

# THE RISING TIDE

A bulletin of information and opinion from the  
FREEDOM LEADERSHIP FOUNDATION, INC.

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## FLF Arranges Overseas Meeting for Aides, Hosts I.F.V.C. Founder in Washington, D. C.

*Despite internal divisions, Communism still poses a global threat. To meet this challenge, the Freedom Leadership Foundation has concentrated heavily on strengthening international ties between responsible anti-Communist forces. Of late, FLF has cooperated very closely with the International Federation for Victory over Communism. In this article FLF President Neil Salonen reports on recent cooperative activities of the FLF and IFVC.*

On Friday, January 7, eight Congressional Aides began a visit to Japan and the Republic of China in order to assess the situation in Asia just prior to the visit to Peking by President Nixon. A number of them plan to return later this Spring to evaluate the impact of the President's trip. Upon their arrival in Tokyo, the aides were greeted by IFVC President Osami Kuboki, Takeshi Furuta and other IFVC officials. [The meeting had been arranged by Mr. Salonen—ed.] Their schedule for the following two days was then arranged.

On Saturday, the delegates paid a brief courtesy call on the American Embassy, seeing a bit of the historic city of Tokyo in the process. The high point of their stay in Japan was a meeting with Mr. Masumi Ezaki, Director General of Self-

Defence Forces of Japan. As a prominent member of the Cabinet, Mr. Ezaki was able to discuss the growing tension in Asia and how the Japanese are being forced to respond to a much less credible American commitment.

That evening, IFVC President and Mrs. Kuboki hosted a dinner for the group, which included Mr. Yoji Hirota, an International Relations expert. After the discussions a movie of the 1970 World Anti-Communist League conference was shown.

On Sunday, the group enjoyed the famous Express Train ride from Tokyo to Kyoto and spent the day sightseeing with the Kyoto chapter of the IFVC. On Monday, the delegates left with members of the IFVC for Taiwan for the next leg of their Asian tour.

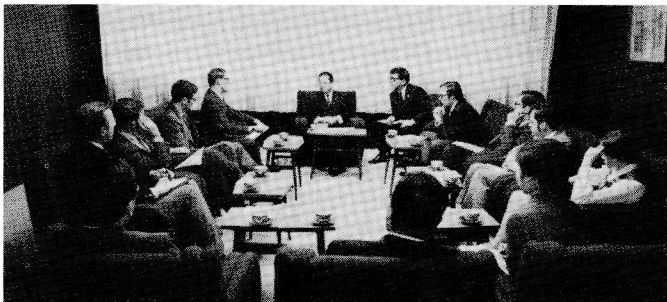
There is no question that this visit and others like it can substantially strengthen the necessary bonds of cooperation between America and Japan and provide a basis for a united effort. Since neither the U.S. nor the Japanese governments is fulfilling adequately its responsibilities in the struggle of ideologies, private groups operating without political and diplomatic restraints must accept the responsibility.

The dedication and zeal of the IFVC members left a deep impression on those who visited. Ed Feulner (Administrative Assistant to Cong. Philip Crane—Rep.-III.) and Washington journalist Allan Brownfeld both reported their enthusiastic impressions on Cong. Crane's weekly radio broadcast from Chicago.

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Shortly after the aides' trip FLF had an excellent opportunity to complete the circuit of cooperation with the IFVC. Sun Myung Moon, founder of the IFVC movement, who is currently on a speaking tour of the United States [see last issue], spoke briefly at a luncheon arranged in his honor by

*(continued on page 2)*



*Meeting of Congressional aides and IFVC leaders with Japanese Self-Defense Forces Director Masumi Ezaki in Tokyo, arranged by FLF and IFVC.*

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freedom in the struggle against communism. Comments are welcomed, articles may be reprinted if attribution is given. Please address all correspondence to the Office of Publications, FLF Headquarters.



Rep. Crane (R.-Ill.) introduces Mr. Moon (seated to right of speaker) at luncheon with other Congressmen and aides.

### FLF Arranges Overseas Meeting

(continued from page 1)

Cong. Crane. There he met with Congressmen William Barrett, Edward Derwinski, Earl Landgrebe, Morgan Murphy, Robert Sikes, Clement Zablocki and Roger Zion. Cong. Crane introduced Mr. Moon, emphasizing his imprisonment, torture and final escape, under the North Korean Communists before and during the Korean War.

