



The Rising Tide

...America's
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freedom
newspaper"

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Look Out!

Experts
Testify on
Marijuana

Causes
of Drug
Epidemic

Marijuana and hashish cause a wide range of physical and biological damage, as well as psychological harm, even when smoked in moderate amounts, says a distinguished panel of experts. The 18 well known authorities from six different countries testified before the Senate Internal Security Subcommittee last week.

On the basis of extensive tests and experiments in the laboratory and among drug users, the experts presented evidence of marijuana harm including:

•Chronic alterations in deep brain functioning;

•Alteration of brain structure involving loss of brain material

•A cumulative increase in tetrahydrocannabinol (THC), the active ingredient of marijuana, in fatty tissues resembling the accumulation of DDT

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Cardinal Mindszenty at Union Station. In the background are Senator Hartke and Congressman Scherle.

Mindszenty Visits Washington

"There is much to be discussed, there is much to be done," said József Cardinal Mindszenty to those at his welcome in Washington, D.C. on May 20. The Cardinal fulfilled his words by spending much of his two-day visit ministering to the Hungarian community of the Washington, Baltimore and Richmond areas. In addition to saying Mass with Archbishop Baum in St. Matthew's Cathedral, the Cardinal confirmed 42 children at the Shrine of the Immaculate Conception and personally received all who deserved to see him at the conclusion of the May 21st Prayer Breakfast given in his honor.

Many national and ecclesiastical figures paid tribute to the Cardinal. Greeting him upon his arrival at the railroad station was Senator Vance Hartke, Congressman William Scherle, Cardinal John Pat O'Boyle and Archbishop Baum. Senators and congressmen received the Cardinal at a special reception at the Rayburn Building. The visit of the Cardinal was discussed on the Senate floor by Senators Hartke, Thurmond, Javits, Percy, Humphrey, Jackson, Dole, Mathias, Schweiker, Hansen, Hart, Curtis, Tower, Helms, Brock, and Brooke. Media coverage of the visit was excellent. The Cardinal's expressive face, a natural subject for photographers, found its way to the front page.

While the primary purpose of the Cardinal's visit was ecclesiastical, he emphasized the continuing danger of Communism and often expressed appreciation to Hungary's supporters in the U.S. government. (See Mindszenty Thinks America, p. 2) He said at the congressional reception, "The Russian divisions are still in Hungary. Communism supported by them can maintain itself by murdering Hungarian souls and by suppressing human rights." After asking the Congressmen to work to defeat the efforts to return the Crown of Saint Stephen to Hungary, Mindszenty told William Willoughby of the *Star News* that the Church cannot and must not agree upon the physical and moral destruction and killing that is going on in Hungary."

The issue of Mindszenty's relationship to the Church—on everyone's

minds—surfaced a few times. Said Willoughby: "Mindszenty showed signs that he is chafing under Vatican limitations on what he can say about his removal from an office he had been promised to him for life." At one point the Cardinal said about Communist-Church relations in Hungary: "What I have said is not in the manner in which I want to say it." On their part, the Catholic hierarchy gave at best a sketchy translation of Mindszenty's remarks at the prayer-breakfast (more next issue).

Beyond all political considerations,

Mindszenty is a great hero to his people—to the dozens of children waiting patiently for several hours at the railroad station, for the thousands attending his masses, for the hundreds—many with tears—paying tribute to him on May 21. Through his fight for freedom he is a hero. Said Hungarian Freedom Fighters' president István Gereben, he is "a symbol not only of the Hungarian character, of our humble but sacrificing Christianity and of the independence of our downtrodden native land, but of our own commitment to freedom as well."

Mindszenty became a hero not purely through historical circumstance. His clear mind, his youthful spirit, his kind response to all around him, and most of all, his perceptible harmony have made him a special kind of hero—someone you can really like.

The Freedom Leadership Foundation is proud to announce that it will be coordinating a ten day fact-finding mission to Southeast Asia starting on June 3. The trip, designed primarily for youth leaders, will include representatives from the Freedom Leadership Foundation, Young Americans for Freedom, Young People's Socialist League, Young Republicans, and the Ad Hoc Committee for Human Rights. Trip leader is FLF Secretary General Dan Fefferman; FLF participants are Louise Berry and Lorenzo Gatzanaga.



Kim Il-Sung...

Itching to Resume the War

According to intelligence experts, North Korean leader Kim Il Sung is one of "the world's two most dangerous and irresponsible leaders," along with Libya's Muammar Qaddafi, says columnist Jack Anderson. Anderson's remarks appeared in his column, "The Washington Merry-Go-Round," in the *Washington Post*, on May 25, 1974.

Intelligence reports indicate that "the isolated Kim" is itching to resume the Korean War," Anderson says. "He is depicted as a leader, out of touch with the world, who would plunge Korea into another war against the advice of his Soviet and Chinese mentors. He is quite capable of plotting a wild, daredevil incident, such as a paratrooper attack on Seoul."

Anderson reports that Kim broke off the North-South talks when North Korean delegates found "the economy (in South Korea) booming and the peo-

ple far more prosperous than in the North.... He abruptly dropped the dialogue with the South and began making warlike moves. Intelligence reports assert he has concluded that the only way Korea can be united under his leadership is by force."

In February of this year, North Korean gunboats attacked two South Korean fishing boats in international waters, sinking one and hijacking the other. In the same month, *The New York Times* reported that North Korea is massing its military along the truce line, building airstrips in forward areas and modernizing its military with equipment provided by the Russians. Last week, the United Nations command at Panmunjom protested the North Korean firing on two U.N. helicopters on a routine training mission south of the demilitarized zone.

In addition, Kim has continued subversive tactics against the South such

as fomenting class antagonism, and trying to capitalize on anti-government feeling in the South. "We will render positive assistance to the revolutionary struggles of the South Korean people," Kim proclaimed from Pyongyang.

In South Korea, President Park Chung Hee, citing the military threat from the North, instituted a constitutional emergency decree under which a number of political dissidents have been jailed. President Park has received much criticism in the West for increasingly dictatorial methods, but columnist Anderson reports that "President Park Chung Hee has taken emergency measures which intelligence experts privately concede are justified."

Anderson reports that "...it isn't the infiltration and agitation that worries the intelligence analysts. They are far more concerned that the unpredictable Kim may resort to hot action."



European Shakeup

In the short space of three months most of the power in Western Europe has changed hands. Edward Heath's conservative government toppled in Britain in the wake of a disastrous coal miner's strike. Elections following the death of French President Georges Pompidou showed a major defeat for Gaullism. Willy Brandt resigned as Chancellor of Germany when a Communist spy was discovered on his staff. And Portugal experienced a military coup ending nearly fifty years of dictatorship.

All this is not taking place against a placid background. Portugal's revolution is having reverberations in Spain, Canada's Pierre Trudeau and Israel's Golda Meir no longer hold the reigns of power; and the leaders of Japan, India, and Italy are in trouble.

The surface changes in leadership have all come about from different causes: an ill-timed election, the death of a president, personal scandal and military coup. As yet there is no convenient and tidy theory to explain the collapse of so

many incumbent governments. Certain common factors, however, can be discerned. Communist theoreticians have eagerly proclaimed the phenomenon as evidence of the final collapse of the capitalist system. This collapse was predicted by Marx to take place long ago and to begin in the most industrialized nations. But its failure to materialize has been a source of embarrassment to Marxist economics. Contemporary Marxists explain that capitalism stayed its own execution by developing investment in the Third World; with the alleged exhaustion of these resources the "inevitable doom" of Western Civilization is near, they say.

Public Opinion

One immediate difficulty with this point of view is that it relies on economics, underlaying the importance of public opinion and changing world views. In general the optimism of the postwar period has been replaced by skepticism and an unwillingness to give government the benefit of the doubt. Politicians expecting

the people to respond as in the past have a high mortality rate, as evidenced by the unexpected demise of Edward Heath of Britain.

In France and Germany public opinion on specific issues played a part. Although the timing of Pompidou's death was only coincidental, the failure of Gaullist candidates in the May 5 elections is the result of a steady erosion of public support for Gaullism. Less concern with national pride and grandeur and more with responsible solutions to domestic problems produced a right-left polarization in which Gaulism was unrepresented. This was the first election in 16 years in which de Gaulle or Gaullism was not the key issue.

In Germany Willy Brandt was facing a serious loss of public support for his *Ostpolitik*. The discovery of an East German spy was disastrous to his attempts to convince West Germany of the advantages of better relations with the Soviet bloc. Brandt's resignation is an attempt to reverse the loss of votes his Social Democratic Party has been experiencing since January.

Economics

Economics has not been unimportant in the upheavals. Inflation has been a serious problem throughout Europe since the fourfold increase in oil prices following last fall's "oil war." Inflation was a major issue on which Brandt's Social Democrats lost public confidence. The Heath government suffered heavily from increased oil costs, and France is still in a tight economic bind over increased fuel prices. Portugal had a 30 percent inflation rate prior to the coup. The situation is even more serious in Canada where Pierre Trudeau's Liberal government fell due to disputes over remedies for inflation.

However, the Communist analysis of these economic difficulties fails to see the real cause. The current inflation is, of course, a result of increased fuel prices due to the "oil shortage." This shortage is not merely the result of economic conditions, nor is it primarily due to the exhaustion of natural resources. The shortage has political cause in the deliberate cut-back of oil production by Arab countries as a tactical maneuver in the Mid-East War.

Political Factors

In addition to the widespread influence of the Arab-Israeli conflict on European economies, other political factors have been significant in the recent changes. International political setbacks struck Portugal and Germany. A 14-year colonial war in Africa was a key factor in the overthrow of Portuguese dictator Marcello Caetano, while German Chancellor Marcello Caetano, while German Chancellor Willy Brandt's troubles stem directly from Moscow. The two most damaging factors in Brandt's resignation—the failure of his attempts for substantially improved relations with the Soviet bloc and the placement of an East German spy on his personal staff—are both the direct results of decisions made in the Kremlin. Domestic

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Mideast

Change in Orientation Only Way to Peace

by Dan Fefferman
Secretary General
Freedom Leadership Foundation

I have hesitated for some time to put my thoughts about the Middle East down on paper. Too many issues interweave; too many levels of confrontation overlap. Stark shades of black and white play hide-and-seek across a never-ending field of gray.

That gray represents not only the continuum of human history but also the special history of my own ancestors, who were chosen to play a central, if tragic role, in the Providence of God. What finally stimulated me to attempt to organize and articulate my thoughts in writing was a dinner I recently attended which featured Sen. Henry Jackson as the guest of honor. Speakers at the dinner emphasized the need for peace and unity between the Arab and Jewish people, while calling for adequate U.S. support to insure the survival of Israel.

From a worldwide perspective, the small portion of the earth's land mass comprising the Middle East is a very critical key in the balance of world strategic, economic and ideological power.

One has only to look at a map to see the Mideast's strategic power. Geographically it is the link between Europe, Asia and Africa; between the Indian Ocean and the Mediterranean Sea. Economically it is the major source of the world's oil resources. Ideologically the Middle East is the origin of three of the world's great religions, two of which form the internal spiritual foundation of Western civilization, and all of which are threatened with ultimate destruction from the militant atheism of totalitarian Communism.

The strategic and economic interests of the superpowers in the Middle East thus are fairly clear cut. It is in the field of ideology, with its complex intermingling with the political and ethnic rivalries of the area, that issues begin to cloud. Nevertheless from our point of view, it is precisely in the field of ideology that the Middle East conflict—as viewed from the worldwide perspective—will be ultimately resolved.

People of all religions face a common threat from Communism, which sees the destruction of God as a pre-requisite for its vision of a humanist utopia. The Middle East should thus be a bulwark against Communist encroachment. The unity of the Islamic, Jewish, and Christian people of the Middle East, centering on their common belief in the one God, would provide an impenetrable defense against the advance of Marxist-Leninist materialism. And the United States should be the catalyst for that unity.

The obstacles against unity are formidable, indeed: age-old hatred between Arabs and Jews, diplomatic blunders in the 50's and 60's which practically forced many Arab nations into the Soviet camp, the plight of Palestinian Arabs, legitimate Israeli fears about their nation's continued survival, and Arab outrage at the existence and U.S. support of a nation which, from their point of view, has robbed them of their land.

