca. They require that you attend their New Year's Eve dinner and it is quite expensive. We will leave directly from Casablanca and will drive the car back up through Spain and spend two or three days driving around southern Spain, and then take the plane from Malaga to Madrid and from Madrid directly to New Delhi.

You must be looking forward to having everyone together for Hanukkah. Needless to say, we are anticipating having the kids together in Morocco. I spoke the other night to a group of the students at the Jewish Center here. One of the young men who is reading Oriental Studies - which is their way of saying Hebrew - has been raised in England, but whose family lives in Washington where his father works for the World Bank. His name is Benedict Roth and we gave Betsy's name to him. He is a bright young fellow and if he calls I think she will enjoy him. Michael enjoyed so much being with you and the Harvard Yale game, and I gather that though the game was not well played Harvard won. The international edition of the New York Tribune reprinted Red Smith's article. Thanks for thinking of him.

Adele adds that we still have not made maquisine, but we have eaten well. London is a town of restaurants. Incidentally, we went to the little Chinese restaurant that you recommended and had an absolutely delightful evening.

Again, happy Hanukkah and all our love.

Dan

DJS:mp

January 2, 1980

Dear Mother,

It's the Sunday before Hanukkah and no snow on the ground. It hardly seems possible that we have only another ten days here. Good times always pass so swiftly.

I received a nice long letter from Ray telling me that your household problems seem to have stabilized and that he had a very pleasant visit with you. He said that you are handling the problems of your eyes with the usual resoluteness and you continue to get out. Have you made any plans to leave Cleveland during the winter season?

Tuesday I had my last class at the Leo Baeck. It's been an interesting assignment. I enjoyed the students. We're going to stay the night in London to attend an award ceremony by the Jewish Chronicle for Jewish Book Month. Adele and I are going to take Claire and William Frankel to dinner. They have been just wonderful to us. Remember, William Frankel is the lawyer. Today Albert Friedlander, a classmate from HUC, is coming with his family for Sunday dinner. Albert has a congregation in London. It's the congregation from which the Czech Torahs came which are now in the Ark in the Branch. I have seen a good bit of him since he is the active dean of Leo Baeck.

Last night we had tea with Michael and Susan Gilbert. He is the young Jewish historian who has been assigned the task of writing the authorized biography of Winston Churchill. He is now on volume seven and he also published in thirteen volumes the Churchill papers. They are a bright and intelligent couple and it's a pleasure to be with them.

Adele and I have switched our plans for Morocco just a bit. We are leaving here on Wednesday, December 19, flying to Malaga. We discovered that renting a car in Spain costs about one third of what a similar car is in Morocco, so we are going to stay on Wednesday night at the Holiday Inn in Torremolinos, take the ferry over the next day to Tangiers and drive down to Casablanca. Our itinerary will otherwise remain the same. On Friday the 21st we will be at the El Mansour Hotel in Casablanca; ^{from} Sunday, the 22nd, to Wednesday, the 26th, at the Sahara Agadir in Agadir; from Wednesday, the 26th to Sunday, the 30th, La Mamounia in Marakesh; on Sunday, the 30th, at the Palais Jamais in Fez; the 31st, 1st and 2nd back at the El Mansour in Casablanca. Then we will drive back up with the car to Malaga. Our intention now is to travel through southern Spain for two or three days and then to fly from Malaga to Madrid, from Madrid directly to New Delhi.

Letters have been taking about a week to arrive, so you might gauge yourself accordingly. For southeast Asia you will probably have to allow a little more time. Jim Reich has kept me abreast of things at The Temple. Everything seems to be moving along as it should. I am grateful and delighted. Keep well, Happy Hanukkah. All our love.

Dan

January 2, 1980

Dear Bobbie and Jim,

We have already gotten to the stage where we are discussing how to send back some clothes that we are not going to need on the rest of the trip. It's hard to believe that this period of our travels is behind us. It's really been wonderful. I've had a chance to really put in the hours on the book. Adele has learned Oxford and the Cotswold countryside and this place, as you can imagine, is full of interesting people. The last to arrive is a man named Buri Tal. He teaches Modern Jewish History at Tel Aviv University. He is working hard on a major text which tries to understand Naziism as a form of pagan religion. He will be here for a year or two. His wife is still in Israel where she teaches immigrants. He has been lonely and we have been feeding them up. You may have seen him in the States. He has done a lot of work for Federations. He is a sensitive and intelligent man. I hope some day to bring him to The Temple to one of our First Fridays.

Last night we had tea with Susan and Michael Gilbert. He is a thirty-three or thirty-four year old historian who has been handed the task of concluding the authorized biography of Winston Churchill which Churchill's son, Randolph, began. There are six or seven volumes done and thirteen volumes of texts and three or four more to go. It's a project of several decades, but he writes well and they are a pleasure to know. They are beginning to develop a life where they are six months in England and six months in Israel. He teaches at the Hebrew University. He is another man who I would like to bring to First Friday. He told me that he's going to be in Fulton, Missouri in 1981. It would be nice to bring him over at that time. I am certainly going to try. They are a very attractive couple. She is the daughter of ? .

We have several Hanukkah parties planned, one for all the fellows here at the Manor; one for the staff at the Leo Baeck in London; and our real Hanukkah party will be with the kids when we all get together in Morocco. We have seen Jonathan and he is fine, but we are eager to get our arms around the other two. Thanksgiving weekend dinner worked out beautifully and we ran a hotel. We had about twenty for Thanksgiving supper and slept eight of the youngsters in our little doll's cottage. They were an exceptionally nice group and we had a wonderful time with them. One or two of our new friends here came along and there was a baby for everyone to fondle, so it was a warm, family kind of Thanksgiving, a bit of home away from home. Incidentally, I was glad to hear that the Thanksgiving Service looked up in attendance. I am afraid that if we had one more fiasco we would have to bury what is a very good and useful program.

We have a busy week planned. We are going to the literary awards event of the Jewish Chronicle; it's their equivalent of Jewish Book Month. I will be giving my last class at Leo Baeck and speaking to rabbinic group of the Union of Liberal Progressive Synagogues on Tuesday. A classmate of mine from Hebrew Union College, Albert

[Jan 2, 1980]

Friedlander, is coming for lunch today with his family and we'll spend a good part of the week repaying, as best we can, the warm hospitality which has been showered on us.

Our love to Amy, Ira and Carol, and know that we're thinking of you this Hanukkah.

As always,

Daniel Jeremy Silver

DJS:mp

January 2, 1980

Rabbi Eric Hoffman
717 Dixmyth Ave., Apt. 308
Cincinnati, Ohio 45220

Dear Eric:

I do not know what to advise you on the Vanik matter. I have been on a sabbatical since Yom Kippur and really out of touch. It has been a wonderful chance to do some work on Moses and other things unrelated to our immediate struggles, and I hope that you are having similar good fortune with your work at the College.

Everyone is well and we hope if you are back our way after the first of May, when we return, that you drop in and say hello.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 2, 1980

Dear Clare and Stan,

We are very grateful for your many kindnesses to Sarah during her stay in Cleveland. She told us that you made it seem like home and that Patty and Hadley had handled her beautifully, giving her a great deal of freedom, at the same time making her understand there were certain things that needed to be done. She said she felt very mature.

We have received your note and the addresses which it contained. Believe me, if we need to, we will use them. Are your plans for this spring any further along? We leave here a week from Wednesday and will meet the kids in Casablanca on Saturday. As you can imagine, we are eager. It's been a wonderful visit, I've gotten a lot of work done, and we've really seen a good bit of England and got a feel of its Jewish community and of its educational system. Oxford is an exciting place, full of interesting people and a few eccentrics. Time has passed all too quickly. We had a break with the weather. There has been a fair amount of rain in the last two weeks, but part of every day has been dry and there's been no bitter cold.

We just want you to know that we've been thinking about you at Hanukkah time and hope that everything is well with all three of your families.

Sincerely,

Daniel Jeremy Silver

DJS:mp

(This was dictated the Sunday before Hanukkah, the tape took a long time to get here.)
Marie

January 2, 1980

Dear Doris and Bud,

It's hard to believe that our stay here is coming to its end. I guess that when you are enjoying something the time passes all too quickly. We have been very busy. I've gotten a good bit of work done. We've met a number of fascinating people. As you can imagine, this town attracts them in large numbers and I have a feel now of what English Jewry is really like.

Adele has talked with Ellen a number of times. She seems fine and on top of her work. Unfortunately, we have not been able to find a time when we could ^{get} together, but the conversations have been long and I know Adele is quite pleased with the maturity and sense of rootedness which Ellen manifests.

You should now be settled in surry San Diego. Our weather here has been overcast but not cold and there have not been those drenching rains and terrible fogs which England is so famous for. So on that score, as on every other, there is nothing to complain about.

We are going to have several Hanukkah parties, one for the fellows at Yarnnton; another for the staff of the Leo Baeck School in London; and ~~also~~ we are, in a sense, saying goodbye to a number of new friends, some of whom I hope to introduce to the congregation in the course of next year at various First Fridays.

Cleveland seems to have settled down after the election. I only wish that the situation in Iran could properly be brought to a close. The English papers sound like they must have sounded before Munich, but I do hope that Carter shows a strength which I have not found in him up to this point.

As you can imagine, we are looking forward to being with our kids over the holidays. We have not seen Sarah or Michael since Sep-

[Jan 2, 1980]

tember and we are eager to get our arms around them. Jonathan is fine. He is enjoying his work in Paris and his French is now fairly fluent. I think it was a good choice for him and once the school got organized, which was only in November, things began to move quite smoothly.

Keep well, happy Hanukkah.

All our love,

Daniel Jeremy Silver

DJS:mp

January 2, 1980

Dr. and Mrs. Ed Whitman
2711 Rochester Rd.
Cleveland, Ohio 44122

Dear Bubbles and Ed:

I was delighted to hear from everyone at The Temple how successful the Kitchen Shower was. I know that a great deal of effort went into it. Bubbles, these are not your kind of meetings, but I know that it could not have gone on without your good spirits and strong guidance. Many thanks.

It's hard to believe that our stay in England is almost over. We leave next Wednesday to meet the children in Morocco. We're going south in desperate search for the sun. Actually, the weather has not been too bad. There has been a bit of rain but it has been one of England's better falls.

I've gotten a lot of work done. Adele and I have been able to do a good bit of visiting and theater-going in London as well as touring of the countryside. I met the other day the President of the Women's Association of the West London Synagogue and, Bubbles, you have it easy. This gal not only runs the usual monthly programs, but a three-times-a-week program for Golden Agers. Then the other day, it's the place where the Leo Baeck School also has its library and classes, I found myself in the middle of what the English call jumble, which is simply a sale of old and unwanted garments. You wouldn't believe the mess. I smiled and said I've seen it before.

I hope everything is well with you. Adele joins in sending our love and our very best for a happy Hanukkah and a joyous and healthy new year. Please forgive this way of communication but you know what my handwriting is.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 2, 1980

Dear Alice and Norm,

It was good to hear from you and to know that you will soon be on your way to Florida. We are going south ourselves next week in search of the sun and our children. We meet them in Morocco. Sarah and Michael will fly over from the states and Jonathan will come down from Paris. If all goes well we'll have two weeks together and then they go back to work and we become gypsies.

I was sorry to hear that Charles will not be in Malaysia, but it's good to know that he is on his way home. I know that he's had a wonderful experience and I hope that he will be able to build on it for a career which gives him satisfaction.

I am getting good reports from our activities at The Temple. Tshlokyod will find the new sign at the gate a great improvement. Lou Ward, the designer of the Cleveland Museum of Art, drew up the plans and they look quite good. Provided everything is to scale, it ought to be a fine addition and, besides that, a safety feature. Too many people brake sharply when they suddenly come upon our driveway.

I do hope that you have been able to get some things started with the Foundation Fund. The first few years are the toughest and the most important. We are clearly going to need plus money in our budget if we are only to keep the present level of services. I've been able to see an appreciable increase in costs just in the three months we've been here in England.

Thank you for sending me the article from Commentary by Julius Weirberg. He's not one of ours. He used to be the Educational Director at Suburban Temple and he now teaches history at Cleveland State. He's not a man who is of a particularly original turn of mind. The piece itself is really a rehash of conventional ideas without any real point of view. What is more interesting is why Commentary chose to publish it. Reform could use a good critical look, but this, unfortunately, is not it.

Norm, this country was not made for you. It's a beautiful country and London is one of the most civilized cities in the world, but inefficiency has been institutionalized as a fact of life. It takes two to three times as long to get anything accomplished than in the United States. My classic story is of the little post office in Oxford where I went with some stamped envelopes, simply to put them in the box. I was told that this post office did not accept letters.

(Jan 2, 1980)

The English have developed patience to a fine art and I suspect their passivity is one of the reasons that service is so limited.

Adele joins in sending our love and best wishes for a healthy and happy new year and a wonderful Hanukkah.

Sincerely,

s

Daniel Jeremy Silver

DJS:mp

Sent to Nephew

[Zeidman]

January 2, 1980

Dear Mother and Dad,

It's the Sunday before Hanukkah and it's hard to believe that we have only ten more days here in our little doll's house. We have been spending a good bit of time in London trying to do a lot of the things we suddenly realized we would not have all the time in the world to accomplish.

We had dinner with Claire and William Frankel last week. They had the photographer, Alfred Newman, and his wife. He was opening a show on eminent English folk at the National Portrait Gallery. He is a warm man of about sixty and it was a delight. We stayed the night and I gave my final lecture at the Leo Baeck the next day while Adele was involved with museum work. She has been meeting with people at the Commonwealth Institute and a few other institutions, and there seems to be real interest in the book and in her work.

