

"...America's fastest growing freedom newspaper"

The Rising Tide

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Korean President PARK CHUNG HEE

Park Leads Korea On Difficult Path

by Dan Fefferman

"The free democratic system, being superb, may be more vulnerable than any other political system if it is not armed with its ability to uphold itself."

With these words, South Korean President Park Chung Hee summarized the dilemma of emerging non-Communist nations during the present period of transition in the international balance of power.

Park issued a proclamation October 17, by which he dissolved the National Assembly, declared martial law, suspended portions of the Constitution, and declared that within ten days a series of proposed constitutional amendments would be announced and then submitted to a nationwide vote of the people.

The amendments, which grant Park substantially increased powers, were accepted by a margin of nearly 12 to one in the November 21 referendum. A U.N. Commission observation team reported the referendum was conducted "in a peaceful and orderly manner, with a high rate of participation (91%)."

Dual Purpose

The reforms have a dual purpose. First, and in our opinion foremost, they concentrate national priorities on unification; and second they consolidate political power in the hands of the President.

The new constitution will create a National Council on Unification, consisting of from 2000-5000 delegates elected directly at the village (*tong*) and township (*myon*) levels. The Council will be a non-partisan body; delegates will not be allowed to affiliate with any

political party. Chaired by the President, the Council will be taken as the voice of the people on matters relating to unification. It will also elect, at the President's recommendation, one-third of the National Assembly and will confirm by majority vote amendments which the Assembly passes.

Representing town and village constituencies, the Council is responsible to the people at the grass roots level. Its powers over the election and the policies of the National Assembly and its non-partisan nature insure theoretically the responsibility of the Assembly to the unification desires of the people and act as a check against political opportunism and corruption within the Assembly. In this way the Council serves to concentrate the priorities of both the legislature and the people directly on the issue of national reunification.

Increased Powers

The new system gives strong powers and heavy responsibility to President Park. He is given full emergency powers to rule by decree, is protected from impeachment, may dissolve the National Assembly and has the right to submit referenda directly to the people without parliamentary consent.

The Assembly, on the other hand, may remove members of the President's cabinet, including the Prime Minister, in which case the cabinet is required to resign *en masse*. Assembly sessions--characterized by inefficiency and political bickering--have been shortened to a maximum

See KOREA, page 5.

'Unified Science' Conference Offers Alternative to Communist View

NEW YORK—The First International Conference on Unified Science was attended by three members of the FLF National Staff November 23-26 to investigate the relevance of "Unified Science" in the ideological struggle against Communism.

Sponsored by the Council for Unified Research and Education (CURE), an organization created in 1948 to develop and promote the concept of Unified Science, twenty scientists from eight nations, including the U.S., Britain, France, Japan, Korea, Sweden, Argentina and Germany, met at New York's Waldorf-Astoria Hotel to discuss the "Moral Orientation of the Sciences."

The aim of the conference was "to present the scientific community with an assembly of sciences—physical, biological and social—into a single unified science and to demonstrate that this unification reveals a positive value bias" to various ecosystems.

CURE members hope eventually to unify science and religion. They say that through their approach, which "assembles the sciences systems-theoretically," organisms are shown to create a "moral norm" through their interaction.

The conference was initiated by Mr. Sun Myung Moon, founder of the International Unification Church and the International Federation for Victory over Communism, who

was also the concluding speaker. Among the other speakers were Nicholas Kurti, fellow of the Royal Society and professor of physics at Oxford; Willard V. Quine, professor of philosophy at Harvard; Ervin Laszlo, professor of philosophy at the State University at Geneseo, New York; and Dr. Conrad Arensberg, professor of anthropology at Columbia University.

The papers presented expanded upon the theoretical foundation laid in CURE's recent book, *Full Circle: the Moral Force of Unified Science*, edited by CURE Chairman Edward Haskell.

According to Haskell, Unified Science should facilitate the union of the "two cultures" of science and religion and should provide the

framework for a much-needed reorganization of higher education.

Through cooperation, Haskell said, organisms join together to build an expanding hierarchy which develops as a result of different behavior patterns within the newly-formed group.

Relationships between any two organisms, he continued, consist of nine possible "coactions" which can be plotted on a four-quadrant diagram. The most effective has been proven to be the coaction where both entities fully cooperate with each other (symbiosis). Hostility between both entities results in their mutual destruction, and limited cooperation or hostility on the part of either entity impedes progress.

Refutes Marxism

This theory, Haskell claims, effectively disproves the Marxist idea that progress comes only through contradiction and struggle.

Several speakers stressed the need for and applications of Unified Science. Dr. Yujiro Hayashi, president of the Institute of Future Technology in Tokyo, Japan emphasized that pure technology is no longer enough to solve technical problems. In the past man has expanded his "territory of technology." Individuals had expanded to societies, nations and finally to global dimensions. After reaching the global level man can no longer expand but must conserve his resources so that all men may be provided for. Hence there is a need for cooperation on an international scale, which is possible only if nations and ideological blocs truly seek to live in peace with each other.

Dr. Laszlo, author of *The Systems View of the World*, described the flow of a system consisting of organisms and of human beings, and how the proper maintenance of such a flow constitutes a moral standard. He said that a system is a dynamic process which tends to counteract the law of entropy, the law by which all things gradually disintegrate. See SCIENCE, page 4.



EDWARD HASKELL

CACA Dinner Honors AIM Chairman Irvine

WASHINGTON--The Council Against Communist Aggression (CACA) held a dinner meeting here November 19 to honor Washington anti-Communist leader Reed J. Irvine.

Irvine is also Chairman of the Board of Accuracy in Media, Chairman of the CACA's McDowell luncheon group, and has long been dedicated to furthering the anti-Communist cause in the U.S. and throughout the world.

Guest speakers at the gathering included Marx Lewis National Chairman of the CACA and veteran of over 50 years experience in the anti-Communist struggle; Neil Salonen, President of the Freedom Leadership Foundation; Bernard Yoh, well-known expert in guerilla warfare; and David Martin, author of the Senate study series of the "Human Cost" of Communism

in Vietnam, China and the Soviet Union.

Irvine, who had been unaware that the dinner was to honor him, said in a speech that he has not lost hope for the victory of liberty over tyranny, citing as reasons the growing dissident movements within the Soviet bloc and the increasing reliance of Communist nations on normalized relations with the West.

He nevertheless cautioned that the future of world freedom hangs in the balance. "It takes determination and a willingness to sacrifice to win," Irvine concluded. "I'm truly grateful for the dedicated efforts of the people gathered here tonight," he added.

Senate aide David Martin summed up the spirit of the evening when he said, "The situation of world freedom does not look good, but with a hundred or so leaders like Reed Irvine, I think we can turn the tide."

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FLF Launches New Activities at GWU

The Freedom Leadership Foundation has intensified its activist and educational programs in the Washington area this fall, in an effort to mobilize American youth around a constructive alternative to the negativistic and violence-oriented formulae of Marxism and its contemporary derivatives.

