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# The Rising Tide

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Ideological Struggle to Continue

## Dotsenko Interview

**DOTSENKO**, from page 4.

believers who do not follow the way of blind obedience to godless powers. The existence of open churches allows the Communists to claim they respect freedom of opinion. In this way they brainwash people in the West and entice tourists. These, in fact, are allowed to see altogether not more than 5 to 7 per cent of the Soviet territory, and then only after asking to do so well in advance. Another important point: By developing relations between the churches in the Soviet Union and those abroad, the government creates another way of sending agents into the West.

### DISENCHANTMENT OF THE INTELLIGENTSIA

Many of the so-called intelligentsia of the Soviet Union are deeply disillusioned and cynical people who report on one another, and on everyone else about whom they are asked, to the KGB. By "many" I should say that the number of such people is probably not less than one-third of the total number of Soviet intellectuals. Others are just living from day to day, doing their job and waiting in lines for food, inexpensive clothes, and other goods. After such hunts, most of them are so tired that they do not think about anything but getting some rest, perhaps some entertainment (ideological films, vodka). But there is an intellectual minority that does not

submit itself either to cynicism or to prostituting careerism, or to waiting in line for vodka. These are the ones who suffer because they seek truth and justice and find it in Christ. Many are silent. Some, if they work in professions that allow them to conceal their real feelings, could even be successful in their fields of activity. But quite often they resent such success. One of my former colleagues confessed to me once that he would rather be a simple worker than a successful theoretician. I knew what it meant to be a worker in that system, so I said nothing. Disillusionment with the ideology of materialistic Communism is that common factor in the life of Soviet intellectuals who are finding God.

### THE COMMUNIST GOAL

People with true democratic and liberal attitudes ought to know that the liberty of a man is based on God's gift to man, namely, the freedom of choice. The Communists have never renounced their ultimate goal, the establishment by all means of the ruthless, oppressive, and inhuman dictatorship of the party elite and their functionaries. They disguise it by the demands for the rule of the proletariat, but the hungry workers and their relatives who were shot in Novocherkassk ten years ago are better witnesses of the true Communist goals. (Copyright 1973, Christianity Today, condensed from Jan. 5 issue, used by permission.)

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WFI speakers Neil Salonen, Gary Jarmin, James Cowin, Dan Fefferman and Gerard Willis are introduced to training program participants by OWC leader David Kim.

## World Freedom Institute Presented To One Hundred Visiting Europeans

TARRYTOWN, NY — FLF's World Freedom Institute held its first major training seminar of the year on January 29, when it conducted a special program to clarify the status of the ideological struggle in America for a group of more than 100 young interfaith missionaries from Europe.

The missionaries are part of the strongly anti-Communist One World Crusade, which is bringing missionaries from throughout the world to America for evangelical training, intercultural exchange, and work against Communism.

A crusade spokesman said he considered the United States "God's front line" in the struggle against moral decay and the subsequent manipulation of young people by pro-Communist propagandists and insurgents. FLF was asked by crusade organizers to create a program which would introduce the Europeans to the political and ideological climate in which they will be working in America.

The program consisted of two lectures critiquing basic Marxist theory, one contrasting Communism with FLF's Unification Ideology, and one detailing the activities, interrelationships, and power struggles within Communist-led groups in America today. In addition, FLF President Neil Salonen briefed the students on FLF activities and offered guidelines for effective action in the field.

FLF has plans to expand the WFI program to include high schools this semester; several such seminars are already scheduled. A joint conference and training session with the Association of Free Chinese in America, postponed from early January, is planned for later this year.

The training of the European missionaries was seen by the WFI staff as a significant event, since most of the Europeans will be working on or near campuses where they will confront radical opposition. Crusade Commander David S.C. Kim said that his members were often harassed by radicals, especially when the missionaries spoke directly about the conflict

between Marxism and religion. The Europeans will be joining an approximately equal number of Americans on ten mobile bus teams scattered throughout the nation, Mr. Kim added.

FLF Campus Coordinator Gerard Willis told the missionaries they had "a great privilege and a great responsibility" working for God and against Communism in America. Program Coordinator Gary Jarmin added that in many ways Europeans can be more effective than Americans in explaining the threat and the challenge of Communism, since they have lived much closer to Communist-bloc nations.

The Europeans are from five nations: England, Germany, Austria, France and Italy. Several of them said they had been born or had lived in Communist-controlled Eastern European countries before coming to the West.

Last year FLF gave an extended training program to a group of 100 American One World Crusade missionaries in Sandy Spring, Maryland. Many reports were later received from trainees in the field concerning encounters with radical students. The trainees delivered public speeches on campus criticizing Communism, using the model of the WFI lecture series. They also sold and distributed *The Rising Tide* on campuses throughout their tours.

Crusade Commander Kim pledged that the new teams will gradually increase their activities against Communism, since the Crusade views the problem of the radicalization of American youth as critical. The Crusade also works to educate young people about the need for the moral regeneration of

See CRUSADE, page 7.



Several members of the large international audience

## Lyndon Johnson



by Allan C. Brownfeld

Lyndon Johnson's death has left the American people in a state of disbelief, for few expected that this man who was the center of controversy so recently in our lives would so soon be gone.

That he was misunderstood by those who opposed him most is now clear, except to those involved. Senator J. William Fulbright, for example, wrote a book entitled *The Arrogance of Power*, referring to President Johnson's conduct of foreign policy. To characterize our policy in Vietnam, or elsewhere in the world, as "arrogance" was so out of step with President Johnson's vision of America, and so out of step with reality, as to defy understanding.

In his eulogy at funeral services in Washington, D.C., President Johnson's old friend and Postmaster General in his Administration, Marvin Watson, properly characterized Johnson's use of power as being filled, not with "arrogance," but with "restraint." Many wonder, in retrospect, about whether it was not too "restrained", rather than believing the opposite.

The cities were exploding when Lyndon Johnson held office, but his response was a decision to involve all men, whether white or black, in an America which existed in his own dreams, one which fulfilled its promise of equal opportunity for all of its citizens.

Lyndon Johnson understood that the stakes in Vietnam were great, and he knew that if America wavered in its commitment to defeat aggression at that time and place that it would simply be setting the stage for a greater struggle at a later time in another place.

Day in and day out the anti-war demonstrators surrounded the White House, chanting, "Hey, Hey LBJ, How many kids did you kill today?" Their sentiments were echoed in the Congress by those who characterized our role in Vietnam as "imperialism." Ignoring the atrocities of the Viet Cong and the North Vietnamese, some said we were fighting on "the wrong side." Too many failed to understand that Communist aggression and Communist terror were as much an evil as the Nazi aggression and terror which they willingly opposed. Fortunately, the President did not have this same failing.

Lyndon Johnson did not have the Eastern predilection for Europe and hostility and indifference to Asia. He believed that the freedom and dignity of yellow people in Vietnam were as precious as the freedom and dignity of white people in Europe. We fought in Vietnam not for gain, but to oppose those who sought to impose their will upon others through the use of force.

Popularity would have been easy for Lyndon Johnson to achieve during his term in office. All he needed to do to make the thousands of demonstrators and their Congressional colleagues applaud and hail him was to surrender. But he did not know what the term "surrender" meant. He preferred to leave office, to refuse to run for re-election, than to back down on a commitment to honor.