We went over for tea last night to the home of Susan and Michael Gilbert. He is a bright young historian who has been assigned the task of completing the authorized biography of Winston Churchill which Randolph began. They are on volume seven or eight. He works at home in a beautiful house on the hillside overlooking all of Oxford, and seems remarkably put together. They are leaving for Israel in January where he will teach at the Hebrew University. He seems to be directing his life more and more to half a year there and half a year here in England.

When we came home, a young Israeli author, Gideon Telpaz, came to dinner. He is a forty-year old writer who is now trying to complete a doctoral program in Hebrew Literature. He is a very sensitive man and Adele has been reading a number of his stories which she finds quite good.

Today Albert Friedlander, a classmate of mine from the Hebrew Union College and the rabbi at Westminster Synagogue in London, is coming with his family for dinner. We have added two of the men who are here alone: Uri Tal, a delightful man who teaches at Tel Aviv University; and the family of Manfred and Susan Vogel, who teaches Modern Jewish Thought at Northwestern and who is a very intelligent and interesting person. He and Adele get along well and they have two boys who will add to the tumult and the pleasure of the two girls whom Friedlander is bringing along.

The week ahead is a busy one. Monday we are going with the Vogels to a little restaurant which we have heard about. On Tuesday I speak twice in London, and then we are going to an evening sponsored by the Jewish Chronicle. It is their equivalent of Jewish Book Month, and then we are going to take Claire and William Frankel out to dinner. We will stay over. Sherman Lee is coming in on Wednesday and we are going to have dinner. I don't know quite what brings him to London. On Thursday we are going out with a man named S. Montefiore. He is related to the Montefiore family whose name I think you will remember as I gave the lecture, and she is a friend of Ellen Kay who has been so nice to Sarah in Philadelphia. Friday we are going to the Copisarow's for a Hanukkah party. Diana Copisarow and Adele have become great friends. They are a lovely couple. We are trying to crowd in everything we can in the last few days.

We have changed our plans a bit on how to get to Morocco. We are going to leave here on Wednesday, December 19, and fly to Malaga to pick up a car and take it by ferry over to Morocco. We discovered that we could rent a car in Spain for about one-third of what it would cost us in Morocco and because of the cancellation of the Egyptian trip we have the time to take it down from Tangiers to Casablanca and bring it back again. Our stay in Morocco will remain as it is on the itinerary you have. We have decided to stay at the Sahara Agadir rather than the Marhaba. You have both addresses on the list. In all probability we will not spend Sunday, December 31, in Palais Jamais in Fez but will move on directly to Casablanca. They require that you attend their New

[Jan 2, 1980
Zedman, p. 2]

Year's Eve dinner and it is quite expensive. We will leave directly from Casablanca and will drive the car back up through Spain and spend two or three days driving around southern Spain, and then take the plane from Malaga to Madrid and from Madrid directly to New Delhi.

The weather continues to be pleasant. Occasionally it rains but there is no bitter cold and our doll's house is warm enough to please Adele.

Keep well, all our love and happy Hanukkah.

Dan

DJS:mp

January 3, 1980

Rabbi Samuel G. Broude
Temple Sinai
2808 Summit St.
Oakland, California 94609

Dear Sam:

I have been in England since Yom Kippur as part of a sabbatical. While here we became very friendly with a lovely family whose son, Richard M. Copisarow, is an undergraduate at Berkeley. His address is 2230 Haste St., Berkeley 94704, telephone 415-845-7935.

The Copisarows are a lovely old English family who are very much involved in their congregation, Hugo Gryn's, and in Jewish life generally. Richard's grandfather was a colleague of Chaim Weizman in the laboratories of Manchester.

Richard is a graduate of Eaton. We had dinner on the first night of Hanukkah with him and he is a lovely young man. I am writing in the hope that you can help make him welcome in California and help him meet young people of his age (19). He is extremely presentable, good looking and well spoken.

This has been a wonderful experience for us. I am at Yarnton, which is the Post Graduate Centre for Hebrew Studies at Oxford. I have been having a wonderful time getting back to the books and working to complete a book.

I will appreciate any help which you can render to Richard. Please give my love to Judy. May the new year be a healthy and joyous one for you and for yours. I look forward to seeing you in Pittsburgh. We get back to the states around the first of May and I will tell you all about the advantages of a sabbatical and of getting back into harness.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 3, 1980

Rabbi Joseph Asher
Congregation Emaru-~~E~~
Arguello Blvd. at Lake St.
San Francisco, Calif. 94118

Dear Joe:

I have been in England since Yom Kippur as part of a sabbatical. While here we became very friendly with a lovely family whose son, Richard M. Copisarow, is an undergraduate at Berkeley. His address is 2230 Haste St., Berkeley 94704, telephone 415-845-7935.

The Copisarows are a lovely old English family who are very much involved in their congregation, Hugo Gryn's, and in Jewish life generally. Richard's grandfather was a colleague of Chaim Weizman in the laboratories of Manchester.

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This has been a wonderful experience for us. I am at Yarnton, which is the Post Graduate Centre for Hebrew Studies at Oxford. I have been having a wonderful time getting back to the books and working to complete a book.

I will appreciate any help which you can render to Richard. Please give my love to Fae. May the new year be a healthy and joyous one for you and for yours. I look forward to seeing you in Pittsburgh. We get back to the states around the first of May and I will tell you all about the advantages of a sabbatical and of getting back into harness.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 3, 1980

Mr. and Mrs. Harold Sebag-Montefiore
7B Vicarage Gate
London W8, England

Dear Harriet and Harold:

I can't tell you how much Adele and I enjoyed the Ibson play and our evening with you. The National Theatre is always a joy, the company is so competent, and you were such wonderful hosts. You made us feel instantly at home and welcome, and it is one of the pleasantest evenings we have spent here in London. We look forward to renewing our acquaintanceship the next time we are in London; even better, if we can get you beyond the east coast to Cleveland on one of your trips to the states.

I am sending under separate cover a copy of a book of mine which I hope you will find of interest. With all good wishes for a healthy and happy new year, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 4, 1980

Mr. and Mrs. Richard Adler
2112 Acacia Park Dr., #207
Cleveland, Ohio 44124

Dear Joan and Richard:

We have received your kind note and it is good to know that the Saturday tennis is at least staggering along. We leave Wednesday for Morocco and will leave this lovely manor at Oxford with fond memories. It has been a wonderful time for us. England has had an easy Fall and the situation here is one which is conducive to work and to meeting any number of interesting, agreeable people.

I was glad to read the clipping from the Plain Dealer which indicates that, at least on the financial level, Cleveland is putting its act back together. That is the first step, but the town has a long, long way to go and I only hope people become as concerned with its development and with its human problems as with its credit rating.

While we have been here England has gone through the Blunt affair, an art-historian of the upper classes unmasked as a spy; and we have watched with interest her reaction to the events in Iran. They testify to England's weakness. The major theme here is that it is too bad that it has happened, the Ayotollah should never have done what he did, but President Carter and the Americans must be careful not to upset the banking establishment on which England so increasingly depends. It is not a very high-minded position, but it is argued in England with the usual erudition and skill of the English.

We hope all is well with you and with your wonderful family. We are going to meet the children in Morocco on Saturday and, needless to say, we are eager to see them. Keep well. Have a healthy and happy new year and we look forward to being back home on the first of May. Adele joins in sending our love and best wishes from house to house.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 4, 1980

Mr. and Mrs. Bud Talbott
37070 Shaker Blvd.
Chagrin Falls, Ohio 44022

Dear Jo and Bud:

It was wonderful receiving your Christmas card. The family looks healthy and, obviously, the sun shone on your wedding, a good augury.

We have had a wonderful visit here. This is a fine, seventeenth-century manor house and our little doll's house snuggles up against it. There has been quiet for work, a fast train into London, an hour, which makes plays and friends available, and we have had a car which has allowed us ~~soviatt~~ the Cotswolds and even further. I must say, Bud, I am impressed by the number of Talbott castles around, and so is Adele.

We leave this week for Morocco. Our children will meet us for the holidays. We will have two weeks together and then on to our trek. We miss the Clods but trust that everyone is well. We will have many a tale to tell on our return. Please forgive this way of communication, but my handwriting is illegible, and so I have decided to take advantage of the wonders of modern technology, courtesy of Lanier.

Adele joins in sending our love and best wishes for the holiday season and the new year. With all good wishes from house to house, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 4, 1980

Rev. and Mrs. Al Jeandheur
2648 E. Overlook
Cleveland, Ohio 44106

Dear Jean and Al:

Please forgive this way of communication, but my handwriting is illegible. I did want you to know a little about us and our trip. I also want to tell you that I heard good things about the Thanksgiving Service and that the attendance was up considerably. I am delighted.

We leave England this week. It has been a wonderful visit. Yarnton Manor is a delightful, seventeenth-century Tudor Manor House and we have a little doll's house nestled up to it. There are five other fellows here and they proved to be a pleasant and interesting group. The libraries of Oxford, of course, contain everything, although it is somewhat difficult to get books out of the Bodleian stacks. Believe it or not, Oxford is still pasting in its file cards in large scrap books much as they must have done three or four centuries ago.

I have gotten a good bit of work done. Adele and I were able to go up quite often to London and to drive through the Cotswolds and once even into the lake country. We had a very mild fall, preternaturally so, the English say, and we count our blessings. London has become expensive but its theater remains first-rate. There is a fascinating play at the National Theater now, called AMADEUS. It is the story of a composer, a contemporary of Mozart, who has the prestige and the office but recognizes Mozart's exceptional talent and is envious of it. At the same time, he despises Mozart's character, his buffoonery, his lack of discipline etc. The tension between competence and genius is a fascinating one and it was a good evening. There is also a play called WHOSE LIFE which, I understand, will play in New York. It is the story of a quadriplegic who has decided that he wants to die and the hospital and the doctor who decide that their task is to keep him alive. The play is a simple one, but it raises the issues forcibly and I think when it opens in New York you would enjoy seeing it.

I gather from articles that some of my people have sent over that Cleveland has settled down under its new mayor and that everyone seems relieved and they seem to be moving full steam ahead to solve the problem of the city's credit. I hope they solve the problems of welfare, race and the other human issues.

[Jan 4, 1980
p. 2]

One of the striking facts of life here is that this country is different. Because we share the language we tend to feel at home rather quickly, but the English ways are different from ours. The class system is still strong. There is an old boys' network and the queen's role is taken seriously. I guess the most pronounced difference is the importance of ideology. When you talk to someone they inform you as to where they are coming from, Marxism, high Church etc. I have been looking at lists of what undergraduates are reading. A sizeable number are still hard at classics in theology. The library here is called Pusey Hall, and it is an old-fashioned, high-ceilinged set of rooms which I have enjoyed thoroughly.

Adele joins me in the hope that the new year will be a good one and a healthy one for you and for yours. I look forward to seeing you when we return on May 1.

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 4, 1980

Rabbi Albert Friedlander
Leo Baeck College
33 Seymour Place
London W1H 5AP England

Dear Albert:

I am grateful for your letter of December 13. I hope that you will contribute the money that would be my pay to the library of the College. Time could not have been nicer and the books will be a permanent edition.

What I would appreciate receiving from you is an official letter thanking me for the contribution and indicating the amount and purpose for which it is to be used. I can deduct the sum from my income tax and gain a small advantage.

You were a wonderful host throughout and both Adele and I are deeply grateful. Remember, you were going to tell us exactly when you are going to be in the States and we look forward to having you and the girls at home. Give my love to Evelyn and have a happy and healthy new year. With all good wishes from house to house, I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

January 4, 1980

Rabbi Herman E. Schaalman
Congregation Emanuel
5950 Sheridan Road
Chicago, Illinois 60660

Dear Herman:

While you have been slaving away with Conference business and the congregation, I have been enjoying the quiet of Yarnton. Yarnton is the Manor House which is the Center of Oxford's Post Graduate Program in Hebrew Studies. It is a wonderful place to be and I have been delighted to be one of its fellows for the Fall.

We are leaving Yarnton with the end of Hanukkah and we will be traveling for the next few months. Since I had not heard from you on the matter of Conference program and suggestions of the Task Force on Jewish Identity, I presumed that these had been passed over for now. In any case, there is nothing I can do about them until I arrive back in the states around the first of May.

Prompted by a communication, much delayed, from Herman Blumberg who was one of the people whom I wrote to to sound out their interest in the program, I continue to believe that our idea has merit and I hope that at some point the Conference will pick it up.