Mr. Moon, who founded the International Unification Church in 1954, stressed the necessity of bringing unity to all religious groups in the life-and-death struggle between Communism and religion. He said that although South Korea is an avowedly anti-Communist nation, there can be no real world

peace, freedom or security until the danger posed by the Communist powers is conclusively overcome.

The war between the two blocs, he said, is not just on a military level, but on the ideological level as well. The danger of Communism can only be defused when the bankruptcy of its theory and the inhumanity of its practices are revealed, and a superior ideological alternative is taught to the nations of the free world.

Mr. Moon said that America was created from all nations, races, creeds and religions and blessed by God with the greatest strength and prosperity for a specific mission—to help all the weaker nations of the world economically and to defend them against the tyranny of aggression.

The interest aroused among the Congressmen was considerable; it was unfortunate that there was not more time to discuss these vital matters. After two hours, the lunch finally had to draw to a close, with host Crane and Mr. Moon thanking those in attendance for giving so much of their valuable time.

Mr. Moon later met with a number of other governmental leaders, including Senators Allen, Beall, Brock, Byrd (Va.), Dominick, Fannin, Hughes, Thurmond and Young. Once again, Mr. Moon clearly demonstrated the urgent necessity for America to revive its commitment to the ideals of freedom and justice which made her an inspiration to the whole world.

FLF, in close association with the IFVC, plans to mobilize greatest and deepest possible activity to awaken the American people to their responsibility. If open communication between men such as the above can continue then the role of America still has a hope of being fulfilled.

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## The Necessity for Victory Over Communism

Hal McKenzie  
FLF Staff Writer

Today is an age of both hope and despair. Mankind has developed a marvelous world-wide technological civilization which promises to end the material problems of poverty, ignorance, and disease forever. Instantaneous communication, jet travel, and the mass media have eliminated the physical barriers which formerly separated nations and cultures; space travel, satellites, and a greater understanding of the world's ecosystem open up the possibility of more efficient use and distribution of natural resources; and a new "global village" consciousness is evolving which makes possible man's age-old dream of universal brotherhood.

At the same time, wars continue throughout the world with increasingly destructive consequences; the two great forces of Communism and democracy face each other with vast amounts of their technology and resources tied up in terrible weapons which can destroy mankind several times over; and environmental crisis, poverty, and social breakdown mount steadily toward catastrophe. In this global village, only global thinking and global cooperation can solve the urgent problems of the Age. What, then, is preventing the nations of the world from working together at this critical time?

Many national and material interests have divided and continue to divide nations; but it is quite clear that these barriers could be easily overcome in this century if it were not

for one supremely divisive influence — the militaristic, hatred-oriented philosophy of Marxism-Leninism, upon which world Communism is based. Communism is the only movement in the world today which consciously and systematically works to create conflict within and between nations in order to come to power over them. Some may point to America's intervention in Vietnam and vast arms industry as indicative of a militaristic attitude. But time and time again Western leaders have approached the Communist camp with nothing but good will and peaceful intentions, and each time the Communists reacted with paranoid viciousness, or by pocketing our well-intentioned concessions and continuing to work for our downfall. In truth, Communism is the only great militaristic faith in the world today, at a time when the rest of the world is desperately seeking international concord. The Communist belief in the virtue and necessity of class war stands directly athwart man's efforts—and the direction of history—toward a just, free and peaceful world.

Communism began as a synthesis of nineteenth century materialistic philosophy, science and revolutionary thought, formulated by Karl Marx to realize what he believed to be the necessity of a violent uprising against the ruling class of Europe. It was designed to be a weapon in the class struggle, to impart strong revolutionary consciousness and certainty of

victory in the proletarian heart, and to serve as a universal justification for revolutionary action. Herein lies the great strength of Communism, but also its weakness and fatal flaw: it was never meant to be a universal, eternal, or necessarily accurate truth, but mainly to justify violent revolution. As such, it provided a rationale for legions of alienated, disaffected and criminally minded people of the world, and also offered a coherent world-view and purpose to those for whom the traditional religious values were crumbling. Marxism grew so rapidly because it was a product of its epoch—a result of the historical dislocations occurring in Europe at that time.