Lyndon Johnson's vision of a Great Society was marred by his continued allegiance to New Deal concepts of government power and authority which were not relevant to the real problems America faced, but which had, in reality, contributed to those very problems. Discussing Lyndon Johnson as "A President of frontier patriotism," Joseph Alsop noted that "The Great Society's programs, which the President's bitter enemies so loudly praised, had far too much of those same enemies' deficient thinking in them." Such men believed in a paternalistic, all-encompassing government, and had little faith in the ability of men to govern their own lives and make their own decisions. But if his programs, such as the War on Poverty, were destined to fail, Lyndon Johnson's concept of a great America and his faith in our system, shone in an era when men with more limited vision and a great deal more self-righteousness, declared that American democracy had lost its promise. Lyndon Johnson would let no one—black militants, George McGovern or New Left critics—dim his belief in America and in the fact that this was not just another country, but a vision and a dream which had to be brought closer to reality. As long as men believe in this vision and dream, so long will America be something different and apart.

Condensed from "Roll Call," February 1, 1973

# The Vietnam Peace : An Interpretation

by Dan Fefferman

When the tentative Vietnam ceasefire agreement was broadcast by Hanoi and essentially confirmed by the U.S. last October, most analysts who knew anything at all about the history of agreements with the Communists were up in arms.

The accords as they were finally signed were greeted by many as a major diplomatic triumph for the U.S. By pursuing a strong course, President Nixon told the nation, we achieved a peace "with honor... however fragile, which we have hopes will endure." Even *Human Events*, Washington's leading hard-line conservative newspaper, which has often opposed the President on foreign policy issues, hailed the agreement as "an infinite improvement," and gave Mr. Nixon "high marks" for holding out.

While it is true that the final agreement contains substantial improvements over the October draft, we cannot ignore several serious shortcomings which could very well spell disaster. If the U.S. is not prepared to become re-involved militarily in Vietnam — a move which the U.S. itself has made practically politically impossible — South Vietnam could still fall to the Communists, and the responsibility would still rest with the United States.

## North Vietnamese Troops

First of all, the agreement does not require the withdrawal of the at least 145,000 North Vietnamese troops in the South and, worse still, does not even acknowledge their existence. It can be argued that it would be unrealistic to expect the North Vietnamese to withdraw, that this, in effect, would have sealed their nearly complete defeat. The fact is, however, that the troops are there illegally, having come with no possible purpose other than to carry out aggression or subversion in South Vietnam. Why is it unreasonable to require their withdrawal, as we allowed our own, or at least to clarify that they exist and that the agreement does apply to them?

Dr. Kissinger correctly points out that there are specific sanctions against violence which apply to all parties concerned, as well as sanctions against any foreign troops in Laos or Cambodia. This, he argues, would insure a significant attrition rate from the North Vietnamese, since their channels for reinforcement would be cut off and their resupply kept under close observation.

## Supervision and Enforcement

This brings us to the next — and without doubt the most important — shortcoming in the agreement: supervision and enforcement procedures.

In the first place, the four-power international supervisory commission has absolutely no enforcement power. Although the individual national delegations on the commission may file individual or joint reports, the commission itself can make no recommendations without complete unanimity. Considering the commission's make-up (Canada, Hungary, Indonesia and Poland), such unanimity is highly unlikely.

Since the commission has no police power, it will ultimately be up to the United States to respond to serious violations on the part of the Communists. Here is the crux of the matter. The U.S. cannot form an alliance with South Vietnam nor can it maintain military bases there. The U.S. is specifically prohibited from reinvolvement in the South's "internal affairs" and is required to cease all military actions against the North immediately and "with no limit of time."

Thus, for the U.S. to respond militarily to an alleged Communist violation would require our own negation of the agreement. This would be extremely difficult politically, and we only hope the President's toughness of December-January has convinced the Communists that it would not be in their interests to test his strength of will.

The ability of the international commission even to adequately observe the ceasefire must also be questioned. South Vietnam contains nearly 130,000 square miles of land, much of it dense jungle. For more than a decade, Communist forces have infiltrated tens of thousands of troops across the Laotian and Cambodian borders and by way of the long, meandering seacoast, despite the combined efforts of U.S. and South Vietnamese military intelligence to detect them.

The U.S. succeeded in getting the Communists to agree to permitting 1,160 observers instead of the 250 they had originally proposed; but it is still inconceivable that these can adequately observe the area or respond to the complaints from the teams of the four ex-belligerents. Thus, Kissinger admitted, "It is clear that whether this agreement brings a lasting peace or not depends not only on its provisions, but also on the spirit in which it is implemented." If one judges from the spirit which the Communists have displayed in the past, a lasting peace may be far from forthcoming.

But here we should deal with a question of even broader dimensions. Kissinger indicated that U.S. policy now is formulated from the "more mature" perspective which views Vietnam not as a critical test in the world ideological struggle but as an isolated "appendage" of the Asian continent.

Kissinger may be right if one sees the struggle strictly in military, economic or even strategic

terms — from the viewpoint of balance-of-power politics. But there is another factor which Kissinger's analysis does not adequately weigh. Communism is more than a political and economic philosophy. It is a complete world view, one which is absolutely antithetical to both the Judeo-Christian and the Oriental religious traditions, which form the cultural foundations of Western and Eastern civilizations.

Ceasing hostilities with the Communists need not mean making peace with their ideology, but that is precisely what the United States has appeared to do in the manner in which it has recently conducted world affairs. Vietnam is a critical test from the standpoint of the ideological struggle — which is, in the final analysis, the most critical conflict in which we are engaged.

## Consistency

An important point of criticism which we made about the October draft agreement concerned its implication of U.S. guilt and its disregard of North Vietnamese responsibility. This has been improved in the final accords, but the problem is still there. The U.S. is asked, for instance, to withdraw from South Vietnam, while the North Vietnamese there are completely ignored. "All foreign troops" are required to withdraw from Laos and Cambodia, but the North Vietnamese have never admitted their presence on Lao or Cambodian soil, even though it is well known that they have more than 100,000 troops and an intricate transportation, communication and administration system in those countries.

Why are these things not clarified? The very existence of Laos and Cambodia and even South Vietnam may be at stake. The treaty stipulates that an agreement for Laos and Cambodia should be worked out in accordance with the Geneva accords of 1954 and 1962. The Communists have flagrantly and consistently violated those accords and continually lie about their activities in the countries concerned. Moreover, the language of the agreement does not require that an agreement for Laos and Cambodia be reached. It does state that the territory of the two countries may not be used "to encroach on the sovereignty and security" of any of the countries involved. But again, since there are no enforcement procedures and inadequate supervisory arrangements, there is nothing other than public opinion to keep the Communists from continuing the war in Cambodia and Laos and even using those countries to bolster their forces in South Vietnam.

## U.S. and South Vietnam

A substantial positive change



Vietnam accords: will they mean a return to normal life?

from the October agreement was gained in that the clause stating that the U.S. was "not committed to any political tendency" in South Vietnam has been deleted. President Nixon rightly implied the importance of this concession by the North Vietnamese when he emphasized that the U.S. still recognizes Saigon as the "only legitimate government" in the South. The U.S. is also no longer required to make "reparations" to the North.

However, the U.S., as noted earlier, is prohibited from allying itself with South Vietnam, re-introducing troops, maintaining bases or supporting the South militarily by air or artillery. This is a critical shortcoming. The U.S. would be forced to violate the agreement herself in order to respond to any significant North Vietnamese violation that the South Vietnamese could not handle. The success of the agreement is thus entirely dependent on the good will of the North Vietnamese and the resolve of the U.S. to become reinvolved in case of a major violation. This resolve, unfortunately, is far from certain.