With all good wishes from house to house, I remain

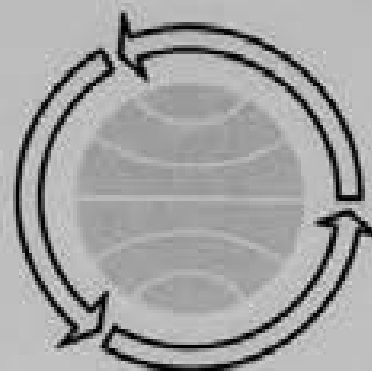
Sincerely,

Daniel Jeremy Silver

DJS:mp

LAND•SEA•AIR

at Halle's



YOUR COMPLETE
TRAVEL SERVICE

1228 EUCLID AVENUE
CLEVELAND, OHIO 44115
216 621-7910

January 9, 1980

Dr. Daniel J. Silver
Expenses and Payments, Trip 1979-80

Invoices

3456	Avis Car, England	200.00	
	Britrail passes	800.00	
	Deposit, Marhaba (refund on request)	150.00	1150.00
3539	Air (Sarah, Michael)	1006.00	
	Air (Dr./Mrs.)	4473.00	
	Deposit, Sahara Agadir	150.00	
	Deposit, La Mamounia	150.00	
	Deposit, Palais Jamais	150.00	
	Deposit, El Mansour	153.00	
	Deposit, Fosters Lakehouse	50.00	6132.00
3685	Visa charges	60.00	
3701	Deposit, Oriental	65.00	
005	Deposit, Miyako	65.00	
011	Deposit, Eliseo (refund on request)	150.00	340.00
Total invoices			7622.00

Payments

Sept. 20	4500.00 ✓
Sept. 28	1512.00 ✓
Oct. 3	1150.00
Dec. 12	979.00 ✓

Total payments	8141.00
Plus 3 United coupons at 40.00 each	120.00
	<u>8261.00</u>
	less 7622.00
Overpayment	<u>639.00</u>

Please note that as soon as we receive refunds from
Marhaba and Eliseo at \$150.00 each, we will refund Dr. Silver

Thank you

Barbara Kaplan

Barbara B. Kaplan

Our 34th Year DOWNTOWN

January 31, 1980

Mr. Bennet Yanowitz
Kahn, Kleiman, Yanowitz and Aronson
1300 Bond Court Bldg.
Cleveland, Ohio 44114

Dear Bennet:

I want to thank you from the top of the world and from the bottom of my heart for spending a Sunday with The Temple. I am sure that it was a wonderful morning for the congregation and I hope that you enjoyed it as much, ~~as~~, ~~all~~ sureyres they did.

How does a rabbi spend the Sabbath in Nepal? Well, Adele and I had lunch with the Israel Ambassador, Shammai Laor and his wife. We had a kiddush and spoke of Israel and the far places of Asia. There have been a number of development projects here in Nepal, and Nepal was the only Asian country to speak out positively at the United Nations about the Camp David accords. We felt very much at home, but it's quite strange being so far away from anything which approximates a Jewish community.

I trust that the National Israel Task Force is doing all that can be done in a difficult period and I know with your leadership they are in strong competent hands.

Again, many thanks. I will see you in May shortly after we return.

As ever,

Daniel Jeremy Silver

DJS:mp

January 31, 1980

Dear Bobbie and Jim,

Your letter of January 4 caught up with us in Nepal and we were glad to be brought up-to-date on your family, its weddings, the Federation elections and a much deserved California vacation.

We are well and the trip so far has exceeded our expectations. Nepal is as strange and wonderful a place as we have ever been in. The valley towns are still largely medieval. They are full of pagodas and temples, mostly Hindu shrines, with an overlay of Buddhist and Tibetan traditions. There is the usual color of Eastern markets, but the architecture is particularly striking. These people are wonderful craftsmen in wood and the roofs and windows of the homes are beautifully carved and decorated. Hinduism is still openly and easily practiced here. It's pure idol worship, of course, but the familiarity with which a temple is treated, the practice of sacrifices, the intimate relationship between individuals and the shrines takes me back a bit to what life must have been like in early Biblical times.

By contrast to the bustle, the color, and yes, the dirt of the cities, you can drive out into the countryside just a few miles and, from the vantage point of the foothills, look out eastward to the vast range of the Himalayas. We drove out this afternoon to a little vantage point called Kakani which is at an altitude of twelve thousand feet. You look out eastward across a dry river bed valley, and beyond the next set of foothills rise the twenty-three and twenty-four thousand foot peaks of the great Himalaya range from Anapurna on the west to Everest on the east. We stayed there watching the sun set upon this great natural spectacle. It's overwhelming, it's silent and humbling.

We've been here for a few days following a step-by-step trip, Madrid, Rome, New Delhi. The two weeks which we had with the kids in Morocco were wonderful. They are in good shape. Sarah has made a wonderful adjustment to Penn and Michael is enjoying the best of all college years, his junior year. Jonathan is full of Paris sophistication and the excitement of being abroad, so it was just a wonderful family time. There are about twenty thousand Jews left in Morocco out of a population which in 1950 numbered four hundred and fifty thousand. It's startling to remember, as I didn't, that Casablanca once had a Jewish community that was twice the size of Cleveland. Thirty years ago there were about nine million in Morocco of whom four hundred and fifty thousand were Jews, so the Jews represented quite a percentage of Morocco's population. No more. The JDC, ORT, the Alliance and other organizations are doing fine work maintaining schools, old age homes, youth activities and the like, but the young people are leaving as soon as they can and the population is diminishing slightly and aging. The JDC representative estimates that in another ten years the commu-

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nity will probably cease to be truly viable. But today it's a lively community with synagogue centers, hospitals, cultural activity and the like. However, the fate of the community depends not only upon numbers but upon the survival of the present king. Morocco has a war going on in the south with bedouin guerillas who are sponsored by Libya and Algeria, and this is bleeding the country economically at a time when it desperately needs to increase the already large sums being spent on modernization and industrialization.

I bought a beautiful silver memorial light in Marakesh for The Temple Museum. It's not unlike the one which hangs in my office, but older and more stately and with the inscription in Hebrew cut directly into the metal. I think you'll like it and it will make a fine addition to our collection.

Adele joins in sending our love and our congratulations on your election to the Union Board. Keep well and, again, many thanks for all that you are doing for mother.

Daniel Jeremy Silver

DJS:mp

January 31, 1980

Dear Mother,

I am writing on our last night in Nepal. The five days here exceeded our fondest expectations. Kathmandu sits in a long, rather narrow, valley at the foothills of the Himalayas. Almost every place that you turn gives you another view of those powerful white-capped peaks. You have a sense here of the austere power of nature.

The country itself is full of color, certainly the most picturesque place we have ever visited. There seem to be two basic stock: one Nepalese who seem to be a combination of Indian and Asian types; and the broad-cheeked Tibetans, most of whom came down here in 1959 after the Chinese invasion. Mandu is a town of about 350,000. It is still medieval in so many ways, though there are fine hotels and every comfort that a tourist could wish for. There are taxis and bicycle-driven rickshaws and almost every block, and certainly every corner, has a shrine as well as any number of small shops peddling the necessities of life and the things which a country sells to itself. The basic religion is a mixture of Hinduism and Buddhism and is still widely and easily practiced. There are pagodas and stupas and shrines and statues everywhere. There are no visible Hindu priests, though there are obviously priestly groups, but there are a lot of red-cloaked Tibetan monks in evidence.

The woodwork is particularly fine. Almost all of the buildings in the older part of the city have beautifully carved wooden windows and the wooden sides and roofs of the pagodas are particularly fine. We visited a riverside shrine where cremations take place and the ashes are strewn on the waters to be carried down to the point where the river joins the Ganges. Another shrine up in the hills has weekly sacrifices of goats and chickens and you have something of a sense of what it must have been like in Canaanite times. We passed and entered several Tibetan monasteries where rows of red-coated monks sit facing each other, chanting endlessly their sacred liturgies, accompanied by the sounds of drums, cymbals, horns and the conch shell which they blow to drive away the devils. The people are good-looking, particularly the children and your eyes never tire of feasting on the passing parade.

We have had excellent luck with the weather. The mornings here are cool. The sun quickly burns away the early morning fog and the days have been bright and clear. We drove up one evening into the mountains, crossed the foothill to a little town which is at twelve thousand feet from which you look across a dry river bed valley to the Himalaya peaks beyond. We stayed there for an hour and watched the sun setting and the colors changing from bright mid-day to the red tints of evening. It's a moving and unforgettable experience.

We were particularly fortunate to make the acquaintance here of the Israel Ambassador, Shammay Laor, and his lovely wife, Nura. They have been particularly kind to us. We have had lunch with them and they helped us see the sights of the town.

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He is full of life and good humor and she is a kind and considerate woman. They are good friends of Amalyn and Sadie Crown who were fellows with us at Yarnnton and put us on to the Laors because they knew him when he was with the Israelite Embassy in Australia. They have a son who is studying piano with Fleisher in Baltimore and you would find them both interesting and attractive. I hope we can entice them some day to come to Cleveland where you will have a chance to meet them.

We are both well, excited by all that we have seen and all that we have yet to see. I hope that your household is still of a piece and that you are in good health and taking good care of yourself. All our love from the land at the top of the world.

January 31, 1980

Dear Mother and Dad, Nancy and Philip,

I am dictating this tape on our last night in Nepal. Kathmandu and this country have exceeded our fondest expectations. It's not only its natural setting. Kathmandu is one of a number of towns in a valley which lies about six thousand feet at the foothills of the Himalayas. Almost every place you are if you turn to the north you can see the majestic peaks of that amazing range. We drove out one afternoon to a little lookout point about twelve thousand feet from which you can look across a dry river valley to the snow-capped peaks beyond. It's a humbling and awesome sight, but that is something I rather expected. What I did not expect was the warmth of a Nepal winter and the color of the countryside and of the people. Beyond a narrow band of fine hotels and other tourist comforts, Nepal is a small mountain kingdom which has not yet really begun to emerge from the Middle Ages. The basic religious pattern is a mixture of Hinduism and Buddhism and you cannot walk without passing a shrine, some statue of a god, a pagoda, a temple or a rather noisy procession of a few Nepalese on the way to a puja. Puja seems to be simply an offering to one or another of the infinite number of gods which abound. It usually consists of rice, flower petals, some kind of fragrant liquid and incantations of all kinds. Pujas are offered on any occasion and seemingly by anyone. The Nepalese come regularly and easily and comfortably to the shrines. As you walk along the street you see them reaching up and clanging one of the available bells, turning the prayer wheel of a shrine, or touching a god and taking a little bit of the red paste which may be about the god's figure and pressing it to their foreheads. Alongside the Nepalese native traditions there has been a recent influx of Tibetan Lamaism. The Tibetans came down as refugees from the Chinese invasion of 1959 and saffron-robed monks can be seen about the streets. On several of our visits to shrines we passed and entered Tibetan monasteries. Monks sit cross-legged, facing each other in the room, chanting their mantras, and accompanying their chants with drums cymbals, the blowing of a conch shell or drums. Believe me, any devils in the immediate vicinity will be scared away, but there is an eerie beauty to the music which both Adele and I found quite compelling.

Nepal is ruled by a king. There is a parliament but it is responsible to him. Last year, just after Ali Buto was killed in Pakistan, a number of Nepalese students approached the Pakistani Embassy to protest. The police here broke up the protest rather forcibly and several students were killed. This set in motion some latent national unrest which has caused the king to decree that a plebiscite should be held on governmental reform. He has already promised that a new parliament will be elected by universal suffrage; that it will elect the Prime Minister; and that governmental responsibility will be the order of the day. Precisely where the king will be left in all of this is not clear. He clearly has no idea of giving up all

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the reins of power and becoming an English monarch.

Today happened to be the one day every twelve years when the king drives to a nearby mountain top shrine, Swayambhu, where the local priest adore him as a living god. It's a twenty-four hour process of which we were able to see two parts. Last night, in the central square of Kathmandu, people from all of the valley towns brought in their sacred Buddhist images which range from litter-carried idols to large, buddha heads, three, four feet in height, and placed these along the wall of the palace compound. Thousands of Nepalese filed by, bringing offerings of flower, rice etc. to the various gods. Above the lineup of the gods, a choir, consisting of the strange oriental instruments and male voices, sang endlessly Buddhist hymns. There was a happy and comfortable feeling to it all. This morning the idols were processed to Swayambu. It's a little bit like Mardi Gras. Young men carried litters on which the idols rested and other young men walked underneath the larger heads, carrying them on their shoulders, with brocaded dresses falling about to their tennis shoes. Thousands of Nepalese followed in the procession or pressed towards it from all sides. As the procession approached the ceremonial gate leading to the grounds where the official apotheosis ceremony would take place, priests made magic marks on the ground, and beautifully dressed women in red saris offered a puja. The procession was met by a group of Nepalese soldiers led by a band playing, of all things, Scottish bagpipes. The procession passed through the gates. Long, thin metallic horns were sounded and it seemed as if a group of men were suddenly blazing forth with shofars from all sides. Adele and I were not invited to join the dignitaries at the official ceremony, but new friends of ours, the Israel Ambassador and his wife, Shammay and Nura Laor, were present. They described a scene in which the king left his limousine and paraded across a red carpet, preceded by a number of ladies who sprinkled water and rose petals and rice before him. A throne had been prepared on a raised dais, it is a truly magnificent piece of furniture, all golden. The back of it was an interlaced series of cobra bodies and the cobra head reached up and over the royal couple. There were then a series of religious rites, and then the oldest monk and female attendant there took off the shoes of the royal couple and a number of dignitaries came forward and kissed their feet and placed on their feet the little red daub which is a sign of holiness. Tens of thousands of Nepalese stood around the parade grounds or sat on the hillside. Drums were beaten, bugles blared, fit all of our preconceptions about Nepal, until someone told us that the young king was a thirty-four year old Harvard graduate. Adele and I have been wondering ever since what passed through his mind during this ceremony. We gave up after the first day trying to name the gods or even remember the long involved names of each shrine. This place is so full of temples and holy places that you begin to react to individual bits of information much as I do, at least, to the names of characters in Russian novels. It's the overall impression that makes the impact and I don't think that Adele and I have ever been in a place

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which was as powerful and strange and wonderful, all at the same time, as this one. The Laors were a lucky meeting. Sadie and Allen Crown, who were with us at Yarnnton, knew the Laors when he was with the Israel Embassy in Australia and they recommended him to us. They are delightful people. He is a man in his early sixties, full of life, a good story teller, and eager for Jewish companionship. You can imagine what it must be like to be a diplomat in a place like this where you can certainly go a thousand miles in any one direction without being able to scare up a minyan. She is a warm and gracious woman. Their youngest daughter of fifteen, Dorrit, is with them, a lovely young lady, and they have been more than kind to us. Their eldest son is studying piano with Leon Fleisher in Baltimore, and we hope some day to lure them to Cleveland when he draws them to the United States for a concert.