The National Level

Here is where the problem becomes intense. Few of the Arab nations have any love for the Soviet Union. But the urgency of their desire for support and their lack of hope in the U.S., which has sided rather firmly with their enemy, leaves them little choice. From this point of view, one can only applaud the efforts of Secretary Kissinger to bring about reconciliation of the parties involved and firmly establish the United States as a pioneer of peace in the area.

Yet anyone with any familiarity with the area recognizes that real peace is still a long way off. On the international level, an important key will remain with the U.S. If recent events have shown anything, they have proven the need for continued American leadership as an active force in international affairs.

The Individual Level

Yet ultimately nations are made up of individuals; national hatred is only a projection of hatred among individuals. The Middle East is characterized, in fact, by an intense bigotry on all sides. No small percentage of Jews, even in this country, cling to the notion that "Arabs are stupid and dirty," while Arabs in turn speak about the conniving, immoral and religiously perverse Jew.

I remember a particular relationship with a now close friend of mine whom we shall call Mohammed. When he came to this country, he could barely look at a Jew. I met him at a training session in Tarrytown, New York, in which FLF was involved.

Mohammed had joined the Arab commandos when he was 15. His face carries a deep scar from an Israeli bayonet; the Jewish soldier who gave it to him is dead. Mohammed knows how to use practically every Soviet and Chinese automatic and semi-automatic rifle in existence, having been steeped in the anti-Israeli mystique of the commandos.

Through his study of our Unification Ideology, Mohammed gradually came to see the need to transcend the narrowly nationalistic view he had developed. But some greater emotional barrier still existed. Age-old rivalries seemed somehow encapsulated in his heart. Ultimate reconciliation was not without its traumas, but it did finally come. And when it came, it took the character similar to a religious conversion.

On all levels, it appears that the Middle East conflict can only be overcome through a change in orientation, away from hatred and division and toward unity and love. Idealistic, perhaps; but it happens to be the only assurance of lasting peace.

In terms of the real political world, if the United States can regain the trust of the community of Arab nations and at the same time insure the survival of Israel, we will have come a long way down the road toward safeguarding the Middle East from Soviet domination. This is an absolute necessity, if the world is to enter the third millennium A.D. as a community of free and cooperative peoples.



Rally Draws D.C. Support

In response to the Ma'aleh massacre which resulted in the deaths of 26 Israelis, 22 being teenage schoolchildren, a one-hour demonstration was held that afternoon, May 15, in front of the Lebanese Embassy. Leading the demonstration was Rabbi Ernie Schalowitz, a member of the Israel Middle East Committee of the Jewish Community Council of Greater Washington. When asked what effect this protest might have, Rabbi Shalowitz said, "With protest, maybe these savages (Palestinian guerrillas) will stop killing women and children. If all the nations remain silent in the face of this terrorism the whole world will be vulnerable in a matter of hours." In a march which ended at the Lebanese Embassy (outside

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Mindszenty Thanks America



Address by His Eminence József Cardinal Mindszenty at a prayer breakfast honoring him on the 21st of May, 1974, at the Statler Hilton Hotel, Washington, D.C.

Ladies and Gentlemen:

For the second day there is a "Hungarian World" in the capital of the United States. It is for the second day that we are expressing our thanks for the good that has been given to us, for the courageous fight that has been waged on behalf of us so long by the senators and congressmen sympathetic to the true interest of Hungary and her people.

We do thank them for the second day but we feel we cannot express our emotions, our gratitude well enough.

I came not to be praised. One who spent long years in a prison cell, and other years in painful but self-imposed solitude, looks at praise with a somewhat different attitude than those who enjoyed freedom throughout their whole lives.

But the honor that your presence means to me is highly valued and I am thankful for each human heart touched by my being here.

In 1910 Hungary had an esteemed guest: Theodore Roosevelt, the former President of the United States, came to our country. He was returning a visit by Count Albert Apponyi, of whom he was a good friend. Apponyi suggested to the former President that he make an appearance in the Hungarian Parliament which was in session at that time and by doing so demonstrate that his visit was

the facts—also interpreted Hungarian history in a different way.

But the Congress of the United States has demonstrated over and over again that it understands Hungarian history. The Senate did not ratify the Treaty of Trianon, which in 1920 intended to murder the Hungarian nation. The United States Senate did not ratify it! Since then a long line of senators and representatives stood up for the interests of the Magyars, speaking with similar voice and reflecting the identical spirit demonstrated by Theodore Roosevelt in the Hungarian Parliament.

We appreciate the fact that in the fight and defense they follow the historical traditions of America closely associated with Theodore Roosevelt. I express my grateful thanks to the senators and representatives for their efforts in

bringing to light the injustices of the peace treaties of the first and second World Wars. I thank them for everything that they did in the United States Congress for the Hungarian nation by trying to assure the implementation of human rights in Hungary. They were consistent! Almost all nations of the world signed the Declaration of Human Rights made by the United Nations. Most do not observe the content of this noble document. It seems that nations easily ignore their obligation to guarantee the human rights to all of their citizens. They are incredulous in fixing up to their duty assumed by the fixing of their signature on this Declaration.

There are statements, there are signatures which cannot be reigned. Especially they cannot be forsaken by those who placed their signatures and made the

statements!

The senators and representatives fought for the Holy Crown of St. Stephen also. The Crown represents to us the thousand-year-old Hungarian Constitution, the thousand-year-old nationhood of our Hungary. The Holy Crown cannot be the subject of trade, ever.

We are grateful for the efforts of the American lawmakers on behalf of this Crown of St. Stephen. We thank them now, but we would not be truthful to ourselves if at the same time we would not plead for the continuation of their support.

I am aware of the fact that the United States Congress closely followed my ordeal, the fate of a humble individual. I do not think it is appropriate for me to recount the details. I know what

happened. I thank those who initiated the actions and I express my gratitude to the whole of Congress which acted unanimously.

I know that there were many in the United States who prayed for me. I felt the strength of these prayers and they comforted me.

Occasionally I saw my beloved mother in prison. At one occasion I asked her Mother, does anybody pray for me there, outside? She answered: My son very many people pray for you! The knowledge of this eased the pain of my soul. I am grateful, I am grateful!

Right then, right after the words of my mother I started to repay the concerned favor extended to me by so many. I started to pray for those who pray for me. I want to continue to pray for them until my death and I am hopeful, I can

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A Cold-War Relic?

May 16, 1974

Editor
The Washington Post
1150 15th Street, N.W.
Washington, D.C. 20005

To the Editor:

We were shocked and disappointed at the statement in your May 14 editorial that the reason for continued U.S. possession of the Hungarian Crown of St. Stephen is a "certain bureaucratic reluctance to avoid antagonizing a small number of Hungarian emigres who periodically get their congressmen to throw militant anti-Communist resolutions into the hopper."

In the first place, Hungarian emigres here number at least 700,000; 90 percent of them have supported U.S. custody of the crown. And this is not to mention the more than 7 million Americans, including countless people of other ethnic backgrounds who have joined in their support.

The freedom of subjugated nations is a universal concern. You admit that Hungary is occupied by Soviet troops. Do you really think "responsible Hungarian nationalism" lies within the puppet government of this Soviet vassal state? Even in the matter of a "cold war relic," Hungarian citizens, when travelling here, express their concern almost to a man that the crown remain outside of Hungary, as it has many times in the past, until a government is established there representing the ideals of national independence and religious freedom represented by the crown.

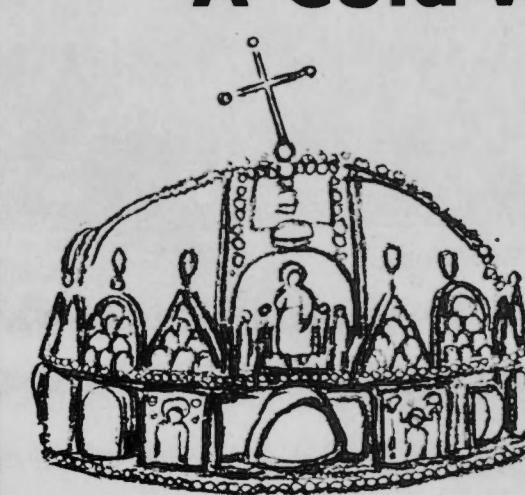
We as Americans have the memory of standing by while the Hungarians fought against insurmountable odds in 1956. Are we now, in playing "detente" politics, asked to again ignore the feelings of a subjugated people?

Sincerely,

THE FREEDOM LEADERSHIP FOUNDATION, INC.

Dan Graydon Fefferman
Secretary General

Louise Berry, Editor
The Rising Tide



There are rumors around Washington that negotiations may be underway for the return of the thousand-year old Crown of St. Stephen to the present Hungarian regime. A May 14 editorial in the Washington Post entitled "A Cold War Relic" asked that the Crown be returned on the grounds that U.S. Relations with Hungary had "substantially improved" in recent years. Opposition to its return was generated by "a small group of emigres" who continue to get their Congressmen to "toss anti-Communist resolutions into the hopper." It was shameful, said the Post, that the Crown had not been returned years ago.

Knowing that the Crown is a longstanding symbol of freedom to the Hungarian people, FLF responded to the Post.

The Siege of Leningrad

Going Through the Worst

by Raisa Scriabine

Raisa Scriabine wrote this account based on the stories of her grandmother. On this thirtieth anniversary of the siege of Leningrad, we Westerners can take the opportunity to learn more of the strength of the Russian character. "It was not the Soviet government that helped the people," says Miss Scriabine. "The Russian character survived against all odds."

A single monument in Piskarevsky cemetery stands as a marker and common grave for nearly one third of Leningrad's population that died during the three-year Nazi encirclement of the city during the Second World War. Starvation, German shelling, and the cruel Russian winter cost the city 1,100,000 lives before its liberation thirty years ago. Leningrad was honored as a "hero city" by the Soviet government for its courage and unfathomable stamina at a time of utmost stress. Living traces of Leningrad's harsh history are etched into the faces of the siege's survivors today and echo in their stories of a struggle to survive without food, heat, electricity and more often than not, hope.

Leningrad Survivor

Helena Scriabine, a close relative of the Russian composer, Alexander Scriabine, not only survived the blockade but lived to write about it from her new home at the University of Iowa where she is now a Professor of Russian. Her diary account, *Siege and Survival*, was recently published in English by Pinnacle Books, though part of her story was previously told by Harrison Salisbury in his best-seller, *900 Days: The Siege of Leningrad*.

June 1941 saw Helena Scriabine as a graduate student in French literature at a Leningrad University and a proud mother of two young sons; Dima, 15 and Yura, 4.

An urgent call ripped through the small Scriabine apartment on the morning of June 22. "It was my husband," Helena Scriabine recalls. "He was greatly agitated. He told me not to go

evacuation and was buried in a mass grave in Cherepovets, outside Leningrad. "My conscience troubles me that I could not save her, somehow."

By January, 1941, cats and dogs had disappeared. "We hadn't had this 'delicacy'—not because we haven't wanted to, but because we never caught one," Mrs. Scriabine noted. Most gruesome of all was the need to conceal children due to the possibility of cannibalism. Sausages had appeared on the black market but it was rumored that they were made of human flesh which Mrs. Scriabine stresses, "we could never eat."

Daily Nightmare

The shelling of Leningrad strategically intended to force surrender but actually increased the daily nightmare for the city's population. "The city was bombed with Germanic precision at exactly seven every evening. Our defense system never warned us on time. Herd instinct drove us to the basement even though we knew very well that was not really a protection." Dedicated Communists and atheists crossed themselves and prayed in cellars during air raids. "The desire to live replaced personal conviction and Party ideology."

"In times of danger, like animals, people cling to one another." Helena Scriabine described the four families of relatives and friends that moved into their 12 square meter apartment. "It was so crowded, we could scarcely breathe. Four women would fight for kitchen space to prepare oil cakes for their emaciated families."

In the darkness of Helena Scriabine's boarded up Leningrad home, starvation began to take its toll. Karolina, a close Latvian friend lay dead in the kitchen for two weeks. "Thanks to the hard cold, her corpse had not decomposed." Helena Scriabine remembers her uncle's death: "My aunt didn't even weep."

An October 2 visit to a friend revealed more tragedy. "Her husband died

evacuation and was buried in a mass grave in Cherepovets, outside Leningrad. "My conscience troubles me that I could not save her, somehow."