Regarding the political situation in South Vietnam, the agreement is probably as good as could be expected. The National Council on National Reconciliation and Concord, operating on the basis of the principle of unanimity, has little real power and cannot be equated with an imposed coalition government. Thieu is still firmly in command, the government is perhaps more stable internally than ever before. The presence of North Vietnamese troops, of course, threatens security and signals probable renewed aggression if the Communists lose the projected elections. The election procedures themselves are deliberately defined in a vague manner, and it

is problematic that the peace will endure even as long as it takes to organize elections, which the Communists would surely lose.

## Conclusion

In conclusion, though we are somewhat pleased by the character of the final agreements in comparison to the October draft, the accords themselves are incapable of insuring a lasting peace. Viewed in the context of the world ideological struggle, they represent a desire on the part of the U.S. to withdraw from involvement in the Southeast Asian arena without losing face. The situation at home, some say, necessitated this; the issue in Vietnam was not clear-cut enough to continue the sacrifice at the cost of our own national unity and morale.

But the fact is that if we have negotiated an inadequate agreement in our desire to achieve a rapid peace, we will have to pay for it in the long run — either through reinvolvement in Vietnam or by that country's fall to Communist aggression, in which case the struggle will only manifest itself somewhere else, perhaps closer to home.

We are, of course, thankful for the efforts that were made to ensure an honorable peace. The President showed real courage at several points where, if he were really only concerned for himself and America instead of America's responsibility to the world, he would have given in. But we cannot fool ourselves into complacency about the kind of peace we have achieved. The United States must continue to be vigilant in its guard against aggression. And we only pray for the President's and the nation's resolve to come to our ally's aid if the agreement is broken.



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## Communism to Christianity

# Interview on the Ideological Struggle

Dr. Dotsenko, professor at Waterloo Lutheran University in London, Ontario, is a former Soviet nuclear scientist. The following is taken from an interview in *Christianity Today*.

**Question:** Dr. Dotsenko, why did you forsake the Soviet Union?

There was a lot to it, but the last straw for me was the realization that under the Communist system even family relations must be considered secondary to man's loyalty to the party and state. It happened to my own (former) family.

**Q.** Yes, but had you not attained privileged status as a scientist, and did this not make for a relatively easy life?

Except that I had some shocking experiences. They left me with a feeling of disgust. The price for such an "easy life" was service to the KGB, and that I reject....

### DISILLUSION

During World War II, I was in Siberia. At the age of fifteen I went to work on the construction of boilers for factory power plants. The mixture of steam and coal dust made it hard to see more than ten steps away. It brought on convulsive outbursts of coughing. One would spit a black sticky substance instead of the usual saliva. Little food besides bread was available: a bowl of watery soup called *balanda* and two or three spoonfuls of mashed potatoes from the *kolkhoz* (collective farm) fields, where it was well frozen in advance. That was our usual late lunch or "dinner." The daily ration of bread was about the size of an average fist, and when pressed between the fingers it turned into a gooey mass. But it was food and it was precious. Sometimes, to pacify the pangs of hunger in the evening, another lad and I risked being shot by a sentinel in crawling through a ditch to a nearby *kolkhoz* field. Each of us stole a head of cabbage, and clutching this meal to our chests we inched back to our barracks. We did not have any cooking facilities, so we ate this cabbage raw after warming it up a bit in our hands. More than once I swore I would get out of that place.

In 1944 my family was "reevacuated" to Ukraine. I was still a metalworker, and conditions were not much better there than in Siberia. Frustration and desire to get an

education made me enter an electrotechnical communications school, the students of which were released from working duties by special decree of the U.S.S.R. Council of Ministers. There is a law in the Soviet Union that requires every man and woman to work. During the war, even students, except those in especially important fields, were ordered to work.

### SPIRITUAL AWAKENING

I found a book (in a barn) without a cover. Its pages, yellowed with time, were covered with strange type--ancient Slavic. On opposite pages appeared a Russian translation of the text. I read: "The Gospel of Our Lord Jesus Christ." It was frightening and intriguing. I remembered the heap of ruins on the central square of that village; the ruins were of a cathedral blown up by the Communists. They were claiming that religion was an opiate of the people. The preaching of it was a crime, although the essence of this crime was not disclosed to us. I hid the book under my shirt and sneaked back to my room. There I resumed reading. It was strange reading. I felt uncomfortable, nearly ridiculous. I had been rather thoroughly brainwashed from this sort of thing into Communist ideology, and I believed in the truthfulness and realism of Communism. I adored Stalin, who said, "Who is not with us is against us. And if the enemy does not surrender, he must be annihilated." Also: "Morally justified is everything which supports the dictatorship of the proletariat." The proletariat is supposed to be led by the only righteous party, the Communists. Revolution led by the Communists is supposedly the only way to improve the life of the workers. "Violence is the midwife of history" (Marx). The proletariat (the working have-nots) will conquer the world if they follow the leadership of the Communists. The dictatorship of the proletariat is the way of transition from the capitalist society (where all workers are supposedly suppressed) to the workers' paradise, where workers are free (except that those who do not work do not eat) and "nearly" everybody is happy. Those who do not feel happy are treated very simply--they are considered as "not with us" and then annihilated or removed. So only happy people are left. That was the logic of revolutionary progress as the younger people of the

Soviet Union were (and most of them are still being) taught by the huge, overwhelming stream of Communist propaganda....

The Great Commandment spoken by Jesus somehow frightened me. If these words were true, then all the teaching of Communism was false from the roots. Love your neighbor? As a follower of Marx and Lenin I was supposed to be ready to betray not only my neighbor but my family if necessary. The saint of Soviet youth is the "Young Pioneer" Pavlik Morozov, who betrayed his father and his uncles when they tried to save their families from starvation by not giving 95 per cent of the crop to the Communist authorities. I have since thought, too, of an old woman from the village who was sentenced to five years in prison for gathering rye in the fields. It occurred to me that the Communists would not have crucified Jesus and his apostles for gathering grain on the Sabbath; they would just make them to rot alive in one of the isolated Siberian camps or mines....

In 1945 I quit the electrotechnical school and went to a university in Lvov to study at the faculty of physics and mathematics there. One of the most fundamental laws of nature that interested me was the law of entropy, concerning the most probable behavior of the particles (molecules, atoms, electrons, etc.) of any physical system. This law, put simply, states that if any system is given to itself will decay very quickly, inasmuch as particles composing any system have a tendency to run wild. It means that all the material world should have turned into a cloud of chaotic dust a long, long time ago. I thought about this, and it dawned upon me that the world is being held in existence by a non-material power that is capable of overruling this destructive entropy. I began to realize, moreover, that the most brilliant scientists in the best equipped laboratories still are incapable of copying even the simplest living cell. I started to pray and to worship God. It was in the early fifties....

My inner rejection of materialism was upheld in a very special way. In 1949 I was sent to Leningrad to do my master's thesis under the supervision of Dr. Jakov I. Frenkel, a world-renowned scientist. While browsing through his library one day I came upon another Bible. So here was a man with the most intimate

knowledge of the laws of nature, a brilliant Jewish scholar, keeping the Book of God in his library. It was a puzzle then not only because I was still hesitant about the priority of God but also because it simply was dangerous to keep this book openly in one's house. For Communists, the ideological enemy is the worst enemy. Interestingly enough, a few years later, when the anniversary of the publication of Lenin's *Materialism and Empiriocriticism* was being observed, Frenkel was invited to make a comment on this "treasure of Marxist-Leninist thought" at a party meeting (the work was a fierce attack on all those in the party who might be inclined to reconsider their materialistic stand in favor of positing the possible existence of God). Frenkel stood up and quietly but firmly said, "I do not consider this book, nor the whole philosophy of Marxism-Leninism, as any valuable contribution to modern philosophy." The meeting was adjourned, and the party started to work on Frenkel. Not long after that Frenkel was dead (of a heart attack, according to the official verdict)....