Public speaking campaigns continue daily at the University of Maryland campus, and a street speaking campaign has been reinstated in Washington's Georgetown district, where FLF members often encounter radical opposition.

New Program

A new activist program has also been launched at George Washington University. Campus members set up literature tables, distribute *Rising Tides* and engage in public discussions daily. GW activities center around mobilizing support for bi-weekly World Freedom Institute seminars. At these seminars students hear lectures contrasting Marxism to FLF's Unification Ideology, which is a synthesis of scientific and

religious approaches to solving social problems.

The presentation of the Unification Ideology as a constructive alternative not only gives the students a valuable framework for analysis, but also clarifies the reasons why conscientious people must work to oppose the tyranny which the Communist ideology inevitably creates.

FLF teaches that progress comes through harmony, give and take and orderly growth through stages, while Marxism proclaims that contradiction, negation and violent struggle are the dynamics of truly progressive change. Herein lies the fundamental difference in our world view and that of the Communists.

The Communist ideology is founded on the philosophical base of atheistic materialism. We, on the other hand, assert that God does exist and that our approach to solving the world's problems must be founded on that assumption.

Moreover, we believe that whether or not a person agrees with our views of the world, he should remain free to pursue the truth as he sees it. The

Communists, on the contrary, believe that "social consciousness is determined by economic forces" and that those who understand the "iron laws of history" have the right and responsibility to impose their views on others at all costs. To them, "The ends justify the means." Thus, ever since Lenin, the Communists have used terror, violence and repression in unprecedented proportions in order to "lead the masses into revolutionary conscientiousness."

Education

Most American young people do not understand even these basic differences between Communism and our democratic ideal. FLF has been working to increase this generation's consciousness of the current ideological struggle, its application to international politics, and America's responsibility to serve the cause of world freedom.

How To Help

If you would like to help in this effort, there are several

See FLF, page 6.



Student Signs FLF Petition.

Control of Soviet Media Tightened

from a Radio Liberty Dispatch

"While pressing for the assertion of the principle of peaceful coexistence, we realize that successes in this important matter in no way signify the possibility of weakening our ideological struggle. On the contrary, we should be prepared for an intensification of this struggle and for its becoming an increasingly acute form of struggle between the two social systems." (L.I. Brezhnev at a dinner for Fidel Castro, June 27, 1972.)

As preparations for the Conference on Security and Cooperation in Europe are stepped up, there is evidence that the Soviet Union is tightening its controls over information media both at home and abroad. Demands for the intensification of the ideological struggle - such as the one made by Brezhnev in June and echoed in a *Pravda* editorial on September 6 - reflect a fear of the breaking of cultural "walls" that a complete detente would bring about.

The climate of domestic political repression has also worsened appreciably since the beginning of 1972. The best-known civil rights activist still at liberty, Petr Iakir, was arrested in June, and a sentence similar to that meted out to Bukovski in January - seven years' deprivation of freedom, two of which were to be spent in prison and five in a labor camp, followed by five years' exile - cannot be discounted.

Dissidents in non-Russian republics, notably the Ukraine, have been rounded up and in some cases forced to write recantations, while an official anti-religious campaign in Lithuania sparked large-scale disorders. Other moves have included a levy on intended emigrants, forcing them to repay sums spent on their education - irrespective of whether they had made good their "debt" to the state through years of work or not - and some new instructions stipulating that academic degrees can be withdrawn if the holders are subsequently found guilty of "immoral or unpatriotic activities."

Information Barriers

The freedom to acquire information from abroad by any means is a right underwritten by the United Nations Universal Declaration of Human Rights (Article 19) and adhered to by Western democracies. In the Warsaw Pact countries, the jamming of foreign broadcasts still occurs and the authorities frequently warn against the effects of listening to Western broadcasting services.

In an article on the need for vigilance, published

by the magazine "Political Self-Education" (February 1972), the First Deputy Chairman of the KGB, S. Tsvigun, said that individuals had "taken the bait of hostile propaganda." Imports and translations of foreign literature are vetoed by the various censorship agencies; no non-Communist Western publications are on sale to the public in the USSR, except certain information magazines like "Anglia" and "Amerika," which are produced in limited editions as part of cultural agreements and whose propagation is severely restricted.

Even Western Communist publications are subject to Soviet censorship. For example, during the events in Czechoslovakia in August and September 1968, the sale in Moscow of all Western European Communist publications was stopped, and the British Communist organ *Morning Star* of December 4, 1969, was withdrawn from sale because it carried a letter from a reader commenting unfavorably on the expulsion of Alexander Solzhenitsyn from the Union of Soviet Writers.

Nor are the prospects promising. On August 8, 1972, the Soviet Foreign Minister, Gromyko, handed a letter to the U.N. Secretary-General on the preparation of an international convention dealing with the use of artificial satellites for direct television broadcasting. The preamble to the Soviet draft stated:

"States must have an opportunity to make certain demands concerning the content of programs transmitted to their territory or to take action to stop transmissions which they may consider undesirable..."

"Direct television broadcasting to foreign states is to be carried out only with the express consent of the latter."

Article IX of the Russians' draft hinted that in their eyes the countering of "illegal broadcasting" could involve the destruction of the offending satellite, even in outer space or other areas beyond a state's jurisdiction.

Soviet defensiveness over the issue of freedom of information generally was demonstrated in an article in *Pravda* on July 26, 1972, by A. Shitikov, Chairman of the Soviet Committee for European Security. He said:

"It stands to reason that in the sphere of ideology, which is the scene of struggle between two social systems, there should be no compromising attitude toward attempts to implant anti-popular, anti-Communist ideas in the Socialist countries."

As with other comments of this nature, criteria are left undefined, giving the authorities a free hand. On past experience, ideas not actively pro-Communist may be construed as "anti-Communist." Conversely, "ideas of humaneness" which according to Shitikov, should be promoted by literature and art, could be a euphemism for the kind of Party-minded works

which Soviet artists are under instructions to create.

Closer Central Supervision

A reshaping of internal Soviet information media has been apparent for some years. Numbers of new journalistic appointments have been made, many of those concerned having been previously engaged in "responsible Party work." This year has seen several administrative changes whose main aim was further control of domestic media.

In January, TASS was upgraded to a State Committee of the USSR Council of Ministers; its Director-General thereby attained ministerial rank. (In July 1970, the Broadcasting and Television Committee had been upgraded to a State Committee.) *Izvestia* pointed out that TASS would henceforth have a "Union-Republican significance." Thus, control from Moscow over all news and information will be increased even further as TASS tightens its grip over its counterparts in the non-Russian republics.

In August 1972, the State Committee for the Press and for Cinematography were similarly transformed into Union-Republican Committees with chairmen entitled to seats in the Council of Ministers. In practice, the reorganization means that publishing plans, film scripts, etc., in the fourteen non-Russian republics will be subjected to even closer scrutiny in Moscow - notwithstanding the Soviet claim to have established a fraternal community of peoples with thriving national cultures.