Helena Scriabine and her sons were able to find their way to Pyatigorsk in Southern Russia only to be captured by advancing German troops. It was in a German labor camp that she first began to compile the scraps of paper that were to become her Leningrad diary. Originally published in Russian, *Siege and Survival* was dedicated to the memory of Yura, who died in a 1963 Yugoslavian earthquake. Helena Scriabine says of her younger son's death, "He survived Leningrad and World War II. To die accidentally, after so much seems meaningless. If I could only change one thing in my life, this is the thing that I would alter."

New Life

Speaking no English, Mrs. Scriabine arrived in New York in 1950.

France Opens New Era

by Hal McKenzie

The first foreign leader to congratulate French Finance Minister Valery Giscard d'Estaing upon his election on May 19 as new president of France was U.S. President Nixon—in a precedent-breaking transatlantic telephone call. This indicates the importance of the French election to American-European policy.

For one thing, Giscard d'Estaing's moderate coalition of conservatives, Gaullists and centrists is likely to get along much better with the United States than would have Socialist Francois Mitterrand's Communist-backed coalition, which came within a hair's breadth of winning the election. The closeness of the election results (50.8 percent to 49.2 percent), the strongest leftist challenge to the government of France since World War II, is a cause of some concern. However, Giscard is constitutionally entrenched as the leader of France for the next seven years at least, promising to ease somewhat the prickly state of French-American relations resulting from the late president Pompidou's extreme Gaullist policies.

Giscard d'Estaing's election came only four days after the succession of Helmut Schmidt to the chancellorship of West Germany. The two new leaders, both former finance ministers, know and get along with each other very well, promising to add momentum to the quest for European unity. Schmidt, particularly, values closer ties with the United States, and d'Estaing said he favors more "flexible" U.S.-French relations. For example, as Finance Minister, he sharply criticized France's obstructionist role in February's energy conference in Washington.

Desire for change

The large mandate for Mitterrand signals that the French public is itching for rapid change and that the French Communist Party has gained considerable "respectability" among France's voters. Giscard d'Estaing ran on a platform of "change without risk," while Mitterrand ran on the basis of the more radical leftist "Common Policy" advocating nationalization of certain key industries in France.

In his victory speech Giscard d'Estaing said: "A new era of French

"I felt that America has broad possibilities for my children." She worked as a maid in a Groton Heights hotel before becoming a teacher of Russian at a U.S. Air Force Base near Syracuse, a job which led to her current professorship at the University of Iowa.

Recently, Mrs. Scriabine sent a copy of her diary to Alexander Solzhenitsyn whom she invited to visit Iowa City. Asked if, like Solzhenitsyn, she would like to return to Russia, she shakes her head, "No. I'm too old to go back. But I love Russia. My soul still lies there."

Helena Scriabine retires from her academic position this year and plans to spend a year in Europe promoting the French and German editions of her diary. She will also negotiate several film contracts that have been offered to her.

Speaking with Helena Scriabine, one can't help noticing her intensity and vitality. She candidly admits to having



Helena Scriabine

"no regrets for the hard life I led." Her experiences have shown her that though often there "was little humanity left in people," still "there is much good in everyone of every nationality."

Helena Scriabine will always be a Leningrader, one who has gone through the worst in life only to emerge with a deep love for the best. Perhaps that is what is most extraordinary.



The Scriabine family eating a dinner of shoe-leather soup.

out. My mother and I later heard Molotov on the radio. It was WAR! In the streets, people were already buying up everything they could find." By the time she reached the bank to withdraw her savings there was already no money left. Food supplies quickly disappeared from market shelves.

"Leningraders wished to believe that Russia would not be destroyed, but realized that only war affords any actual possibility to be free from Stalinist terror," Mrs. Scriabine gauged the city's reaction to war. "No one expected the Leningrad offensive to take the form of a three-year siege."

Starvation

The tactical bombing of the Badaevsky warehouses destroyed Leningrad's central food supply and precipitated the onslaught of starvation. "Our daily ration of bread was 125 grams. You cannot survive on that," recalls Mrs. Scriabine. "I tried to get potatoes from surrounding villages by trading. I had cigarettes, my husband's boots and my shoes. I felt like a beggar. I had to implore."

The critical food shortage created desperate innovations in the human diet. "We ate oil cake that was once fed only to cattle. It was so coarse you couldn't even bite into it. You couldn't even cut it with an axe. You had to shave it like a piece of wood to get something like sawdust. From this we made pancakes. They were unappetizing and caused heartburn. The bread we waited fourteen hours on lines for was made of this oil cake with celluloid and almost no flour. It was dry and heavy, yet people were ready to cut each other's throats for a piece of it. You had to hide bread if you had it. It could be stolen from you right in the streets."

during the night. He went to sleep and simply never woke up. Passing a man on a snow covered street, Mrs. Scriabine witnessed a quiet death. "He could barely put one foot in front of the other. I looked at his blue face. He would surely die soon. Death had placed its stamp on his face. After several steps, I turned around. He sat down on a hydrant, his eyes rolled back, and then he slipped to the ground. When I reached him, he was already dead."

Burial arrangements were almost impossible in the stricken city. "The militia and the building management couldn't take care of all the corpses. Everyone was weak and exhausted to the point of complete indifference."

A mother's fight

Motherly instinct forced Helena Scriabine to fight the signs of apathy and despair in her sons. At first, the boys enthusiastically played war, trapping and conquering the German foes personified by their nanny. A sober search for scraps of food soon followed. Work helped alleviate the mental anguish and sense that all are destined for the common fate—death. Dima helped out in a school soup kitchen, but soon fell ill. Yura assisted the building's janitor until he, too, was covered with boils, too weak and indifferent to move.

Permission for evacuation was granted in early February, leading Mrs. Scriabine, her sickly sons and elderly mother over frozen Lake Ladoga under continual German bombardment. Sergey, Mrs. Scriabine's husband, was forced to remain behind in the besieged city. "I never saw him again. He was convinced that we had all died and later married a friend of mine. He died shortly after, never knowing that I was alive." Mrs. Scriabine's mother did not survive

The Council Against Communist Aggression (CACA)
announces its annual Awards Dinner on June 15. At Twin Bridges Marriott Inn (Route One on the Virginia side of 14th St. Bridge). Social hour: 6:45 PM Dinner: 7:30 PM \$9.00 per person. \$5.00 for students. Guest speaker:
SENATOR JESSE HELMS

For reservations, write:
Reed Irvine,
11120 Nicholas Dr.
Silver Spring, Md. 20902

politics starts today—an era of renewal and change.... You want changes—politically, economically, and socially—you won't be disappointed." However, the leftists, frustrated at their narrow defeat, could cause trouble for the new regime by putting pressure on d'Estaing to deliver on his campaign promises faster than he is able to. Georges Seguy, the chief of the Communist-dominated Confederation General du Travail, France's largest labor union, said: "Tough strikes and eventually chaos" would follow Giscard d'Estaing's election.

The French Communist Party, with nearly 500,000 members in 20,000 cells, the real power behind Mitterrand's bid for the presidency, won new acceptability among France's voters by projecting an image of moderation in the

wake of the violent spring riots in 1968. French Communist literature dropped its Stalinist jargon, and the Party has been promoting the common policy adopted by the other three parliamentary left-wing parties. At last year's National Assembly election, more than 5 million people voted Communist—the party took only 2 percent less than the vote accorded to the Gaullist umbrella organization. However, despite the moderate exterior, some touchiness on the part of the French Communist Party over the Solzhenitsyn affair with its defense of the Soviet Union's expulsion of the dissident novelist, throws into question whether it has really changed its basic attitude.

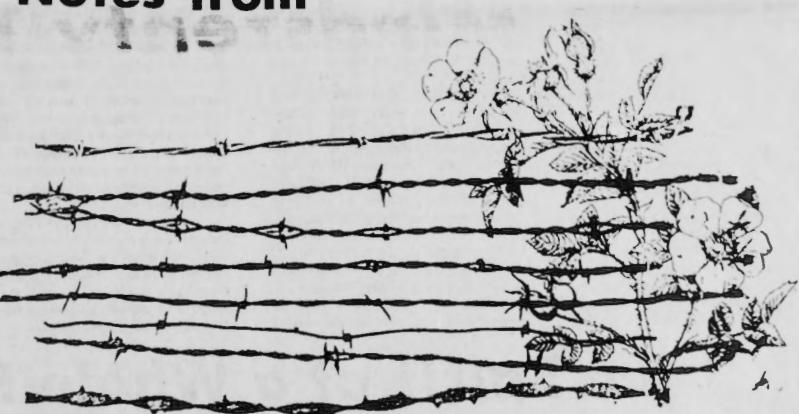
French Kennedy

The closeness of the French election calls to mind the Nixon-Kennedy

race of 1960. Giscard d'Estaing has been likened to John F. Kennedy. Youthful, tall, handsome, from a wealthy family, at 48, one of France's youngest presidents and having an aristocratic wife, Giscard is also bringing in a new, relaxed style in contrast to the Gaullist preoccupation with pomp and circumstance. Also like Kennedy, Giscard d'Estaing is trying to put aside the narrowness of the election verdict to go to unite the left and right halves of the French people.

Giscard d'Estaing's election, together with that of Helmut Schmidt, is likely to breathe new life into Western Europe's flagging leadership. At a time when the rest of the world's leaders are facing difficulties and changes, one could consider that a hopeful development.

Notes from



the Underground

by Dan Holdgreive

SOVIET DISSIDENT JOURNAL REVIVES

The *Chronicle of Current Events*—an unofficial journal of Soviet dissidents—has reappeared after an 18-month halt following KGB suppression in 1972. Four new issues of the *Chronicle* including news of dissident activities, official repression, and reports from prison camps and psychiatric hospitals, have reached Western news-men.

Beginning late in 1971, the KGB carried out a thorough and systematic investigation of known and suspected dissidents in a major effort to discover who was behind the typewritten newsletter, which tried to offer without comment terse reports about various activities of dissidents and acts of official retaliation throughout the country.

Issue 28 of the *Chronicle*, the first of the four new numbers to reach Western journalists here said, "The reason for stopping publication of the *Chronicle* was the repeated threats of the KGB to answer each new issue with arrests of those the KGB suspected of participating in the editing and distribution of the *Chronicle*... If we should continue to keep silent, this would be equivalent to support by us—even if it is passive and involuntary support—for a tactic of holding hostages, which is contrary to moral law and human dignity. Thus the *Chronicle* resumes publication..."

Only a few copies of the current issues are known to be in circulation, but in the past copies have been reproduced and passed on in a widening circle.

Although most Soviet citizens are unaware of the existence of the *Chronicle*, for dissidents it serves as an important contact with others resisting the system in the Soviet Union. It is most important to get their documents to Western journalists so the news can be publicized in the West. That will result in it being broadcast back into the Soviet Union by Western radio stations.

DISSIDENT PRIEST ARRESTED

In the wake of this dissent from the intellectual community, a Russian Orthodox priest has openly criticized conditions in the Soviet Union. The Rev. Dimitri Dudko has been attracting throngs of listeners, many of them young people, to his small church of St. Nicholas in northeast Moscow with articulate and often blunt observations on the church's responsibility in this officially atheistic state.

In nine such sessions, he touched upon such sensitive topics as Soviet prison camps, in which the priest himself had spent more than eight years under Stalin, and the presence of informers within the church hierarchy. Many of the listeners at these "discussions"—held after the regular Saturday evening service—were members of the congregation.

But Father Dmitri also attracted hundreds of non-believers and many young persons.

A principal theme was the recurring assertion that the loss of belief in life after death had contributed to a breakdown of Soviet society's spiritual values. A second and more hopeful theme was that a religious revival is underway in Russia, "especially among the young," and that religion here is stronger than anywhere in the West because "religion is only strong when it must bear a cross"—in this case, the cross of official harassment. While in the West, such moral judgements would be considered without direct political implication, they represent a grave danger to the Soviet Union's attempt to raise Marxism to the status of official state religion.

At the 10th session on May 4, the balding 53-year-old priest told a disappointed crowd of over 500 that he had been forbidden by Patriarch Pimen, the Primate of the Russian Orthodox Church to hold further discussions. On May 16 Orthodox churchmen confirmed that the priest had been silenced because "he had used his pulpit not for religious purposes." Two days later, he was placed under arrest and led away from his church by Soviet police. Shortly before his arrest, he had announced he was quitting the church because of "illegal interference by the godless in the internal affairs of the church."