By now the kids are all back at their respective schools and I can't tell you how grateful we are that you have stayed so close to them. You're a wonderful family.

With all our love,

Adele and Daniel

DJS:mp

February 1, 1980

Dear Joan and Ray,

We are in Bangkok. It's hot, overcast, quite a change from the quiet of Nepal. Nepal exceeded our fondest expectations. Kathmandu sits on a high plain, about six thousand feet above sea level, surrounded by the foothills of the Himalayas over which tower the great peaks of the top of the world. We drove out one night to a little village at twelve thousand feet on the far side of the foothills from which you can see the sun setting across the whole range of the mountains from Anapurna on the west to Everest on the east. It's an awesome sight. This town is busy, bustling, full of energy and suffering from all the ugliness of any modern industrial city. Kathmandu is just coming awake. It's full of people, color, cows and smells and the romance of a medieval world. There are shrines, pagodas and temples and relics on every block. The great architectural symbol of Nepal is the pagoda, but the most beautiful work is in wood. The windows and the roofs of the town are hardwood with all of the shapes of Hindu mythology and many of the more familiar geometric designs. It's quite intricate and quite beautiful. There's a heavy Tibetan influence now in Nepal. After the Chinese invasion of 1959 a large number of Tibetans came down to Nepal. We visited two or three Tibetan monasteries. The monks sit across from each other in their red robes and chant their various incantations, accompanying themselves with drums, cymbals, horns and the conch shell. Any devil within miles of this sound would be scared away. People take their traditions easily and comfortably. You see them visiting their shrines at all times of the day, offering what they call puja, which is usually an offering of flowers and rice and some kind of fragrant liquid. In Kathmandu you have a sense that you're back in the sixteenth and seventeenth century. In Bangkok you're very much in the twentieth. The town itself was not established until the middle of the eighteenth century when it became a fourth capital of what was then Siam. The town is now spread over most of the intown clongs or canals, and it has in the process lost a good deal of its beauty. We have been here only a day and have not gone out to the countryside, though we have visited the royal palace and the Emerald Buddha Temple where we were fortunate enough to come upon a Buddhist service. The monks, in their saffron robes, chant from behind a screen, the pious sitting cross-legged in front of them, and repeat better known phrases of the liturgy. There's a hypnotic quality to the music and the people seem to be very much wrapped up in it.

In Nepal we were fortunate enough to arrive during a time when a once in twelve years ceremony was taking place in which the king is adored as a god. After dark on the day before people from all of the outlying villages bring in their Buddha idols or great Buddha heads. These are set up in the main square of the town and long lines pass before the various images, throwing rice and flowers and offering sums of

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money. The next day each of these idols is processed in a Mardi Gras spirit to a Buddhist shrine on a hill about a mile from the square, and there a great throne has been arranged for the king who comes to it on a red carpet. The oldest priest and priestess take off his shoes and then a number of dignitaries make appropriate obesis. The throne is golden and the back of it is a series of intertwined cobra bodies with three or four cobra heads coming out of this lacing above the king. In the bright mountain sun it glistens and is quite magnificent. The whole scene is something out of the past and until you remember that this king graduated from Harvard fifteen years ago and you wonder what is passing through his mind.

We are well and delighted with our tour. There are so many experiences and we try each night to fix the most important of these in our minds. Ray, as your fiftieth birthday approaches, it will be tomorrow, we are thinking a great deal of you. We wish you health, joy, and discover that the fifties are a happy time and I know that with your spirit you'll always stay young. We hope that the script has been finished to your satisfaction and that Joanie's movie has finally taken off. Mother writes that you have been visiting her frequently and that these moments pick her up and give her a lift which carries her through the next weeks. She seems from her letters to be about the same. I certainly hope she is. Please give the girls our love and we send ours to you.

As ever,

Dan

DJS:mp

February 1, 1980

Dear Claire and Stan,

We arrived in Bangkok to find the package containing the map of Japan and several other pieces which will be of great use to us.

I can't tell you yet much about Bangkok, we have only been here a day, but I can tell you that it's a bustling, growing, modern metropolis with all of the sprawl and the urban ugliness that implies. We have not yet visited the places of beauty, but the overall impression is of the back side of any American city.

Nepal is quite another story. It's one of the most fascinating places we have ever been. It's a feeling that you have stepped back into the sixteenth or seventeenth centuries. Geographically, Kathmandu sits on a high plateau, about six thousand feet above sea level, surrounded by the foothills of the Himalayas beyond which you can see the tops of the great mountain range peaks. We drove out one night to a little town at twelve thousand feet on the far side of the foothills from which you could watch the sun setting on this whole range which runs for miles from Anapurna on the west to Everest on the east. We had expected cold weather but there's no snow and the evenings rarely go below the mid-thirties, the temperature climbing into the fifties by mid-day. It's quite delightful.

The towns themselves are full of color and bustle, the orient. There's a shrine or temple or pagoda or some relics on every block. Religion is very much a part of these people's lives. It's a mixture of Hinduism and Buddhism with a recent overlay of Tibetan Lamaism brought down after the 1959 Chinese invasion of that country. The native Nepalese traditions have no monasteries or monks, but the Tibetans, of course have, and there are red-robed monks to be seen in almost every city. We visited several shrines where there were monasteries. The monks sit in a room, cross-legged before a low table, facing each other, chanting their incantations, accompanying themselves with drums cymbals, horns and conch shells. Any devil within hearing range would, of course, be scared away.

The wood work in the Nepalese architecture is particularly attractive. They use hard wood and over the centuries have developed great skill, both in carving intricate window frames and temple and pagoda designs, and in decorating these with all the symbols of Hindu and Buddhist mythology. You can't turn a corner without coming upon a new sight, different buildings to admire, or some scene out of rather simple town or country life. It's a place we would both like to visit again.

Mother tells us that she's coming along and she's very grateful to you for your many kindnesses. I am delighted that the house is in good shape, I hope that Patty is fully enjoying her work at Hahn Loeser. It's a good firm with nice people.

Adele joins in sending our love.

Adele and Daniel

February 1, 1980

Dear Sarah and Michael,

I am dictating this tape on the morning of our third day in Bangkok. Bangkok is a great, sprawling city of five million which does not wear size or industrialization comfortably. Much of it looks like the back side of any American city.

When I was in the Far East in the early 1950's Bangkok numbered less than one million. Today fifteen percent of the Thai population lives here. It's the only real city in Thailand. The next biggest town is Chingmai and numbers less than 150 thousand. All of the movement from the farms to the city is directed towards Bangkok, and though there has been great growth and much employment and so on, there are miles and miles of slums into which these in-migrants pour all the time.

Bangkok is not a new city. It became the capital of this country only in the middle of the eighteenth century when the kings of Siam reunited the various tribes of the area. It sits some thirty miles inland from the Bay of Bengal and was once criss-crossed with canals, or klongs as they are called here, almost all of which have now been covered over and paved over for Bangkok's growing road system. The road system is wide and there are many, but traffic here is like rush hour Boston or Philadelphia.

Our hotel, which is one of the most luxurious we've been in, sits on the banks of the Chaophya River. It's a broad and busy river filled with water taxis, barges and the like. In the morning there are floating markets at various points. Tomorrow we intend to take a boat up river to one of the earlier capitals of this part of the world and to see some of the countryside which still uses the waterways for their major means of transportation.

When we came down from Nepal we called a friend of Barbara Newsom's and were invited over that night to a fascinating dinner by a couple who work for the Ford Foundation. There were a number of Ford Foundation people present and a number of interesting Thais, mostly people associated with the university, who are friends of theirs. The discussion tended to concentrate on the very complex refugee question. Apparently there are three different kinds of problems involved. The first has to do with refugees who have been in Thailand for some time and are officially designated as refugees by the United Nations. There are about 160 to 180 thousand of these. They live in about eight camps. They are supported by a number of governmental and non-governmental agencies. The hope is to repatriot them to third countries, the United States, Australia and France and others. These refugees are mostly Vietnamese, Laotians or tribe people. The work proceeds apace with them, but there's some competition between various non-governmental groups, particularly those with religious orientations, and the whole scene is rather frenetic.

The Cambodian refugees represent another problem. They are in camps, tempo-

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rary camps, along the border. There are apparently another 180 thousand of these in Thailand itself. They are not classified as refugees because it is assumed that were the situation to change politically in Kampuchea, they might return home, this is unlikely. These camps are fed by various agencies and there is some problem in terms of who has control of the camps and how many people are actually in them.

The third group are the defeated in Cambodia, some six to eight hundred thousand, who are just across the border. They are still in their own country so they are not technically refugees. They are desperately in need of food. Unfortunately, their camps tend to be run by para-military groups, many of whom want to take refugee designated food and resell it for their own profit. The National Red Cross is in the tenth day of a boycott of one of these camps because of this process, but it's unclear whether they can actually break this kind of control.

Thailand is scared about the possibility of this three quarter of a million people suddenly moving over to their soil if their military hopes are ended by the Vietnam-sponsored government. Of course, it's not clear that anybody in the world is prepared to accept Southeast Asian refugees in such numbers. One of the men there said that there were eight million people in Cambodia ten years ago. There are five million today and with the refugees in and out of Cambodia there are really only four left. It is now an absolutely devastated country.

To add to the problems there is a fourth group and these are the Chinese who had to flee Vietnam, the so-called boat people. These affect Thailand less than Malaysia and Indonesia, but a number have made their way into the Bay of Bengal and have been taken into small camps in southern Thailand. A number of these have been preyed upon by the pirates who traditionally operate in the area who have extorted money, brutalized the people etc. There is a kind of eerie sensation of living in a lovely hotel in a very sophisticated city full of energy and commerce, and realize the extent of the human misery which is really just at your doorstep, but unseen.

Mother and I continue to be well and to be enjoying our trip. I know she has brought you up-to-date on Nepal because she and I both fell in love with that lovely upland country and I am sure she has waxed poetic and rhapsodic about it in her letters. Sarah, tonight we are having dinner with a doctor friend of Bob Kaye. He was kind enough to invite us to the Thai type of dinner and I will report more about it to you in our next letter. Keep well, I hope that track is proceeding apace and all of your studies and, of course, that both of you are having a wonderful social life. We miss you. We loved being with you in Morocco and we look forward to May.

All our love,

Dad

DJS:mp

February 4, 1980

Mr. Herb Karm
1 Bratenahl Place #404
Cleveland, Ohio 44108

Dear Herb:

I want to thank you for reviewing the year and I know that you helped everyone focus on the events of a troubled year and convulsed decade.

We spent New Year's in Rabat, Morocco. Morocco seems to perch on the edge of the Third World. The present ruling power wants desperately to remain open to the western world and there's a good deal of visible progress, but there's the omnipresent population explosion. We have had a wonderful and fascinating sabbatical. I got a good bit of work done in England. Oxford is a most civilized place. We are here in Morocco largely to be with the children and then begin the heavy traveling in a day or two. I hadn't realized when we planned the trip that we would be beginning the new decade by traveling through much of the Third World, but I am glad that is the way it will be and I am interested in my own feelings about it.

Adele asked me to have you tell Phyllis that she did extend Phyllis's greetings to Bill Reed, but that she could do so only through his secretary. He was in conference at the time, but the secretary assured her that the word would be passed through.

We join in sending to you, Phyllis and to your fine family our very best for a healthy and joyous new year. Thanks again for your stint in the pulpit.

Sincerely,

Daniel Jeremy Silver

DJS:mp

February 4, 1980

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

Dear Stanley:

The year has come and gone and we spent it in Morocco. I am writing to thank you for your contact that you helped me to make with Mr. Samoil who was most helpful. We changed our plans a bit because of a variety of minor circumstances, but he was a mine of information and, as a result, I was able to attend several services, visit a cooperative and learn something about the local Jewish community. In a country like Morocco you sense the shrinking of diaspora which has been such a significant element in Jewish history these past decades.

Perhaps the most unexpected Jewish element of this trip came on a day when we simply drove up into the Atlas mountains from Marrakesh. Our purpose was simply to enjoy the scenery, but about twenty miles into the mountains we suddenly came across a roadside house with a Hebrew sign over the door indicating that this was the burial place of an early nineteenth century rabbi. I was able to talk my way in. There was a burial there of a man named Moses Hankh with memorial lights and a perpetual fire. Apparently, it was a place of pilgrimage for some of the Jewish communities of the small mountain villages. North African Jewry took over from Islam the reverence for saints and faith in the healing power of the shrine's saints.

I simply write to express to you my thanks and hope that you and Jill will have a wonderful and healthy new year. I'll see you on my return.

As ever,

Daniel Jeremy Silver

DJS:mp

February 4, 1980

Dear Mother,

It's early on the first of January and I'm sitting on the balcony of the Rabat Hilton looking out across a residential area towards the low hills beyond. We've had beautiful weather throughout our trip but the skies today are overcast. There is sun in the distance and I hope it will burn off.