Once while on vacation I witnessed the brutal beating of a sick old woman by the drunken chairman of a *kolkhoz*. Her only crime was that she had been unable to produce a doctor's certificate for her inability to work (the doctor was a drinking partner of the chairman). The party chairman for that district was a friend of the chairman, so no one intervened.

Another time, I was working on rocket research, which was top secret activity, closely supervised by security agents. One of these people became very friendly and used to tell me stories and pass along gossip about the life in inner party circles. Once he mentioned that Lenin died of syphilis in a state of practical madness. Another time he told me that in the Soviet concentration camps during the Great Purge more than 12 million people were "eliminated." A feeling of numbness and deep disgust overtook me....

I was regarded as a successful scientist and was appointed head of the nuclear laboratory of the Kiev State University. In October, 1966, I was called to Moscow, to the Central Committee of the Soviet Communist party. I was told that I would be sent to Canada and after that to Vienna to

See DOTSENKO, page 4.

## Allan Brownfeld // The Illusion of Neutrality

REYKJAVIK, Iceland -- People in many parts of the world wish it were possible to withdraw from the conflicts which divide men. They are the faint-hearted who believe that the battle between good and evil, which is faced in each generation, can be conducted without their assistance. The Swedes are examples par excellence of this philosophy. During World War II, their "neutrality" sided with the Nazis while it appeared that the Nazis would win, and when the war turned, their "neutrality" became suddenly pro-Western. Their pro-Communist "neutrality" of today is of much the same nature. If civilization survives and barbarity is repelled, it will be in spite of and not because of such men.

In the United States, of course, there are those who have tired of world leadership--those who would like to see us return to a policy of "Fortress America," withdrawing our troops from Europe, disbanding our alliances in Asia, and concerning ourselves only with domestic matters. These men,

now on the "left" but in the 1930s on the "right," would have us ignore the challenges to freedom which threaten to engulf not only those who are weak, but ourselves as well. They explain away their isolationism by declaring that the threat no longer exists. This is convenient, but has no relationship to reality.

The "neutralists" of Sweden and the new isolationists of America have their counterparts in Iceland. Iceland, a member of the NATO alliance, provides, as its only contribution to the alliance, a base at Keflavik. This base is useful for the tracking of Soviet ships and submarines, which have increased notably in the North Atlantic in recent days. More important, however, is Iceland's strategic location between the United States and Western Europe.

### Nationalistic Island

There are native Icelanders who somehow believe that, despite the nation's position, it might pursue a position of "neutrality" similar, for exam-

ple, to that of Switzerland. This is, of course, in addition to the left-wing members of the current coalition government who seek the removal of the Keflavik base for their own political purposes. The government has promised the removal of the base, and will soon enter into negotiations with the United States about it. All indications are that the most important party in the coalition, the Progressives, do not really want the base removed, but are simply trying to placate their Communist colleagues in conducting "negotiations." They may not realize that they are playing directly into the hands of isolationist elements in Washington -- a fact which does not seem to be understood here.

While the threat may not be immediate, the illusion of possible Icelandic neutrality has some appeal in this highly nationalistic island nation. Icelanders speak repeatedly of the importance of the Keflavik base to NATO. They would do well, instead, to consider its importance to their own country, which has been unable to

defend itself since the days of the Sagas.

Discussing this point, Prof. Ake Sparring, Director of Utrikespolitiska Institute in Stockholm, notes: "From a common-sense standpoint, the security of Iceland (the only unarmed country in the Western world) is based on (1) membership in NATO, (2) her value to NATO; (3) the American presence, and (4) the possibility of moving up reinforcements quickly. If Iceland seeks security in NATO it is evident that she shares the risks of other NATO countries."

### USSR's Interest

Writing in the British journal, "The World Today," Professor Sparring points out that, "Iceland's choices are limited. The line expressed in the government declaration leaves the country in a politically ambiguous situation. From Russia's point of view, the dismantling of the U.S. base would only be a half-success, since Iceland's continued membership in NATO would mean that U.S.

troops could return if the international situation became tense again. In her own interest, the USSR must try to persuade Iceland to declare full neutrality."

What if the leftists and nationalists are successful, and Iceland becomes "neutral"? Then, declares Professor Sparring, "The USSR's naval expansion ... has placed Iceland in an area of growing strategic importance ... Icelandic neutrality would imply a military vacuum and in a crisis situation the U.S. and USSR might well compete to fill it. According to the nature of the race, this could result in a dependency relationship or--in the worst case--a battlefield."

Only if Iceland's geographic position were unimportant would "neutrality" even be possible. Leftists do not seek neutrality, but a change in alliances. If Icelanders are as concerned with their independence as they say they are, they should see through these Communist-inspired machinations. Reprinted from the *Anaheim Bulletin* January 6, 1973.

## A Survivor's Testimony:

# Soviet Concentration Camps Exposed

by Gary Jarmin

Do concentration camps still exist in the Soviet Union a generation after Stalin's death? Not only do they still exist, charged Abraham Shifrin before Senate Subcommittee on Internal Security, but millions are being persecuted today in similar and even worse labor camps than existed during Stalin's reign.

In a lengthy report before the Subcommittee, Mr. Shifrin recalled personal experiences he had while in Soviet camps from 1955 to 1963. He also disclosed a new wave of Soviet repression against dissidents and religious believers.

Mr. Shifrin, a Jewish emigre from Russia in 1970, spoke on behalf of all nationalities and groups imprisoned in these concentration camps which he states are "the only places in the U.S.S.R. where there is no discrimination."

Mr. Shifrin was amazed to discover when he left the Soviet Union in 1970 that most people believed that the concentration camp system had been eliminated after Stalin died. However, even though the camps were emptied of over half their population, he "also saw in the period immediately following the suppression of the Hungarian revolution how the camps rapidly filled up with soldiers, officers, workers, intellectuals, but mostly with professors, students, and young people. That the conditions in Soviet concentration camps have changed little since the times of Stalin is evidenced by numerous letters received by Alexander Solzhenitsyn after the publication of his novel *One Day in the Life of Ivan Denisovich*... In general, the letters said that conditions were very much the same or that they were even worse than those described by Solzhenitsyn."

A group of prisoners of the Ust-Nera camp, for example, wrote: "Our conditions now are much worse (worse than those described in your novel). We are not being beaten, but soldiers say that we should all be done away with... In December 1962 (when the novel was published) out of a total of 300 prisoners in our zone, 190 of us were suffering from scurvy."

Mr. Shifrin displayed a map with red and blue flags marking concentration camp complexes. There may be hundreds of camps within a single complex, each one containing 2,000-5,000 prisoners. He added: "In Moscow alone, tourists could find 27 huge prisons, had they made an effort to see them instead of the 'Swan Lake' in the Bolshoi Theater Ballet."

According to Shifrin, "Thousands and thousands of men and women languish in concentration camps because of their faith in God. The Communists want to destroy all confessional groups, all religions." Citing one instance of persecution of believers, he added: "In the Tayshet Camp No. 10 in Siberia, I have witnessed the following scene: One Sunday the guards decided to break up a prayer meeting of Russian Orthodox nuns, so they ordered them to go to the shower-room to wash. The nuns asked that they be permitted to take their baths on Monday because they did not wish to violate their Sabbath, but the guards refused. They tore the clothes off the women and dragged them, naked, by their legs through the snow to the shower."