NATO: Problems at 25

Excerpted from the April 1974 AFL-CIO Free Trade Union News, the following summary and prospectus of NATO's work stresses its importance and our responsibility for its success.

On April 4, the West celebrated the 25th anniversary of the North Atlantic Treaty Organization. It may be an exaggeration to speak of celebration, since the event took place at a time when the state of the Atlantic Alliance was not a happy one and the mood of its participants was somber rather than jubilant. Nonetheless, in spite of the difficulties which NATO faces at present, the first two and a half decades of its existence have been a success.

The Atlantic Alliance came into being in order to preserve peace in Europe and maintain the independence and freedom of the West European nations. These two objectives of NATO have been achieved. In recent years, it has been considered "radical chic" to assert that no Western alliance had been necessary to achieve this purpose.

This assertion, however, is not based on historical evidence.

What was actually the situation in Europe when the North Atlantic Treaty was signed? East Europe was in the iron grip of the Soviet Union. When in 1948 Stalin staged the Prague coup, an Iron Curtain descended and divided Europe in two halves—one free and the other unfree. In the same year, Moscow organized a blockade against Berlin in order to annex the city.

West Europe was still suffering from the ravages of war; it was economically, politically and militarily weak. In France and Italy, strong Communist parties existed which were willing instruments of Soviet foreign policy and were bent on sabotaging the recovery of their countries so that they might seize power amidst misery and chaos. Greece and Turkey had been saved from Soviet encroachments only through the Truman Doctrine.

Communism was on the move. It not only had advanced in Europe but had also achieved a tremendous triumph in China when Mao Tse-tung established his dictatorship. A year later, North Korea, encouraged and supported by Moscow and Peking, was to invade the South. Obviously, the Communists everywhere sought to expand their control—and not only through peaceful means.

Under these circumstances, President Truman's decision, backed by the Congress and the American people, to guarantee Europe's security through a collective defense arrangement was a step of the greatest historical significance. Since then, NATO not only has prevented any Soviet military aggression in Europe, but it also has enabled the West European nations to resist Moscow's political pressures. Under NATO's protections, West Europe has prospered, its democratic institutions have flourished, its economy has become one of the strongest in the world, and European integration has made remarkable strides.

This record of achievement had been recognized by all of NATO's partners even before its 25th anniversary. When, in 1969, under the terms of the Alliance treaty, its members for the first



time had the choice of withdrawal from the Atlantic Pact, none chose this option. As a result, one can say that NATO has been the most durable and solid alliance in modern times.

This does not mean that there has always been smooth sailing for NATO during the last quarter of a century. On the contrary. Almost from the beginning, the Alliance has been confronted with serious problems which have been of a political as well as military nature.

NATO was born through American initiative and, since then, the United States has been its backbone. In the first years, American preponderance was willingly and even gratefully accepted by an impotent Europe. But when the European partners grew stronger, U.S.-European relations often became strained.

The reasons for this development were varied: on the one hand, Europe resented at times America's world role and was afraid of becoming involved in international moves by the United States about which they had not been consulted (Formosa, Middle East). On the other hand, they sought to assert themselves in following an independent course which led to the clash between Washington and London/Paris over the Suez crisis in 1956. The outspoken champion of this trend became General deGaulle when he assumed the Presidency of the French Republic.

At the time the Atlantic Alliance was forged, the military situation was dominated by two facts: U.S. atomic monopoly and Soviet superiority in conventional arms. When the USSR itself became an atomic power, NATO's answer was the doctrine of massive retaliation—the threat to unleash America's formidable arsenal of nuclear weapons against the Soviet Union, should the latter use its conventional superiority to attack West Europe.

However, when the Soviets increased their efforts to catch up with the

United States in the nuclear field, the European nations began to question the credibility of the massive retaliation threat. They doubted that the United States would risk the destruction of its cities in case of war in Europe. To dispel these doubts and to raise the threshold of nuclear war, the United States, under President Kennedy, developed the new strategy of "flexible response" which envisaged a longer period of conventional warfare in order to facilitate an agreement before the two sides would resort to nuclear weapons. As a result, greater emphasis was put on an increase in NATO's conventional arms, especially manpower, with the European nations being expected to augment their contributions of men and money.

Simultaneously, the United States proposed to the European nations a joint mutual nuclear defense set-up (MLF) and endeavored to promote Atlantic cooperation, to establish a partnership with its Western allies. These plans failed. President deGaulle proceeded to develop an independent French nuclear force, the "force de frappe." In March 1966, France withdrew from the military organization of NATO (but not from the Atlantic Pact).

It is against this background that the present crisis of the Atlantic Community must be viewed. Undoubtedly, such a crisis exists today. U.S.-European relations are more strained than they have ever been in the last 25 years and NATO is subject to more tension than ever before. Beyond the old controversies we have sketched above, the Alliance is currently beset by new problems which are due to a combination of several developments.

At this juncture, the most important change that has occurred relates to the military sphere. The United States has lost the strategic superiority it had enjoyed since World War II and is even in danger of being put in a position of nuclear inferiority vis-a-vis the Soviet

Union. In addition, the USSR has strengthened its conventional forces, especially in Central Europe, and built a large and modern navy. The military balance of power thus has shifted in favor of the Soviet Union.

Another major reason for the Alliance's predicament today is the policy of detente and the illusions it has created on both sides of the Atlantic. More and more the Soviet threat is being underestimated and, consequently, the necessity for a joint and strong defense system has been questioned. Preparedness to make the necessary sacrifices for our common security needs has been weakened.

In the United States, detente has intensified the trend towards neo-isolationism which has been apparent in recent years. Demands for the withdrawal or, at least, a substantial reduction in the number of American troops in Europe and for considerable cuts in the defense budget are part of a neo-isolationist program.

Moreover, the Nixon-Kissinger drive for detente has fed European distrust of the United States. Washington's failure to consult its European allies before major steps were taken towards rapprochement with the USSR, as well as U.S.-Soviet bilateral agreements on important issues (Moscow and San Clemente summit declarations; SALT I; etc.) have aroused suspicion of collusion between and condominium designs by the two super-powers. Complaints about negligence, if not betrayal of vital European interests, have been heard.

Last but not least, the Alliance has suffered from growing disagreements between the United States and Europe over economic and monetary matters. The United States has felt that the European Economic Community has engaged in unfair practices which have harmed America's trade and currency. Washington's assertion that only an economically strong U.S.A. can guarantee European security and that, consequently, an accommodation should be sought regarding the economic and financial interests of the partners has not been welcomed by our allies. Conversely, this lack of response has reinforced in the United States neo-isolationist coolness towards Europe and NATO.

U.S.-European relations have further worsened as a result of the last Middle East war and the ensuing energy crisis. The refusal by most of our European partners to support U.S. aid efforts in behalf of Israel and their go-it-alone policy towards the oil-producing countries in spite of a previous agreement on joint approach achieved at the Washington conference in January have been bitterly assailed by the Nixon administration. Congress and American public opinion. The Europeans, on their part, have criticized Washington for not having consulted them before ordering a nuclear alert last October.

Moreover, surely it cannot be denied that the United States has neglected Europe in the past decade because, first, of preoccupation with the war in Vietnam and, later, emphasis on rapprochement with Communist China and the Soviet Union. When, a year ago, the administration turned its attention to Europe and Henry Kissinger called for

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"The Spirit of a Whole People..."

by Judy Barnes

"The spirit of a whole people is being crushed" was the cry of the Rabbi in the benefit performance of *The Madness of God*, on May 20 at the Arena Stage Theater. This special performance was presented by the Arena Stage Company for Soviet Jewry, the very company which traveled last fall to the U.S.S.R. as the first troupe ever to bring American drama to that country. The play written by noted novelist Elie Wiesel and produced by Alan Schneider depicts life in a small Jewish community in post-Stalin Russia. The time is during the period of "the thaw"—the late fifties—when the people of the community were finally allowed to return from Siberia.

The story centers around the Rabbi. He has the choice of giving his congregation strength and courage by defying the regime and proclaiming a spiritual rebellion against their oppressors; or allowing his people as well as himself to be dominated by fear.

At one point the Chairman of the Synagogue tells the Rabbi and the Doctor, "We must play the game of collaboration." He says, "Why stir up trouble?" "We must bend and survive."

On the other side, urging the Rabbi to speak out in the name of God is Zalmen—the madman. He asks the Rabbi to become a little mad (it would seem so to the others) and speak out against the oppression of those in his community, for his people needed such a leader to express their anger, pain, and hurt. In the midst of their misery come a group of visitors, actors from America, to worship with them in their synagogue. All are joyful at the prospect of meeting other Jews (they had forgotten others indeed existed). But the chairman of the Synagogue announces that according to the will of the regime, they must remain completely oblivious to their visitors. To insure that orders are followed, guards are placed surrounding the visitors so that they might not be "disturbed" by the townsfolk. The Comrade Inspector from the Ministry of Religious Affairs

has successfully "convinced" the congregation that it would be in their "better interest" not to communicate in any way with the visitors. But the best laid plans can go awry and they did, when the Rabbi expresses his anguish in the Synagogue that day.

"The Torah is in peril," he begins. "The spirit of a whole people is being crushed." As he continues, all, save Zalmen, quickly leave, the visitors are ushered out, and the Rabbi, as we see in the next act, is taken in for questioning as to the possibility of a "plot" against the state. But the Rabbi has found his inner freedom and tells the Comrade Inspector at his inquiry that his people's "truth is lost" and "ideals forgotten," which has created a "distortion of one's image, faith and past." Schneider continues in his letter, "Because you had told us and we all know that, no matter what,

personal contact, personal give and take between your people and ourselves was absolutely essential. Most of all, because even your dissidents—Gentile or Jewish—needed not only the experience of our sympathy, but our presence. And now we are presenting this play, a work dealing with the pain and despair of some of your Jewish citizens, which to some superficial sensibilities, might seem a rendering, a betrayal of our friendship. While it could not be presented in your country (as so many works of your own writers cannot be), it is not anti-Soviet but pro-human; many of you might agree with us were able to see it for yourselves. For it deals in a larger sense with a universal moral issue: the longing of the human spirit for something beyond survival."

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Lithuanian Catholics:

Standing Firm

Long after similar underground publications in the Soviet Union have been stifled by the long arm of the Soviet secret police, The Chronicle of the Catholic Church in Lithuania continues to inform the world of the abuse of human rights in that country by its Soviet aggressors.

As the very special object of Communism, the Roman Catholic Church in Lithuania, with its back to the wall, continues a heroic struggle to remain alive.

Cut off from normal communications with the rest of the world, with the greater part of its bishops and active priests in prison, exiled, or under house arrest; prevented by the bureaucratic machinations of the Communist Party from replacing in any realistic ratio the clergy who are struck down by death or illness, the Catholics of Lithuania still manage somehow to survive.

Through various channels a limited amount of material reaches the persecuted Church in Lithuania, through Lithuanian Catholic Religious Aid, 6409 56th Road, Maspeth, L.I., New York 11378.

Perhaps even more important is the need to publicize the plight of the Catholic Church in Lithuania under Soviet Communism. The question must be raised everywhere from the local level to the United Nations.

The following excerpts were taken from Chronicle of the Catholic Church in Lithuania, No. 4, 1972, and No. 5, 1973. Published by The Lithuanian Roman Catholic Priests' League of America.

Harnessing the Faithful to Atheistic Ends

According to the program of the Communist Party, all educated professionals: teachers, physicians, agronomists, and others, must be "enlightened" in their thinking and prepared to "enlighten" others.

In the hospital at Sventonija, an order from the medical director remained posted for a whole year, directing that every physician, including those who were known believers, to be prepared at all times to give one lecture on a medical subject and one on some anti-religious theme.

More than once, teachers known as believers have been assigned to lead atheistic groups in school. Believers at work are assigned to atheistic committees in factories and offices. Thus it is believed they can be forced to speak and act against their inner convictions. Not wishing to lose their position, or at the least to put up with unpleasantness, the educated sometimes give in and become auxiliaries of the atheists. It is impossible even to approximate how many teachers, terrorized by the atheists, have spoken against their faith, how many students they have recruited for atheist organizations such as the Pioneers and Communist Youth, or atheist groups as such. It is no accident that one often hears in Lithuania that teachers have contributed most towards making the nation Godless.

