



Daniel Jeremy Silver Collection Digitization Project

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Vietnam - A Postscript, 1973.

Vietnam - A Postscript
Daniel Jeremy Silver
February 18, 1973

Nearly four weeks ago now on Tuesday, the 23rd of January, the President of the United States appeared on the media in order to announce a cease fire would go into effect in Vietnam. America breathed a collective sigh of relief. The longest, bitterest, most ~~un~~explicable war in our history seemed about to be behind us. The President said that night that he had gained that peace with honor which he had long sought and that the United States had lived up to all those often made commitments to sustain the legitimate rights of the Vietnamese people. I doubt that most Americans really cared. It was enough that our troops would be no longer fighting. It was enough that our prisoners of war would soon be on their way home. I really doubt that too many Americans read the clauses of the contract which was signed that Saturday in Paris or paid too much attention to the possible consequences of the suggested political solutions. We were quits. We were out of it. We should never have been in it. That was the simple equation ^{for} of most of us. And I'm ^{yet} afraid that when we look carefully, if we do, at the Paris agreement we find that just as so much else that has surrounded the activities in southeast Asia it promises something to the meddlers and to the interlopers of the great powers, but really promises very little, offers very little hope to the Vietnamese people themselves.

There are two parts to the accord which was signed by Secretary of State Rogers and the Prime Minister ^{hoah} of Vietnam, Li Dohtau, representatives of Viet Cong and the Thieu regime in Paris that Saturday. The first is purely military. There was to be a stand pact cease fire. The United States had not succeeded when

it patently our stated purpose over the previous years to allow the Saigon government to enjoy true sovereignty within some kind of definable and defensible border. One third of the land below the demilitarized zone, South Vietnam, according to this agreement, remains in the effective control ^{under} of the armies of North Vietnam and of the Viet Cong. The 145,000 plus or minus North Vietnamese troops south of the military zone are to remain in place. South Vietnam becomes really a crazy quilt pattern of conflicting ^{and} overlapping authorities. Whoever happens to have the guns on the spot is the government, at least for the interim. We are to remove all of our troops, 27 thousand some odd troops, United States troops who remain in South Vietnam, within sixty days and we are to dismantle the bases which we have in South Vietnam within that same period of time. And all of our troops scattered over Indochina as well as the Vietnamese troops, both north and south which are scattered in Laos and in Cambodia, are presumably to be removed within a similar period of time. There is to be an exchange of prisoners of war within this ^{self} same sixty day period and there is to be movement towards the decriminalization of political prisoners who are now in the jails in Saigon and in a sense to be treated as prisoners of war and to be repatriated presumably to the side of the government which they espouse.

Finally, the terms of the agreement are to be supervised by two commissions; one made up of the belligerent parties, Viet Cong, Saigon, Hanoi and Washington; the other made up of so-called neutralist countries, Hungary, Poland, Indonesia, Canada. So much for the political agreements.

What do they provide for? They provide essentially the final possibility for the military disengagement of the United States from military activities in South Vietnam. Are 27,000 troops all that remain after the four year long de-escalization ^{from} of a peak of about 550,000 troops will be removed and during the first month after the

signing of this agreement which is obviously in a sense an admission of defeat by the United States, during this winter of our discontent we will receive back our prisoners of war and we will be encouraged by moments of war^m homely reunion, by the vision of strong sturdy men who did not break under imprisonment, who ^{will} remind us that there is still something right with the American ^{Character} ~~camp~~. This is a plus as far as we are concerned.

But when we turn to the political arrangements which are proposed we find that they are ambiguous, unclear, that they ^{give little} ~~have no~~ direction to the future and that they leave more problems unsolved than problems which are solved. The United States, according to the political arrangements, accepts the unity and the territorial integrity of Vietnam as it was first established by the Geneva accords of 1954 which Secretary Dulles, as you remember, refused to accept. But at the same time the demilitarized zone is to remain a provisional military demarkation line. The Saigon government is to remain in effective control of those territories which its army ^{and} ~~has~~ ^{etc} policed, now rule, but at the same time there are to be within a given period of time a national election, a plebiscite, obviously with a view towards the reunification of the two Vietnams. Obviously the unity of Vietnam is an assumption of this agreement, but at the same time the North Vietnamese accept the proposition that the South Vietnamese have a right to self-determination. Where are we? Though we are to see brought into being a national committee on national reconciliation and comfort which is to supervise this election and ^{this} ~~is~~ national committee is to be made up of the North Vietnamese, Viet Cong on the one hand, Saigon and its millions on the other, and a group which is called neutralist. Who they are or where they will come from, how one finds after fifty years of war in southeast Asia truly neutral people is again unclear. All that is certain is that those who drafted the