We had a quiet New Year's, dinner in the room. The kids went out and bought a bottle of champagne. None of us wanted the commercial hysteria of a big hotel. There would be no one else in the place whom we really knew. We had a good bit of good talk about the years past and the years ahead and this part of the trip with the kids has been just wonderful. Jonathan came in the day before Sarah and Michael and we had seen him, of course, and his work is now fallen into place. All the courses are in operation and he seems to be enjoying it thoroughly. Sarah came in joyous. She's in a wonderful state. The tensions of not knowing what the first semester will be like are over and Pennsylvania is becoming more and more the home for her and she seems to have blossomed in many ways. Michael is Michael, determined, indefatigable as he spent some time each day studying for the finals which still face him when he returns. They will be leaving on Thursday morning for Paris and then on the eighth Sarah will leave for Philadelphia and Michael to Boston.

We drove our first day from the airport to Agadir which takes about six hours, stopping in Marakesh for lunch. The Agadir hotel, the Sahara is a typical Miami Beach kind of tourist hotel filled with pale-skinned people from northern Europe who come in by the planeload. The beach itself is wide and long and quite magnificent and we took long walks up and down its course. Sarah and Michael caught up on sleep. Agadir itself is not that interesting a town, a relatively new town with little history associated with it though we did eat out and enjoyed ourselves thoroughly.

Marakesh is an ancient capital, a sprawling city behind brick walls which seem to run for miles. Its population is about six hundred thousand. It has a sprawling market and a plaza before the market which is filled with snake charmers, storytellers, magicians, jugglers, con men and the like. It's all very active and colorful. I found in the market a lovely silver memorial light from one of the local synagogues which I purchased for the Temple Museum. I think you'll enjoy it. It's being shipped. The Mamounia is an extravagant hotel built in the 1920's, I believe you stayed there. And it's beautiful, adequate food and all the comforts. We went out two nights for dinner, both times to Moroccan restaurants which are tiled floor to ceiling, and have those lovely indented ceiling gables. In both places there were local dancers, jugglers and folk lore people. The food was good and we enjoyed ourselves thoroughly. Moroccans eat with their hands and dinner begins with the pouring out of hot water into ^a brazier for you to wash your hands and then the first course, which is usually soup, then a salad

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is served and then we ordered a variety much as in a Chinese restaurant, then the cous-cous which is a local grain not unlike rice which is usually filled with some kind of chicken or lamb, and finally a great mound of oranges, tangerines and apples topped with some pastries, dry and nut filled, and mint tea. It's a great deal of food and we've taken to eating only one meal a day.

We didn't go on to Fez. The drive seemed to be a long one and the kids are more interested in relaxing than in sightseeing so we came down to Rabat and staying at the Rabat Hilton. It's a lovely hotel with a fine park-like setting.

I hope all is well with you. We received one letter which Marie had typed in Agadir, and I am glad that your arrangements at home seem to be working out. I hope your eyes have stabilized and glad that you found the services and the programs at the Temple well conceived.

Adele and everyone sends their love and our best wishes for a healthy and happy new year.

Love,
Dan

DJS:mp

February 7, 1980

Dear Bobbie and Jim,

First, a happy new year. We spent the new year quietly in Rabat, at the Hilton of all places. It is actually a beautiful hotel in park-like surroundings and one of the few places in Morocco where we were able to escape a terribly expensive, compulsory New Year's Eve public dinner. I could not imagine having fun at the cost they were quoting among a whole lot of people, none of whom we knew.

The trip to Morocco has more than met our expectations. The sun has greeted us throughout. We found the children in fine shape. Sarah is now confident of college and seems to be enjoying it. Michael, unfortunately, must go back to exams. The junior year, as you remember, is one of your best times and he has been a pleasure to be with. We have seen Jonathan several times during the year and we knew that he was in good shape and enjoying his work.

We met the children at the airport in Casablanca and drove down to Agadir which is about two hundred and fifty miles south and on the coast. It is developing into Morocco's Miami Beach with a series of large tourist hotels above a perfectly magnificent wide beach which flows along the whole of a four or five mile bay. The beach is excellent for walking, the hotel adequate and filled with tourists from northern Europe who come by the plane load. After four days at Agadir we drove to Marakesh, one of the old capital cities. It is a vast place of about six hundred thousand, surrounded by miles and miles of red mud brick medieval walls. There are the tombs of some of their sixteenth century kings, a tremendous market area, mosques, and from the market area a large plaza filled with all manner of public entertainment: storytellers, magicians, tumblers, tarot card readers, dispensers of aphrodisiacs etc. The noise, the bustle and the color is fascinating. We stayed at the Mamounia Hotel which is one of the grand hotels of the world. Churchill once stayed there and there are some paintings of his which were done in Marakesh. And then we came down to Rabat, the present capital, a coastal city, much more French and less crowded. The palace is here. The city was once the capital of the Almohedes, a rather fervent Berber dynasty which overran Muslim and Christian Spain in the twelfth and thirteenth centuries and led to the extinction of the creative Jewish community of that world. Later, this town was the center of the Barbary

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pirates so it has quite a vibrant and fascinating history. Unfortunately, our visit with the children is coming to an end. We are driving up to Casablanca today and tomorrow will put them on the plane for Paris. We return the car in Spain and begin our trip East.

It is going to be harder to stay in verbal contact now that we move to the far places. I hope to call today and before we leave Rome and then to use the tape and letters insofar as possible until we get to the place where I can make contact. Marie will have our schedule and we will try and leave a trail of forwarding addresses in case we deviate from our itinerary.

Adele ~~in~~in sending our love to you and to yours.

Sincerely,

Daniel Jeremy Silver

DJS:mp

February 11, 1980

Dear Mother,

I am writing from Ching Mai in northern Thailand. This is the second city of Thailand which numbers perhaps three quarters of a million people. It is located about five hundred miles north of Bangkok within a hundred miles of the Laotian Burmese northern border. The town is the central capital for a large rural area and for an area which controls the hills in which many mountain or hill people live.

We took a trip yesterday to the Mekoc River, a tributary of the Mekong, which flows through this entire area. It's just a few miles from the Laotian border. We hired a little boat, a skiff, really, which took us down the river to a very small rural village inhabited by one of the hill tribes. Then we climbed a thousand foot hill to a Buddhist shrine on top of the hill, complete with stupa, single monk and monkeys.

The hill people are slowly being settled. There are many reasons, medical, illiteracy, even the fact that many of them are engaged in the opium trade. They are people who until quite recently lived by a simple form of farming. You cut down the forest to burn it away and plant for a few years until the land became non-fertile and then you moved on. The land can no longer afford such a land use, therefore, the resettlement projects. The people are still caught up in animism though school is being brought to them. They have a very distinctive costume, usually of black cloth with brightly decorated patches not unlike the Navajo or some of our Indians. They are a tiny people, but apparently skillful at stitchery, mahutes, elephants, and even certain kinds of farming once the techniques are taught to them.

Ching Mai is not a resort city, it's not a particularly attractive one, but there are a number of interesting shops and open air markets, wats, the open air ubiquitous Buddhist temples, are everywhere. These temples somehow are really monasteries. There is a vihara or central hall with its Buddha image, an area for the monks to instruct novices or to meditate. Sometimes a stupa, a large pile of stone, bell-shaped in form, which holds a relic, a bell, a well, and a number of

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saffron-colored monks or novices. It's colorful and with the usual Eastern primatism most of these wats are close to schools where the yard is used for exercises, gymnastic drills and the like.

We have enjoyed Thailand. It's very different than Nepal, more sophisticated, a better educated community, it's more a part of the world. A particularly pleasant feature of our visit has been the fact that we had a chance to meet with some interesting people, particularly a number of men and women associated with the Ford Foundation here and throughout southeast Asia. I have a feel now for the refugee problem which is complex not only because Thailand cannot absorb the refugees or does not want to, but because the refugees are themselves of a whole variety of ethnic backgrounds and here for a whole variety of reasons, the refugees dating back to the Communist takeover in China and as recent as men and women across the border yesterday from Cambodia. America is now taking 186,000 refugees a year from this area which is eighty percent of all who are being resettled. As fast as they are removed others come and there are now between half a million and a million Cambodians up against the border. If things were to go against them in their own country could cross over in a matter of weeks.

We had a nice talk with the American Ambassador, a man named Morton Abramovitz, who told us that one of the great worries here is that the world's attention will be taken up by Afghanistan and Iran and that these refugee folk and their confreres, the sea people, will be forgotten and will become among the world slots that are left behind.

Our plans are to drive down from here tomorrow through the central area of Thailand where the great Thai kingdom of Sukkohthai once flourished and to visit the Halocites, making our way in a two-day stretch back to Bangkok. I must say that I have a deeper understanding of this part of the world as well as some clear understanding of its history and art than I ever had before and I know that Adele feels the same.

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We hope that you are well and that your household arrangements are holding firm. We are glad to hear from you whenever Marie sends on your notes and think of home and you often.

All our love,

February 12, 1980

Dear Bobbie and Jim,

It's Monday, the 28th of January, and our last full day in Thailand. We've been here now for almost two weeks and it's been an interesting and informative experience.

Bangkok is a great, sprawling metropolis with about five million people. It has little charm and looks rather like the backside of any midwestern industrial city. What charm it has comes from those few older buildings and the temple-monasteries which survive. What Bangkok has is a river and a history as well as many talented and interesting people. One of the pleasantest days that we had involved a long boat trip up river to a seventeenth and eighteenth century capital of Thailand, or Siam as it was then called, a city called Ayutthaya. Bangkok was once a city of canals or klongs, not unlike Venice which fed off the main stream, but most of these have now been built over to provide the roads of a modern metropolis. The hallmarks of Bangkok are cars and thick exhaust fumes, so much so that there's almost a constant smog over the town.

We had the good fortune of meeting a number of interesting people, including the American Ambassador, a man named Morton Abramovitz, and most of the staff of the Ford Foundation here. The Director of the Ford Foundation in the area, a man named Peter Geitner, was kind enough to invite us to his house on an evening when he was entertaining a number of fascinating Thai people. These included architects, members of the university faculty and a number of people who were active in the whole refugee question. Thailand seems to be going through a period of fairly open government. Much of the sense of military dictatorship which existed here a dozen years ago has disappeared, but it's a country preoccupied by international and economic problems, the most significant of which, of course, is the question of the Indo-Chinese refugees. It's a difficult problem and involves a great deal of human suffering. There are about 180,000 officially designated refugees in Thailand who are quartered in about ten camps throughout the country. There are Laotians, Vietnamese and the boat people, but not the Cambodians. The United States has agreed to bring 168,000 of these people into the United States during the current year, and a massive airlift is now under way. This represents about eighty percent of the total number who are being resettled. One would think that this would resolve the problem, but thousands of refugees from these countries arrive here each week and the camps fill up as quickly as they are evacuated.

Beyond these official refugees there are another 180 to 200 thousand Cambodians, or as they are now called, Campchians, in camps along the eastern border of Thailand between Thailand and Campuchia. These are, for the most part, recent arrivals and more are coming every day. The paper announced this morning that 50,000 had arrived in the last six to eight weeks. The United Nations does not recognize these officially as refugees since, presumably, if the situation were to change in Campuchia many would/ought

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to go home. It is not clear what their fate will be, in part because they represent only the top of a wave of potential refugees who are just the other side of the border. Some say the number of people uprooted in Campuchia who are pressed up against the Thailand border may number up to one million men, women and children.

Thailand is the only country in southeast Asia which has shown any real sympathy towards these people, but even Thailand has indicated, that they cannot remain here permanently. We drove down the length of Thailand from the northern Laotian border to Bangkok over a two-day period and there's a great deal of empty land and place for resettlement, but these people are ethnically different from the Thai and these divisions mean a great deal in this part of the world. To the south of Thailand in Malaysia and Indonesia, in addition to ethnic differences, there are religious ones. The refugees are for the most part either ethnic Chinese or Buddhist, and Malaysia and Indonesia are aggressive Muslim countries. As recently as last summer the Malaysian Navy was towing refugee ships out to sea if they managed to put on shore and, much like the British in Palestine in 1946 and 47, blockading Malaysia from refugee disembarkation.

You have been reading about the massive relief efforts under way by various governments and non-governmental agencies. Apparently enough food is reaching the refugees at this point and much of the institutional elbowing and friction has been, for the moment, resolved. By chance I bumped into a small group of Jewish representatives, one from the Union of American Hebrew Congregations, one from the Joint Distribution Committee and a third from the American Jewish Committee, who were investigating the situation to see what can be done. The Union seems to be promoting a program for congregations to adopt one or more refugee families which is a pattern which many churches and parishes have followed in the United States. It's a program somewhat akin to the resettlement of Soviet Jews, although these people have no religious ties with our community and it might be a program that we could profitably invest for our congregation.

Adele and I have visited the ancient capitals of this country. We went north to a town called Ching Mai, It is the center of the northern most area of this country, and visited with a number of settlements of the hill people. These are semi-nomadic tribes people with names like Meo and Karen, many of whom have very distinctive dress, all of whom have lived in the mountains between Burma, Thailand, Laos and China for centuries. They are slowly being resettled rather permanently as agriculturalists, but until now they have flashed and burned their way across the mountains, and many of them have been very active in growing an opium crop. In the north we took a skiff down the Mekong River just a few miles south of the Laotian border and had a sense of being out in the Thai wilderness. There was planting on all sides of the river, a few faraway monasteries and temples which were rarely visited, and one had a sense of the land mass of this part of the world and many of the problems which American troops

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faced through the whole Vietnam episode. Mekong is one of the many upper tributaries of the Mekong River and I became aware of how dominant this river system has been historically to this part of the world.