Terrorized by the atheists, uninformed Catholic parents often undermine religion. When a child is in doubt whether or not to join the Communist Youth, believing parents often advise him or her to join, fearing that otherwise the child might be harassed. There are parents who from fear of reprisal or just from indolence, fear to stand up for their children, when the latter are pressured to act against their beliefs. On the other hand, there are very determined parents who speak out: "Don't terrorize my child, or I'll be forced to keep him home from school."

The atheists even try to suborn believing school children to atheist ends. Pupils have more than once been required to speak against their beliefs, to sketch anti-religious caricatures, or to deride a friend for the practice of religion. Children, usually picking up the attitude of subservience from their elders, hide their religion from their classmates. Soviet education encourages

such behavior, calling it "a positive effect of the collective."

"Atheists Club" shunned

Each high school is required to list an active Atheists Club among its extracurricular activities. Forced participation in the activities of such groups by believing students is practiced by some teachers in an effort to supplement their small voluntary membership. On occasion the educators select a number of representatives from each class as members.

All of the Komsomol members in other schools are enrolled as members of the Atheists Club as occurred in the High School of Punia. On other occasions, actively practicing believers are forcibly enrolled in such units in an effort to "re-educate" them. Some teachers make use of outright trickery in efforts to enroll more children as members. During the first semester of the 1972-73 school year, for example, Miss Dainauskaita, a teacher at the High School of Krosna, invited students to join a club which would organize field trips, "visit churches" and so forth. Fooled about the purpose of the proposed group, a number of believing students signed up as members, but withdrew after realizing that the group was the Atheists Club.

The fact that the Atheists Clubs in most Lithuanian schools are dying entities or are active only to the extent such activity is "required" serves to prove that atheism is unpopular among Lithuanian students.

Students Defy Atheist Pressure

Students who go to church are often mocked and scolded at class meetings and in wall newspapers. In April, 1972, Linda Galinskaite, a tenth-grade student at the High School of Astrojai Kirsna, knelt down to pray at the funeral of a neighbor. The High School Professional Committee Chairman Mrs. Lukoseviciene and the local Party Secretary Valiuonienė became very indignant over the action. Miss Galinskaite was publicly chastised "for kneeling and blessing herself" by her homeroom teacher at a specially-called emergency class meeting the following day.

"I knelt, and I will continue to kneel. I blessed myself, and will continue to do so. You won't prohibit it since you don't have the right," the girl retorted.

"You can crawl around if you want to," came the reply, "but you will pay for it either by being dismissed from school or by receiving a failing mark in conduct."

Lukoseviciene and Valiuonienė decided to put the case of the young girl before the entire student body. They felt that the Komsomol members would condemn her.

"We pray in church ourselves," replied the students when they heard her charge, "how can we condemn her?"

The course on atheism at the Medical School of Klaipeda in 1969 was taught by B. Juskevicius, a director at the Theater of Klaipeda. To get credit for the course, a student was to answer several ideological questions. The lecturer was particularly shaken by the following answer presented by a female student.

"It has been asserted that the various religions originated out of human helplessness and ignorance, but this is not true. The origin of religion is much more sublime... Scientists discover various scientific principles. Doesn't this lead man to question that some higher being must have laid down these principles? Man is more than a hunk of meat and a pile of bones, he has an immortal soul. Christ actually lived and the calendar is calculated from the time of his birth... Life would be ideal and beautiful—even heaven-like, if all men were true and firm Catholics. No army, militia or prisons would be needed, but now... I think the Catholic religion is correct. I have been of the opinion for a long time; the atheism courses have only served to firm up my thinking."



is not clear to anyone else. When the Rabbi dies, with no one to take his place, perhaps that ray of inner freedom will die also.

In an open letter to those whom the Arena Stage players had met during their visit to the Soviet Union, director Alan Schneider writes: "A week or so before our first run-through of *Madness*, one of your eminent journalists, a professor, came to watch a rehearsal, looked carefully through the script—though it was then still being rewritten—and took copious notes. He wasn't too happy when he left, and asked us why, if we considered ourselves friends of his country, we wanted to do this play. We told him it was because we wanted to be better friends.... Schneider continues in his letter, "Because you had told us and we all know that, no matter what,

personal contact, personal give and take between your people and ourselves was absolutely essential. Most of all, because even your dissidents—Gentile or Jewish—needed not only the experience of our sympathy, but our presence. And now we are presenting this play, a work dealing with the pain and despair of some of your Jewish citizens, which to some superficial sensibilities, might seem a rendering, a betrayal of our friendship. While it could not be presented in your country (as so many works of your own writers cannot be), it is not anti-Soviet but pro-human; many of you might agree with us were able to see it for yourselves. For it deals in a larger sense with a universal moral issue: the longing of the human spirit for something beyond survival."

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- The Unholy Alliance -

Cuba Patterned After Soviet Model

by Lorenzo Gatzanaga

Castro's Cuba has engaged in subversion and warfare throughout and outside of this hemisphere. Of late Castro seems to be undertaking a new type of terrorism, directed at the generally calm and prosperous Cuban community in the U.S.

Jose De La Torriente, a prominent Cuban exile leader, was murdered in Miami while watching television. De la Torriente commanded the respect of many Cuban exiles and was an outspoken and active Castro fighter. According to Radio Havana, he had been killed by two men. This announcement from Cuba was on the air hours before the Miami Police confirmed that aspect of the story, following an autopsy. The question remains, how did Radio Havana know?

A week later in New York, Arturo Rodriguez Vives, a long-time anti-Castro activist, was killed by a visitor whom he had never met before. The similarity and chronological proximity of both killings brought together the investigations of New York and Miami police. According to *El Diario Las Americas* of Miami a note was found at the Torriente murder site signed by someone named "Zero." He accused his victim of many crimes and falsehoods and promised more killings if the like.

Radio Havana had announced the uncovering of 2 more names targeted for death. Apparently, Havana has special sources. On June 11, 70-year old Ernesto Rodriguez, a leader of the Cuban Christian Democrats, was shot by an unknown assailant who came to Rodriguez's religious article store and shot him point blank, saying "the hour of death has come." An office of the Spanish speaking magazine "Replica," also in Miami, was destroyed by fire. The editor, Max Resnik, had received a call demanding a sum of money equal to his paid taxes for 1973 or else.

This sort of crime and terrorism is characteristic of SLA or Mafia type organizations. Many exiles feel these terrorist acts are aimed to destroy the image of the Cuban exiles, and particularly those who take public stands against Castro. It is possible, many exiles feel, that by villifying the Cubans in exile

Castro's image might look brighter—something the regime in Cuba badly needs now.

Cuban overtures to Russia

The actions and policies of the Castro regime now seem to have world-wide effects. Since 1968, Castro has become closer than ever to Soviet Russia. His overture to the Soviets appeared strongest in August of 1968 when he publicly approved the Soviet invasion of Czechoslovakia. The main reason for his rapprochement then was Castro's failure of the sugar economy, fear of attack by the U.S. at a time of heavy U.S. involvement in Vietnam, and failures in Latin American subversion. The result of this approach was Cuba's endorsement as an integrated member of the socialist community by Leonid Brezhnev during his visit to Cuba in January, 1974.

The politburo in Cuba has gained importance as a ruling body in the same way as in the U.S.S.R. and China. This means that political machinery is being built which insures Cuba's Communist state even if Castro were to go tonight. His brother Raul (the number two man) recently said "men die but the party doesn't."

Castro has had to drastically change his economic programs because of his dismal failures. Now workers are beginning to get material incentives for work. For instance, some factories are giving free cigarettes at the end of the day to the workers that attend and perform well. The economic programs are more decentralized perhaps in the hope of achieving better understanding of problems. Recently Castro proclaimed the return of the small business. Even these changes are indicators of heavier influence in Cuban life by the Soviets. The new economic approach is similar to one the U.S.S.R. had to apply to its main problems.

Castro's Cuba has developed with Soviet assistance the second largest army in the hemisphere. Many have been trained with the Soviet army and may be qualified as "technocrats." Many Cuban regulars have fought in the Middle East against Israel. There are reports that many are doing the fighting in the Golan Heights, perhaps as many as 5,000, according to Moshe Dayan in a

recent interview. Cuba's economy is a dependent economy, by itself worth virtually nothing. It survives because of daily infusions of 1.5 to 2 million dollars of Russian aid.

Buying Cuba

Cuba receives from the Soviets machinery, metals, grain, flour, and

Castro's political prisoners

Many in the U.S. have become concerned recently about the situation of political prisoners in Chile and Brazil, yet nothing has been said about the Cuban political prisoners in Castro's jails. The jails in Cuba today are a Caribbean Gulag Archipelago. People like



other foods. Cuba has also become a member of East European Trade partnerships. Its trade is 75 percent with Communist countries and 25 percent with the Free World. Japan, Canada, Spain, Great Britain and France probably in that order, are main Western trade partners. Cuba does not have a formal Soviet defense treaty yet but the Soviets have spent 2 to 3 billion dollars equipping and training the Cuban forces with Soviet equipment, advisors, and even army personnel.

Moscow has been buying Cuba little by little for 15 years. Now they claimed it as theirs. Moscow backs Castro in the demands which could ease U.S. relations with Cuba. These include the stopping of exile subversion of Cuba from the U.S., lifting the trade embargo, and returning the base at Guantanamo to Cuba. These are very important. The first would totally immunize Castro's regime from attack by Cuban patriots. The second would take part of the economic burden from the Soviets. The third would give a free field to the Soviets in their military operations in Cuba, the Caribbean and eventually the hemisphere. After all, they have been building a submarine base at Cienfuegos for a couple of years. According to recent reconnaissance photos this particular base nearly matches Guantanamo in its facilities.

Pedro Luis Botel died bravely after 13 years of beatings and starvation coupled with mental harassment, as well as cruelty and harassment of his family. Or the case of the brave *Tapiadas*, the women whom Castro has kept for many years in their women's jails. These women bravely defy the regime and have suffered tremendously for it, most being tortured and killed and separated from their husbands and children. Or Captain Hubert Matos, who has been lingering in a Cuban jail for 15 years. Matos, one of the early leaders of the revolution, committed the crime of warning Fidel that Communists were infiltrating the July 26 movement in early 1959.

The normal life inside Cuba is even worse than in many of our own jails. People cannot worship freely, raise their children according to their religion, or leave their jobs or place of residence. Through rationing they cannot choose what or when to eat or to cure illness even if the money is available.

For instance, highly placed underground sources have confirmed the following account of daily life in Cuba as of 1972.

Life in Cuba

In terms of religion it seems the Vatican has been successful in maintaining Cuba's churches open; yet there are

(Continued on page 8)

Cuba Harbors Soviet Troops

by Dr. Herminio Portell-Vila

The celebrated "Pavlov Reflex" discovered by the Russian psychologist Ivan P. Pavlov is successfully employed by the Soviet Union in its foreign policy. The "Pavlov Reflex" has worked with

spection of the sub base being built at Saetia, near Nipe bay, just around the corner from Guantanamo Naval Station.

The Soviet submarine was equipped with the "Sorb" missiles, having a range of some 700 miles. If one of them were to be fired against the United States from Communist Cuba, the whole southeastern part of the United States could be destroyed, from Galveston, Tex., in an arch reaching Washington and Baltimore, with Cape Kennedy, Norfolk, Va., Miami, Jacksonville, inside the arch.

I was among the first people giving the warning about the submarine base being built at Cienfuegos in 1969, as I had been telling about the Soviet bases for nuclear missiles in Communist Cuba since July, 1961—more than one year before President Kennedy finally admitted that the Russians were building the bases provoking the "missile crisis" of 1962. But as Mr. Kennedy retreated then, as he had retreated before, at the time of the Bay of Pigs' Expedition, the Russians continued to employ the "Pavlov Reflex" with the United States in connection with Communist Cuba.

Little over four years ago Dr. Henry A. Kissinger, then a Special Presidential Advisor on Foreign Affairs, met in New York City with Andrei Gromyko, the Soviet Foreign Minister—the same Andrei Gromyko who in 1962 had personally told President Kennedy, at the White House, that it was not true that the Russians were building nuclear bases on Cuban soil. Of course he lied to President Kennedy. But he was going to lie to Dr. Kissinger at their New York meeting, when he gave him assurances that no base for Soviet submarines was being built at Cienfuegos and that there was nothing to worry about.