document recognized that they could not agree, that it was best to leave these issues obfuscated, because it was a big power document and the big powers could agree on one thing - that they wanted to disengage themselves from this conflict, particularly the United States, in order that we might complete what seems to be an emerging pattern of relationship between the big powers, though they will continue to jockey for economic advantage and political privilege. They are determined in this age of nuclear balance not to be manipulated into a direct military confrontation by their client states or client parties. The United States gained out, the Vietnamese people gained very little. For it is clearly evident that the North Vietnamese have assumed, and one can understand how, that the unification of Vietnam is simply a matter of time and that unification will take place under their general authority and sovereignty. But how long is a temporary division temporary? North Korea and South Korea have had a temporary division for over twenty years now. Is temporary a matter of sixty days? Six months? Six years? Or sixty years? It's very clear that the North Vietnamese will do all in their power to bring about the reunification within a ^{minimal} ~~narrow~~ period of time. And it's equally clear that Mr. Thieu and the Saigon government intend to retain sovereignty, control over whatever they can control as if they ~~were~~ ^{are} an independent state, that they have no intentions of submitting easily or willingly to the authorities of Vietnam. But the ^{just} ~~big~~ powers have said that they will bring into being within sixty days an international commission to guarantee peace in Vietnam. This international commission will consist ^{not} ~~that~~ only the parties to the conflict, ^{but} ~~with~~ all the parties of southeast Asia, particularly the two great Communist powers, the People's Republic of China and the Anti Socialist Soviet Republic. But what can this international commission really do? Very little, I suspect except to guarantee that they will not interfere actively militarily in the squabbles of their clients. We will

not see, I'm sure, the Chinese Soldiers or Russian soldiers, we haven't seen them yet in Vietnam, and I doubt that we will again see American soldiers in Vietnam. The great powers have obviously decided that the push and thrust which continues and will continue of international grab, greed. There are certain ground rules which they are unwilling now to go beyond and the first one is this - that whether it's in southeast Asia or in the Middle East or in Africa or in Latin America it's too dangerous for there to be Soviet pilots in one set of aircraft and American pilots in the other set of aircraft. But on the ground itself what has been achieved? Obviously the Viet Cong and the Vietnamese will use the traditional Asian methods of political persuasion in order to gain victory in the plebiscite, assassination, terror and the like. Obviously the South Vietnamese will use traditional means of political pressure in that part of the world, terrorism, assassination, political imprisonment and the like. And obviously incidents will escalate ~~and~~ predictably. If there is finally an election it will have a bloody prelude and it will have I'm afraid deadly consequences. These people are committed to many parties and many points of view and it's going to be very difficult for them since each can still call upon the economic and military reserves of their patrons. It's going to be very difficult for any of them to give up and ^{to} give in willingly. Vietnamese blood will be shed by Vietnamese. I suspect that is the tragedy of the next decade or two. But it will not be in the headlines. We'll not want to read about it. It will not directly ^{threaten} the peace of the world. It will threaten something of the balance of power between the great powers of the world. Why should China or Russia continue to sponsor the North Vietnamese or the Viet Cong? Because

southeast Asia remains the great rice bowl of the world and agricultural needs are obviously continuing needs of the Soviet and of China. Why else should they have to buy wheat from the hated West? And there is a long coastline which will now be effectively, openly in ^{friendly hands} from which they can ship out reserves or arms ~~for~~ economic ^{aid} ~~gain~~ to the Phillipines, to Malaysia and other places where they will seek now to move and to gain influence.

^{Why is it} ~~It is~~ inevitable really that the United States ^{sh}ould continue to support the various factions in Vietnam? ^{Because} obviously there is the coastline and obviously there are the raw materials and obviously we want to limit the ability of the great land powers of ~~the~~ Asians to exert full influence over Thailand, Singapore, Malaysia and the islands of the Archipelagos. It's not a pretty picture that faces Vietnam and perhaps that's the reason that America, that we signed with relief ^{at} ~~that~~ the announcement, the cease fire, rang no bell and had no ticker tape parades. We recognize that even in the making of peace we have not gained for ourselves any honor or respect as true peace makers.

