



The Rising Tide

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

Vol. IV, No. 19

October 28, 1974

700 in 7-Day Hunger Strike at U.N. for Rights of Forgotten Thousands

Demand Free Emigration for Japanese in North Korea

New York—Nearly 700 people went without solid or liquid nourishment and kept vigil in bitter cold in front of U.N. Headquarters October 21-28, to call attention to the plight of more than 2,000 Japanese women held virtual prisoners in North Korea. A parallel fast and demonstration was held simultaneously in Japan.

The Japanese women travelled to North Korea with their Korean husbands as part of a repatriation program begun in 1959. None have been allowed to return to Japan, even for a brief visit. Most have not been heard from for years. Those few letters which have reached relatives in Japan express an urgent desire to return and recount experiences of misery and forced labor under North Korean totalitarianism.

Mrs. Fumiko Ikeda, chairman of the Association for the Human Rights of Japanese Wives of Korean Repatriates, stated that the purpose of the 7-day U.N. fast is "the realization of (the women's) freedom to visit Japan and the sending of an inquiry commission to investigate their well-being."

Mrs. Ikeda filed a petition on behalf of the association with the Japanese Foreign Ministry and Japanese Red Cross Society urging that a fact-finding mission be undertaken. No substantive action has yet been taken, although a preliminary investigation is under way. A Japanese Red Cross official indicated that his organization had "no other recourse but to depend on the good will of the North Korean Red Cross Society," which has not cooperated with the Japanese Red Cross in the past.

To mobilize world opinion in support of free travel for the Japanese women, Mrs. Ikeda has also filed petitions with the International Red Cross Society and the United Nations. She emphasized that the petition's purpose is "purely humanitarian, above economic, political or religious considerations." Free emigration is listed by the U.N. among the most fundamental of human rights.

FLF Joins Demonstration

The Freedon Leadership Foundation joined other organizations in supporting the 7-day fasting campaign. On the opening day of the fast, October 21, FLF Secretary General Dan Fefferman addressed the 700 fasters in front of the U.N., congratulating them for their sacrifice and successful demonstration of humanitarian concern.

Several relatives of the imprisoned Japanese women were on hand to read letters from their sisters or mothers in North Korea.

"As we cannot eat rice here, I cannot breast feed my baby," one letter stated. "Milk was sent from Japan, but there is no feeding bottle. How I wish to eat noodles or fish even once."

"If I had wings like a bird, I would fly across the sea," another letter lamented.

Among the dignitaries addressing the fasters was Senator Charles Percy.

An attempt to present a letter of concern to the North Korean U.N. observer delegation was met with an angry rebuff. "When all is revealed, you will be severely punished for what you have done," a North Korean delegate reportedly told a committee organizer.



FLF Founder, the Rev. Sun Myung Moon, addresses Capitol Hill gathering of legislators and staff members during his recent campaign in Washington. (See story, page 2). Mr. Bo Hi Pak Translates.



Demonstrators on third day of their hunger strike demanding an inquiry by the U.N. and Red Cross into the status of Japanese wives of North Korean repatriates.

At 18th Anniversary of Hungarian Revolution Self-Determination Awaits Fulfillment

by Andras Pogany
President, World Hungarian
Freedom Fighters Federation

On October 23rd, 1975 the 18th Anniversary of the 1956 Hungarian Revolution will be celebrated by free Hungarians all over the world. They will not celebrate alone: millions and millions of freedom loving people will join them everywhere.

Why is it so? The late David Lawrence of the *U.S. News and World Report* in an article written in early 1971 bluntly questioned the practical validity of the principle of self-determination of peoples. His question was absolutely justified. Although many wars were supposedly fought for the principle of self-determination—Vietnam was one of them—and the whole world applauded the formation of independent republics in Africa and elsewhere, self-determination for many smaller nations in Europe is still just a dream. East-Central and Eastern Europe is ruled by a single totalitarian dictatorship in Moscow.

Although the drive by Hitler's Nazi dictatorship against those nations initiated World War II, almost thirty years passed since the Soviet domination of that area with no world power seriously trying to restore freedom to the peoples of East-Central and Eastern Europe.