As you can imagine, we visited a number of museums and seen some quite beautiful bronze and stone statuary. The carving in this part of the world is much superior to the painting. The architecture of the Thai house, a wooden, usually teak, building, raised on stilts, quite open to the weather, yet protected from the monsoons, is one of the most graceful and distinctive features of this part of the world. It wouldn't do during a Cleveland winter but in a country where the temperature really never gets below the sixties it's a magnificent solution to the housing problem.

This afternoon I am meeting with the Director of a new Department of Religion at the oldest of Bangkok's universities. It's the first attempt in this part of the world to establish such a department and I'll be interested in hearing their plans, sharing with them whatever experience I can bring.

We are well. We move on to Malaysia tomorrow. We think of you often and hope that everything is well with you, the girls and Ira, needless to say with the congregation. Keep well.

All our love,

Daniel Jeremy Silver

DJS:mp

February 12, 1980

Dear Sarah, Michael and Jonathan,

It's a beautiful Sunday in Bangkok, our second in this country. We have just come back from five days in the north country. We flew from here to a place called Ching Mai which is about sixty miles south of the Burma Laos border. It's supposed to be a beautiful hill station but, in fact, is just another Thai town. However, north of the town there are a number of hill tribes called Meo, Karen, etc. These tribes are, for the most part, still in a semi-nomadic stage though they are now being re-settled by the Thai government. Many of the hill people have taken a major role in the opium trade. This, plus their habit of slashing and burning down forest land, planting a crop or two and then moving on, leaving behind despoiled country are among the reasons that the government is working hard to settle them in more permanent sites. A number of the tribes wear very distinctive and colorful dress, and we went out one day to visit some of these people and to see what the Thai country up north looks like. We came across a Meo village where the people wear dark blue cloth with vests and pants decorated with brightly colored patches of various kinds. The women are busy stitching and doing household things; the men have fallen into that state of somnolence which occurs in many of these tribes once the responsibilities for war and the management of the tribe have been taken away from them. This particular village had just been settled several months before. There were a lot of squealing children and squealing pigs and very little sign of concern for the organization of fields or of their economy.

We drove further north, almost to the Laotian border. There is a river there called the Mekong which is one of the high tributaries of the great Mekong River system. We hired a skiff and went along the river, watching the farmers work, till we came to a Karen village. This village has been settled for a good bit of time. The fields are well cared for. The pervasive Buddhism of Thailand has not permeated to this place which is still caught up in some kind of animism, but you have a sense of a people proud of their work and one which has been able to make an adjustment from semi-nomadism to settled agriculture.

Southeast Asia is going through all the birth pangs of nationhood, much as Europe did a century or two ago. The lines that are drawn on the map simply do not correspond to cultural or ethnic realities. In the north, until this decade, tribalism rather than nationalism has been the order of the day. In south Thailand on the Malaysian border there are a largish number of Muslim Malays who would much prefer being in a Muslim State than in this Buddhist and Thai community. The eastern border is now overwhelmed by the refugee problem. As nations settled down refugees are endemic. There are Quomintang refugees dating back to the successful Communist takeover in China.

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There are Laotian and Vietnamese refugees who came over between ten and five years ago. Major resettlement efforts now under way are trying to deal with this group. America is taking 186,000 of these people a year, and the rest of the world perhaps another 20,000 which ought to settle the problem except that there are more Laotians and Vietnamese and boat people that arrive almost daily.

On the immediate border with Cambodia there are another 180,000 who have come over within the last year or so. These are the people who were thrown up by the events in Cambodia and represent either those who supported the now disgraced Patpol government or simply those who were persecuted by it. Just across the border in Cambodia there are another half million to three quarters of a million people uprooted from their land who depend upon welfare rations and who might spill over into Thailand if conditions were worsened in their own country. It is towards these people that the massive world-wide relief efforts have been undertaken. One of the unexpected by-products of the Russian involvement in Afghanistan has been the inability of the Vietnamese-sponsored government in Cambodia to prosecute its attacks on these groups with any vigor and, as a result, the danger of an immediate spillover of half million or more refugees into this country has, for the moment, seemingly been averted. Thailand does not want these refugees. It's allowed them to live in camps but the support comes almost entirely from international sources and there is no program afoot to resettle the people here, although as we drove down from the north country to Bangkok yesterday we saw vast areas which are obviously underpopulated. The same, incidentally, is true of Malaysia and Indonesia, the two other countries which have received large numbers of boat people. In each of these countries the drive is towards ethnocentricity, and no one wants the kind of cultural pluralism which established countries in the west seemingly have learned to adjust to.

Chingmai is a center for all kinds of folk arts and handicraft. We enjoyed walking through the bazars, there's a famous night market in the town, and we bought one or two small things for the house. There is a fine museum in the town and the inevitable largish number of Buddhist monastery shrines, but otherwise I must say that except for a very comfortable hotel the area has really little to recommend it. Although the weather has been dry it's almost constantly overcast.

We decided to drive down the 600 miles from Chingmai to Bangkok in order to see the country and particularly to see the first great capital of Thailand, a town called Sukhothai. Thais seemed originally to be a south China people who migrated across the mountains towards the end of the eighth, ninth and tenth centuries and gradually gained power from the Cambodians who had general hegemony over this area before that. Sukhothai is a vast area which is being turned into a national park. Fortunately for archeologists and tourists, the town fell into disuse in the fifteenth century and so no city was built

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over the ruins. Thailand's major ancient cities were all built as islands, there's a great deal of water here, and Sukhothai was completely surrounded by three walls, each of which was separated from the other by wide moats. Within the walls were palaces, temples, public buildings and, of course, the inevitable homes. Since the basic building material here is wood, particularly hard wood like teak, all the private dwellings have disappeared and only the basic temple shrines and some of the palace buildings remain. You get a sense of the sweep of the place and there's also a fine museum which includes a number of quite beautiful Cambodian and Thai religious statues.

An interesting sidelight on this trip is that when we reached Sukhothai our driver suggested that we go to the local police station and have a policeman drive with us. Many of the shrines are still out in the fields at a distance of eight or ten miles from the center, and apparently there have been a number of attacks and robberies on tourists in the last years. Thailand is not yet a completely settled society. The papers daily bring information about attacks by pirates in the Gulf of Siam on the boat people. There are snippets of news about insurgency in the north; armed police with guns and machine guns are visible along the roads and in the cities. In Chingrai we saw some open guns in the stores and there is obviously a good deal of fear of robbery and gun men. Homes are behind high walls, usually with barbed wire or bits of glass protruding from them, and the Thais with whom we've talked have spoken of the danger which threatens them from thugs. The police are looked upon as relatively corrupt and undependable as a source of security. Yet, from the kind of life we lead in the circle of the hotels and the shops and the sights, one would believe that this is a country not unlike any which one could visit in Europe. I have been startled by the repetitiveness of the religious architecture here. There are Buddhist shrines everywhere. Thai Buddhism is of the theravada persuasion. This is to say it is more sober, ascetic, than the Buddhism of Tibet or China. There is only one image in a shrine, usually a colossal figure of the Buddha sitting cross-legged and staring impassively at those who come into the hall. To western eyes the Buddha sitting there can only be seen as an idol, but many here in Thailand insist that they do not worship the image, but he stands there as a symbol of the truth which the Buddha perceived and which they revere and try and work into their lives, that worship consists more of meditation than of prayer. The truth is the transitory nature of life, we must not be caught up in the world of wanting and of appearances, that not only possessions but passions entangle us, that the truth can be found only in a life of withdrawal and meditation, only in that way can we accept an endless cycle of births and rebirths and endless entanglement in a life which cannot give us happiness.

In any case, the shrine itself, and there must be tens of thousands of these throughout Thailand, is a walled compound which features a vihara, a tall, rather narrow

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room, usually dominated by a giant Buddha figure and in which there is a space in which people can sit and meditate or pray. Next to the vihara will be an assembly or meeting room, simply a roofed-in open space, perhaps with a raised dias for the chief abbot. Here the saffron-robed monks will sit four times a day, reciting their liturgy and practicing meditation. The compound will usually also feature a bell tower and a stupa, a tall conical shaped pile, stone and masonry, which usually encloses either a relic of the Buddha or of one of his followers. Religion here is still largely male. You see around the shrines and in the streets the monks and the novices. Monasticism here is not the permanent institution it is in the west. People, that is men, come to a monastery when they feel the need of quiet, of taking their lives in hand, for a week or a month or three months, and wear the simple sandals and robe of the monk, beg for their single meal of the day, practice the regimen of the monastery and hopefully receive some kind of guidance or instruction from the senior monastics who are usually both permanent staff and full-time religiousists who have taken vows beyond those of the more temporary sort. Clearly, it's a system which is helpful and liked. Most families send their sons when they are in their early teens to a monastery for a period of time for indoctrination and practice, and find that throughout their lives the disciplines that they learned here are of value to them. This is still a profoundly religious culture, and the tensions which will inevitably exist between this culture and the rather missionary Islam which dominates southeast Asia will be one of the tensions with which this world will have to cope.

The truths about world politics which we often forget is that the most populous Muslim nations of the world are all in Asia: Indonesia first, then Malaysia, and finally India.

I know that mother has written to you about the details of our travels and the people we have met, so I've tried to concentrate on thieves. Well, this has been a wonderful, once-in-a-lifetime experience and we're storing up a series of impressions and ideas which will long be important to us.

We hope that you are well, that the year is progressing satisfactorily. Our love is with you.

Dad

DJS:mp

February 13, 1980

Dear Mother and Dad, Philip and Nancy,

This is our last day in Thailand. We've been here nearly two weeks and have a real sense of the country. Bangkok is a sprawling, rather ugly city of nearly five million. It resembles nothing so much as the industrial and commercial sides of a rather sprawling midwestern city. However, occasionally you come upon a shrine-monastery or a palace and the broad river runs down the center. This city was once a Venice, full of canals, or klongs, but these have been covered over to provide roads which now cross this metropolis and are overcrowded with an endless jumble of traffic whose exhausts fill the air with smog.

Nevertheless, it's an interesting city. The Thais are a small but good-looking people, energetic, and full of smiles. There's a fine museum, a number of interesting Buddhist shrines, and we've been fortunate to meet a group of fascinating people.

We've learned a good bit about the refugee situation and somewhat less about the politics of the area. The country is now enjoying a bit of relative political freedom and the major problems are the economy and the refugee in international situation. Bangkok is crowded with an endless number of people coming in from the countryside. This is really a one-city country. The next largest town is probably a tenth of the size of Bangkok, so that though there is a great deal of commercial activity here, employment can't keep up with immigration. But the real problem is that of the refugees, or rather, behind this problem is the problem of nationhood in Southeast Asia. The concept of a nation behind geographical boundaries is a legacy of colonial times and not natural to this part of the world; or rather, Southeast Asia is undergoing the stress and the strain of nationmaking, much as Europe did in the sixteenth and eighteenth century.

The Thais are a southern Chinese people who moved into this area perhaps fifteen hundred years ago. In southern Thailand there is a largish group of Malaysians, mostly Muslim, and to the north there are the hill people, tribes who are still in the slash and burn stage who have been in the habit of being semi-nomads across the mountainous areas of Burma, Thailand, Laos and Indochina. It's a restless mix at best and the presence here of a large refugee population has not helped matters.

There are about 180,000 officially designated refugees. These exist in a dozen

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camps fifteen miles or more from the eastern border and are mostly ticketed for resettlement. The United States is, as you know, receiving eighty percent. We have agreed to take in 168,000 during the course of this year. People are largely Laotian, Indochinese and Chinese. Though the problem is complicated by unsettled political situations in the far north, there is an insurgency problem; and by the dangers which beset the boat people as they arrive along the ports of the Bay of Bengal, there are still pirates in the area; the problem would ultimately be solvable if it weren't for the nearly 200,000 Campuchian refugees who have been coming over these last months. These people are not officially declared refugees by the United Nations since it's assumed that they might return home if the political situation changed in Cambodia, but they continue to arrive. It's said that 50,000 came in the last two months and pressed up against the Thai border, still in Cambodia, the estimates vary that there are between half a million and a million more. Thailand has opened her borders to a goodly number of these refugees with the provision that they are not to remain here. The United States and, to a lesser degree, Europe and China will be willing to accept more than are currently provided for remains to be seen. I guess it's a question of the economic situation back home, the rates of unemployment etc.

Below the Thai border in Malaysia the same problem exists, though the numbers are somewhat smaller and more of the refugees are boat people, the Malaysians have been far less willing to accept the refugees. There were many stories this last summer of the Malaysian Navy towing boats back out to sea and blockading the shores much like the British did in Palestine in 1947 and '48. And the same is, to a large degree, true of Indonesia. The problem is that not only are these people refugees, but an ethnic one and a religious one. In Thailand the Thais and the Cambodians share a Buddhist tradition, but there is a deep suspicion of the Chinese, and in Malaysia and Indonesia the governments are militantly Muslim and determined to reduce their Chinese and Indochinese populations. Though a great deal of effort is being exerted by various agencies in behalf of the refugees and a major resettlement effort is under way, it's clear that many of these people will suffer and continue to suffer for a considerable period of time.

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Suffering will only be compounded if the Russians and/or the Chinese and/or the Vietnam government gets further involved in military action.