On August 22, the Party Central Committee issued a resolution criticizing Soviet films aping foreign cinematic devices alien to "the art of Socialist Realism," and deplored the lack of films "on acute ideological and political problems concerning the class war in the international arena." The announcement on the same day that F.T. Ermash (a senior Party cultural official) was to head the new Union-Republican Committee, replacing A.V. Romanov, who had headed the previous committee since 1963, was a further indication of Party dissatisfaction.

Further evidence of the increase in open interference from the Party in the cultural field came with the announcement at the end of August that the Central Committee would publish a new newspaper, *Sovetskaia kultura*, beginning in January 1973. The existing newspaper of that name - the organ of the Ministry of Culture and the Cultural Workers' Union - is already one of the duller and more orthodox publications of its kind. The change means that the Party will have a direct channel for its narrow cultural policies.

The officially-inspired "vigilance" campaign and the increased control and centralization of information media in the Soviet Union would not appear to be in accord with the aim of security and cooperation in Europe.

Soviet Cultural Revolution?

by Gary Jarmin

The Chinese claim they started a cultural revolution to wipe out "bourgeois" and "decadent" western elements. Now it appears a "cultural revolution" is blooming in the Soviet Union, too, but quite the reverse of anything Communist leaders ever anticipated. Various reports from the U.S.S.R. verify that a small but burgeoning drug problem among Soviet youth is creating more headaches for the Soviets.

Recent interviews with students at several large universities in Russia indicate that illegal drugs are being used with increasing frequency.

Judging by the way Soviet youth have been copying western styles and music, it seemed certain that it would only be a matter of time before they began experimenting with drugs. Most of the marijuana comes from parts of Central Asia or is brought by fellow students from the Turkmen and Uzbek Republics. "We can get hashish anytime we want to" reported a journalism major at Kiev University. We smoke it every day after school."

Some students in Moscow boasted that visiting U.S. students claimed "Russian hash is even better than American hash." The Soviets' "new man" representatives went on laughingly to describe a visit to Lenin's tomb under the influence of the drug. "It was really heavy," commented one of the students.

LSD

As if they didn't have their hands full enough, it turns out the Soviet police have also uncovered a group of scientists who were manufacturing LSD. The discovery was made at the prestigious Soviet Academy of Sciences where one scientist has been arrested and over two pounds of narcotics were seized. In addition, an illegal heroin-making operation was uncovered at a pharmaceutical institute in Pytigrorsk, a

town in the northern Caucasus. Both incidents created a scandal in the scientific community but were not made known to the public.

Who knows, if this keeps up, before long Breshnev's son might even get busted for smoking pot!

In any case, before it can become too widespread, the Soviets are doing their utmost to enforce strict narcotics laws and begin a press-campaign against drug abuse.

Offenders are often sentenced to a labor camp for two years to receive compulsory treatment. Other penalties include stiff fines and the loss of one's valued place on waiting lists for new housing. An article in the *Socialist Industry* told of a drug ring that was smashed by authorities, all those apprehended receiving 15 year sentences in prison for selling marijuana.

Several other publications have also joined the attack on drug abuse. *Krokodil*, a satirical magazine, told of how one 16 year old boy, after repeated use of hashish, became a "social parasite," living off the state without working and with his mind in a fog.

In a warning against the use of drugs, the *Leninist Banner*, attacked Soviet youths who imitate Westerners. It described an American student whose life was ruined by smoking marijuana. "Every day he sits in the park, a transistor radio to his ear, sunglasses hiding his reddened eyes, living out his worthless life frozen in one spot like a statue."

Russia's drug problem will undoubtedly get worse. For years the Soviets have campaigned with every available means against its most chronic social ill, alcoholism, and with very little success. Chances are that similar measures taken against drug abuse will fare no better. In fact it may do nothing more than arouse a curious interest in those eager to find a way out of the boredom which Soviet society has created.

Violence No Answer At Southern U.



The Christian Science Monitor, in referring to the recent deaths of two black students at Southern University, wrote, under a front-page photograph of a Civil War statue in Washington, that "past rumbles still echo." Again, the division between black and white is accentuated by violence.

The students at Louisiana's Southern University (which is the largest predominantly black school in the country with over 12,000 students in three campuses), have been plagued with allegedly poor management from the all-white board of education that runs the campus. The students' disenchantment with the way the university was run, their desire to "get involved" with the daily management of the campus, and the alienation of professors who complained that they had inadequate control over course curricula, resulted in a wave of protests which started some two weeks before the tragedy.

Solutions

Divergent proposals are being made to deal with the situation at Southern. Many of the opinion leaders who have begun to tour various campuses in the wake of the tragedy are saying that the only solution to the problem lies in a clash between disenfranchised people of color and their "Caucasian overlords."

This brings to mind one of the main tenets of the world view of Karl Marx: that any progress in society comes about through conflict. The Marxist route, in its application at Southern, doesn't seem to have been too attractive. Although nearly all of the students wanted to see a change, not all of them involved themselves in the boycotts and demonstrations which culminated in the shooting of two of their comrades. Possibly one fourth of the student body became involved at one time or another, but the bulk of the campus did not participate.

The National Association for the Advancement of Colored

People (NAACP), along with some other groups, is taking the situation to the courts in an attempt either to change or redirect the present school administration. One of the proposals that the NAACP is making is that the school be integrated into a white university system. They argue that, although "blacks don't want to be submerged anymore," their problems can only be solved through being part of the system. In this way, the Afro-American can inherit the high quality education of white counterpart schools.

Militants Disagree

Black nationalists are opposed to this idea, saying that they want to see the black institution remain a black institution. If Southern University is merged with a white campus, they point out, blacks would be swallowed up in a white mass; and, as Emmitt Douglas, president of the NAACP chapter in Louisiana admitted, "blacks wouldn't be able to elect their own homecoming queen because the whites will vote white."

Yet, the real solution in ending racial strife on our nation's campuses and providing a more meaningful education for the black masses does not lie in either "whitened" or "blackened" institutions. Students must demand and accept the efforts of school administrators to provide a meaningful education which truly allows blacks, and all people, to master and eventually transcend "the system," creating a better America and a higher level of living for the world. People of color should not desire to get themselves a diploma without reasonably working for it, or expect their black-oriented classes to become political vehicles for "revolution."

Violence, and the general polarization of differences between opposing factions throughout all strata of society, cannot bring America's hope for a free and just society into fruition.

Capitol Report



U.S. Interests

by James Cowin

When Congress reconvenes next January, a Vietnam ceasefire will probably have been achieved and most U.S. troops withdrawn. The American public, weary of hearing about continuous foreign battles, will be absorbed by the latest domestic concerns. The problem of U.S. involvement in Vietnam and in other foreign nations, however, remains to be solved.