What now? What's ahead for a post Vietnam America? The bill has been high for the war in Vietnam, it was high in terms of our manpower, nearly 50,000 dead. It's been high in terms of fiscal cost, in terms of the balance of trade, in terms of the monies that were poured into that ^morass which could have been turned into hospitals and schools and recreation areas, the war on urban blight. The war has been tragic for America in terms of the tearing apart of the body politic, that turned thousands and tens of thousands of young Americans against their government, young Americans not only opposed to the policies of the government, but who were unwilling to put their lives down for those policies. And in time, as the war continued to turn hundreds of thousands of middle Americans against their government, who felt that there was a blind kind of stupidity which was forcing us to prosecute a war which

had been conceived in folly, in which all along during the period of pregnancy we had been told by those who were dispassionate that we were going to give birth to a monster. This war brought America to the brink of massive civil disobedience. This war will continue to cost America^{very} dearly. We must pay for the healing, care of the veterans. ^{There will} ~~They will~~ obviously ^{be} ~~need~~ bonuses and educational advantages and continuing hospitalization needs and there are obviously secret arrangements between the parties that America will pay a certain number of billions of dollars of reparations in order to make good the bombings. But I suspect that all Americans are glad that the pyramiding costs will really no longer pyramid. They can be fact^{ored} out, they can be managed, they can be understood. We can get along to other business and other responsibilities. And I suspect, too, ~~that~~ we breathe a sigh of relief from the single lesson which emerges from this war and that is ^{that} the great powers are for the moment unwilling directly to confront each other, that really ^{apparently} ~~perish~~ the danger of the kind of global war has receded. That was a clear message in the negotiations. Americans were by and large surprised when the People's Republic of China and the U. S. S. R. did not violently respond to the mining of the North Vietnamese coast or to the December bombings in the Haiphong-Hanoi area. And I suspect that the other side is somewhat surprised at the willingness of the United States to sign the agreement that it will remove its troops not only from South Vietnam but from the all the rest of Indochina. But in ^{both} ~~most~~ cases the response is a signal to the other side that for the no one feels strong enough, confident enough to risk a general war with another global power.

What now? What now for an America which seems not to be threatened with a major international war, which can bring most of its troops home? What about a post Vietnam America? I've been interested in the reactions that I hear as I talk here and there in this city and in the country ^{to} ~~of~~ the war, to its windup. Most Americans

are prepared or seem prepared to accept Vietnam as a classic imperial blunder, as a military mistake, as diplomatic folly, but they are not thinking of Vietnam as another instance of man's tragic inability to ^{lay} hold of life, to manage it as he wills. Something of our native innocence and optimism is reasserting itself. We seem not to ~~leave~~ ^{read} Vietnam as another sort of classic evidence of man's inability to control violence, his perversity, his ambition, his greed. Rather we are reading it as the guilt of the few, as the ^a blindness of the nation, caught up in some kind of imperial fancy and we assume that when we are not caught up in that fancy, when other diplomats are in control, when another party has taken office, there is a way of solving this issue, of avoiding similar kinds of follies and of getting on with the business of building a greater America and ^a greater world.

Just a week after the signing of the cease fire there appeared on the op-ed of the Sunday New York Times a kind of lay sermon written by an academic, featured by the editors. They surmounted with a ^{it} picture of lovely primitive countryside with farmers busy with their work and the sermon was called "To Try To Dream Again." And the burden of the sermon was simply this: What has not died is our capacity to dream, the vision splendid, there's a thirst for it, a desire to have someone ^{phrase} the great dream which has always moved the American people to believe that we could transform the richness of the country in which we found ourselves, in the openness of the nation which opened itself to us, and to peace and to justice and opportunity, security for all. That dream is coursing within the American soul. How many Americans have said to one another, thank God it's over. Now we can get back to the truly serious business, waste, urban blight, racism, the war on poverty, the health of the nation, the education of our young, the truly real