Exactly 18 years ago Hungary and her 10 million people tried to do something against this lamentable situation in the heart of Europe. They tried to put an end to those shameful double standards, alone and unaided, which poisoned the international atmosphere since the end of World War II to create a reality out of the myth of self-determination. All they asked for Hungary was that which is due to all people on Earth: the right to live peacefully and without fear of foreign or domestic oppression.

On November 4, 1956, not only the Hungarian Revolution was crushed by Soviet military might, but also the cherished principle of self-determination as well.

Meanwhile the rest of the world, while voicing protests, made no serious effort to save both Hungary and this basic principle in modern international relations from Soviet aggression:

"What about world opinion?" asked Mr. David Lawrence with impressive sincerity. If a long, bloody and expensive war in Vietnam could have been waged for protecting a small people's right to self-determination, why should the same right for Hungary and for other Soviet-oppressed European nations be disregarded? Between 1956 and 1962 fourteen United Nations' resolutions corroborated the Hungarian people's right to self-determination, calling upon the Soviet Union and the present, Soviet-installed authorities in Hungary to respect the liberty and political indepen-

dence of this old country in Europe. In 1966, the Congress of the United States adopted a resolution which says in part with respectability:

"The subjection of peoples to alien subjugation, domination and exploitation constitutes a denial of fundamental human rights, is contrary to the Charter of the United Nations and is an impediment to the promotion of world peace and cooperation..."

"All the peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social, cultural and religious development."

Needless to say, this basic wisdom of international law and relations was entirely disregarded by the Soviet Union and conve-

niently forgotten by the Nixon-Kissinger initiated and pursued new American foreign policy.

It is often said that we are living in an era of negotiations instead of confrontations. It may well be, but it does not change the basic immorality of present day international relations. The answer is not another war, but a persistent and firm demand from the part of the Free World in general and the United States in particular that the principle of self-determination be honored and maintained by the Russians. This principle, along with the protection of human rights in Soviet-oppressed countries should be a *conditio sine qua non* of every negotiation concerning the touchy problems of European security and of any agreement in this field so fervently requested by the Soviet

Union and its satellites. If the Communists want peace and cooperation or co-existence with the West on the basis of the *status quo*, they certainly can have it, but with the understanding that it means a new world-order based on human rights and self-determination for all peoples on earth as it was conceived in the *Atlantic Charter*, in the text of the *Yalta Conference* and in the *United Nations Charter*—in relation to Hungary, in the 1947 Paris Peace Treaty—all were formally accepted and signed by the Soviet Union, only to be shamelessly misused and thwarted by them, in *fraudulent legibus*. Unfortunately, they got away with it.

The possibility of a spectacular, but worthless "security" agreement between the United States, the Soviet Union and other West European powers is very much in the offing. It would give a propaganda victory for the Soviets and would eventually block the way for a sensible and effective European cooperation. It would also seal the fate of Western Europe as a condominium of both the USA and of the Soviet Union and would exclude the possibility of its emergence as a strong and developed third-world power in the world, supporting the United States' struggle for freedom and international order everywhere. This would be a tragedy in itself. If world peace and progress are ever to be achieved, the present two-power confrontation must come to an end through the creation of a balancing power, a new and unified Europe, which would eliminate the very possibility of nuclear confrontation between the two giants over some political differences. This European unity and stability cannot be achieved without a just settlement in Central Europe. This is why the Danubian problem and the persistent problem of the so-called "captive nations" is the cornerstone not only of a new Europe, but of a safer world as well.

If the government of the United States is going to disregard this aspect in pursuing their "detente" policy at any price toward the Soviet Union; if the European powers lack the backbone and the will to protect themselves against a coming Soviet-American condominium reducing them to the fate of the Greek states in the Roman Empire, the responsibility for the free world in general and for Europe in particular will be only and entirely theirs.

This is the message of the Hungarian Revolution on its eighteenth anniversary, addressed to the leaders of the Free World everywhere.



The Third World — How can we help prepare it for its emerging political role? See story, page 5.

NCC in the Soviet Union: Will They See Real Church?

by Marx Lewis

Council Against Communist Aggression Bulletin, September, 1974.

According to press reports, a delegation of the National Council of Churches in the United States consisting of 20 American church leaders is presently touring the Soviet Union, visiting various cities in Russia, Estonia, the Ukraine, and Siberia. In return for these visits, Patriarch Pimen of Moscow, head of the Russian Orthodox Church, will head a delegation of about two dozen Soviet church leaders who will tour the United States for three weeks next February.