The U.S. may be faced with similar situations in which American intervention is requested. The Senate will question the worth of U.S. involvement and sacrifice, and the sad memories of Vietnam will be re-exposed. Some will denounce the cost in lives and resources, others will decry the strain on American life, but the ultimate controversy will revolve around U.S. obligations and responsibilities to other nations.

During the Cambodian Incursion of May 1970, amid the waves of student anti-war lobbyists who tramped through the corridors of the Capitol to denounce U.S. "escalation," a small group of students, this writer among them, visited Senatorial offices to emphasize the need for supporting the President's action. Dovish Senate aides said that sending U.S. troops to nations not essential for U.S. defense violated American interests, and that opposition was quite patriotic.

Subsequent history proved that the President's move greatly aided U.S. interests. Unable to bring supplies through the Cambodian port of Sihanoukville, the North Vietnamese army and Viet Cong had to discontinue effective military actions in the Mekong Delta, the home of eighty per cent of the South Vietnamese population. U.S. casualties dropped appreciably, and the South Vietnamese pacification program greatly expanded, opening the way for faster U.S. troop withdrawal.

Because the U.S. aided Cambodia, our nation also benefitted. The principle of national

sacrifice for another country bringing long-run reward is being empirically verified in international relations. Environmentalists have concluded that only international cooperation in conservation programs can save the human species from extinction. Statesmen realize that all nations must seek peace, or all will eventually suffer. The earth is now being described as a "global village" where everyone is affected by each other's problems.

The most serious problem is that of Communism. Its advocates claim they desire the good of mankind, yet their actions cause extreme suffering. Because the Communist bloc officially advocates world revolution, all nations are eventually threatened. International action is absolutely necessary to effectively counter this problem.

The U.S. is the center of wealth and power in the world, and all other nations depend upon our actions to a certain extent. Congress legislates not only for this country but in reality for the international community. As the U.S. Government is expected to preserve the general welfare of the American people, the U.S. is expected, because of our material blessings, to contribute to the general welfare of the world.

Modern science recognizes that no organism can survive without its environment. The U.S. as a democracy, cannot exist without an environment of free allies, especially in the face of a hostile challenge. Experience has shown that the willingness of other nations to maintain defense alliances with the U.S. and remain opposed to the Communist bloc depends upon their faith in the willingness of the U.S. to defend them. Our Congressmen should keep these principles in mind in formulating policies which affect the U.S. foreign commitment. The interests of the international community are inextricably linked to our own.

The Rising Tide

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Unified Science Conference Calls for 'Moral Re-Orientation' of the Sciences

SCIENCE, from page 1.

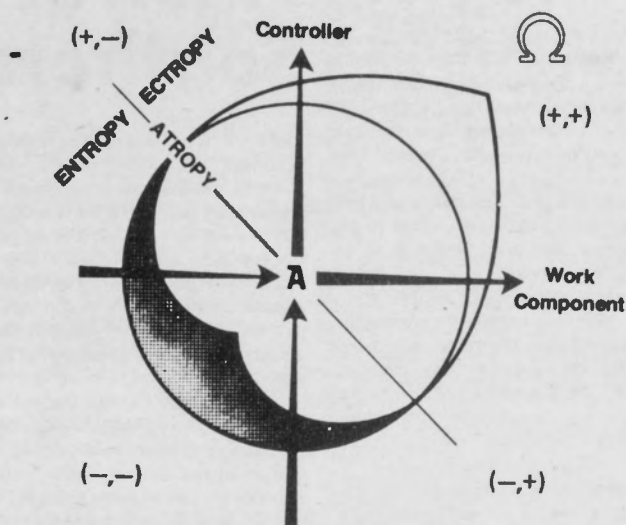
into an equilibrium. Atoms maintain themselves by maintaining a flow. Societies must also maintain this interaction in order to survive.

The aim of a system, Laszlo said, is to establish patterns which maintain stability and do not disintegrate. Hierarchical systems are the most stable. The interaction of cells creates new behavioral patterns for all cells involved, and each variety of cell must contribute all its functions to the cell group as a whole.

In human societies individuals collaborate with each other to create a different behavioral pattern. These patterns, in order to be maintained, must be adaptable to different situations. For instance, a department collaborates with a department and the collaboration, if maintained, expands to the corporation as a whole. In the army, platoons collaborate to form companies, which form regiments. They in turn form armies which collaborate to form the armed forces of a nation, which are integrated into the national policy-making system as a whole.

A moral force is created as the highest level of the hierarchy sets the pattern for norms. If the highest level is not viable, the whole hierarchy collapses, and a new society is needed. Human physical systems and cultures, according to Dr. Laszlo, are coded for survival. The human body is coded genetically and human cultures are coded through morals and institutions. If a new pattern of coordination between entities is needed and the system cannot respond, it "will be left by the wayside." Laszlo emphasized that out of ten billion species of organisms which have existed, only one hundred million, or one percent, have survived to this day.

CURE chairman Haskell pointed out the impact of religion on the development of technology and civilization. He declared that only Western Christianity has enabled mankind to progress to an industrial



Haskell's four-quadrant diagram reveals a "positive value bias" to various ecosystems. The Universe, he says, rewards cooperation.

society, because of the principles of Christian love.

He also mentioned that science develops as it is unable to solve problems with the then current system. The Ptolemaic view of the universe therefore gave way to the Newtonian view when Copernicus discovered that the sun and not the earth was the center of the solar system. Today's scientific concepts are incapable of solving the moral breakdown of society, he said, and a new model is needed. According to Haskell, systems which do not evolve within a certain length of time will break down. Historian Arnold Toynbee asserted that all 21 civilizations he has studied have broken down. A more meaningful civilization is needed, coordinated by love, he believes.

Haskell emphasized, however, that the cooperation principle has won out despite breakdowns of entities. Otherwise, only particles and atoms would be left on earth. Hence, he says, the actions necessary for survival in the universe are "absolutely incompatible" with Marxist theory, as Marxists teach that all history is a record of class struggle.

Haskell explained in an interview that his students at a

Brooklyn College club used to "morally disarm" Communist students by showing them the intellectual gaps in Marxist terms. When a Communist student began to speak to the club, a Haskell student would draw X and Y axes on a blackboard. On the horizontal X axis he would write *Workers*; and on the vertical Y axis he would write *Employers*. "When the Marxist student talked about *exploitation*, our student put marks in quadrant 2: minus for the workers, plus for the employers (-,+). When the Marxist talked about expropriating the exploiters, our students would check quadrant 4: plus for the workers, minus for the employers (+,-), and when the Marxist talked about the *mutual ruin of the contending classes*, our student would check quadrant 3: minus for the workers, minus for the employers (-,-)."