In the Potma Camp No. 10, Shifrin says another prisoner, Nikolai Shcherbakov, cut off his own ears and threw them into the face of the camp officer. When Shifrin asked him why he did it, he answered: "When I am free some day, I'll tell them of the horrors of our life here, and they may not believe me. So I'll show them my earless head and the inscription tattooed on my forehead: 'Slave of Communism.' That should convince them!"

Shifrin stated that much of the torturous punishment meted out in the camps is to a large part due to the initiative of officers and soldiers who have been completely dehumanized by their work:

"When you see a guard crushing the skull of a dead prisoner or plunging a red-hot iron into a corpse to ascertain that the man is really dead, then he is following instructions. But when--as I have seen in the wild forest near Lake Baykal--the KGB soldiers tie a naked prisoner to a tree and leave him there to be devoured by swarms of poisonous gnats, they act on their own initiative, because the government encourages them to be brutal and their occupation has dehumanized them.

"All these awful things you can see now,

today, in the thousands of concentration camps and prisons of the Soviet Union. But the people in the Soviet Union resist, they struggle, they are not broken. They refuse to permit the Communists to destroy God's image in their souls, to corrupt them and turn them into beasts or into robots."

Mr. Shifrin described how the people have been rebelling against the Communists' totalitarian control and that already during the past 16-17 years riots and even major clashes have occurred in the cities of Ryazan, Timyr Tau, Krasnodar, Vladivostok and Novocherkassk. Hundreds of intellectuals have been imprisoned, including Galanskov, Ginzburg, Sinyavsky, Daniel, Litvinov, General Grigorenko, Marchenko, Krasnov and Feinberg. Many of these organized the *Samizdat* movement-- the laborious copying and distribution of opposition documents. The chief of its publications, *The Chronicle of Current Events*, still is published to this day despite a major effort by the KGB to squelch it. A Jewish underground chronicle, *Exodus*, has also begun to appear on a regular basis.

The Soviets have not halted their repression, according to Shifrin, but are arresting more dissidents. The most recent of these are Pytor Yakir and Yuri Shoukhevich, both of whom spent 20 years in concentration camps and are again in prison.

At least 60 members of the All-Russian Social-Christian Union for the Liberation of the People were also arrested for their religious values. Mr. Shifrin added that several Soviet Jews, including Vladimir Markman, Eduard Kuznetsov, Silva Zalmanson, and Anatoli Altman have been locked up for 15 years in the Potma concentration camp.

"They lock people up because they dare to think," Mr. Shifrin concluded. "All this spells danger to you. The more they consolidate their power internally, the greater is the threat to the free countries. That is the reason why I am here today. I want to remind you of our responsibility to those who are oppressed. They need our help. How can we help them? We can help them in two ways: first, by exposing the facts; and second, by voicing our indignation. In helping them we shall also be helping ourselves."



Inmate of Soviet concentration camp.



Secret Christian gathering behind the Iron Curtain

## Dotsenko Interview

DOTSENKO, from page 3.

the International Atomic Energy Agency. There, working as a senior member of the scientific staff, I was supposed to supply the Soviet espionage system with the most important information about the achievements in nuclear research throughout the world. Comrade Baskakov, one of the top men in the party, received me. Lifting up his finger to indicate a quotation from the highest source, he said, "Boris Borisovich, we can reward your service very greatly, up to the Nobel Prize." Two days later I was in Canada, at the University of Alberta. When I started to unpack my luggage in the room given me I pulled out a drawer. There was a book, the Holy Bible, placed by the Gideons. My hands trembled when I took it. I applied for political asylum. The Soviets were furious. Although they failed to make the Canadian government expel me, they managed through their sympathizers to create such an atmosphere at the university that I felt it better to leave. I could not get a job at any other university, so I went to teach in a high school at Yellowknife. After going there I asked a minister in Edmonton to baptize me. I became a Christian.

### ON THE ABSENCE OF POLITICAL DISTURBANCES IN THE SOVIET UNION

The mark of Soviet society is to show outward absolute obedience and acceptance of all issued orders, all regulations, and all political and ideological statements. Penalties for violations are extremely severe. Khrushchev did not hesitate to order the shooting of hungry people--mainly workers and their families--in the early 1960s in Novocherkassk. The people had gone to the streets not for political change but with the demand, "If you want us to work, give us bread and meat! We cannot work eating liquid porridge and spoiled vegetables!" The demonstrators chased police with stones, and army units were called in. The workers put their wives and children in front of them. The soldiers refused to shoot. They were ordered away and court-martialed. Then specially trained units of the Bashkir cavalry were called in. These are Mongolian tribespeople who live on the lower Volga and in the South Urals and who are said to hate all white people. They shot more than 300 men, women, and children. Even the lower ranks of the party were taken aghast. But F.R. Kozlov, a party boss, said "We cannot tolerate such irregularities. We will repeat these actions of keeping peace in Soviet society if necessary." Similar "irregularities" happened also in Sverdlovsk, in the Urals. Both cities were in a state of siege for two weeks, but the

Western press was silent: from the outside the people were "seemingly content with their lot." Kozlov's colleagues continue to work on keeping people "content with their lot." Maybe this is the reason for the very high consumption of vodka...

### ON ANTI-SEMITISM

At the time of Frenkel's death a vicious anti-Semitic campaign had been launched by the party apparatus under Stalin. It was accompanied by a campaign against Ukrainian nationalists and, in science, a campaign against any appearance of bourgeois "idealism." Stalin proclaimed cybernetics to be an "idealistic" invention. Now the Soviet Union, being about ten years behind in the development of computers, can testify about the "positive" influence of dialectical materialism upon science and industry. But don't be alarmed, for the West has come to the rescue. Fear of Communism, which eats away the foundations of Western society, is not so great as the fear of losing profits. IBM and Honeywell are selling computers to the Communists. So are the British. At the same time, Soviet authorities impose quotas on the admission of Jews to universities in spite of the brilliant abilities of Jewish students, and impose a shameless tax on Jews who want to go to Israel, like the tax on slaves who wanted freedom. Ideologically, Soviets are the worst enemies of the state and people of Israel. Stalin was made secretary-general of the Russian Communist party after he wrote a special work in which he denied for the Jews the right to be called a nation and scorned Jewish religion and customs.

### THE GOVERNMENT AND THE CHURCH

Despite all the efforts of Stalin and others to exterminate faith by force, Christianity and other religions have survived in the Soviet Union. All the people saw the patriotism of the believers during the war. But then Stalin and his successors decided to take control of the faithful by appointing specially trained and conditioned agents to key positions of the church--especially the Russian Orthodox Church, but also in others. These appointments were made in an indirect way, by allowing only those churches that suited the Communist government to function. Communist agents entered seminaries, were ordained as ministers and started to preach blind obedience to the "ruling powers." They were and are well versed in the Scriptures--as was Satan when he was trying to make Jesus obey him, not by the threat of torture but by offering him power. There is considerable literature on the subject showing the fate of

See DOTSENKO, page 8.

# Towards a New "Spirit of Munich?"

WASHINGTON--"The spirit of Munich has by no means retreated into the past," said Maverick Soviet writer Alexander Solzhenitsyn in his undelivered 1970 Nobel Prize speech.

He was forbidden by the Kremlin leaders to go to Stockholm to receive the prize, but his planned speech reached the free world.

"The timid civilized world," he said, "has found nothing with which to oppose the onslaught of a sudden revival of bareface barbarity, other than concessions and smiles."

As we enter 1973 we can see how true Solzhenitsyn's 1970 appraisal was. Western Europe in particular is playing at appeasement of the Soviet Union in the same spirit as 1936-1938 when France and Britain first allowed Hitler to occupy the Rhineland, annex Austria and carve up Czechoslovakia to preserve "peace in our time." One year later the world was at war.