The news reports do not indicate just what the American church leaders are trying to find out in their tour of Russian cities. Since they are church leaders, it might be assumed that they are interested primarily in studying what happened to religious institutions and practices in the Soviet Union under the Communist regime. But for that it was not necessary to go to the Soviet Union. There is a wealth of material gathered from a variety of sources which is readily available to all students of the subject here. This material is well documented and is based on

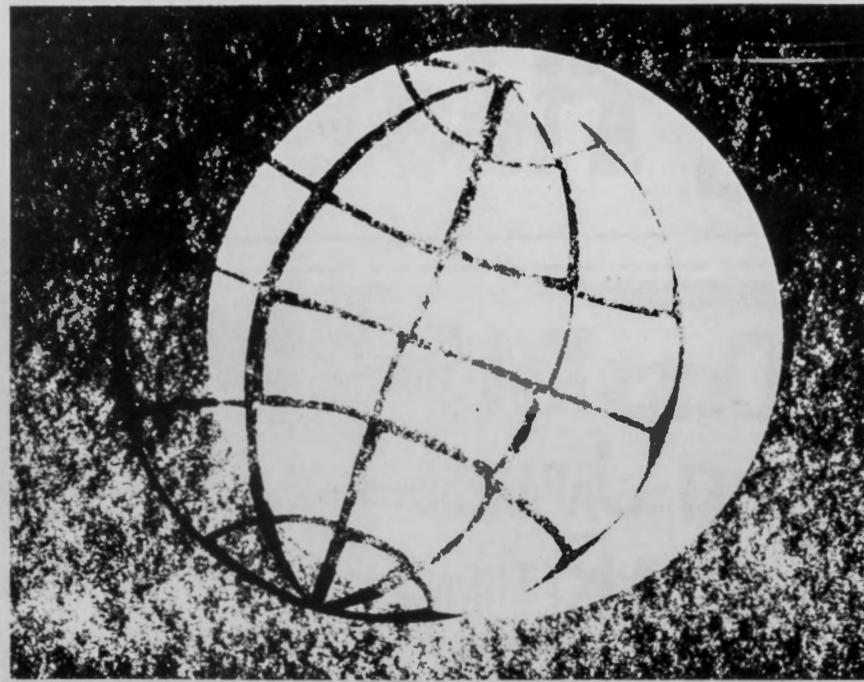
accounts of people who have lived in the Soviet Union or who have had access to information which leaves no doubt as to its authenticity. In fact, the information reported over the years by emigre writers has been confirmed through the work of the Academy of Sciences of the USSR itself.

The undisputed facts are that ever since the Communists seized power in Russia 57 years ago they have sought to exterminate religion and to propagate atheism. As to the Russian Orthodox Church, its part in supporting the Czarist regime might account for the attack on that Church, although after the Revolution the Church hierarchy tried to remain neutral in political matters. It abandoned this neutrality when the new regime mounted an assault against its properties and its prerogatives, as these prerogatives related to its non-political religious activities. The Communist assault was directed against all religious institutions and denominations, and to Christian and non-Christian religions and institutions alike.

The Jews were among the chief victims. In the beginning the Communists declared that there would be no suppression

(Continued on page 2)

IN THIS ISSUE	
World in Review	2
Editorials	3
Background of North Korean Repatriation Program	4
Commemoration of Hungarian Revolution	4
Anti-Semitism in the WACL	5
Argentina	5
Ideology	5
Youth Against War and Fascism	7
Book Review	8



World In Review

Cyprus

The brief, bitter and costly war over Cyprus in the summer of 1974 has virtually upended the strategic balance of power in the Eastern Mediterranean, handed the Soviet Union significant gains and marked a critical setback to the United States.

There seems to be little doubt that hot-headed Greek Cypriot revolutionaries were coaxed and encouraged by some 650 Greek officers and the military junta in Athens to stage the coup d'état that would destroy the Cyprus presidency of Archbishop Makarios.

Though worldwide publicity about events in Cyprus seems to have overlooked it, there is solid intelligence reasoning for believing the Greek junta backed the move in hopes of finally uniting Cyprus with Greece in preparation for a showdown with Turkey over the control of under-sea oil resources in the Aegean, a subject of territorial dispute between Ankara and Athens since last year's Arab oil embargo.