"But we'd ask the Marxist why he never talked about anything in quadrant 1...plus for the workers, plus for the employers, (+,+). That would upset the Marxist like anything. 'But that's class cooperation,' he'd exclaim. 'Marx denied that class cooperation exists in, or can ever exist in, our society.'" "We'd overwhelm him with

examples of class cooperation...We'd show him highly constructive alternatives to Marxism, solutions that work better than class war—profit sharing and multiple management for example—all tested ways of changing exploitation into cooperation creatively."

Mr. Moon, the concluding speaker, spoke of the moral orientation of the world. He said the purpose of science is to realize man's dreams. But national and racial barriers block the way.

Presently, much poverty and disease exist in underdeveloped nations and crime and immorality in advanced nations, despite advances in science. The standard of behavioral value has been undermined because the standard of goodness has all but disappeared.

An improved material life alone cannot create unhappiness, Mr. Moon said. Because

principles, he said, which Unified Science provides. It helps to create a system of unified thought which, combined with the strong points of religion, will set a strong enough standard of goodness to create a unified world for the first time.

Plans to hold the second International Conference on Unified Science in Tokyo were announced at the concluding session. Several nations will have developed CURE chapters by then, according to participants. The first Conference was dubbed a "tentative revolutionary success" depending upon the hard work which is to follow.

Haskell said that the Unified Science model presented at the conference was "the Kitty Hawk model."

"We got it off the ground, but it has to be developed before its potential can be harnessed."



SUN MYUNG MOON: "Man is a unified being."

man is a unified being of mind and body, he must also improve his spiritual life, to create a new society of morality and goodness.

Mr. Moon declared that the source of goodness is love and the source of love is God. By finding and practicing a standard of goodness, man can reflect God's loving nature and can help create happiness on earth.

Morality requires sound

another participant said.

It was the unanimous feeling of the FLF staff that Unified Science is quite in accord with FLF's Unification Ideology. It was felt that FLF and CURE should be able to work together to develop a successful model for international relations which will pave the way to ideological victory over the destructive Communist model and help usher in a new age of justice and peace.

THEORY

Marx's View of History Was Wrong

From *Communism: A New Critique* by Dr. Lee San Hun

According to historical materialism, economic structure (production relationship) progressed from primitive communal society, to the slavery system, to the feudal system, and so today has reached the capitalist system. From here it will progress to socialist society, from which communism will emerge. These economic systems appeared in sequence in a series of ascending levels according to the progress of the forces of production. Therefore, each stage shows a more advanced economic standard than the preceding stage. According to Marx, any stage of production relationship must be fully matured before the next stage can develop. Accordingly, until capitalism is fully developed, revolution does not occur.

Is this true? We cannot find the pure form of any of the page 4

above-mentioned economic systems anywhere in the world. For instance, Marx treated the Greek and Roman ages as representing the slavery system. But they were never purely this type. Within these societies were relics of the primitive communal system, many independent liberalists, and a prosperous commercial class. The feudal system never existed in a pure state either. There were residues of the slavery system still present within it. Therefore, Engels admitted that no perfect example of the feudal system ever existed. Nevertheless, Marx developed his theory of historical materialism based on the existence of pure forms of economic systems. Hence, it cannot be denied that Marx' theory concerning social progress does not in some points coincide with such progress in actuality.

But let us hypothetically accept Marx's idea of social

forms, since his pure forms are in accord to some extent with the economic progress of western European society. His assertion that revolution occurs only after production relationship has fully developed was still incorrect. Revolution arose in backward countries like Russia.

NOTE:

In our usage, "Communism" with a capital "C" refers to the ideology and/or political system of Marxism and Marxism-Leninism. The word "Communist" refers to people, parties, movements or nations which ascribe to these ideologies. The words "communism" and "communist," in our usage, refer to the philosophy of holding possessions in common and do not necessarily refer to Marxism or Marxism-Leninism. The terms, of course, are often overlapping.

Lenin and Stalin justified this by saying that revolution erupts in the weakest link in the chain of imperialism. In actuality this is but an excuse to hide their

The Rising Tide

"socialist" state, which under Stalin reverted to little more than modernized Tsarism.

The Marxists said that when communist society is built the

source power of social progress will no longer be class struggle, but criticism, and consent (parliamentary government). But these very means are precisely the democratic method. As a matter of fact, such means are employed in today's capitalist society. The principle of democratic majority vote is exactly that form. Why can these methods be the source power of social progress only after society adopts communism? Why can they not be the source power of progress in capitalist society? The Marxist assertion is only an excuse to justify violent revolution, which is really unnecessary.

Ironically, today's reality demonstrates the opposite of what Marx said was supposed to occur. In Communist society, free criticism is not permitted. Self-criticism is imposed as the means of control over the

See THEORY, page 8.

December 4, 1972



Korean refugees await relief after fleeing from the Communist North during the Korean War.

Park Prepares Korea for Tough Road to Unification

KOREA, from page 1.

of 150 days a year, except by special decree.

R.O.K. sources cite the precedent of the 1958 Constitution of France's 5th Republic (the "DeGaulle Constitution") as a model of "rational parliamentarism" within an "absolute presidential system," noting that "the present realities of the Korean situation involve more imminent dangers than the situation of France at the time of...the 5th Republic."

Dangers

What are those dangers? First, South Koreans fear the North. Most of them are old enough to remember the barbarity of the Communist invasion, and the millions who fled from Communist rule make clear to them the reality of the tyranny of the North.

There is no doubt that both sides sincerely desire reunification, but there is a serious question as to the North's willingness to carry out the task by peaceful means. The Communists launched a peace offensive just before they invaded the South, with the purpose of alienating the people of the South from Syngman Rhee and bolstering themselves in world opinion. They launched another peace offensive just before the 1960 student rebellion which overthrew Rhee, trying to take advantage of the confusion and lack of direction in order to establish a foothold for revolution.

"Unification presupposes the establishment of a single social and economic system throughout the country,"... "The South Korean revolution is a component part of the whole Korean revolution,"...and "there can be no peaceful transition in the struggle for power."

These statements by leading North Korean theoreticians in

1970 understandably produce skepticism on the part of South Koreans about the North Korean's intention to honor their July 4, 1972 pledge to carry out unification "through peaceful means" only.

Nor can the South Koreans forget the numerous North Korean terrorist raids against the South, assassination attempts against Park, the complete militarization of the North, or the Communist's forced deification of Premier Kim Il-sung---"a peerless patriot, national hero, ever-victorious iron-willed commander, great Marxist-Leninist...whose great *juch'e* idea...is etched in the hearts of the masses with an immense charismatic force." The North Koreans describe *juch'e* as "a trait which makes thinking and action conform to the party's policy and carries it through unconditionally without the slightest wavering in any winds or waves (see TRT Vol. II, No. 17-ed.).

This brings us to the crux of the matter. Regardless of how distasteful it may be, the Communist ideology, especially as implemented in North Korea, has tremendous power. The Communists have thrived on the division and "internal contradictions" of their opponents, as we witnessed most recently in Chile. North Korea has been unified under a false god in Kim Il-sung, but it *has* been unified.