Cienfuegos is now operational and being expanded. The Mariel harbor, west of Havana, is also used by Soviet submarines, and Saetia will be completed before long.

The long-range Soviet bombers fly between Murmansk in the Soviet Union and the Cuban air base at San Antonio do los Banos, south of Havana, along the Atlantic coast of the United States. Soviet subs are also lurking in the depth of the ocean, along the Atlantic coast. The Mariel base, on the Florida Straits, will receive them secretly for the periodical change of crews.

The situation changed since the times of the late President Kennedy, when the Communists got a foothold in Cuba. The Soviet Union has turned Cuba into its own bastion inside "the ramparts we watch," to use a phrase coined by the well-known U.S. expert on Latin America J. Fred Rippy.

From April 28 to May 6, 1974, the twelfth Soviet naval squadron to visit Communist Cuba since 1969, was in Havana. It then entered the Gulf of Mexico, and left it through the Yucatan Channel to enter the Caribbean Sea. One of the warships, a Soviet submarine "G-2" type, made a stop at the Cienfuegos base for submarine on the southern coast of Communist Cuba and later rejoined the squadron to sail back to the Soviet Union—but not without a passing in-

(Continued on page 8)



Dean Manion

For God and Country

On the evening of May 15 at the Mayflower Hotel, the Daughters of the American Revolution, *National Review*, *Human Events*, Young Americans for Freedom, the American Conservative Union, and many friends paid tribute to Dean Clarence Manion.

Among his many achievements, Dean Manion, a foremost constitutional lawyer, headed the Notre Dame Law School, has authored several books including *The Key to Peace* and was appointed Chairman of the Commission on Inter-Governmental Relations by President Eisenhower. The main focus of this tribute to him was the 20 years he has spent as spokesman, producer, talent-gatherer and fund-raiser of the Manion Forum. This radio-program, one of the oldest in existence, is heard on hundreds of stations, serving as a platform to express President Hoover, late General MacArthur, Senator Barry Goldwater and many others in the field of government, law, education, religion, arts and business. The program has spoken out to the American public on the issues of Supreme Court rulings, increased power of the Federal government, Communism, and any American foreign policies which have endangered the world's peace and security.

The evening itself had a feeling of warmth and familiarity. It seemed like a Who's Who of American Conservative thought. Among those present were Father Daniel Lyons, S.J.; Senators Allen, Hansen and Thurmond; Congressmen Crane, Ashbrook, Landgrave, Burke, Daniel Sr., Daniel Jr., Bowen, Brown, and Baker. Also present: Mrs. Harry Stewart Jones, President General of the Daughters of the American Re-

volution; S.E.C. Commissioner Alphonse A. Sommer, Jr., representing Notre Dame Law School; and Mr. Thomas S. Winter, Editor of *Human Events*. Mrs. Phyllis Schlafly presided over the evening.

Mr. M. Stanton Evans, Chairman of the American Conservative Union and Mr. William A. Rusher, publisher of *National Review*, led the speakers with short commentaries honoring Dean Manion.

Senator Jesse Helms addressed the audience with a speech entitled "The Imperatives of Honesty." The speech focused on the feasibility of a new political realignment on a conservative-liberal basis. Senator Helms' sincere and moving speech drew great applause and even some tears. Senator Helms said:

"Finally, we believe that the United States must regain its dynamic posture as the leader of the West. We must stop apologizing for our leadership position. We must once again become convinced of the value of our culture and society, and we must work to convince other nations that our leadership is decisive, based on principles, and dedicated to the common good of all nations. And of course, that means that we must regain decisive control of the international strategic arms situation, superiority in technology, and a mix of strategic weapons best suited to our unique geography. For in the end, United States sovereignty revolved upon the power to defend it. These are just a few of the principles that I believe the majority of Americans will support, regardless of present party affiliation."

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(Continued on page 8)

General Lon Non Honored

by Elena Barros

On Monday night, May 20, 1974, a reception was held by Gen. Lon Non and his wife at the Embassy of the Khmer Republic in Washington, D.C. with authentic Cambodian music playing in the background and lovely dishes of Cambodian food displayed attractively. It was a perfect setting for a gathering of all the people Gen. Lon Non has been able to make friends with in the time he has been in the United States.

There was quite a cross section of the community at the reception; people with different connections to Cambodia and the Embassy were there. They included Ambassador Um Sim of the Khmer Republic and his wife, Ambassador Tran Kim Phuong of Viet-Nam and his wife, and Ambassador James C.H. Shen of the Republic of China and his wife. Also present from the Embassy of Viet-Nam was Minister Pham duong Hein, Director of the Vietnamese Information Office, and First Minister Tai-Chu Chen from the Embassy of the Republic of China. Members of the press were present in addition to members of the State Department. Gary Knight was present representing the American Friends of Cambodia, and the principal and his wife of the school Gen. Lon Non's son attends were also invited. Representatives from the Agency for



General Lon Non (right) with Dan Fefferman and Gaffar Peang-Meth.



Ambassador and Mrs. Shen welcomed by General Lon Non

International Development (AID) from the Japan and Thailand Departments were also there. All in all it was quite a diverse group of people from all walks of life enjoying the hospitality of the Cambodian people.

Gen. Lon Non, the brother of Khmer Republic's President Marshall Lon Nol, was born in April 1930 and was trained in France. In 1970 he became the Director of the Special Committee of Coordination of National Defense. In 1972 he was appointed to the Ministry of the Interior. Prior to coming to the U.S., Gen. Lon Non was a commander of the Cambodian Army.

Gen. Lon Non came to the U.S. in June 1973 from Cambodia where he was designated as Ambassador-at-large of the Khmer Republic. His mission in the U.S. is to explain the Cambodian situation to the American people and to maintain public relations between the two countries in addition to defending the interest of Cambodia in the U.S. He has been working in close collaboration with the Khmer Embassy here in Washington.



Concepts of Goodness

Following is an excerpt from Dr. Sang Hun Lee's Unification Thought, taken from Chapter 4, on "Ethics." In it Dr. Lee critiques current Western concepts of goodness in the light of the Unification Ideology.

a. Critique of the Modern Viewpoints of Goodness

Bentham's Utilitarianism

With the sudden rise of the economy-centered modern culture based on individualism, which followed the collapse of the religious social order of the ecclesiastical medieval world, the viewpoints of ethics and goodness have changed considerably.

Bentham is one of the typical new ethical thinkers. He advocated the principle of utility as the basic principle for judging the right and wrong of public and private actions. This means that whatever promotes pleasure is good, whereas whatever promotes pain is evil. Finally, Bentham considers the greatest happiness of the greatest number as the ultimate standard of good and evil. He attempted a mathematical calculation of the quantity of pleasure and pain.

The Unification Principle has no objection to putting the basis of good and evil as the quantity of happiness, because, according to the Unification Principle the ultimate purpose of this world is the joy of God and man. The question is, however, what are the contents of this happiness?

Happiness does not mean a mechanically totalled amount of pleasure. True happiness is far beyond the passive pleasure which comes from material conditions. The feelings of freedom, worth and satisfaction which come when a man has realized truth, goodness and beauty and is living within God's love; these are happiness.

For men to live within God's love, means they convey God's love to others. Therefore the man who lives within God's love feels joy and loves others.

The feelings of freedom, worth and satisfaction which come when a man has realized truth, goodness and beauty and is living within God's love; these are happiness.

even amidst persecution. Many martyrs lived happy lives, loving all people as their own. This however does not mean one should disregard material conditions in relation to happiness.

Bentham's scheme to disregard the relationship with God and seek happiness not in the love of God and ethics, but in material pleasure, is inadmissible and anti-ethical according to the view-

point of Unification Thought. Reacting to these defects of Bentham, J.S. Mill said, "I would be a dissatisfied man rather than a satisfied swine. I would be a discontented Socrates rather than a contented dunces." Emphasizing the conscience and moral feeling of man, John Stuart Mill tried to complement the defects of Bentham's Theory.

The Categorical Imperative of Kant

Thus Bentham tried to make "the greatest happiness of the greatest number" the standard of good and evil. But Kant advocated that it cannot be moral in the genuine sense of the word to regard the means to accomplish a purpose as a moral act.

If a man is honest in order to be popular, this can lead to the conclusion that a man who does not want to win popularity need not be honest, and it also leads to the conclusion that once a man had gained popular favor, then he could lie. Then honesty itself cannot become an absolute law for everyone to observe. If it is right to be honest, it should be right regardless of popular favor. Namely what is right should be absolute. Kant meant that morality was absolute. To give absoluteness to moral rules, Kant said that morality should not be an action done by the hypothetical imperative of gaining popular favor, but there should be a form of categorical imperative which can instruct one to be honest unconditionally. Kant, furthermore, advocated that everyone must act such that his "maxim" of will may be true to the universal legislative principle. Kant maintained that when one governs his actions in relation to a moral principle such as to "be honest" rather than as the means to accomplish worldly profit, this is a genuine moral act.

Kant's assertion seems to have appeared in order to counter the potential selfishness of the utilitarian moral viewpoint, and to establish an absolute norm of human conduct which is impartial to

do not try to accomplish some definite purpose. Both active and passive actions have some purpose. This can be seen to be true just by common sense, but how much more evident it is when one recognizes God's purpose of creation.

No matter how absolutely and universally valid a moral action may be, there is without fail some purpose to it. It

human purposes which oppose (or have no regard for) God's purpose of creation. If a moral principle is for the realization of God's own purpose of creation, it does not lose absoluteness, but rather it will be guaranteed absoluteness.

Accordingly, from the limited viewpoint that "the standard of moral judgement should be laid on the action as

act due to reason, what moves reason itself is love, for love is Heart. Purpose itself comes about through the Heart (desire), and it brings about the voluntary action which brings about moral action. Therefore, good will does not really come about to actualize reason but to realize love's purpose.

Of course, reason is needed to concretely form and examine the purpose,

but the motive itself and purpose itself of ethical behavior is not reason but love. Only in this case does true joy appear. Thus, the norm necessary for realizing purpose is not felt as a restraint but rather as an assurance of actualizing the purpose which is to feel joyful and thankful. Though a world consisting only of duty, as Kant contends, may exist, it would be a mechanical world where only inhumane cold principles would rule. Because this kind of world is one of inconvenience and restraint, where duty alone is forcibly required, there is no room for joy in it.

b. Critique of the Current Viewpoints of Goodness

The world created by God is not one based on restraint like the army, but one of harmony which is maintained through the order of family love based on desire and purpose.

is a suicide of action to exclude purpose from moral principles.

In order to have moral action not be meaningless, the purpose of action should first be established, for purpose alone can be the standard for the universal validity of moral action. Kant considered that pure reason, which recognizes the principles of the objective world (sensory, phenomenal world), is quite different from practical reason which gives moral principles to man. Here a question arises. According to Kant, human moral action itself is "duty" and purpose, and this purpose is established only through practical reason. If this occurs without involving pure reason, the purpose (motive) established before the deed may, in a sense, attain universality by obtaining the consent of all people; but after the deed is done following that particular purpose, there can be no guarantee that those people who didn't know of the purpose beforehand will objectively perceive and agree that the deed was just. If there is no assurance of objectivity and actuality in the purpose, there is no assurance of objectivity in the norm of conduct (maxim in Kant's conception). This norm of conduct comes to have significance only through its relation with purpose. To put it in plain terms, Kant's categorical imperative may have ideological coherence and validity, but there is no way to identify any actual contradictions in the theory of actions while using his continuity.

There is another point of Kant's assertion which should be criticized. He said that the determining factor of good will is neither God's purpose nor His command, but one's own practical reason which regulates moral principles with the categorical imperative. According to Kant it is practical reason which gives direction to the will.

We regard Heart, namely love, as the ultimate incentive to moral action. Love moves will through a norm and then determines the form of good will. Although one comes to have the will to

Analytical philosophy developed in connection with the progress of natural science at the beginning of the 20th century. It tried to make philosophy a scientific study by expelling all the unscientific concepts not verifiable by experience. This was accomplished by logically analyzing philosophical terminology. Moore, one of the advocates of this school of thought, said that ultimate good in itself can not be derived from a scientific judgment of the fact, but rather by moral intuition. He contended that, in principle, the judgment of a fact should be distinguished from the judgment of value. This is called intuitionism.