What has not been explained is why the Greek junta took such a gamble.

Greece, militarily, is simply no match for the Turks. The ratio in men and tanks is 3-to-1 in favor of Turkey. When the renewed strife in Cyprus occurred, the Greek Army numbered 160,000 on active duty with 320,000 in reserve, including the National Guard and national police detachments.

In contrast, the Turkish armed forces amount to 455,000 on active duty and 875,000 in reserve. NATO observers privately contend that the Turks are better trained and better equipped even though both countries utilize American armaments.

But the most obvious deterrent to a Greek confrontation with Turkey is the fact that Cyprus is 500 miles from Greece and

only 40 miles from Turkey.

Under the circumstances, it is baffling that the Greek junta did not expect the savage and prompt Turkish response to the overthrow of Makarios on an island where the Turkish minority has struggled for nearly 50 years to maintain its identity against the Greek Cypriot majority.

The Greeks also grossly misjudged both the Soviet Union, which applauded the Turkish move, and the United States and Great Britain, which withdrew all support for the Greek junta when Makarios was forced out.

There is also a report that when Greece mobilized a likely response to the Turks it was discovered that the supplies of small arms sent to Greece under U.S. military aid programs had largely disappeared, possibly in illegal resale to the Arabs in the Middle East. This—if true—is bound to result in a major probe by Congress that could undercut any future arms aid requests.

This misjudgment led to the downfall of the junta and the return to power of a democratic regime under Constantine Karamanlis. But it was too little and too late for any meaningful Greek response to the Turkish conquest of Cyprus. In frustration and anger, Karamanlis pulled Greece out of the NATO military organization, jeopardizing vital American naval and air facilities in Greece, greatly weakening the posture of the U.S. Sixth Fleet in the Mediterranean and opening a potentially fatal gap in NATO defenses vis-à-vis the Soviet Union.

Though able to convince the Greeks not to counter the Turkish assault on Cyprus, the U.S. was unable to persuade the Turks to cease and desist from their aggression once Turkish military superiority was clearly established.

This has left the Greeks with the feeling that America betrayed Greece, an impression which may haunt Washington-Athena relations for years to come. Furthermore, Ankara does not consider that the U.S. did Turkey any favors by denouncing persistent Turkish violations of United Nations cease-fire agreements.

Finally, as witness to the failure of the Kissinger magic in dealing with Greece and Turkey, the Arab world is once again restless and preparing for a possible resumption of hostilities with Israel.

In the Kremlin there is good reason to cheer. Without lifting a hand, the Soviets see the NATO alliance in the Eastern Mediterranean cracking and U.S. influence in the Middle East again on the wane.

Guinea-Bissau

Guinea-Bissau, once Portuguese Guinea and long a lost cause as a rebellion-plagued, West African unit of Portugal's African empire, was granted independence in August, 1974, but faces an uncertain future with a feeble economy and few trained administrators...

Liberia and Sierra Leone

Liberia and Sierra Leone have formed what appears to be a successful economic union, named after the Mano River that separates the two West African states, to stimulate development and trade...

Nigeria

Nigeria is worrying over a new census report showing that in the past decade its

Rev. Moon's Tour Continues Despite Radical Harassment

by Lorenzo Gaztanaga

The Washington D.C. appearance of FLF Founder Reverend Sun Myung Moon at DAR Constitution Hall was beset with radical disruption. Nearly a half hour before the Day of Hope program began leftist demonstrators assembled outside with placards, leaflets, and chants accusing Rev. Moon and anyone associated with him of being fascist. Moon followers were referred to as "Moon's goons" prominent among those demonstrating was the Youth Against War & Fascism.

Their chants followed the same old tunes of "Fascist," "CIA," "Exploiter" and "Imperialist." The Youth Against War and Fascism is known more for its violent tendencies than for the substance of their statements. YAWF is a front organization for the World's Workers Party—see detailed description on page 7. Apparently not contented with demonstrating, some YAWF groupies made it into the Hall where Rev. Moon was speaking. Inside one demonstrator aimed a water filled balloon at the podium. Another threw rice and yelled "Fascist" and "CIA," backed by a small chorus of planted demonstrators. All of these were hustled out by Constitution Hall security guards. The disruption did not upset Rev. Moon ostensibly. He reacted by speaking



Youth Against War and Fascism demonstrates against the appearance of the Rev. Moon in Washington, D.C.

into the mike in English: "Who is CIA? I am not CIA!" Then he calmly stated that he would like to sing a folk song.