While the freedom of a pluralistic democracy is a noble goal, the practical reality of world situations sometimes necessitates sacrificing short-run freedoms in order to attain the long-range goal of liberty and justice. Such is the case with Korea now.

Korean Democracy

Mature western democracy, we are learning, cannot be transplanted in full bloom to Asian soil. Either it must be provided with nourishment and protection--which the U.S. is in-

creasingly unwilling or unable to do--or it must develop a toughness and internal strength to protect it from a hostile environment.

There is little doubt that the North Koreans will use any "people-to-people" exchange agreements to further their goal of a Communist takeover in the South by whatever means they can--including violence--through the "divide and conquer" strategy. In this context, and with the U.S. commitment to defend the South increasingly vague, it should be no surprise to see Korean democracy looking less western, more austere and more disciplined. If there are those in the U.S. who would decry the one-man rule which the new constitution creates, they should note that it is precisely that policy of U.S. withdrawal from active participation in the Asian arena--for which these names people by and large argued--that has produced the current trend toward de-democratization among non-Communist Asian nations.

Park's Responsibility

President Park, in assuming such great power in order to rally his people around the goal of unification under freedom, has accepted a noble mission and an awesome responsibility. "I only pray for the healthy and sound development of our democratic institution," he declared. "I hope and trust that this prayer of mine is also that of my fellow countrymen."

Now it is up to the South Korean people whether they will unite with their leader and prepare for the coming ideological battle with their enemy-brethren of the North when the people-to-people exchanges begin, or whether they will allow themselves to be divided and inevitably fall.

We can only say that we share President Park's prayer.

EDITORIAL

Vietnam Ceasefire Must Be Enforceable

With the resumption of peace negotiations in Paris, it is hoped that the substantive points which we outlined in our ceasefire analysis last issue will not be compromised for the sake of an illusory peace which would not provide adequate safeguards against continued North Vietnamese aggression.

To summarize, there are five critical shortcomings in the draft agreement broadcast by Hanoi October 19, which must be dealt with if a viable ceasefire is to be achieved. **First**, South Vietnam, a principal party to the agreement, should be given more of a say the negotiations. Indications are that the Administration is sensitive to this problem and is affording South Vietnam more adequate consultation than before. However, the temptation to reach an accord with North Vietnamese at the expense of our South Vietnamese allies is still great, and the U.S. should be on its guard in this respect.

Secondly, the North Vietnamese must be recognized and named as a belligerent in South Vietnam and in Cambodia and Laos. This is an absolute must if the ceasefire agreement is expected to be binding on the Communists at all. The North Vietnamese should also be required to withdraw their troops from Cambodia and Laos and preferably from South Vietnam as well, since their presence there is a clear violation of the Geneva Agreements which the Communists claim they support in the draft proposal's first paragraph.

Third, there must be adequate provisions against violations. This point is closely related to the previous one defining the North Vietnamese as belligerents. If the North Vietnamese are not so named it will be nearly impossible to enforce violations, since the North Vietnamese now claim--and can continue to claim--that they have no forces fighting outside of North Vietnam. Moreover, the U.S. should be able to take an active role in case violations are not rectified. The draft proposal absolutely prohibits the U.S. from involvement. In addition, the powers and freedom of movement of the international supervisory body must be spelled out and guaranteed. The political make-up of the body is also important.

Fourth, the tone of the document should be balanced and should imply at least equal responsibility for the war on the part of the North Vietnamese, who, after all, are its chief instigators. If the U.S. puts its signature to a document whose tone implies a U.S. *mea culpa*, no nation can again be sure of the American response to a Communist threat. This will only encourage aggression on the part of the Communists and place Free Asian leaders in a position where it is nearly impossible to carry out liberalizing reforms.

Finally, the U.S. must not be prohibited from supporting "any political tendency" in Southeast Asia, as we would be in the proposed agreement. Our commitment to freedom and democracy was the primary reason for our involvement. If we declare ourselves now to be uncommitted we are leaving the South Vietnamese at the mercy of the Communists and announcing our unwillingness to come to their aid. The U.S. would lose whatever trust it now has from the Asian people, and the scores of thousands of U.S. soldiers who fought and died will have done so with no commitment from our nation that their deaths are not in vain.

At a time when the American people are manifesting renewed hope and faith in their leaders, it is the sacred responsibility of those leaders to uphold that faith in the eyes of the world. America faces a critical decision.

Capital Area Chapter
Paralyzed Veterans of America
JOHN H. RINE, president 439-6810

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What You Can to Do Help Keep The Freedom Leadership Foundation Expanding



FLF members inviting students to World Freedom Institute seminar.

FLF, from page 2.

ways to get involved.

The first is to become an active member of FLF--man the tables, distribute literature, help organize WFI seminars and demonstrations, sell *The Rising Tide*.

If there is no organized FLF chapter in your area, you can still sell *The Rising Tide* and lay the foundation for a local group. Special arrangements can be made by writing FLF Headquarters for more information (See ad, page 5, for basic details.). You may also wish to be involved with Operation Tidal Wave, by which we distribute *Tides* for free on certain campuses. Funds for OTW are limited, however, and in most areas the *Tide* must be sold to meet the cost of production and mailing. It sells quite well, and it is possible to make a substantial profit to support chapter activities through this arrangement.

The Committee for Responsible Dialogue is another way you can help. FLF, with the help of radio commentator Fulton Lewis III, has developed a team of orators who are prepared to debate radical spokesmen anywhere in the country in order to let both sides be heard. You can help by contacting FLF Headquarters immediately if you learn of a potential debate situation. The Committee will then issue a challenge and attempt to set up the debate. Debates with such noted radicals as Fed Halstead, Benjamin Spock and Karl Hess have already been set up through this program, with excellent results.

Finally, if you cannot get actively involved, you can serve the cause by contributing financially to FLF. None of our programs could continue without financial support. In fact, the degree of our effectiveness is directly proportional to the degree of support we get from our contributors. Whatever you can give--time, money, sweat, blood, tears or prayers--it will be put to good use at FLF.

Support the Moral Revolution--Ride the *Rising Tide* of Freedom--Join the FLF!

Soviet Regime Continues To Persecute Christians

by Allan C. Brownfield
from the *Anaheim Bulletin*, Nov. 9, 1972

WASHINGTON--During the past year there has been a great deal of discussion about the Soviet persecution of Jews. Demonstrations have been held calling for the right of Jews to emigrate, and men who never condemn Communism for any of its other depredations, find themselves vocal and vehement with regard to Soviet anti-Semitism.

It is, of course, just and proper that Soviet anti-Semitism be condemned. There is, however, the unfortunate implication in this campaign that Jews, and Jews alone, suffer religious persecution and that if, somehow, the Jews were permitted to leave, everything in the Soviet Union would meet with our approval.