The Intuitionism of Moore

What made intuitionism even more radical is the emotive theory of Schlick (1882-1936) and Ayer (1910-)

According to Ayer, an ethical proposition, such as "to steal money is bad", is nothing but the speaker's own feelings and mood of moral disapproval. Thus it is a pseudo-proposition, and is neither true nor false. Accordingly, no objective character of good can be inferred or expressed, and finally no study

(Continued on page 7)

Before you drink another cup of chemicals



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Expert Testimony

from page 1

•Greater incidence of chromosome breakage, even in moderate users of the drug, resembling exposure to atomic radiation of 150 roentgens (unit of radiation)

•Lowering of the mitotic index (rate of cell division) in tissues exposed to marijuana smoke

•Impairment of immunological response

•Acute respiratory damage, including emphysema at an early age, and greater susceptibility to tuberculosis and lung cancer (marijuana smoke was found to be considerably more carcinogenic than tobacco smoke)

•Increased incidence of duodenal ulcers

•A craving for food, especially sweets, but with a lower rate of obesity

•Lowering of testosterone levels (male hormone), leading to sterility and impotence in males, the danger of incomplete fetal development in pregnant females, and the possibility of impaired pubertal development and stunted bone growth of juveniles on the drug

•Increased abortions, still-births, and stunting of fetuses of animals exposed to the drug.

One of the most significant and frightening implications of the findings is that marijuana, even more than LSD, increases the possibility of teratogenicity (birth defects) in users of the drug.

Evidence of psychological damage was also presented. Regular users were shown to manifest an "amotivational syndrome" including paranoid feelings, change in mood, cognitive impairment, loss of memory, loss of concentration, introspective preoccupation with internal imagery, increased suggestibility, hallucination, etc. All of these become less and less reversible as the user continues to use the drug. Evidence was shown strongly suggesting that marijuana leads to an artificial motivation to continue using the drug in more potent forms such as hashish, and to experiment with more dangerous drugs. Regular cannabis users were also found to ingest more alcohol, caffeine, and nicotine than non-users.

Among the experts who presented their testimony on May 16, 17, and 20, were:

•Professor W.D.M. Paton of Oxford University, widely considered to be the father of modern pharmacology, who heads up the British government's drug research program

•Dr. Nils Bejerot of Sweden, author of *Addiction and Society*, an internationally recognized text on the epidemiology of drug abuse

•Dr. Gabriel Nahas of Columbia University, the author of *Cannabis—Deceptive Weed*

•Dr. Morton Stenchever, Chairman of the Department of Obstetrics and Gynecology at the University of Utah

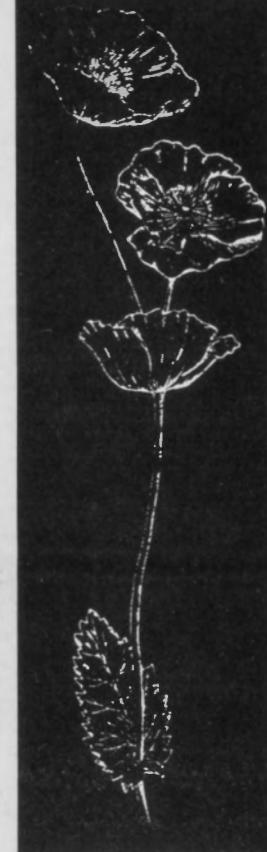
•Professor M.I. Squeif of Cairo, author of a classic study on the Egyptian experience with hashish

•Dr. Cecile Leuchtenberger, a noted Swiss scientist who has done research on cannabis and cancer

•Dr. John A.S. Hall of Jamaica, who reported on the Jamaican experience with cannabis, etc.

On May 20, Dr. Hardin Jones from the University of California at Berkeley

(See Dr. Jones' testimony in this issue) detailed the cause of the marijuana epidemic, and the role of the intellectual community, the media, and radical propaganda in spreading it. Also, Mr. Keith Cowan, an advisor to the Department of Labor of the Canadian province of Prince Edward Island, talked about the "international cannabis communications gap." He detailed the degree to which the evidence of harmful effects of marijuana has been "filtered out" of the communications media and how some organizations are making determined efforts to legalize marijuana, even to the point of mounting personal attacks and smear campaigns against reputable researchers who present evidence of marijuana harm. Mr. Cowan deplored the fact that the *Washington Post*, one of the most influential newspapers in the country, did not provide any coverage at all of the hearings. "Their decision to ignore the hearings was all the more difficult to understand because of the international eminence of the scientists who testified, because of the newsworthiness and public importance of the research on which they reported, and because of widespread public and family concern over the issue." So far, *The Rising Tide* seems to be the only newspaper in the Washington area providing substantial coverage of these important hearings.



Drug Epidemic

Berkeley which has a current enrollment of 390 students.

In my presentation this afternoon, I plan to deal with the sources of the current marijuana-hashish epidemic, because only when we have identified the sources will we be able to attack and push back the epidemic.

Drug Movement Launched at Berkeley

Chance opportunity to launch the drug movement came to Berkeley in January 1965. The Free Speech Movement won an endorsement from the Berkeley faculty of their contention that free speech includes freedom to engage in illegal advocacy and acts. This sad event occurred on December 8, 1964. When the campus reopened in January 1965, the first such illegal act was open advocacy of drug use—in particular, marijuana and LSD. Pro-marijuana handouts flooded the campus for months, and speakers endlessly sought to promote these drugs in the "free speech area," using University public address equipment, and in classrooms

During this time, we had a son and a daughter on campus. Among their circle of friends, even though our children did not use drugs and the majority of their friends did not, there were nevertheless some who were seriously affected by drug abuse:

Ruined Lives

•An A student in engineering became heavily involved with marijuana and LSD and failed in his courses. He partially recovered and changed his major to sociology, but then dropped out into the Haight-Ashbury drug culture and is reported to have died. When last seen, he was unrecognizable physically and with no trace of his former high intelligence.

•A strong B+ student with aptitude in literature became a "speed freak" (heavy user of amphetamines). She was also involved with marijuana and other drugs. She has partially recovered—enough to work and support an inactive, pot-using "husband"—but she lost her way.

•An athlete who sometimes dated our daughter had an athletic scholarship, was a strong student academically, and was recognized as an outstanding person. His subsequent involvement with cannabis and LSD produced a permanent personality change. He became homosexual and a dangerous manic depressive. Shortly afterward, in an LSD flashback, he killed a relative. He is now institutionalized.

•A young man, the son of school-teachers, very able mentally and with exceptionally fine home training, began using drugs on campus. One day he went home while "high" on amphetamines, beat his father to unconsciousness, and killed his mother by smashing her head with a flowerpot. He never offered any explanation for his "madness."

•An additional six individuals have undergone personality changes due to cannabis and LSD, a degree requiring psychiatric care. It can be said that, while these six have "recovered," they have certainly blunted their potential and cannot make up for the loss of time in the most formative period of their education and development.

I cite the above cases because they all occurred within the limited circle of friends and acquaintances of my son and daughter. The number of cases is high, in view of the small fraction of that circle that was involved with drugs.

Prior to 1965, signs of drug use had been increasing at the rate of approximately six percent per year. But after drug use was openly advocated, as at Berkeley from January 1965 on, drug use of each type increased at seven percent per month, resulting in an annual increase 20 times as great as before 1965. The greater susceptibility is, in my opinion, the result of widespread advocacy of drug use by persons in influential positions. For the first time, the drug abuse disease of a few intellectuals broke into the educational system.

Before Exposure
Drawing of normal cell from human lung.
literally without opposition and with "distinguished" support for the "mind expansion" hypothesis.

The Drug Propagandists

Dr. Timothy Leary: I knew him in the 1950's and, in my opinion, he has signs of mental deterioration, coincident with his drug use.

By chance, I was one of the last to challenge him in public discussion before he was arrested. We debated in San Francisco on Friday, November 7, 1969. Leary asked the audience of some 500 high school journalism students to use drugs to protest the war in Vietnam. "Blow your minds." I replied that many young people had already taken Dr. Leary's advice, and to this had led, through LSD use, to the death, or mental and physical maiming, of more people than had been killed or maimed in the war in Vietnam in the same time period. Leary exclaimed, with a waving of arms, "I've been shot." Then, after a pause, he said: "You are wrong; I know of only 250 who died from taking LSD." I replied, "These were the ones you knew

about personally, Dr. Leary." He remained after that in a trancelike state, making no further comment. Interestingly, the newspaper report of the incident cited the "verbal scuffle," but did not give the significant details.

Lester Grinspoon: His book, *Marijuana Reconsidered* (Harvard University Press, 1971), has been heralded in the *New York Times Book Review* as "The Best Dope on Pot So Far." The *Washington Post* (May 30, 1971), in its review by Edward Edelson of Grinspoon's book, had this to say: "(Grinspoon) is convinced that future experiments will confirm the belief that marijuana is an extraordinarily harmless drug. Here he may be optimistic... use of marijuana is increasing. Time and numbers are on the side of legalization. Dr. Grinspoon's book is part of this movement."

John Kaplan: His book, *Marijuana—The New Prohibition*, is a persuasive argument that those wishing to use cannabis should be allowed to use it as they wish, as is the case with alcohol. It is

assertion that marijuana use is hazardous or detrimental to the physical or mental health of the user.

He acknowledged credit to the Shafer Report and to Professor Kaplan's book, *Marijuana—the New Prohibition*. The sources of propaganda are used and reused as though they were valid, and when propaganda is used as a resource, there is no listing of scientific information.

phenomenon there were some 800 underground papers in the country, with a total readership of roughly 20,000,000 young people.

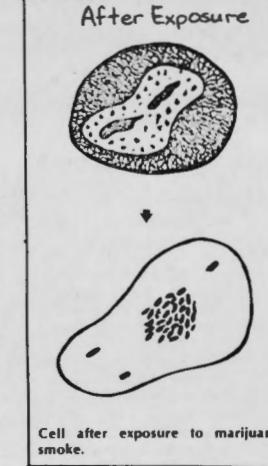
I have yet to see an underground newspaper that was not actively engaged in the pro-marijuana propaganda campaign.

Timothy Leary, the guru of the Leftist drug cultists, was carried almost on a syndicated basis by just about the entire underground press.

A typical example of New Left drug propaganda is the formal publication by Lyle Stuart, Inc., New York, of *The Anarchist Cook Book*. In addition to "recipes" for bombs to be made in the kitchen, methods for the preparation of many drugs are given. The introductory chapter on drugs states: "The use of drugs comes under the birth of a new culture... The use of drugs under this culture will be free..." And he quotes Jerry Rubin: "Pot is central to the revolution. It weakens social conditions and helps create a whole new state of mind. The slogans of the revolution are going to be POT, FREEDOM, LICENSE. The BOLSHEVIKS of the REVOLUTION will be longhaired pot smokers."

The Communist Party itself has not participated in the pro-marijuana propaganda campaign or in the campaign to legalize marijuana. The Trotskyists and Maoists have also not participated in the pro-marijuana propaganda, and, at least in the case of the Trotskyists are on record as opposing the use of the drug.

It is interesting to note, however, that when the Communists, Trotskyists, and Maoists—cooperating despite their differences—brought hundreds of thousands of young people to Washington to protest against the Vietnam war, the air of the greater Washington area was heavy with pot smoke for the duration of the demonstration. There is no record of any spokesman for the major Old Left organizations using his command position in the demonstration to discourage the use of pot. And one is compelled to ask why?



a libertarian and legal argument without scientific competence. The author selects evidence on only one side of the issue, citing Grinspoon as evidence that marijuana is a mild drug, essentially harmless.

Dr. Joel Fort: He has been a tireless worker for the legalization of marijuana. He states that he is against drugs and that marijuana should not be used. Yet, other acts and arguments presented by him have the opposite impact. I have opposed him in debate many times.

Occasionally, depending on the kind of audience, he has stated that marijuana is harmless. Mostly, he draws a picture of a world so bad that use of marijuana is a welcome relief, as the lesser of two evils. In his teaching on the Berkeley campus (lecturer, School of Criminology), students report that he asserts that marijuana is less harmful than alcohol and cigarettes.