Washington is the third city in Rev. Moon's eight-city Day of Hope tour. In New York a crowd of 40,000 gathered at Madison Square Garden to see the program of the Korean Folk Ballet, the New Hope Singers, and Rev. Moon's speech on "The New Future of Christianity." Although primarily a religious man Rev. Moon feels it essential to focus some of his energies into political education due to the advance of Communism in Asia. He has therefore established many educational programs in Japan and Korea. Reverend Moon considers Marxism to be the antithesis to Christianity and therefore the ideological anti-Christ for this era. This belief is a thorn in the side to Marxists who will continue to harass Rev. Moon and his work so long as they believe the dialectic is the only way of life.

In spite of the disturbances about 40 of the original 4,000 members of the audience remained attentive to Reverend Moon until the end of his talk.

On October 8th a crowd of more than 200 guests gathered at the Dirksen Senate Office Building to hear Rev. Moon speak

Nearly 3,000 guests attended the Day of Hope banquet on October 15 at the Washington Hilton, not without first creating the largest traffic jam since the inaugural Ball. The banquet's guests reflected the tone of international cooperation permeating much of Rev. Moon's thought and work. Congressman Fisher from Texas and Dr. Tai-chu Chen, Minister of the Embassy of the Republic of China, were guests at the head table along with local officials. The Ambassadors of Togo, Guinea, and Senegal were present, as well as officials from about 25 different nations from Africa, Asia and Latin America. The invocation was delivered by Rev. James West, President of the Greater Washington Council of Churches.

Distinguished guests from the scientific, educational, and religious field dotted the evening with variety while obviously enjoying themselves with the New Hope Singers International and the beautiful Korean Folk Ballet. Rev. Moon's 45-minute talk centered on God's harmonious plan for the universe and the power of love.

population has climbed from 55 million to 80 million with most of the increase occurring in the Moslem north, potentially endangering the predominantly Christian south...

Somalia

Somalia has granted the Soviet Union airfield and storage facilities following a state visit by USSR President Podgorny and a delegation of Soviet military leaders headed by General Sergei Sokolov. The Soviets already have port facilities at the Somalian city of Kismayu near the Kenya border and a Russian-manned communications center at the port of Berbera. Kenyan intelligence sources report that a Soviet fleet of 25 vessels, led by a heavy cruiser, is already operating off East Africa, that it may soon be augmented by the 45-thousand-ton carrier, Kiev and that new, sophisticated weaponry, including planes and tanks, are being provided to the Somalian army of 17,000 men.

Uganda

Uganda's dictator, General Idi Amin, is the subject of a biography by British journalist David Martin, who documents Amin's execution of an estimated 80-90,000 tribes people in Uganda, providing another example of the savage mistreatment of blacks which most of the international community usually ignores.

Philippines

Just as the wife of Philippine President Marcos prepared to journey to Communist China—a possible prelude to Manila-Peking diplomatic exchanges—Philippine authorities discovered a widespread Communist plot to destroy Marcos and step up civil war on the island complex.

Philippine intelligence operation "Sea Hawk" resulted in the arrest of 38 high-ranking Communist leaders, disclosure that nearly \$400,000 in Philippine pesos had been made available by an unnamed "foreign power" to finance the revolt, and the capture of three motor vessels and four light seacraft slated to carry firearms, ammunition and other military supplies to guerrilla forces in the Philippines.

The Communist Party of the Philippines was accused of having acquired two beach resorts facing the South China Sea with underground storage vaults for storing military supplies. Most observers believe the "foreign power" behind the subversion in the Philippines is Communist China, which has admitted it is training terrorist Philippine agents on the mainland.