"The spirit of Munich is a sickness of the will of successful people," Solzhenitsyn said. "It is the daily condition of those who have given themselves up to the thirst after prosperity at any price ..."

His analysis strikes hard at a very self satisfied and enriched Western Europe that has adopted with alacrity the idea of "detente" with the East lest they be asked to make sacrifices to combat Communism. The danger that they may one day be taken over is buried in an "it can't happen here" philosophy.

The situation in West Germany is particularly disturbing.

Willy Brandt's comfortable victory last November was achieved with the help of West Germany's small but increasingly vocal Communist party. Its members had been urged to vote for Brandt's Social Democrats. Now the Social Democrat party plans to hold a joint convention in April with the Deutsche Kommunist Party.

There are hints the Reds will be given major concessions. The left wing of the Social Democrat Party, nicknamed "Juso" for "Young Socialists," is out to dismantle Germany's capitalist system. In an interview in "Die Deutsche Zeitung," Juso's leader Wolfgang Roth boasted that within the year "Capitalism in Western Germany will be shattered." With the help of industrial strikes and political upheavals, he said the system will be attacked through class warfare.

The Soviets must be jubilant. A march to the left in West Germany could neutralize the strongest and most prosperous of America's NATO allies.

It may be significant that Brandt's latest speech never mentioned the United States or the western alliance.

Many sober Europeans believe Moscow will soon seek to degrade or isolate U.S. and Canadian participation in the so-called European Security Conference on grounds that the two countries are not European.

The ultimate aim, of course, is the disbandment of NATO and removal of American forces from Europe.

French Communists have made peace with the socialists



DANIELOPOL

and will enter the February-March elections as a "popular front" with considerable backing from the voters. Despite strong showing at the polls an Allende type leftist government in France is unlikely this year, but increased leftist activity in the French assembly appears inevitable.

Dr. Edward Teller, the Father of the Hydrogen Bomb, is the latest to express concern about the new spirit of appeasement.

"The ruling class in the Soviet Union," Teller says, "wants power, not peace." The fact that the Soviet Union has outstripped the United States on nuclear weapons has made it impossible for the U.S. to continue to be the "policeman" of the world, he warns.

"If the new totalitarianism of Russia is to be stopped, it must be stopped by a united effort of the free world."

The new spirit of Munich, he finds "characteristic of our age. It is the product of that kind of thinking which allows people to be comfortable. It is the result of a mentality where bare-faced aggression is met with nothing but smiles by those who have power and responsibility."

## EDITORIAL



# Ideological Struggle to Continue

During the election year nobody wanted to talk about Communism. Democrats weren't about to emphasize information that would stir up anti-Communist sentiment in the people and thus increase Nixon's justification for Vietnam; Republicans were in the midst of increasing a mood of co-existence in order to make the President's trips to Peking and Moscow appear successful. Detente was at hand.

Now the election is over, and so — some think — is the war. But people are beginning to talk. Stories of Soviet intransigence at the European Security Conference are frequent. Initial Communist ceasefire violations cast doubt upon the future of the agreement. Soviet repression of intellectuals, Jews and Christians is at last becoming obvious to us. People who were so scared of a McGovern victory that they defended every Nixon move in foreign policy are beginning to have their doubts, and some sincere liberals who opposed Nixon are beginning to wonder in what shape the world would be if their own policies had been carried out. Perhaps this will be a time of waking up to the reality around us. The ideological war isn't over. In fact, the current precarious balance of power is only setting the stage for that war's beginning. Now will come the real test of the American spirit and the American will.

Can we rediscover our national purpose quickly enough to defend and overcome the ideological offensive which the Communists have already begun? The answer is YES, providing that we resist the temptation to drift into a postwar isolation. We must not turn inward, forgetting about our allies, to try to clean up our own backyard alone while our neighbor's house is burning down and our own is being undermined at its foundations.

For now, the battle will be waged primarily in the diplomatic arena. The military level will subside, albeit temporarily. A strong stand on such issues as the carrying out of the Indochina ceasefire agreement (see page 2), increased freedom of communication with Soviet bloc countries, SALT II, and European mutual troop reductions could do much to repair the severe damage done to U.S. credibility by the manner in which we tried to disengage from Vietnam before the election and conceded to the Russians at SALT.

If we have really achieved the balance of power for which Nixon and Kissinger were willing to sacrifice so much, and if "world complexity" prevents us from shouldering the critical burden of direct military responsibility for our allies, then we had better do something to start fighting ideologically. And we had better do it soon.

In foreign affairs, this means answering Communist rhetoric with determination, always revealing the truth. At home, it means reviving our nation's creative spirit and channelling it into service for the sake of the world. Now that the Vietnam War is "over," America must come to realize that the source of our "national guilt" lies not in the fact that we fought the Vietnam War, but in the fact that we fought it — or at least withdrew from it — for the sake of our own nation and not the sake of Vietnam or the world.

This is a time of global conflict in the ideological dimension. We may have succeeded in withdrawing from the physical war, but to withdraw from the ideological struggle would be to abandon the very ideals, as well as the nations, for which so many men fought and died. The final battle is only beginning. We pray for God's guidance for America in this most critical time.

# Russian-American Observance Of UN Human Rights Day

by Mark Barry

On December 10, 1972, New York FLF members participated in a demonstration against the persecution of political prisoners held in Communist countries. Coinciding with U.N. Human Rights Day, the meeting took place in Hammerskjold Plaza, across from the United Nations; it featured Dr. Walter Judd, Cong. Mario Biaggi (R., N.Y.), religious leaders representing the Eastern, Catholic, and Protestant Churches, and FLF's own Barbara Mikesell.

Prime target of the protest was the leadership of the Soviet Union, who, participants felt, is the source of oppression in the Communist world. Long lists of names of political prisoners were displayed on posters — among them: Vladimir Bukovsky, serving his third prison term, this time for transmitting to the West documents revealing flagrant Soviet misuse of psychiatry; Vladimir Borisov, a member of a civil rights group within the U.S.S.R., undergoing compulsory psychiatric treatment for his political views; and Stepan S. Zatikian, now serving a four-year sentence of hard labor for his anti-Soviet activity. Each is 30 years old or under.

The organizers of the demonstration, the Russian-American Committee for the Defense of Believers and Victims of Persecution in the U.S.S.R., believe,

as Bukovsky once stated, that publicity and public opinion can act as pressure on the Soviet regime to affect its decisions. Consequently, by keeping the names of those persecuted in the public eye, the committee hopes that tragedies such as the purported "accidental death" of poet and dissenter Yuri Galanskov, who died November 4, 1972 while in a prison hospital, can be prevented.

Another target for the occasion was the United Nations, which one Catholic priest in his speech assailed as the "modern walls of Jericho." Citing the godlessness of the U.N., he predicted that its walls would "someday be knocked down" because of its silence and inaction over the flagrant violation of human rights behind the Iron and Bamboo Curtains. Similar criticism was voiced by Congressman Biaggi.

Dr. Judd, a former congressman and missionary in China, focused his remarks on the misuse of psychiatry by the Soviets, charging they are using this technique to create insane people.

A telegram was read from Senator James F. Buckley (R., N.Y.) citing the "examples of courage and determination that reach the West "from behind the Iron Curtain. A message from the V. Rev. Archbishop George Grabbe of the Synod of Bishops of the Russian Orthodox Church Outside of Russia said: "The history of the Church

in Russia during these years will not be the history of weaklings who try to serve God and (Satan) at the same time, and who, pretending to be leaders of the Church, actually become tools of atheists. No, it will be the brilliant history of saintly martyrs. It will be the history of bishops, priests and laymen who in millions went through prisons, concentration camps and mental institutions, who were not afraid of death, who suffered immensely but firmly kept their faith and passed it on to younger generations."