problems. We ^{have given up on} ~~do not want a~~ war in order to make another war, but this ^{time a} ~~kind of~~ war on domestic front, a war against the ancient scourges of mankind. Paradoxically, at the very moment when many Americans seem to want to pick up again where we think we left off a generation ago, building a great society, a fair deal, a new deal, call it what a politician will, at that very moment when we find these energies ready to course into a new channel what do we find? We find ourselves governed by an administration which is not ready to write out programs of hope; which is not ready to present us with a blueprint which will somehow guarantee this society moves forward to the vision splendid. By one of those strange paradoxes ⁱⁿ history the inauguration of Mr. Nixon for his second term and the signing of the cease fire took place within a week of each other. And what did Mr. Nixon say at his inauguration? He spoke basically of two things. Both had to do with answers to the question, what will happen in America now that the war is over. The first was a sermon addressed to the American people that we must not simply turn away from our responsibilities in the world. We must continue to be concerned with our friends and our allies and he didn't say ^{it} our political and economic advantage on which our freedom rests. We can retreat behind the oceans, to neo-isolationism. But his second theme was perhaps more interesting because it concerned the mood that America seems to be in now. Instead of offering to the American people a crusade, a domestic crusade against poverty and ignorance and the slums and blight, he said to the American people, now is the time for the government to get out of the business of crusading. Now is the time for America to take less from its citizens in order that its citizens can do more for themselves. Mr. Nixon spoke from an ancient philosophic position.

It's ^{the store} ~~a historic~~ position. It's a position of ~~the~~ ecclesiastics. It's a position of primitive Christianity, the poor shall always be among us. That which is crooked cannot be made straight. Man toils, but he toils to weariness. We have to begin, he would say, to accept a vision of life ^{which was} as he was saying realistic, down-to-earth, that many of the tensions which roar in America, the movements which are so much a part of our national ^{fabric} ~~fact~~, misguide, mislead, because they have set man's eyes on the heavens. They promise too much. They assume that we live close to Utopia and Utopia means no place, there is no such place. All we have is the prickly earth. All we have is a few years ^{to} live ~~and~~ ^{is} to be frustrated, to live is to be bruised. Now this is an ancient and honorable philosophic position. I don't want to make more of Mr. Nixon's position than there is in it, but I suggest to you that it is as meaningful as it may be meanminded and that we ought to consider ~~that~~ ^{not} only the immediate implications of dismantling of programs which we have been accustomed to think of as socially beneficial, but we ought to see ~~that~~ if in fact he may not be saying something which all of us should take to hand.

He does not dream. That is a negative. We, perhaps, have dreamt too much and that, also, is dangerous. There are dreams and there are dreams. There are visions and there are nightmare dreams. There are ^{grand} dreams which have lead men to attack the evils of society realistically and there are day dreams, illusionary dreams which have lead men to suicidal visions, an effort which has not lead to constructive results. Yes, Mr. Nixon is right. Our world will not yield simply, easily to our dreams. Utopia is no place. There has never been such a place and there will never be such a place. Men can talk of consciousness 1 and consciousness 2 and consciousness 3, but they remain men and women, prickly, perverse, unpredictable, given to moments of spontaneous generosity, given to

moments of spontaneous violence. No Federal program, no governmental program can bring us happiness. It can bring us decent housing, it can bring us opportunity ^{to} again for medical attention, it can provide classrooms for our children, it can provide libraries for our edification, but we must go and read, our children must go and learn, we must be willing to take the advice of the physician and we must be willing to maintain the house ^{that is} given us in proper working order. There is an ^{individual} ~~additional~~ kind of responsibility which the social dreamer often forgets. He wants government to do it for him and somehow when government does it for him he can lead a life which is ^a ~~the~~ life of a dropout, suburbia, whatever it be, a life of indolence, a life of enjoyment, a life of entertainment and somehow all will be well. And when a country comes as close for its middle class, as large a middle class as we have, to providing these decencies, then our appetites increase, our palette becomes more sophisticated, it becomes increasingly difficult to satisfy us and we become increasingly critical of a government which seems not to be able to give us the joys, the happiness, the fulfillment, the ^{salvation} ~~foundation~~ which we think is promised us.