Laos

Laos, now being run by a coalition of Communists, neutrals and rightists, is still occupied by 50,000 North Vietnamese troops. The Communist Pathet Lao has complained bitterly that they want no continued presence of the disliked Hanoi representatives. Pathet Lao commanders and soldiers say they want the country to be run



Double Standard Prevails

(Continued from page 1)

based on national origins and added that "the Jewish bourgeois is not our (Soviet) enemy as a Jew but as a bourgeois." According to Lenin, anti-Semitism, as all other problems of the world, was an outgrowth of the economic conflict that is rationalized by religious animosities. Once class antagonisms leading to a class society were abolished, anti-Semitism would disappear. Since, according to the Communists, Russia now has a classless society, anti-Semitism should have vanished. Instead, it has flourished, not only in Russia, but also in the satellite nations. When in 1968 the Czechoslovaks made a bid for the freedoms of which they have been robbed the Soviets and their satellites attributed the attempt to the Jews, and a new wave of anti-Semitism swept across Communist-controlled territory.

All this is known to everyone old enough to read. It is also known to many interested in the subject that the leaders and members of the Russian Orthodox Church have had to make their peace with the rulers of the Communist regime. The Communist rulers permit the worship of only one God—Communism—and its prophets, Lenin, Stalin, and now Brezhnev. The religious leaders, if they want to survive, must shut their eyes to the crimes against humanity committed daily against the enslaved peoples.

Some Church Leaders Operate Underground

What is less generally known is that there is a vast and growing underground Russian Orthodox Church consisting of people who refuse to make their peace with the Communist tyrants as the official Church leaders have done. In his book *The Russian Orthodox Church Underground: 1917-1970*, published several years ago, William C. Fletcher has described in great detail and with ample documentation how that movement functions for the benefit of those who refuse to bend their knees to the tyrants.

They of the underground cannot, of

course, be interviewed. They are, in Communist eyes, outlaws. Much of the available information as to the size and operations of the underground movement has come from those who managed to flee to other countries. Even they have to be careful if they have relatives or friends in Russia. Under a hostage system which Lenin introduced, and Hitler later copied, the Communist ruler will take revenge on these relatives and friends.

Nor, for that matter, is it possible for visitors who go on the tours, all of which are conducted by Soviet agents, to see anything, ask anything, or interview anybody without incurring of grave risks to themselves and to those with whom they come in contact? The espionage system established by the Communists is worse than anything the Czars ever attempted. The secret police are the first to know whether anyone has said anything which might be construed as indicating the slightest dissatisfaction with the regime.

The silence which the regime has imposed on its own people also extends to peoples outside of the Communist countries. Several years ago the Chief Rabbi of the Russian Jewish population visited the United States. In an interview here he said that the Russian Jews are happy and that they resent the criticism which American have voiced against the treatment of Jews in the Soviet Union. All the evidence assembled from a variety of reliable sources clearly indicated that the Russian Jews were not happy and were the victims of intolerable conditions. The Rabbi was not a free agent. He dared not speak freely.

It is not clear from the press accounts whether the American clergymen in their tour of the Soviet Union took time out to look into the status of the civil and political rights of the Russian people generally, believers and non-believers alike.

Are the Clergymen Interested in Human Rights?

This, it would seem, would have been one of their major concerns. American

church leaders have long taken the position that the traditional concerns of the churches have become "irrelevant" and that it is the function of their leaders to get "involved" in the struggle for civil and political rights of peoples around the globe. They have vociferously condemned the suppression of human rights in countries ruled by right-wing dictatorships, such as Chile and until recently Greece, and demanded that the United States apply economic sanctions against such countries as Rhodesia and South Africa. They have remained largely silent about the suppression of human rights in Communist-ruled countries.

More specifically, it would be interesting to know whether they had asked to see Russian dissidents, some of them the most respected intellectuals in Russia—scientists, artists, poets, painters, writers—who are being tortured in mental hospitals because they dared to insist that human rights be respected and enforced. It would also be of interest to know whether among the sights they were permitted to visit were the slave labor camps where millions of political prisoners are compelled to endure the horrors of hell because they wanted freedom for the Russian people. It is certain that the Russian agents who showed them the sights of Russia would not have acceded to any such request. When Khrushchev visited the United States in 1959, a reporter asked him why he suppressed the Hungarian revolt. He replied that if he was asked any more such embarrassing questions he would pick up his belongings and go home. It could be that if these clergymen were to have made inquiries as to the fate of Russian dissenters they would have been told to go home. But did they ask any such questions? And if not, why not?

It is certain that when Patriarch Pimen gets here in February he will say that the Russian Orthodox Church is completely free in the Soviet Union. He will be speaking, as he must, for the Soviet regime, just as Alexander Shelepin, who once headed KGB, Russia's dreaded secret police and who now heads the so-called Russian trade union movement, would have to say that the workers in Russia are free.