Marijuana Propaganda from the "Right"

On many occasions of debate with those advocating the legalization of marijuana, I have listened to such statements as "even the conservative experts appointed by President Nixon on the Marijuana [Shafer] Commission agree that it is a mild drug and should be legalized." Fortunately the foolish portion of the Shafer Commission's report was too ambiguous to be convincing.

The turnaround of William F. Buckley, Jr., in reporting (December 1972) that he had used marijuana, found it harmless, and advises decriminalization, is a different matter. His unambiguous statement, his status as a leader, and the reversal of his former position had a widespread impact. I contacted Mr. Buckley by telephone and letter and was led to believe that he had invited me to reply in a statement to his paper, the *National Review*. My essay was sent at once (December 14, 1972) but was never published, nor did Mr. Buckley provide an explanation for withdrawal of his invitation.

The recording industry has played a major role as a vehicle for pro-drug—primarily pro-marijuana—propaganda.

Scores of such songs were recorded by folk singers and rock groups and became best sellers and top favorites of disc jockeys across the country. Some of the better known ones were "White Rabbit,"

"D.O.A.," and "Comin' Into Los Angeles."

of drugs must be the result of very intelligent calculation; for there is no moralizing, not even the subtle silent kind, and the film's most eloquent spoken passage is given to Priest's partner." Priest is "Superfly," "That the film [Superfly] does not also belong with those movies portraying the evils

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In the Seas...

from page 5

Puerto Rican waters

Twelve times in four years the Soviet Navy has repeated this performance so as not to leave any doubts that their presence on Cuban waters, and in the Gulf of Mexico and in the Caribbean Sea is an established fact.

All of this has been accompanied by the methodical building up of Cuban military power. The Cuban Navy has missile launching "Komar" and "Osa" Soviet built warships. There is even an unsubstantiated report of a Soviet sub being turned over to the Cuban Navy. The "Komar" and "Osa" Cuban warships, bristling

with their missiles on deck, are a common sight along the coasts of Florida. The U.S. Navy has repeatedly reported to the U.S. Congress that these swift and dangerous warships can fire their missiles some forty miles inland.

Having some 300,000 men under arms or in its reserve line, the Cuban Army is completely under the control of the Soviet Union Military "advisors" in each unit are in charge of training, maintenance, discipline, indoctrination, etc., up to the ranks of generals.

And as to planes, tanks, artillery,

anti-aircraft, mines, etc., the Soviet Union has supplied Communist Cuba with its best equipment.

According to Moshe Dayan, the Syrian Army fighting in the Middle East has some three thousand Cuban soldiers. Cuban aviation men are in charge in Yemen. They also train and command the Guinean "guerrillas" in Africa. And there are several hundred Cuban military men in North Vietnam since 1966.

This is what the Soviet Union, using the "Pavlov Reflex," has been able to do in Communist Cuba since the first opening given by the late President Kennedy.

And on the Land

from page 5

many restrictions. All religious ceremonies must be performed within the Church buildings. Processions, long a favorite religious custom of the Ibero-American peoples, are prohibited. No religious announcements may appear in the newspapers; only notices may appear in the Church bulletins. All seminarians assist the sugar cutting "sessions" at the suggestion of their bishops, so as to keep the government from harassing them.

The cemeteries usually run by the Churches are now property of the State except for the chapels in cemetery grounds. The old Colegio de la Inmaculada, formerly a girls school, has been turned into a hospital and asylum for the Sisters of Charity still in Cuba because of ill health and old age. The government still maintains Catholic sisters to keep and care for the leper colony at El Rincon. Apparently, Castro has been unable to find among his followers those who can care enough to help these unfortunate people.

In all there are about 20 seminarians left in Cuba at the seminary of San Carlos. The youth are constantly taught at schools and through propaganda that religion is a primitive throwback, and God is never mentioned in any of the media. In order to begin University or pre-college courses students must fill forms renouncing belief in God.

Rationing

Cuba's present food situation speaks for itself. There is a rationing book with the person's name, age, sex, address and shop where he or she must purchase. This enables the government to know where every Cuban citizen is living and working. The normal food allocations are as follows:

- 3 cans of condensed milk every 34 days per person; children from 1 month to 7 years old are entitled to approximately 2 quarts of milk or the equivalent in evaporated milk. Cheese is being made 24 hours a day in Camaguey province, Cuba's Wisconsin, yet most of it goes abroad. The rest is sold very expen-

sively at restaurants.

- 1.5 ounces of coffee per week
- 12 ounces of meat 3 times a month, fish once a week, but only mackerel; 15 eggs monthly per person, and 4 pounds of oil or cooking fat.

- $\frac{1}{4}$ pound of a variety of beans, yet never black beans, traditionally a Cuban favorite.

- Onions and garlic every 3 or 4 months.

- Twice a month one banana, or some other fruit.

- 2 pounds of potatoes in harvest time only.

Oranges are available for babies or sick people with a doctor's prescription. Seats in restaurants are available only through letter or phone long in advance. There seems to be much pizza and ice cream in Cuba these days, but it has to be eaten always at the place of purchase.

The housing situation in Cuba is comparable to the food rationing. Newlyweds cannot find a home and must often stay with their parents. They may see each other at the *Albergues Recreacionales* or "Recreation Homes." Homes abandoned by fleeing Cubans are automatically distributed.

The chronic lack of spare parts in Cuba affects housing as well as everything else. Faucets, kitchen ranges, plumbing, electricity can very seldom be repaired. In the words of a Cuban refugee, "even those who benefit from the so-called revolution cannot benefit for too long."

Cuban education

There are three main basic points in Cuban education today. They are atheism, admiration for the Soviet Russians and hatred of the U.S. and the Church.

Sixth grade graduates are considered able to be teachers of grade school, and high school graduates are considered qualified to teach high school. The universities are staffed with a few college graduates and some foreigners.

The courses taught in grade school and high school emphasize slavery,

feudalism, life in the commune, Vietnam, and blacks in the U.S. In the Soviet tradition, those who are specially talented in arts or sports are kept and fed better than anyone else. Trips abroad by this elite puts them within reach of things others cannot have back home. This curious situation serves as an incentive for many to excel in sports or arts.

Cuba and detente

The Cuban situation and how it relates to detente is perhaps best expressed in the words of the Abdala Cuban movement's recent reply to a C.B.S. editorial:

"First, the experience of 'detente' in Eastern Europe and the Soviet Union has well proven that there is an inverse relationship between relaxation abroad and persecution at home. We thus believe that, under U.S.-Castro rapprochement, the Cuban citizen within the island will be subject to intensified repression."

"Seconding, we ask how such a policy can contribute to the democratic fulfillment of the Cuban people. What freedom will be gained by political prisoners? What degree of dissent will be allowed the intellectuals? What possibilities will arise for the citizenry to regain its privileges and freely elect its rulers?"

"Third, we ask how the Cuban people will achieve national sovereignty through rapprochement with the Castro regime. It seems to us that ratifying the subservience of Castro's puppet government to Soviet occupation, will commit the American people to an acceptance of colonialism in Cuba."

"We therefore find that U.S. rapprochement with Castro will augment internal rigidity, will hinder the democratic aspirations of the Cuban people, and will perpetuate the colonial status which mocks Cuban national sovereignty."

"The salvation of mankind lies only in making everything the concern of all." Aleksandr Solzhenitsyn."

Europe

from page 1

politics struck England in the form of the coal miner's strike, organized for political reasons by self-proclaimed Communists. Italian leftists, encouraged by the failure of the divorce repeal movement, plan to attack the Church/State relationship in Italy. In the process, the ruling Christian Democratic Party may be toppled.

The Future

In general, the future looks bright for Europe—if the new leaders can be believed. Both French President Giscard d'Estaing and German Chancellor Helmut Schmidt are expected to replace the grandiose goals of their predecessors with a practical approach to the problems of government.

Speech

from page 2

continue to do so in Eternity also. I am thankful for everything that has been done for my Hungarian nation and my humble person.

I am deeply touched by the great number of senators and representatives who attended the reception yesterday. We had a good meeting of minds. I am joyful that the opportunity presented itself for the expression of the sincere thankfulness of the Hungarian nation, of the Hungarian Church. After so much receiving there must be some giving! I am glad that we were able to erase our debt. We certainly cannot repay all that was done for us fully, but we are grateful!

I observe with humble satisfaction that here in the Capital, on a weekday, so many distinguished people came to this prayer breakfast. This happened because there are so many who respect and understand that small, broken nation, Hungary. Thank you, we will never forget!

The question arises: Where do we go from here? Is the Alliance doomed

NATO

new Atlantic charter, European reaction was unenthusiastic. In fact, progress on the drafting of a joint declaration has been so unsatisfactory that Washington has abandoned this project.



because of the discords, dissensions, distrust and divergent interests that have plagued it in recent years? We do not believe it, for the simple reason that NATO continues to be a necessity and is recognized as such on both sides of the

tension have grown slim. There is, thus, no alternative to the Atlantic Alliance.

Obviously, Europe is still dependent on its security on American nuclear protection. A European nuclear force is at present nothing but a dream.

In spite of Europe's insistence on independence vis-a-vis the United States the hard fact is that as long as Europe is not able to assure its own defense, it must rely on American military support.

On the other hand, the Europeans should not take U.S. commitment to the defense of Europe for granted. As the *London Economist* (April 6, 1974) has pointed out:

"No doubt it is in America's interest to maintain a strong NATO, and a strong conventional capability—with enough American troops—in Central Europe. But nations like persons, do not always act in their best interests, even when they recognize them. And by no means everyone in the United States recognizes a large army and air force in Europe and a large naval force in the Mediterranean as vital to America's interests. Some of them are increasingly willing for Europe to stew in its own juice. Perhaps the

from page 4

most common of the many misconceptions that Europeans, and not just the French, hold about America is a vast underestimation of the deep-seated insularity which still exists in many parts of the American body politic."

The article concludes with specific recommendations put forth by the AFL-CIO in 1973; the recommendations request increased U.S. support of the alliance.

Play

from page 4

"As a great world statesman once said, in another context, we remain passionately for detente—though there were no Solzhenitsyn, no Sakharov, no Panov, no Soviet Jews (or Gentiles) wanting to emigrate. And at the same time we reserve that right given to members of a free society, which we admit you sometimes have difficulty in understanding, to be passionately for all of those causes—as though there were no detente."

At the conclusion of the play, the author Elie Wiesel and former Justice Arthur Goldberg spoke of the need for people to speak out on behalf of those oppressed peoples of the world. Wiesel writes concerning his play: "It should be mentioned here that this play, conceived as a testimony rather than as a work of the imagination, is set in post-Stalin times. The deportees are returning from Siberia but terror and silence still dominate the Jewish communities. The tyrant is dead but his law still prevails; the nightmare has not yet lifted. No man—Jew or not—as yet dares to overtly denounce the iniquities and demand his right to freedom and dignity. The victims are still afraid to complain. The wounds that cover the body and memory of the Russian Jew have not had time to heal."

"Since then," Wiesel continues, "the situation has changed." Those Russian Jews "were the first to set imagination afire and win the first victories" and with Solzhenitsyn and Sakharov they are "letting their cries of suffering and hope ring out across the world." He asks, "But are we listening?"

Manion

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The evening was capped with Dean Manion's address entitled "To the Republic—where is it?" Dean Manion, who may be in his eighties, spoke with vitality and firmness and a touch of humor as well. At one point in his address the fire alarm accidentally began to ring long and loud. After the situation was controlled he resumed his talk with "That bell reminded me of my school years... I know my time is up but it makes no difference." In his address, Mr. Manion referred repeatedly to the intrinsic role of God in our government: "At its outset the Declaration states that we trace our title to our national independence to Almighty God Himself. Then, before we are ten lines deep into the document, we find that 'We hold these truths to be self-evident; (1) That all men are created'

"Please pause here to note that expressly this holding is not advanced as a logical conclusion. Deliberately, no evidence is offered to support it. For the members of the Continental Congress, no evidence was needed. They all joined in the Declaration unanimously. They knew that Almighty God exists—not merely as a matter of their great religious faith but as an obvious matter of fact. Everyone of them believed these self-evident truths as confidently as he knew that he was alive when he subscribed to them. Thus our Declaration of Independence was, and remains today, one of the most profound acts of religious faith in all history."

He concluded: "God and country—one and inseparable—then, now and forever."

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