Insofar as Mr. Nixon is saying, during ^{its} ~~the~~ era of prosperity, during the abundant fifties and early sixties, Americans began to dream imperial dreams, both at home and abroad, dreams of great glory, dreams of easy triumph of our policies and ^{of} our programs. Insofar as we expect ^{ed} ~~these~~ things to happen to us America dreamed foolishly. Americans gave up ^{both} ~~these~~ responsibilities for their own lives and became rather soft in terms of accepting the hard responsibilities of social planning, of moving a little bit ahead, recognizing that we cannot solve any problem all the way, that the solution to any problem leads to other problems. But insofar as Mr. Nixon goes further

paralleling two images of the dream which occurs in our own scriptures. There is the vision of Paradise, a time when every man shall sit under his vine and under

and he says essentially that government cannot solve problems, that I will so stratify American society that the monies they now throw into national policies will be shared with the states and shared with the counties and shared with the communities who will make up their own priorities and solve their own problems. He's a victim of his own illogic because if one accepts the vision of man as mean and selfish and self-involved then one must accept the sticky fingers of diplomats and politicians and contractors who will keep the money from flowing back to the communities where presumably it would be rightly used, ^{and} ~~then~~ one overlooks the innate prejudice, the self-centeredness of individuals who obviously where they control power will use their money for their own benefit and not necessarily for the common good. One needs local concerns. Many of these national programs have failed because they were too large and too grand. At the same time they moved the nation forward because they broke the local control of local parochial narrowness and they forced on ^{the} communities change which the communities would never have forced upon themselves.

So here we are, a nation that wants to dream at a time when leadership in the nations says watch out for your dreams, keep your eyes open, live in a world which can offer you much but not everything. What shall we say? How shall we face the future? It's not a question of to dream or not to dream. To be alive, to be sane, is to dream. None of us can accept ^{Stalin's} ~~Stalin's~~, the world as it is, the status quo and say, we are satisfied. Perhaps our lives are satisfactory but who of us is so blind he does not see ^{the} hurt, ^{the} injury, ^{the} injustice all around. We need to dream, but we need to dream in a realistic way with a recognition that we are coming towards perhaps a promised land rather than towards Utopia. ^{Let me} ~~Then he~~ closed by paralleling two images of the dream which occurs in our own scripture. There is the vision of Paradise, a time when every man shall sit under his vine and under

his fig tree, when justice shall rise up as the waters, when the lion and the lamb shall sit down together, man will no longer be afraid. This is grand imagery, but the prophets who speak this imagery recognize that this vision will not come until that miraculous time when God will give man a new heart, a heart which is not like our heart, perverse, uncertain, but saintly, ^{always} ~~all~~ good, unaware of the temptations of sin.

And there is another vision of prophecy, a much more realistic one. The children of Israel are brought out of Egypt and given a law and set out for the Promised Land. Now the Promised Land isn't the rich delta land of Egypt and it isn't the rich farm lands of the Tigris-Euphrates basin, it's a hinterland, it's a land ~~where~~ everyone ^{whose} ~~Stone~~ is going to have to be picked up by some farmer and put into a hedge so that he can till the soil. It's a land whose forests are going to have to be preserved unless the soil is going to be eroded by the rain. It's a land which is going to have to be carefully nurtured, six years you ^{may} ~~must~~ work it ~~but~~ the seventh year it must lie fallow, else you will burn up the fertility of the land and abuse it. It's a land of thorns and of thistles as well as of milk and of honey. It's a land whose present inhabitants are ^{perverse} and will mislead you as well as offer you the gifts of civilization. It's a land, in other words, ^{about} ~~of~~ which you can dream, in which you can work, but the work is hard work, it's daily responsibility, it's very specific. The duties and the responsibilities are clear. There are some who prefer the grand vision splendid, who want to fold their hands and pray to some deity or some ideology for a time when they can sit under their vine and under their fig tree. If the world doesn't measure up to this dream right now they drop out or, more likely, frustrated, they become despairing, they deny that there is any

possibility, they live only for their own greed and selfishness. Our myth, ^{is} ~~it's~~ a rather realistic one. There is a promised land, ^{with} for the Jews ~~for~~ Israel. ~~Their~~ ^{For} mankind ^{its} ~~in~~ this earth. It's a land of ^{full} ~~gold~~ promise and a land full of peril. There are cities that need to be cleaned up. There are rivers and lakes ^{which} ~~that~~ need to be ^{kept} in some kind of purity. There are people who need to be succored and aided. There is poverty and there is want and ^{there is} ~~among~~ civilization, there is misery and there is education, there is recreation and there is social disadvantage. It's not Paradise, but it's ours and it's not impossible to conceive what we can do each day to make it somewhat better. I doubt if America will ever be quite as innocent as it was in the 1950's and the 1960's again ^{as} ~~and~~ I doubt that there will ever ^{be} again in the history of the world a time when one nation will control that much of the world's power and the world's wealth, but it will be a tragedy for the spirit of America ^{were} now to become mean and embittered; ^{dream} if we would cease to ~~believe~~, if each one would turn to his own family, to his own advantage and spend his energies that way. When Joshua was about to lead the children of Israel into the Promised Land all he could say to them was simply this: Be strong, be of good courage. It's not a very clear prescription, but it's a good one for America in this post Vietnam era.