Philippines

Philippine Foreign Minister Romulo wants the Associated Southeast Asian Nations of Thailand, Philippines, Malaysia, Singapore and Indonesia (ASEAN) to adopt a charter on regional unity, cooperation and peace when their leaders meet in Kuala Lumpur next year so that ASEAN can provide a "zone of peace, freedom and neutrality."

Thailand

Thailand now has a political party which wants to reverse the anti-American trend in that country by encouraging closer U.S. ties with the Thais. The newly created Rehabilitation and Reconstruction Party's leader, Colonel Sawat Siripho, pledged the group to an anti-Communist posture in Thailand's domestic affairs and extended sincere thanks to the U.S. for helping Thailand survive a Communist take-over.

East Germany

East Germany is realizing a handsome profit from the sale of human beings. It has been releasing "political prisoners" to West Germany for a sum of 50,000 Deutchmarks (\$18,500) per person, according to the generally reliable Hamburg newspaper *Die Welt*. Eighty such prisoners were released in late July, earning for the East German balance of payments a net of nearly \$1.5-million. *Die Welt* says 204 prisoners were ransomed by West Germany in 1973 and 600 more are to be ransomed by the end of this year. Assuming the same ransom is paid for all, this would mean that human bondage had returned more than \$16-million to the East German Communists.

West Germany

West Germany lodged a formal protest with East German authorities June 17, 1974, which had been billed "Day of German Unity," because East German frontier guards sent a hail of bullets into West Germany after a 25-year-old truck driver escaped by crashing through the border barricade...

West Germany's mammoth Krupp steel complex is now one-fourth owned by Iran. Iran and Krupp are also setting up a joint venture investment company in Switzerland to handle all of Krupp's foreign holdings...

Chile

Santiago authorities say North Korea counterfeited more than \$8 million American dollars for use in Chile to disrupt its already beleaguered economy but some of the money was intercepted by Chilean au-

Middle East

The ceasefire that Secretary of State Kissinger achieved in the Middle East with his "shuttle diplomacy" last winter and spring is seriously threatened, now that the Soviet Union has completely rearmed Syria, giving it equipment such as MIG-23 "Flogger" fighter planes which even Eastern European satellites do not have. Egypt has violated the cease fire agreements by deploying ground to air missile sites along the Suez Canal. Jordan indicates that in any "next" war they will join their Arab brothers and not sit it out as they did the last time.

Israel, meanwhile, is desperately trying to replace its heavy losses in trained manpower—particularly in its armored divisions—and is working extra shifts to build and install new defenses now that Syria has also obtained Scud missiles which can reach any point in Israel.

Syria is laying claim to both Israel and Jordan as "part of the historic Greater Syria" and is heavily arming to back up its insistence that the only solution to Middle East strife is the absolute defeat and conquest of Israel.

Oddly enough, Red China has risked its image among the Arabs by sending word through Senator Henry Jackson that Premier Chou En-lai is counting on the Israelis to resist Soviet expansionism in the Middle East.

At the same time, the Palestine Liberation Organization has been promised unqualified Soviet support in its guerrilla warfare with Israel.

Saudi Arabia

Saudi Arabia plans to put much of its oil-earned cash into U.S. Government bonds and American industrial shares but will not seek to acquire control over U.S. businesses.

U.S. Ambassador James Atkins, the petroleum expert of the American diplomatic corps in the Middle East, has worked out an arrangement with the Saudis to provide them with the know-how for a modern industrial state in exchange for a 20-to-30 year guarantee they will not halt the flow of oil to the United States. His plan would bring executives of American industry to Saudi Arabia to set up the factories and other elements needed to achieve mass production efficiency so that when Arabian oil finally runs dry, the country will continue to be economically self-sufficient and viable.

The above is from *International Digest*, September, 1974

The Publisher's Column

Significance of Soviet Trade and Emigration Agreement



by Neil Albert Salonen

The agreement by the Soviet Union to allow more Soviet citizens to emigrate, clearing the way for increased trade agreements with the United States, is in one sense a victory for the United States, and for freedom. Since the move represents a compromise in principle for the Soviets, but not for the United States, both Secretary Kissinger and Senator Jackson have a right to feel happy, and proud.