Most of the participants in the demonstration were of Russian origin, they displayed a spirit that unfortunately is too rare in the West. They noted if more Americans would feel the obligation and voice their concern as Christians or members of other religious denominations toward those persecuted behind the Iron Curtain, the plight of dissenters might be vastly different. They suggested writing congressmen, sending protests to the Soviet Embassy, and even mailing letters of support directly to the political prisoners. The Russian-American Committee might be able to supply some addresses. Write to them at: 3801 Windom Place, Washington, D.C., 20016. Certainly it is impossible for the Russians abroad to defend their fellow countrymen without the assistance of citizens of other nations who share their concern.

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Example of destruction caused by recent Communist invasion

## War Leaves Bad Memories For Vietnamese Refugees

By James Cowin

A famous quote by former North Vietnamese Defense Minister Yo Nguyen Giap typifies the Communist attitude toward human life: "Every minute hundreds of thousands of people die all over the world. The lives of a hundred, a thousand human beings, even if they are our own compatriots represent really very little..."

The innocent South Vietnamese civilians who bore the brunt of the North Vietnamese artillery barrages bear eloquent testimony to the tragic accuracy of these words. Quang Minh, a writer for *Vietnam* magazine, describes their suffering in his article "Terror: The Hunter," (Vol. V, No. 9). Minh concentrates on the stories of the survivors from An Loc. They compose roughly 20,000 of the 30,000 inhabitants of Refugee Camp No. 5 in Binh Duong province; their endurance in the face of an inferno of North Vietnamese shelling has become one of the legends of the war.

One refugee, Nguyen Day, 39, Chief of Xa Cam, a village located one kilometer south of An Loc, told his story. Almost all of the villagers fled to An Loc when they learned of the Communist advance, living from day to day in homemade foxholes or shelters.

Day said that their group, during the frenzied search for shelter, joined 2,000 other civilians in the Catholic Church. They believed that the Communists would not violate a place of worship.

But churches are not sacred to the NVA. A heavy shell crashed into the center of the packed building. Day said that about 400 people were killed by the first shell, including the local priest, and about 200 were wounded. Three more shells quickly exploded in the churchyard to trap the escaping congregation. Hundreds were killed or wounded.

The refugees, still in shock over the Communist attack, fled to the nearby hospital, but the Communists bombarded the hospital and almost totally destroyed it. About 200 patients were killed by the bombardment.

While entire families were suddenly wiped out by the shelling, the incoming shells were not their only worry. While occupying sections of An Loc, the Communists would abduct every able-bodied male they could find to serve as porters. Mrs. Pham Thi Ho, 49, said that after returning from taking her wounded daughter to the hospital, she learned that her

husband and three sons had been kidnapped by the NVA. She does not know their fate and hopes they are still alive. Her husband is 64, but her boys are 10, 8, and 5—she fears the Communists might not find them useful.

Minh writes that refugees face extreme danger from Communist attacks on the roads leading south. One refugee named Vinh described his trek south. At one point the NVA stopped the refugee column, picked out the fittest men, and then opened fire with mortars. Vinh said he saw five killed and 200 wounded.

Other refugees were even less fortunate. In late April, two large convoys, one three miles long, were ambushed by NVA troops using heavy artillery. Red and Allied officials confirm that the NVA fired heavy 130 millimeter shells with delayed-action fuses into the convoy, "literally shredding it to pieces." The second convoy, three miles long, suffered even heavier casualties. Observers reported that in both instances the number of shells fired into the columns was in the hundreds. About one to two thousand deaths are supposed to have been caused by the shellings.

In addition to facing purposeful attacks by the Communist artillery on civilian targets, the South Vietnamese suffered mass murder and torture. The Viet Cong assassination campaign against captured civil servants in Binh Dinh province attracted coverage in the news media. Local officials were strung up by their feet and had their throats slit. Some were buried alive. Binh Dinh residents were used as human shields in attacks on government positions.

Minh's article appears at this time as a reminder to the American people of the sacrifices made by the South Vietnamese and the cause for which they made them. He is saying that as one human being to another, no one should abandon his suffering brother to an evil force which caused that suffering. Otherwise, all the goodness and all the dignity of mankind will eventually be lost.



Village Chief Nguyen Day

## Red China Propaganda In the Media and Schools

by John Boland  
The Red Line  
Cardinal Mindzenty  
Foundation

In June 1971, the V.F.W. Magazine featured an important article by the late F.B.I. Director J. Edgar Hoover entitled "Mao's Red Shadow in America." Addressing himself to the dangers imminent as the U.S. was then moving closer toward establishing new contacts with Red China, Mr. Hoover stated in part: "Red China desperately wants to make contact with and influence our rising generation, both college and high school students..."

The V.F.W. article was to have been reprinted for wider distribution, but only a few days before the Nixon Administration's announcement of a "new China Policy," a discreet call from the White House led to cancellation of those plans. A few months later, the F.B.I. Director was dead and his warnings about the Red Chinese forgotten.

Just as he predicted, however, pro-Mao Tse-tung propagandists and apologists have wasted no time flooding the U.S. with television productions, books, articles in educational publications, conducting campus seminars and engaging in numerous other enterprises aimed at spreading Mao's message and that of his glorious revolution, like a thousand poisoned lotus petals, across the land.

So successful has this propaganda barrage been to date that the Red Chinese press agency, HSINHUA, recently featured a series of articles proclaiming that friendly relations between the Chinese and American people is "now a common desire among the broad masses of the American people. The colorful flower of friendship will surely bear rich fruits of friendship. The current friendship between the Chinese and American peoples is surging forward!"

Following are only a few examples from the many that could be offered on the extent of pro-Red China propaganda in the U.S.

During President Nixon's tour of Red China, he and Mrs. Nixon were entertained at the Peking Ballet by a performance of "Red Detachment of Women," a revolutionary production telling the story of Mao's Red Army victory over Chiang Kai-shek's nationalist forces. Only weeks later NBC-TV presented the entire "Red Detachment of Women" ballet to millions of U.S. viewers narrated by actor Gene Kelly. All arrangements were made for the showing by a lady television producer named Lucy Jarvis who, this January 16, showed up on NBC-TV with her own pro-Red China special called "The Forbidden City," sponsored by the multimillion dollar industrial conglomerate, the Eaton Corporation of Cleveland, Ohio. It should be noted that among Eaton's 4,000 manufactured products are a number of items that the Mao Tse-tung regime might like to purchase if U.S. tax-supported loans could be arranged — including heavy machinery and complex construction equipment.

The tone of Lucy Jarvis' NBC-TV special is reflected in a cover story interview with the lady producer appearing in the Jan. 13-19 issue of TV DIGEST, read by almost 17

million American families every week: Mrs. Jarvis, commenting on Mao, says he "spent years in the caves of Yenan hiding out from Chiang Kai-shek and working out how every single aspect of Chinese life could be structured so that 800 million people could live in some kind of human dignity."

Less than a week earlier, on January 11, ABC-TV had already presented its own pro-China special, described by THE NEW YORK TIMES as "a major television event." The ABC program, entitled "Michelangelo Antonioni's China," was originally produced by Antonioni for Italian television. He is well known for his anti-U.S. pro-New Left sentiments and most recently for a film, "Zabriski Point," which depicts a SDS-Black Panther type revolution in the United States.