Kaddish

Friday FEB. 16

Sunday FEB. 18

Those who passed away this week

MIRIAM HOFFMAN JACOBS
DR. SYDNEY LEVIN

Gahrzeits

MARGARET LESLIE DOLIN TO BE READ FRI. FEB. 16 ONLY

SIDNEY H. HORWITZ

HARRY LOEB

ALFRED M. BONHARD

CARRIE HEITLER FREEDHEIM

KATIE MANDELKORN

JAY KARL SILVERBERG

DR. SIDNEY D. WEISMAN

MEYER WEIL

BERNAT A. HUEBSCHMAN

ROSE BUBIS ROSKOPH

ANNA G. REDER

SADIE A. RIGELHAUPT

FRANK WULIGER

HYMAN H. HILL

CHARLES A. MELSHER

GABRIEL SCHAFFNER

JANE ELLEN UELF

HENRY H. HIRSCH

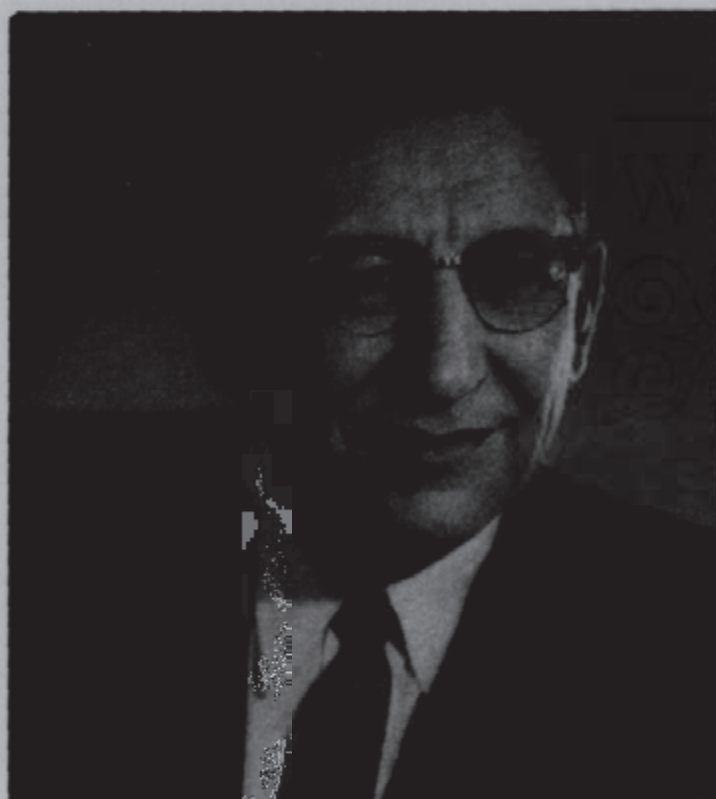
EARLE M. LIEBERMAN

Your TEMPLE Calendar — Clip and Save

SUN FEBRUARY	MON	TUES	WED	THURS	FRI	SAT
11 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak on THE PRIME MINISTER AND THE POPE High School Ski Affair 4th Grade Hebrew Program Afternoon - Branch	12	13 TWA Sewing - Branch 10:00 a.m. - 12:00 noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Mid - Week Classes — 4:30 - 5:30 p.m. — Branch Temple Board Meeting 8:00 p.m. - Branch	14 TWA OPEN MEETING MIDGE DECTER 11:45 a.m. - Branch	15	16 Service - 5:30 p.m. The Temple Chapel	17 Shabbat Service 9:45 a.m. - Branch
18 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak on VIETNAM - a Postscript Temple Men's Club FAMILY SPORTS NIGHT Dinner - 6 p.m. Cavaliers - 7:30 p.m.	19	20 TWA Sewing - Branch 10:00 a.m. - 12:00 noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Mid-Week Classes — 4:30 - 5:30 p.m. — Branch TMC Board Meeting 8:00 p.m. - Branch	21 TWA Board Meeting 10:00 a.m. - Branch	22 University Circle School Board - 8:00 p.m.	23 Service - 5:30 p.m. The Temple Chapel	24 Shabbat Service 9:45 a.m. - Branch
25 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak on HOW VIOLENT IS OUR SOCIETY followed by TMC Lunch & Panel Discussion CONTROL OF VIOLENCE	26 TMC Adult Education 1st Session RABBI SILVER Lecture "CONFUCIUS TO MAO TSE-TUNG" 8:00 p.m. - Branch	27 TWA Sewing - Branch 10:00 a.m. - 12:00 noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Mid-Week Classes — 4:30 - 5:30 p.m. — Branch	28	MARCH 1	2 Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY "A Sabbath of Story" HERBERT TARR 8:15 p.m. - Branch	3 Shabbat Service 9:45 a.m. - Branch Bat Mitzvah The Temple Chapel 11:00 a.m. Joan Saslaw
4 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak	5 PANEL	6 TWA Sewing - Branch 10:00 a.m. - 12:00 noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Mid-Week Classes — 4:30 - 5:30 p.m. — Branch Mr. & Mrs. Club Board 8:30 p.m. - Branch	7	8 TWA FILM & DRAMA SERIES 10:30 a.m. - Branch University Circle School Executive Board 8:00 p.m.	9 Service - 5:30 p.m. The Temple Chapel	10 Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Branch 4:30 p.m. Bruce Goodman

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MAX FISHER TO RECEIVE THE RABBI ABBA HILLEL SILVER AWARD



The Cleveland Region of the Zionist Organization of America has selected Max Fisher to receive the Rabbi Silver Award. A scholarship, awarded annually, will be given at K'far Silver in honor of Mr. Fisher. K'far Silver is a school in Israel established in memory of the late Rabbi Silver.