One of the most interesting parts of our trip was our visit to Ching Mai which is the northernmost city of any size in Thailand. It's not a particularly beautiful town, none of the towns in Thailand are, but it's close to the hill country which runs along the Chinese-Laotian-Thai-Burmese border, and we drove north almost to that border passing through villages and areas which are largely settled by the various hill tribes. People wear colorful costumes and have lived in the area for centuries. We visited a Meo village where the clothing is largely a dark blue-black with patches of color. These people have been specialists in the opium trade for centuries and the government has now not only forbidden the trade but is desperately trying to settle these people and turn them into competent agriculturalists. The results of this program are unclear. What you see in the village are a lot of children running around, women busy with the chores of the house with stitchery which will be sold in the town to tourists, and the men lazing about, having lost their control of their tribe and of their lives. These people have a fine tradition of handcraft. They are particularly adept at weaving bamboo and rattan into baskets and other designs of grace and beauty. And a number of agencies have tried to teach them to make these items so that they will be sellable, but you can't live on the tourist trade and clearly there is a cultural problem here of major dimensions.

We drove down from Ching Mai to Bangkok in order to see the countryside and to visit the great first capital of the Thai people at a city called Soukhatai. It's a vast area which is being turned into a national park. The city was abandoned about the sixteenth century and whatever was in stone and, to a certain degree, brick has survived, which is to say the public buildings which in this part of the world means essentially a palace or two and the Buddhist temple-monasteries. One problem which faces archeologists and conservators in this part of the world is the tendency to keep these ancient places in use as shrines. Wherever there's a Buddha image you find somebody has made an offering or lit an incensed stick or draped the Buddha image in the saffron cloth of

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a monk. Often it's clear that the authorities cannot decide whether to turn a particular area into an active shrine or treat it as an historic monument. The concept of a monument is an interesting one because of the Buddhist emphasis on the permanence of all that is material and part of the physical world. Things are not built here to last unless they are reliquaries associated with the Buddha, and people seem more eager to establish a new monastery-temple than to refurbish or maintain that which is of the past. It almost seems as if the renewal of interest in their own history is a by-product of the colonial period rather than something which is indigenous and native to this population.

Perhaps the pleasantest part of these two weeks has involved the people which it has been our good fortune to meet. We had a number of names before we came and we were fortunate our first night to be invited to a party at the house of the Director of the Ford Foundation for Southeast Asia which included not only a number of people who are active in Foundation work but a number of faculty people from local universities, a fascinating architect and his wife, and a number of other Thais. We've been out to dinner with a number of these folk and found them to be uniformly interesting. Thais are a graceful and mannered people and more than willing to talk about their culture and their life, although, of course, we don't get involved in private things. Almost all of them have had prolonged education abroad, and one of the most striking elements of this society is the importance of that education in the transformation of the social order.

One of the paradoxes of life here is that you find the tourist looking for the handiwork of the hill people, and the hill people and the native Thai looking for and buying the products of the West.

I spent this afternoon with a Thai at the local university who is trying to establish a Department of Religion. What was striking in his conversation with me was his emphasis on the importance of a Western education to all those who really want to teach at the university. He demeaned the local graduate degrees and suggested that they involve simply a memorization and minimal kinds of achievement and were not at all to

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be compared with the work that is being done in the West. He suggested that if it were not for the new ideas brought back by people from France, England and the United States Thai education would not really develop as it should. Whether he is correct or not, I do not know, but certainly the upper class Thais send their children to Australia and New Zealand and English public schools or to the United States and then they are eager for their sons and, to a certain degree, their daughters to receive an American college education.

We are well, delighted with the trip as it has developed, and are grateful to you for your continued attention to Sarah and Michael. We talked with Sarah last night. She seemed in fine shape and particularly pleased with her first showing in an indoor track meet and rather more at peace with the university than she's been before. She spoke of her eagerness to be back with her friends and a number of new friends that she's constantly making. I think that the sense of accomplishment, now that the first term is over and she knows that she can do the work, has freed her to try a variety of new experiences and the university is seeming to her more and more to be an extension of her life and a place in which she is at home.

We send all our love and hope that this finds you in good health.

Love,

David

DJS:mp

February 13, 1980

Dear Joanne and Steve,

You know how bad my handwriting is, so please forgive this way of getting a letter to you.

Our trip so far, Morocco, Nepal and Thailand has exceeded our fondest expectations. Nepal is a beautiful country and one which allows you to step back into the Middle Ages. Every place you turn there are shrines, temples, pagodas, monks, drums being beaten, religious processions being organized and people going about life very much the way they must have centuries ago. The most unusual person we met in Nepal was the Israeli Ambassador. He's a delightful man named Shamaï Laor. He and his wife, Nura, and their daughter comprise, with one security agent, the entire resident Israeli community and often the entire resident Jewish community. We spent a delightful Sabbath with them, including gefilte fish and the conversation in Hebrew, and so it had a feeling of being at home in the farthest place one can imagine from home.

One of the sensations you have in this part of the world is its emptiness of anything that is Jewish. There is one resident minyan here in Bangkok which is largely a weekly meeting of traveling sephardic jewelers. Bangkok is one of the gem centers of the world, a fact which I have consistently underplayed with Adele. There was a small Jewish community here during the late nineteenth and early twentieth centuries, as in most of the ports of Asia, largely consisting of Persian and Indian Jews who were active in the commercial trade of the time. Trade is increasingly being taken over by local nationals and the economic base for these small communities has disappeared so that by and large these families have moved out and moved on.

Israel maintains an embassy in Thailand and has made a major contribution through medical supplies and a doctors' team to the refugee problem. While we were here the sixth contingent of Israeli doctors and nurses arrived for work in one of the refugee centers. It's a good thing there is a fatalism in this part of the world because when you look at problems involving the redistribution of population and the refugee problem, there is clearly no neat and totally successful solution apparent. The United States' role in taking 168,000 refugees in the course of a year is a major contribution. The rest of the world is taking only another 20 or 25 thousand and the numbers of Cambodians pushing against the Thai border is estimated roughly at between half a million and a million. The countries of Southeast Asia have no desire to take these people, in part because they are ethnically and religiously foreign, particularly the Chinese group and the Buddhists who would represent an intrusion to Malaysia and Indonesia, aggressive Muslim states, which are trying to overcome and overwhelm their non-Muslim populations. Thailand itself has had traditional quarrels with its neighbors, and though it permits refugees on its soil, insists that this is only temporary.

Everything I hear from home indicates that things are running smoothly. We hope that you are well as well as the boys. Adele joins in sending our love.

Sincerely,

Daniel Jeremy Silver

DJS:mp

February 13, 1980

Dear Ellyn and Stuart,

This is our last day in Bangkok and the trip is proceeding in a way that is beyond our fondest expectations. I am sure that you have kept abreast of what I have written for the Bulletin, and Jim has told you of other details about the trip. One or two Jewish asides which may be of interest.

I found that there is only one operating minyan in Bangkok. It's a rather odd affair, run by an Afghani by the name of Abrahams, by and for the Jews who sell jewelry in the United States and in Europe, on the fifth floor of an office building in a jewelry factor's place. They are Sephardi Jews and seem to all be related in a kind of Mafia outfit. The service lacks beauty but is done with intensity. It is clear that the Jewish bond is part of the loyalty principle which keeps these people together.

I also found in Bangkok a lonely Jew, Robert Marks, teaching Jewish Studies to no visible students at the local university. There is a Department of Religion here, or rather they are trying to get one started, and he was hired to teach History of Religion and History of Judaism. They hope to have students but have none at the moment. He is a young man just off a divorce for whom Thailand seemed to be a chance to put his life together, and he has found that it has been even more of a challenge than he expected. I am not quite sure how you would approach Jewish Studies in this kind of environment where there is absolutely no frame of reference, but perhaps if he continues to have no students he really won't face the problem.

The only other Jewish presence here is our American Ambassador, a man named Morton Abramowitz. He is a nice man who has been very active in the refugee problem, not only as our official representative, but his wife has done a great deal personally. She seems to have involved herself in the Jewish community in the sense of being at services at least on the holidays. The Ambassador failed to show up, according to the testimony of our Israel Ambassador in Nepal, a delightful man named Shamai Laor with whom we became particularly friendly.

One other Jewish note. Yesterday I bumped into your old friend, Steve Jacobs. Apparently he has made himself into a rabbi involved with Campuchian refugees and was over here on some kind of visit to the camps with the American Jewish Committee man and somebody from the Joint Distribution Committee. He tells me that his wife, Ginger, is very active in Los Angeles and obviously this kind of work gives him a sense of importance. He asked to be remembered to his brother who is a friend of yours and who is now a member of our congregation, so please deliver the message.

Adele joins in sending our love. We are well and are sure that The Temple is in good hands.

As always,

Daniel Jeremy Silver

DJS:mp

February 14, 1980

Dear Al,

I am writing to you, and through you to the rest of our staff, from Thailand. We have been here for nearly two weeks and have grown increasingly fond of this country. Since we left Oxford it has been Morocco, a day or two in New Delhi, a week in Nepal and the time here. It's strange to be in this part of the world to recognize how different its perspectives and its attitudes are from those with which we are familiar.

Bangkok is a great sprawling city of nearly five million which is increasing by nearly a million people every five years. It's the only major city in Thailand and as people move from the country to opportunity they swell the city population. There is little innate grace to Bangkok although there are a number of lovely old temple buildings and palaces. The city was essentially a city on a large river and canals, but the canals have now been filled in and provide the overcrowded streets of the town. Thai are a graceful and good-looking people who make me feel sometimes like a giant because, like most Southeast Asians, they are quite short. They are always smiling and full of courtesy. We have had the good fortune of meeting a number of quite interesting Thai.

This country is eighty percent farm and agriculture. The major crop is rice and food is a major export. Of the people who live in the city, there are a number of industries, but most seem to be small shopkeepers and, of course, there is the rather extensive tourist trade. We spent a few days in the northern hill country. Here one moves away from the ethnic Thai and comes across semi-nomadic tribespeople with exotic names like Meo, Lao and Karen. These are people who have lived in the mountainous regions between China and Indochina and Burma for centuries. Some have settled into agricultural villages. Many are now for the first time being settled as the government attempts to move them from their semi-nomadic life where many were involved in the opium trade into a more manageable situation. The tribespeople are noted for rather colorful dress, usually blue or black with some kind of gaily colored embroidery. They are noted for their basketry and we saw some magnificent examples in the local shops.

We are well. Adele joins in sending our best and our thanks for all that you are doing to keep The Temple and The Temple family busy and happy during these months.

As always,
Rethi Dica
Daniel Jeremy Silver

. DJS:mp

From the desk of—

RABBI DANIEL JEREMY SILVER

2/19/80

Steve, you will have to take the box down to Potter and Mellen. I spoke with Blanche Vanis and she said they can do the work. However, since the box is wooden and pretty well sealed I am not opening it here so you should be there when it is unpacked so you can see its condition. They tell me it should be ready in a week or two and you remember what Rabbi Silver said about setting the piece up and the Hebrew in the right direction etc.

I have spoken to Mr. Reich about this so he knows all about it and knows that you are taking it down.

Potter and Mellen, 10405 Carnegie, 231-5100
Blanche Vanis.

Box is presently in DJ's office and Greg has a key.

*Taken to Potter
& Mellen 3/12/80*

LAND-SEA-AIR at HALLES

Complete Travel Service

1228 Euclid Avenue

Cleveland, Ohio 44115

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June 23, 1980

Dear Rabbi Dan,

Believe it or not, today we finally got the \$150.00 refund from the Marhaba Hotel, sorry it took so long.

We will apply it to Adele's invoice #13572 for \$154.00 r/t to Philadelphia on Feb. 14, 1980. (per instructions from Sid).

Thank you for your patience.

Sincerely,

Barbara

Barbara Kaplan

Balance due \$4.00

(Rabbi see me
in)

Ch 14 ✓✓
6/26/80

Oxford Centre for Postgraduate Hebrew Studies

45 ST GILES
OXFORD
OX1 3LP

Telephone OXFORD (0865) 511869

For the attention of all residents
on the Yarnton Manor Estate

The following regulations are designed to ensure the best interests of the Centre and Yarnton Manor Estate. In welcoming guests of the Centre to the Estate, the Governors ask that the regulations be respected by them and their families. The regulations may be modified or added to from time to time at the discretion of the Board of Governors.

The Steward and Housekeeper, Mr and Mrs J. C. Roberts, live at 36 Church Lane, telephone Kidlington 5194. They will gladly help residents and their families. The Steward is available between 8 a. m. and 5 p. m. on weekdays, with a break for lunch between 1 and 2 p. m. In cases of emergency he may of course be contacted outside these times.

No meals are provided. Each cottage had its own kitchen and there are two kitchens in the main house for the use of residents in single rooms.

It would help the office at 45 St. Giles' to plan in advance of your visit if you would let the Administrative Secretary know the number of family travelling with you, the age and sex of any children, your kitchen requirements, etc.

1. There is a reading room with current newspapers and periodicals on the ground floor of the Manor (on the right of the main entrance, next to the North House kitchen). Residents are charged £1 per month at present towards the cost of the newspapers. There is also a drinks cupboard in the newspaper room, and drinks should be signed for in the book provided.
2. All residents expecting to stay longer than a few weeks are asked to lodge a £100 deposit with the bookkeeper, Mrs I. Goodwin, at 45 St. Giles' as soon as possible after their arrival. The balance of this sum will be refunded at the end of your stay after all final bills have been met.
3. Residents other than those accommodated in single rooms are responsible for their own heating, lighting and telephone bills. Coin telephone boxes are situated in the main entrance hall and in the entrance to the Library.