Grade school students by the thousands use and discuss in the classroom information from a small newspaper called SCHOLASTIC NEWS EXPLORER. Their December 11, 1972 issue, dressed up in a pretty UNICEF Christmas postcard cover, was devoted primarily to a feature entitled "A Changing China." The feature begins: "Chairman Mao, Chairman Mao! You are the sun in our hearts." Chinese students say the words aloud... students study Mao's ideas about Communism. Communism, they are told, means working for others and not just for themselves. Students are taught that life in China has improved under Communism. Say most news reporters who have visited China this year: Communism has made life better in some ways. Let's see why."

After telling young readers that China was ruled for 4,000 years by cruel, rich emperors while countless thousands of peasants "starved to death" the SCHOLASTIC article goes on: "As life became harder, more and more Chinese turned to Communism. Led by Mao, they battled the government soldiers. In 1949, the Communists won." Nothing in the text informs the young, impressionable readers how Mao's regime murdered millions of Chinese following Red victory. Instead: "China has no slaves, no very rich people — and no very poor ones. Everyone is equal."

The National Committee on U.S. China Relations, a pro-Red China propaganda organization which includes many individuals who have recently toured Red China at the invitation of the Communist government, is currently busy organizing "China Awareness" weeks and other activities on U.S. college campuses. During one such week conducted recently on the Edwardsville campus at Southern Illinois University, an employee of the Red Chinese delegation to the United Nations showed up as an "expert" lecturer. His name: Gerald Tannebaum. His credentials: besides acting as an official Communist China translator for the U.N. Secretariat, Tannebaum is listed prominently in the credits of Lucy Jarvis' NBC-TV special as an advisor to the filming of "The Forbidden City" on location in Red China. Also appearing at the SIU "China Awareness" week was Tannebaum's wife, Chen Yuan-chi, described as the only Red Chinese citizen currently living in the U.S., speaking on "Red Detachment of Women."

# WFI Trains 100 OWC Missionaries

American society. It stresses the idea of the "God-centered family unit" as the moral foundation of national unity and international brotherhood.

The Crusade was begun last year by Mr. Sun Myung Moon, who is also the founder of the Unification Church. Its members include young people from all races, 26 countries, and widely divergent walks of life. Their goal, according to Mr. Kim, is to create an "international movement for moral and spiritual regeneration" and thus provide a "constructive alternative" to the false promises of international Communism.

The FLF staff was inspired by the dedication and determination of the young Crusaders to accomplish their goal. Research Coordinator James Cowin said he thought the group holds "probably the greatest promise for ideological victory over Communism in America today."

Cowin spoke to the group on Marx's view of history and economics. He emphasized that "the power of Marx's ideology comes from its claim to be able

to solve the fundamental problems of human history and philosophy, the answers to which people today are desperately searching."

"Without a positive alternative to Marx's ideology," Cowin continued, "we can only hope to hold the line, not to win, in the ideological struggle. Religious faith coupled with intellectual responsibility is probably the greatest weapon at our disposal, since it fills the same void as Marxist beliefs do."

The Freedom Leadership Foundation intends to place increasing emphasis on World Freedom Institute programs. Mr. Salonen pointed out that the Foundation sees the work of the WFI its most important in the long run, because the WFI accomplishes the task of not only educating, but also of gaining a real commitment on the part of young people to work for realizing the universal democratic ideals upon which America is founded. Your help is needed to insure the WFI's continued success and rapid expansion. Please see below to find out specifically how you can help.



James Cowin discussing the economic theory of Marxism at WFI seminar.

## Capitol Report

# Conditions for Peace



by James Cowin

The end of the Vietnam War has opened up the chance for an "era of peace." The attitude of U.S. leaders, however, should not be one of relief nor exuberance but of sober evaluation. The U.S. seems to have reached the end of a long, twisting road, but the question remains as to how far we are from our ultimate destination of world peace.

If peace is possible, Congress can rest from the pressures of world crises and get on with domestic needs, while a system of balance of power keeps regional outbursts under control. If hopes for peace are an illusion, however, Congress may have to set aside plans for tackling major U.S. efforts.

For peace to come, certain compromises must be reached. First, both the free world and the Communists must agree to cease the buildup of strategic weapons which were created to provide an obvious military superiority over the other. If one side continues to arm while the other does not, the balance of power is dangerously tilted, and the chances of war increase. For example, after Hitler rearmed Germany he seized Austria and grabbed the Sudetenland.

Today the Soviets have taken a substantial lead in land and air forces, while they are also pushing for the lead at sea. Despite the SALT agreement, they are pursuing a crash program to take the arms lead in all possible fields. Such a situation could prove dangerous in the future.

Also, a satisfactory agreement on "spheres of influence" is needed. Spain and Portugal attained a temporary "peace" in the 16th century by dividing the world in two. When the British, French and Dutch, who were not explorer nations when the agreement was signed, entered the race for colonies, the inevitable wars resulted. Today, Communist and Western spheres necessarily overlap because everyone

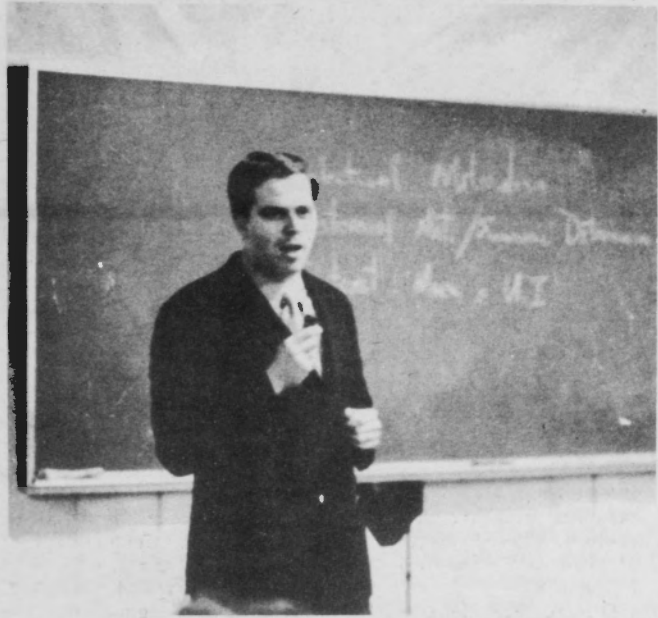
thinks in global terms. The North Vietnamese claim the South, and NVA troops occupy much of neighboring Cambodia and Laos as well. The lives of one hundred million Eastern Europeans are also claimed by the Communists, and this claim is fiercely resisted. Finally, the Communist ideology officially claims the free world, as it asserts that capitalist governments should be eliminated.

This claim affects the third condition for peace—that both sides trust each other. For example, although Hitler and Stalin made a non-aggression pact in 1939, neither trusted the other because both recognized the other's nature. Thus, Hitler invaded the Soviet Union at his first opportunity.

Communists must mistrust the Western governments, as the "Capitalist" states are held responsible for the injustices of the world. Hence, Communists work through diplomacy, terrorism, economic upheavals, or political parties to overthrow the existing non-Communist governments.

In Germany, for instance, left-wing Social Democrats and Communists plan to "smash Capitalism within a year." The North Vietnamese agreed to a reasonably enforceable ceasefire only after a massive bombing campaign. Out of 25 summit agreements made with the Communists between 1945 and 1970, 24 have been broken.

The above observations do not inspire optimism. Doubtless, there are many observations which indicate otherwise, such as the Soviet need for Western trade and the Sino-Soviet mistrust of each other. But the balance between both types of observations indicates that Congress, like businessmen who hope for a profit but see a struggle against tough competition, should acknowledge the struggles ahead and not let down its guard.



FLF President Neil Salonen concluding the WFI

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