Fisher is an active Zionist, has been general chairman of the United Jewish Appeal and past president of the Council of Jewish Federations. He is extremely active in national politics. The Z.O.A. commented, "Through his efforts, Mr. Fisher has helped to cement the bond between the American people and federal government and the State of Israel." The presentation of the award will be made on Sunday afternoon, March 11, at Park Synagogue.

The Temple Bulletin
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summer vacation

THE TEMPLE MEN'S CLUB
*invites the entire Temple membership
to the Main Temple on
SUNDAY, FEBRUARY 25th, 1973*

9:30 a.m. — COFFEE HOUR in the Social Hall

10:30 a.m. — Religious Service in the Sanctuary
RABBI DANIEL JEREMY SILVER
"HOW VIOLENT IS OUR SOCIETY?"

12:00 Noon — BUFFET LUNCHEON in the Social Hall

1:00 p.m. — PANEL DISCUSSION in the Auditorium
"THE CONTROL OF VIOLENCE"
Its Cost in Personal Liberties
Its Cost in Our Social Structures
Its Cost in Human Values

PANEL

JOHN V. CORRIGAN, Judge, Court of Appeals, 8th Appellate District of Ohio.

LEWIS KATZ, Professor of Law, CWRU; Author, "Justice Is The Crime"

OWEN HEGGS, JR., Attorney; President, The Urban League of Cleveland.

EDWIN NAGORSKI, Captain, Cleveland Police Department.

PAUL GOLDSTEIN, Lecturer, Dept. of Sociology, CWRU; formerly with New York State Office of Crime Control Planning.

We encourage you to bring your non-Jewish friends.

Temple Members and their families — \$2.50 per person

Non-member guests of Temple Members — \$1.50 per person

for you...
your family...
your friends...



First Friday

March 2, 1973

A SABBATH OF STORY

"A Modern Midrash on Love"

Herbert Tarr, author of the best selling books "The Conversion of Chaplain Cohen" and "Heaven Help Us" has published recently "A Time For Loving", a captivating and delightful novel about Solomon, the wisest and wittiest of Israel's kings. Based on his research, Rabbi Tarr will present an evening of delightful and significant stories about Israel's famous ruler.

The Temple Chorus will present a special service taken from the writings of Solomon.

8:15 p.m. at The Temple Branch

MAKE YOUR RESERVATIONS NOW — CALL 831-3233



HERBERT TARR

nearly 4 months ago - on Tuesday evening Jan 23rd the President
 spoke millions of mouths to the nation I have asked for this radio
 and television time tonight for the purpose of announcing that
 we have concluded an agreement to end the war, to secure
 five billion dollars pledged for U.N. The President was subjected to
 massive lies quoted peace with honor and that we had honored
 fulfilled our commitment to peace in the right of the
 S.U.N. and people. Most American didn't look at the Peace
agreement was carefully or with too many questions. They were of
 the glad to meet frustrating and unexplained reasons in
 our outward history were behind us. -- But we
 have been too slow to bring peace to the disaster
 reached promised to destroy the roads of the substance
holders for now let us UN our people -- That
 agony was far from over.