The facts, quite to the contrary, tell a far different story. Recently, on Feb. 1, 1972, there was a discussion on the question, "Can anything be done on the part of Norway to end the persecution of Christians in the countries on the other side of the Iron Curtain," in the Norwegian Parliament.

It was pointed out that "many of the countries in which religious persecution is carried out under government auspices have signed the U.N. Charter on Human Rights, of which freedom of religion is one of the fundamental ones. People who are today suffering under religious persecution appeal to this Charter. On the 27th of March, 1972, i.e. after the (Storting) debate had taken place, 17,000 Catholics in Lithuania protested against the systematic religious persecution which is in contravention to the Soviet constitution--as practiced in Lithuania."

A recently published volume "Aspects of Religion in the Soviet Union, 1917-1967," reminds us of the fact that ever since the Russian Revolution of 1917, religion has been held in disrepute in the Soviet Union, and from that time forward the most strenuous efforts have been made by the Soviet Government to eliminate it.

THE L.M.A.

In 1925, for example, the League of Militant Atheists was formed in the Soviet Union to publish and spread anti-religious material and, like the government's economic plan, an atheistic five year plan was launched in 1927 and again in 1932. The program aimed at the complete disappearance of God's name from the U.S.S.R. by 1937. In the late 1930s the League was reported to have 3.5 million members.

In his forward to this volume, published by the University of Chicago Press, Richard Marshall, Jr. criticizes those who have tended to overlook and minimize Soviet religious persecution: "Exponents of the 'soft' view would appear to be unaware of the harsh repressive measures taken against various religious groups and individuals throughout the last half of the century for no other reason than the fact of their religious beliefs. They also do not face up to the contradiction between the guarantee of freedom of confession on the one hand, and, on the other, the strictures placed upon religious instruction by a continuing and extensive campaign of anti-religious propaganda...Furthermore, they do not seem to be aware of either the tenacity of traditional religion or of the increased interest in religion in the USSR, especially among the intelligentsia, which has been manifested in a variety of ways since Stalin's death."

Many in the West believed that the death of Stalin would usher in a more liberal period in the life of Soviet citizens. The fact is that at the 22nd Congress of the Communist Party in 1961 Khrushchev

openly gave his support to the anti-religious campaign which by then was well underway. He declared: "The battle with survivals of capitalism in the consciousness of the people, the changing by our revolution of the habits and customs of millions of people built up over centuries, is a prolonged and not a simple matter. Survivals of the past are a dreadful power, which like a nightmare, prevail over the minds of living creatures."

RED EMANCIPATION

He stated that "...Communist education presupposes emancipation from religious prejudices and superstitions..A well thought out and well proportioned system of scientific atheist propaganda is necessary, which would embrace every strata and group of society to prevent the spread of religious attitudes especially among children..."

Rather than becoming "liberalized" after Stalin's death, the rules concerning religion were severely enforced and strengthened. Beginning in late 1961, children under 18 years of age were forbidden to attend Baptist worship services and by the fall of 1963 this restriction was being applied in Orthodox churches as well. In 1963 the Central Committee of the Komsomol urged that services not be allowed to begin if children were present in church.

During the 1960's baptism was made all but impossible. Seizing upon the occasion offered by the widely publicized death of an infant after an Orthodox baptism the government passed a law making it a crime to cause a threat to health under the guise of religion.

Children have been taken away from parents who have refused to conform to the party rules. *Sovietskaia Russia* recounts how the Baptist Marinkowa has had six children taken away from her because she gave them Christian faith and forbade them to wear the Communist pioneer necktie. When she heard the sentence, she said only, "I suffer for my faith."

Are Americans concerned with religious prejudice in the Soviet Union? Jewish groups are concerned with anti-Semitism, and should be applauded for that concern. But what of Protestants and Catholics? Perhaps it is easier to believe that Communism has "changed," even though the facts paint a far different picture.



Russian Christians in underground worship service.

New Study Released on USSR Mental Institutions

A startling report on the confinement of Soviet civil rights activists in mental institutions has just been released by the Senate Subcommittee on Internal Security. Entitled "The Abuse of Psychiatry for Political Repression in the Soviet Union," the 260 page document consists of information given by two prominent anti-Communist Soviet dissidents, writer Vladimir Bukovsky and noted poet-mathematician Alexandre Yesenin Volpin.

Yesenin Volpin, who is now in the U.S., spent five terms in Soviet mental hospitals since 1949. Bukovsky, now in prison, has been in confinement for most of the past ten years.

In his recent testimony before the Senate subcommittee Yesenin Volpin said that the free world should protest more vigorously for the release of dissidents. Last confined to an institution in 1968, he was released as a result of a document signed by 95 prominent Soviet scholars and a worldwide protest.

Bukovsky's documents were smuggled out of the Soviet Union in 1971 and appear for the first time in print in the Senate report. They consist of letters, diaries and even official KGB (secret police) diagnoses of eight well-known civil rights activists, such as General Grigorenko, Victor Fineberg, and Bukovsky himself.

It is hoped that this report will cause considerable Soviet reaction and will spur the free world to keep pressuring the Soviets to release additional imprisoned civil rights dissidents.

No Smiles:

Refugees Still Fleeing China

Press reports from journalists afforded the unique privilege of visiting Mainland China paint a rather glowing picture. The schools are clean. The people are relatively well-fed, they smile. Children speak with admiration about Mao. Morality is strong. The people work well together.

Yet for some reason, thousands of people are leaving the mainland every year, at the risk of their lives. Rev. C. H. Curtis, author of a soon-to-be-published report on the refugee situation, said Americans would "be shocked to learn" that so many people flee the mainland for freedom in Hong Kong.

20 Per Day

Hong Kong police reports indicate that about 20 refugees reach Hong Kong from the mainland every day. The reports do not include an undetermined number who escape police detection in fear that they will be turned back by British authorities, as some were in the past.

Curtis, who lived on the Chinese mainland in the thirties, said he saw with his own eyes the Japanese massacre of innocent Chinese civilians before World War II, but implied that the Communists have committed barbarities even worse than those of the Japanese.

He said the "freedom loving people should oppose the Chinese Communists if only for humanitarian reasons," a Chinese news agency reported.

The Communists, meanwhile, have attempted various measures to halt the escaping

refugees. One report claimed that the Chinese Communists have sent gunboats in twos and threes to cruise the sealanes between Hong Kong and Macao. The report added that the Communists are also using fast-moving motorized junks and fishing boats to intercept the freedom swimmers. Nevertheless, the report continued, as many as 18 swimmers safely crossed the channel in one night. Escapees by sea and land to Hong Kong numbered 231 for the first 18 days of October, it said.

In an effort to thwart the trend toward escape, the Communists have created a "Devil's Island" on Hainan for refugees who have attempted to escape to Hong Kong.