But times change, and the range of human experience is far broader and deeper than the narrow scope of European materialism. Because Communism arose in reaction to a specific set of historical conditions, it was destined to become obsolete as those conditions changed. Furthermore, Marxism's limited theoretical base and narrow purpose left out a large part of mankind's most important experiences—namely, man's long and varied history of learning how to cooperate with Nature and his fellow man, as handed down through the practical wisdom of the world's Great Religions. The Marxist analysis necessarily presumes that conflict and contradiction are the central reality. Where conflict and contradiction exist, the Communists are wonderfully effective at exploiting it in coming to power; but where it doesn't exist, they are compelled to create it in order to succeed. Therefore the Communists must, in every situation, create a world of violence in order to justify their violent faith. As we can plainly see, this is completely antithetical to solving the central problem that has faced all societies, and the overriding concern of the twentieth century: the problem of creating cooperation, good will, and mutual benefit between individuals, classes, races, and nations.

Consequently, if we truly desire to bring about a peaceful world, the first step must be to overthrow the Communist faith, and supplant it with a more rational, human and universal world view, in which global cooperation and service to others are the motivating premises.

If we are to accomplish this, we must first realize that the current effort of America and the Free World to "contain" Communism is an inadequate response to the problem. Communism is primarily an ideology, and so it begins in the realm of ideas. The Communists will first use agitation and propaganda; from there the struggle expands to strikes, demonstrations, confrontation, armed insurrection and finally full-unit revolutionary warfare, "the highest form of struggle."

America's containment policy allows the Communists to develop their strategy through its several stages until the only response possible is military intervention. But by then the battle is half lost. If Communism could be defeated where it begins, on the ideological level, then it would never be able to progress to the point where military conflict is necessary.

From where, then, would we derive a counter-ideology to challenge Communism? First, we must realize that there is an historical force at work other than the materialist dialectic which spawned Marxism. In general, this is the trend toward the assimilation of mankind's fragmented culture and world view into one, planetary culture and world view. This process is reaching its culmination in this age.

Secondly, Communism, through its brutal excesses and obvious contradictions is creating its own "antithesis"—most tangibly the millions of its victims inside and outside the iron curtain who have experienced the reality of Communism and reject it totally.

As the thought and ideology of the New Age are clarified and proclaimed, this anti-Communist "proletariat" will rise up,

# Dialectics

An Estonian refugee leader is credited with a diverting illustration of dialectics, the "logical" process by which good Marxists are supposed to arrive at conclusions.

Some peasants, the story goes, once came to their priest and asked him what dialectics are.

"It is difficult to explain," the priest said, "but suppose two men, one clean and the other dirty, come here. I offer them a bath. Which one will take it?"

"The dirty one," the peasants replied.

"No," said the priest, "The clean one, because he is accustomed to bathe. The other attaches no value to it."

"Now who would take the bath?" the priest asked.

"The clean one," was the answer.

"No," said the priest, "the dirty one, because he needs it. Now who would take it?"

"The dirty one," replied the peasants.

"No," said the priest, "both of them for the clean one is accustomed to bathe, and the dirty one requires it."

"Now," said the priest, "which one would take the bath?"

"Both," replied the peasants.

"No, neither, for the dirty one isn't used to bathing, and the clean one doesn't need it."

"But, Father," the confused peasants interrupted, "each time you say something different, and each time it is the answer which suits your arguments."

"Ah, my children," replied the priest. "Now you know what dialectics are!"

from *The Closed Mind*

Dr. Sanford I. Berman

International Communications Institute

snowball and "negate" Communism, establishing a "higher synthesis." Since this new synthesis will be based on a unified, planetary world view, the new society can develop for thousands of years free from the national, racial and cultural conflicts which have plagued human history. Thus, even in terms of its own dialectic, Communism is doomed.

In strategy and spirit, our new attitude toward Communism must not be defensive or reactionary. We need not *anti*-Communism, but *victory over* Communism. And to this ideological task the Freedom Leadership Foundation dedicates itself until the day of liberation for all mankind.

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