4. Linen is provided.
 5. Some cleaning help is available on one morning each week. The present charge for cottage residents is £2 per week, and for residents in the Manor £1 per room per week.
 6. Residents are asked to supply their own cleaning materials and light bulbs for their apartments.
 7. Residents are asked to help maintain the amenities of the Estate and their own accommodation and to ensure that these are in good order. Any equipment accidentally lost or broken should be replaced. The Steward can advise about the availability of replacements.
 8. Residents who wish to hang pictures, etc. on walls should first consult the Steward.
 9. Pets are not permitted.
 10. The overall appearance to the visitor's eye should be borne in mind. It is the responsibility of residents to maintain the areas outside their cottage in a good state.
 11. In the interests of safety and security the Steward must be advised when apartments are being left unoccupied overnight.
 12. The Steward should be advised of any overnight guests that residents may have. In the event of fire or other emergency it is essential for him to be able to account for everyone on the Estate.
 13. Residents are requested to maintain all fire regulations and precautions. The Steward will be glad to give advice.
- N.B. THE FIRE MUSTER POINT FOR ALL RESIDENTS IN THE MANOR IS THE GARAGES TO THE SOUTH OF APPLE LOFT.
14. Only official guests of the Centre may be accommodated in the Manor House, unless permission has been granted by the Principal or in his absence his deputy.
 15. Under no circumstance may accommodation be lent or let to a resident's relatives or friends.
 16. Two folding beds are available from the Steward for anyone wishing to accommodate overnight guests in their own apartment.
 17. Residents wishing to show the Manor House to their guests should let the Steward know that there will be visitors in the area.
 18. The public rooms of the Manor House are out of bounds to children under 16 years, as are also the front and back gardens of the Manor House and Barn. A play area is provided in the orchard, but children are not permitted to climb trees or cause damage.

19. The speed limit for cars in the Manor grounds is 5 m.p.h.
20. Cars should be parked in the garages provided or in the car park. Residents are asked to discourage the parking of cars in front of the Manor.
21. Dustbin areas are the responsibility of the residents to whom they are assigned. The Steward will collect dustbins on Thursday mornings and leave them at the main gates for emptying.
22. Washing should only be hung to dry on the lines provided. Washing machines are not permitted in the Manor House or End Cottage. A laundrette has been provided in the old game larder for the use of residents. A charge will be made for sheets and towels given to the Steward for sending to a laundry.
23. The fruit and vegetables grown in the orchard and kitchen garden are reserved for use at the Centre's official functions. However, the Steward will advise residents if there is surplus produce.

The Governors of the Oxford Centre for Postgraduate Hebrew Studies hope that residents and their families will enjoy their stay on the Yarnton Manor Estate and that it will prove a pleasant and rewarding experience.

19.7.78

Notes

Fly Taipei to Osaka

Take boat on inland sea from Kobe. Get off boat at Okayama (Provincial Museum). Visit Korashki (old-fashioned town, Ohara Museum). Stay at Hotel Kurashki or International House Hotel.

To Kyoto, Old Myako Hotel (take seven days). Rantel, lovely hotel but way out.

Nara, visit outlying temples. Base for Oridge-Tashodaji, National Museum, Karata, Director, four or five days

One night Mt. Kayosan, great early Temple complex, cemetery. Stay overnight at monastery. Have Japanese take you up. Karata can arrange.

Isei by way of Muroji (most beautiful temple in Japan), stay in Isei, visit Isei shrine.

Nagoya (Museum-castle).

Tokyo, visit Koto private museum. Get information from Mr. Aber.

Visit Kamakura and Kita Kamakura.

One swing through Hakones and Atami (skip if museum not open).

Visit Nikko out of Tokyo.

Sendai (Pine Islands, Matsushima and Chumson-ji temple).

Peking, visit all four museums in palace.

Disfiling up

Ancient Capitals of China

Day 1	Peking	settle into hotel
		afternoon: Wang-fu-ching stroll (5th Ave. of Peking)
		evening: briefing
Day 2	Peking	morning: History Museum
		afternoon: Liu-li-ch'ang (antiques and art)
		late aft.: entrain overnight to An-yang
Day 3	An-yang	morning: arrival in An-yang
		visit to Yin Xu Archaeological Station
		afternoon: Yin Xu and surrounding area
		late aft.: entrain for Zheng-zhou, arrival about 11:00 PM
		briefing aboard train
Day 4	Zheng-zhou	morning: Zheng-zhou City Museum
		Shang Palace site
		afternoon: Honan Provincial Museum
		Shang City Wall
		evening: briefing
Day 5	Luo-yang	morning: entrain for Luo-yang, arrival about AM
		afternoon: Old Town
		Wang Cheng Park (Han tombs)
		Bai-na-si
		evening: briefing
Day 6	Luo-yang	morning: Town Museum
		Long-men Caves
		afternoon: Mang-shan Hills
Day 7	on train	morning: entrain to Sian--pass through loess country and Tungguan, arrival late evening--briefing on train
Day 8	Sian	morning: Shensi Provincial Museum
		Bei-lin (Forest of Stelae)
		afternoon: Ban-po Neolithic site
		Li-shan and Hua-ting Hotsprings
		Qin-shi Huang-di Tumulus
		evening: briefing
Day 9	Sian	morning to mid-aft.: Qian-ling Tombs (Wu-dse-tien/Yung-tai Princess)
		late aft.: City of Sian
		Little and Big Goose Pagoda (Tang)
		Bell Tower and Drum Tower (Qing)

Day	Location	Time	Activity
Day 10	Sian	Free day	
		evening:	briefing
Day 11	Nanking	morning:	embark by air to Nanking, arrival AM.
			tour of Bridge (and boatride on Yangtze)
		afternoon:	Nanking Museum - Jiangsu Provincial Museum
Day 12	Nanking	morning:	Eastern Hills: Xiao-ling (tomb of founder of Ming)
			Sun Zhong-shan ling (Sun Yat-sen to)
		afternoon:	Lake Xuan Wu
			Gu-lou (Drum Tower)
Day 13	Nanking	morning:	Tai ping tian guo wu guan (Taiping Museum)
			Yu hua tai Garden
			Mo chou hu Lake
		afternoon:	Train to Shanghai--arrival 7:00 PM
		evening:	briefing
Day 14	Shanghai	morning:	Shanghai Municipal Museum
		Afternoon:	Old City, Bund, drive around city
Day 15	Shanghai	morning:	Lu Xun Museum
			Friendship Store
		afternoon:	Free time
		evening:	briefing
Day 16	Hangzhou	morning:	entrain for Hangzhou, arrival AM.
			Wu-shan
		afternoon:	West Lake (boat cruise)
			Gu-shan
			Zhejiang Provincial Museum (?)
		evening:	briefing, stroll by lake, moon-viewing
Day 17	Hangzhou	morning:	Ling-yin-si
			Liu-he-ta
			Long-jing Village
		afternoon:	embark by air for Peking, arrival PM.
Day 18	Peking	morning:	Ming Tombs
		afternoon:	Great Wall
		evening:	briefing

Day 12

Suchou

Day 19	Peking	morning:	Tian-an men Square Gu gung (Forbidden City) Mao Mausoleum
		afternoon:	Temple of Heaven Bei-hai Park
		evening:	briefing
Day 20	Peking		Chou-k'ou-tien (Peking Man) all day or
		morning:	Temples--Yong-ho gung, Bai-ta-si, etc.
		afternoon:	I-ho yuan (Summer Palace)
Day 21	Peking		embarkation for home

11/3/80

CONSULATE GENERAL
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EGYPT

1110 SECOND AVENUE
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VISA APPLICATION



Name: MR. MISS. MRS. APPEL Z. SILVER
(FIRST) (MIDDLE) (LAST)

Place and Date of Birth USA 2 16 82
(COUNTRY) (MONTH) (DAY) (YEAR)

Nationality USA

Passport No. K 1387086

Date and Place of Issue WASHINGTON 3 16 79
CLEVELAND

Valid Till 3 15 84

Home Address 2841 WEYBRIDGE RD.

CLEVELAND 44120 OHIO

Tel. No. 216-921-2842

Occupation ART MUSEUM EDUCATOR

Name of Firm or Company CLEVELAND MUSEUM
OF ART

Address 1150 EAST BLVD

CLEVELAND 44106 OHIO

Tel. No. 216-421-7340

Please See Other Side

FOR OFFICIAL USE

Visa No. _____

Remarks _____

Reason for travel to Egypt: (Tourist/Business/Other) TOURIST

Date of Departure from U.S.A. OCT 1 1979

Date of Arrival into Egypt JAN 4 1980

Duration of Stay 15 to 20 days

Number of entries desired one

Reference in Egypt TOUR

Address _____

Reference in U.S.A. Travel Plans International
Executive Plaza

Address 1301 W. 22nd Street
Oak Brook, Illinois 60521

Signature Adelle Gertrude Silver

Date 5 16 79

113/80

CONSULATE GENERAL
OF THE ARAB REPUBLIC OF
EGYPT

1110 SECOND AVENUE
NEW YORK, N.Y. 10022

Tel. (212) 759-7120

VISA APPLICATION



Name: MR. DANIEL JEAN SILVER
(FIRST) (MIDDLE) (LAST)

Place and Date of Birth USA 3 26 28
(COUNTRY) (MONTH) (DAY) (YEAR)

Nationality USA

Passport No. K711982

Date and Place of Issue 3-12-79 WASHINGTON
CLEVELAND

Valid Till 3-11-84

Home Address 2841 Weybridge Road
CLEVELAND 44120 OHIO

Tel. No. 831-3233 921-2842

Occupation Rabbi

Name of Firm or Company The Temple

Address 2600 Shaker Blvd
CLEVELAND 44106 OHIO

Tel. No. 831-3233

Reason for travel to Egypt: (Tourist/Business/Other) TOURIST

Date of Departure from U.S.A. OCT 1 1979

Date of Arrival into Egypt JAN 4 1980

Duration of Stay 15 to 20 days

Number of entries desired one

Reference in Egypt TOUR

Address _____

Reference in U.S.A. Travel Plans International

Executive Plaza

Address 1301 W. 22nd Street

Oak Brook, Illinois 60521

Signature Daniel Jean Silver

Date May 17 1979

Please See Other Side

FOR OFFICIAL USE

Visa No. _____

Remarks _____

1. All the children's stock is on deposit with Will S. Halle Co. (Bud Eisner or Jack Shapiro).
2. Adele Z. Silver and Daniel J. Silver stock on deposit with Paine Webber (Bob Gordon).
3. Money Market Accounts in the names of Daniel J. Silver, Adele Z. Silver, Jonathan M. Silver, Michael Louis Silver and Sarah Jean Silver at Paine Webber (Bob Gordon).
4. There is a cash management joint account for Daniel J. Silver and Adele Z. Silver at Merrill Lynch (Herman Davidson).
5. The wills of Adele Z. Silver and Daniel J. Silver are on deposit with Benesch Friedlander (Bernard Goodman).
6. Adele Silver's jewelry is in the bank box of Shaker Square branch of Cleveland Trust.
7. The flat silver will be in the vault of The Temple Museum.
8. The enclosed list indicates items in the vault of The Cleveland Museum of Art.
9. House deed and partnership documents are in bank box, Cleveland Trust, downtown or DJS desk at house.
10. All insurance records are in the second drawer of Daniel J. Silver's desk at the house at 2841 Weybridge. Roger Bercu is the agent on matters involving the house; John Garson for automobile insurance.

THE CLEVELAND MUSEUM OF ART
CLEVELAND, OHIO

September 28, 1979

Received from Rabbi and Mrs. Daniel J. Silver

C.M.A.

the objects described below, offered to the Museum ~~as a~~ for storage
printed on the back of this receipt.

subject to the conditions

For the Director,

Registrar

Temporary Receipt No. 16433/6

No.	DESCRIPTION OF OBJECTS	Value
/6.20	Jewelry, Africa, Ivory Coast, Baule Tribe - PENDANT (gold; in green jewelry box)	
/6.21	Monotype by William Merritt Chase, American, (1849- 1916) - PORTRAIT OF A WOMAN (framed and glazed)	

THE CLEVELAND MUSEUM OF ART

CLEVELAND, OHIO

August 25, 1979

Received from Mrs. Adele Z. Silver

C. M. A.

the objects described below, offered to the Museum ~~as a~~ for storage
printed on the back of this receipt.

subject to the conditions

For the Director,

Al Gutzberg
Registrar

Temporary Receipt No. 16433/6

No.	DESCRIPTION OF OBJECTS	Value
6.1	Japanese screen in large box	
6.2	Egyptian Stone Portrait carving (in lucite display box)	
6.3	Jaina Clay sculpture, seated figure (plus a base)	
6.4	Chinese porcelain bowl, yellow	
6.5	Roman Clay jug	
6.6	Nazca pot, with painted figures	
6.7	Japanese intro, lacquered	
6.8	French watercolor by Granet (fr. & gl.)	
6.9	Ink drawing by Ziem (fr. & gl.)	
/6.10-14	Japanese prints - (Fr. & Gl., four framed similiarly; 5th with a pair framed together)	
6.15	Chinese hanging scroll, framed and glazed	
6.16	Hanging scroll, in scroll box	
6.17	Artists' proof print by Jacques Villon (fr. & gl.)	
6.18	Peruvian textile, fr. & gl.	
6.19	Chinese hanging scroll (in scroll box)	
	Objects 3 - 7 packed in cardboard box and they were not unpacked or examined. Objects 16 and 19, hanging scrolls, were not unrolled and examined.	

E. Pearlstein

SEL / *mk*