AGONY WAS FAR FROM OVER.
The document says. Rogers & F.M. He said the second
air parts provided for a steel shell was for - Part
being to US-SUN and succeeded in making DM2 -
EFFECTIVE boundary between N & SUN - 1/3 of SUN and
was V & SUN and the N & SUN and the N & SUN
in place

in place
Call US ^{and} ~~contact~~ personnel ~~are to be successful~~
four VWS ~~mission~~ ^{to begin} - Call VTL & NYS & US
personnel deployed across the road at Santa Clara and

the removal of

POW's are to be released within 60 days - negotiations
about the status of civilian "political prisoners" must proceed
with deliberate speed

all time values are to be supervised by 2 people
final comparing a mixed collection of extracted pictures
 (NYSRP - V6 (US) - the sum of selected pictures
 (Huang / Island / ~~Admiral~~ / Canada)

[illegible]

The US message
 integrity of UN
 been good - - but the DMZ - -
 as a ~~provisional~~ ~~provisional~~ military demarcation line -
 it is a ~~slight~~ ~~line~~ UN is temporarily divided
 - - 2 zones - - but - - ~~can~~ ~~not~~ ~~be~~ ~~in~~ ~~UN~~

regarding the SUN and PEOPLE'S RIGHTS TO
SELF DETERMINATION - SAIGON THING GOVT
REMAINING IN POWER PENDING AN ELECTION
TO BE ORGANIZED BY A 3 PARTITE BODY

CVE (SALON / NOUTAL) CUBED THE NATH
COUNCIL OF NATIONAL RECONCILIATION AND
CONCERN

and an international commission - body PREVIOUS
- to be concerned under body INTO GUARANTEE
PEACE IN THE AREA - which I suspect

Wishes to see to guarantee That no more
pauces will stop beyond the point of support to it
which will be peace plans of United Nations despite

on basis of after the Peace Force would not affect
plans head of VC / NVN announced to be MAC after
to Saigon - but refused to come back from under
Saigon requested that they fill out Chowest for

UNION FORM - This must be followed by
Chowest Time - but Chowest UN's request
Future in case request // request will be joint
request will be joint

we can really get to the US... the removal of our troops
from all of these areas... the policy of change
will go on uninterrupted but the military cost increases /
Russia in China's camp will be increased directly
in the situation.

America greeted us with a high degree of relief -
an end to a reckless adventure concerned in
Folly and unintended policy movement
and operational problems detained to long to
them. We have played a high price for peace cold war realities
as lives / interest / and information not to spread to the
public because we are convinced that the policy is not best
free now will be lost / and after the reputation will
have been totally ruined and the US will be ruined
and the world will be ruined that some of the world will
be ruined as.

The results are not over - No one is rejoicing
we must understand how to do much reparation
now - every to be building - best include it
is it will be fully seen - it is to put

might lead to its own needs.

There was much talk over self serving in the
institutions of the U.S. that served the interests of
privileged minority groups // There was a certain
collaboration - the language seemed to indicate it was
to be sound or reality abstracted // - at the
same time to manipulate the image to
get political done brought in the U.N. // He seemed
to impose

present done named the peace & reputation
of peace // AMERICAN JEWISH ARCHIVES
which can not be helped

to repeal of U.N. or test help in manipulated word
not superficial - & we need peace done peace
to undo in the end help in we should help
at to the

I don't want to repeal the institutions split -
It is necessary to undo in manipulated - help word
to undo in the end help peace done peace
as if UTOPIA would be established of peace done peace

U - T611K = no plans - ^{these} can still be a ^{possible}
 Lead - but like ^{these} - it will be at
least (it is not impossible that it
may be needed - & the need need to be confirmed
to change - as needed at present & best
placed

Anger has very many needs / most of these needs /
are being met / very well /
at present /

it will be needed to see



in the past Anger has been very active in the past years

Anger has been very active in the past years

He has been very active in the past years /
Anger has been very active in the past years /
Anger has been very active in the past years /