Hundreds Caught

The Communist newspaper, *Star*, attempting to discourage the swimmers, reported that more than 100 had been apprehended while trying to escape in early October. The reports are interesting in that some U.S. radicals had been arguing that the Chinese Reds don't particularly care if "bourgeois elements" escape and look the other way when those few who want to leave make their attempt.

One wonders why, if the people on the mainland are so happy, hundreds of them flee every month from that one city. One also wonders how many more would flee if the promise of freedom existed offshore of every seaport city, and not just Macao, or if they could do so freely, without risking their lives.



DUMITRU DANIELOPOL Reds Haven't Stopped Distorting the Truth

other Mr. Constantin Visoianu, a National Peasant Party leader.

The consultations with the British and Americans had to be reported to the Soviets, who were to give their approval to the Romanian exit from the axis.

That was the last thing the Russians wanted. They were confident that they would be able to overrun Romania and were anxious that it remain in the axis, so it could be treated as enemy territory.

For weeks Moscow stalled the Romanians, while preparing an offensive. In early August they attacked on the northern Romanian front. As they were advancing towards Bucharest the King and his collaborators became anxious. On Aug. 23 the King acted. He had Antonescu arrested, formed a military government in which he included the leaders of the three opposition parties and in a courtesy to Russia, he included Lucretiu Patrascanu, the head of the Communist Party.

An hour after the King went to the radio to order the army to stop fighting the allies the Communist representatives --

Lucretiu Patrascanu and Emil Bodnaras -- appeared at the royal palace.

"They were as white as sheets," the King said.

"What have you done, your majesty?" they asked. "You have ruined everything."

They were afraid the Russians would think they had double crossed them. They did.

Later evidence shows that Anna Pauker was livid. The Romanian Communist firebrand and Stalin confidante came back with the Soviet Army in the uniform of a Russian colonel.

Had the King not acted, she said, a massacre of all "Bourgeois" elements was planned, just as it happened in Bulgaria where the Soviets plunged the country in a blood bath.

These are historic facts. All the Communist tracts won't change them. It is pertinent to recount them at this time when the Romanian Reds are knocking hard at the door of the International Monetary Fund and the World Bank.

Would you trust them with your money?

The Story of DAN LYONS, S.J. by John D. McCallum

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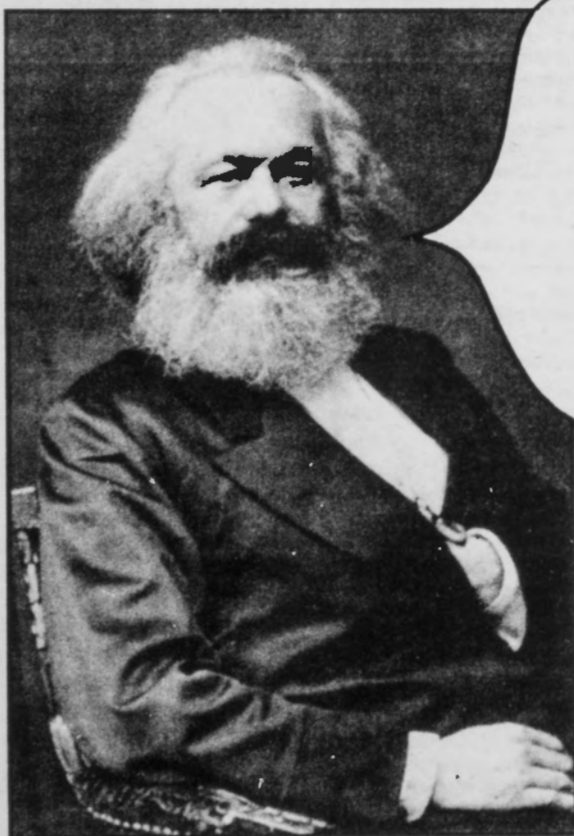
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But see page 8 for details!

Give the 'Tide' as a Holiday Gift!

Still in its first year of publication as a tabloid-size newspaper, *The Rising Tide* has been reaching a steadily growing readership throughout the United States. However, to insure the *Tide's* continued expansion and success, its number of regular subscriptions must be greatly increased.

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TRT's effectiveness among the young people of America has already been proven. Today's youth are hungry for a positive alternative to the violence and radicalism which too often characterize the scene. **Distribution** of the *Tide* is therefore so important!

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Will you help? Fill out the attached coupon and send it in to FLF Headquarters **today**. Your contribution is tax-deductible, and every subscription really helps. As always, we are counting on your support.

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T220

THEORY

THEORY, from page 4.
 people of the lower class. There is no sign of the form of consent in their society. On the contrary, criticism, self-criticism, and consent (parliamentary government) are most developed in advanced capitalist society, which was supposed to be overthrown by class struggle.

It is a striking indictment of Marxist ideology that the humanitarian goals for which it allegedly strove are being realized in the "bourgeois" societies which were supposed to become increasingly oppressive, while that very oppression characterizes the so-called socialist states which were supposed to liberate mankind.

AIM Plans To Sue FCC On Fairness Doctrine

Accuracy in Media revealed Nov. 22 that it had filed suit in the U.S. Court of Appeals to compel the Federal Communications Commission to carry out its legal duty to enforce the fairness doctrine and the provisions of the Public Broadcasting Act that require balance in the treatment of controversial issues by public broadcasting.

Abraham H. Kalish, AIM executive secretary, charged that inexcusable delays by the FCC in acting on documented complaints of violations of the fairness doctrine and the Public Broadcasting Act were making a mockery of the legal requirements that broadcasters deal with controversial issues of public importance evenhandedly.

Mr. Kalish said that Accuracy in Media now had six such complaints pending before the Commission. The oldest of these dated back to October 1971. He said not one of these complaints has yet been ruled on by the Commission, and four of them have not even been referred to the offending broadcasters for comment.

Kalish said that inaction on the part of the Commission enabled broadcasters to flout the fairness doctrine and the requirements of the Public Broadcasting Act. He said that in these matters, a delay of justice was clearly a denial of justice, since eventually the controversial issues became stale and the value of any remedial action that might be ordered by the commission was greatly reduced.

AIM, which is a public interest group operating in the news media field, reluctantly decided to seek court assistance to compel the Commission to perform its statutory duty. Kalish said that AIM had written to FCC Chairman Dean Burch on September 13, 1972, informing him that it was considering taking legal action in view of the inordinate delay by the FCC in processing AIM complaints. AIM informed Chairman Burch that it would prefer not to take this action and hoped that he could speed up action on the part of the Commission, making an appeal to the courts unnecessary.

Kalish said that Burch had never replied to this letter, and there had been no evidence of any action on the part of the FCC.

Kalish said that great damage had been done by the failure of the FCC to enforce the requirement that programs financed by the Corporation for Public Broadcasting be balanced and objective. Public television had persisted in airing unbalanced programs on controversial issues. This had produced a negative reaction that had adversely affected the prospects for appropriations to support public TV.

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