In this well-publicized agreement, the Soviets have put themselves in a position where they must either go ahead with the implementation of the terms of the agreement, or face a very damaging downward turn in world opinion. Yet, world opinion has not stopped the Soviets from breaking nearly every major international agreement they have made with the free world in the past 27 years. It hasn't stopped them from using their veto power in the U.S. Security Council more than all other nations combined. Nor has it stopped them from stepping up ideological and political controls in their own country in a return to the very Stalinist political patterns which made the Soviet system an anathema even to many Marxists and other socialists in the West.

Let us look beyond the euphoria of the moment to the deeper issues. The Soviets see the period of peaceful coexistence as a temporary phase, during which the capitalist world will be progressively weakened through intensified ideological struggle. This they admit openly in their theoretical writings and even in speeches before international assemblies. Their goal of world Communism under the atheistic, anti-democratic

Marxist-Leninist system has been reiterated.

For once, the free world has taken the advantage in the ideological struggle. Now that the Soviets have agreed to this much, will we be content to allow the totalitarian ideo-political system which keeps their people in bondage go unchallenged? Will we now make more disadvantageous wheat deals, machinery deals, ball-bearing deals, computer deals and other deals, draining our own dwindling supplies, and provide our acknowledged adversary with the rope with which to hang us, while refusing foreign aid to allies who fight for their very

survival and freedom as a people? Or will we capitalize on this minor victory in the intensifying ideological struggle by using the momentum of this Soviet maneuver, together with prudence in future trade agreements, to insure real humanitarian reform, as well as our own economic survival.

The very fact that more than 130,000 exit visa applications are now on file with the Soviets (according to Senator Jackson) is only one indication of how abhorrent the Communist system really is. Many people, however would argue

that we have already "meddled" enough in Soviet internal affairs. But if we are to be true to certain moral principles at all, we must insist that they are applied to all men, no matter what country or under what system they were accidentally born into. It is precisely this kind of "meddling"—through economic, political and diplomatic pressure coupled with a strong enough national defense posture to prevent Soviet military blackmail—that has produced the very limited degree of liberalization that has occurred.

Look at the U.N. Declaration of Human Rights: "The right to leave any country including (one's) own, and to return to his country... The right to own property alone as well as in association with others. The right to freedom of thought, conscience and religion. The right to freedom of opinion and expression. The right to freedom of peaceful assembly and association."

The Soviet Union makes a mockery of these principles every day. Not until the Soviet system undergoes a radical change, involving the whole nature of its ideological and political orientation, will the United States have the right *not* to exert every possible bit of pressure short of war, to insure that the Soviet Union begins to live up to these universal, trans-national commitments.

We do not advocate the complete cessation of trade with the Soviet Union. We do advocate using trade as a lever to open the Iron Curtain to the fresh air of freedom. Detente can be used to the advantage of both the United States and all mankind. But we have made critical mistakes in dealing with the Soviets; recently, both in the SALT negotiations and in the grain deals, as well as other areas. We have given far too much for too little, and, militarily speaking, have put ourselves in a very poor bargaining position.

The Soviets can afford to grant exit visas to a few thousand people who don't like the Soviet system and won't work for it anyway, if it means the "naive" Americans will give them even more concessions of a substantial nature that can be used for our own ultimate demise.

President Ford, Secretary Kissinger and legislative leaders like Senator Jackson have a huge responsibility during this crucial period of transition. Let us pray that past mistakes will give them the wisdom they need to safeguard our position in the future. For once, we have the advantage. For God's sake, let's not throw it away now.



In Brief...

Freedom on Exhibit

About the only thing you can say concerning the return of the Corcoran Area Show after seven years is that it's there, and if a man is willing to climb Mount Everest for no other reason than that, then you might as well go take a look—the stairs aren't that bad. The show is bland and safe—nothing revolutionary, new, or political. (Not even any anti-Nixon cartoons). If you've been to the Whitney Gallery in New York in the past ten years you've seen it all before. There are competent "abstract expressionism," "neo-dadaism," "neo-realism" and "Washington Color School" etc.

Two things I particularly missed were crafts—ceramics, textiles, jewelry etc., which I always enjoy seeing, and familiar names. I feel that a big show should be a good cross section of everything that's happening—including the established reputations (or were they rejected)?

Actually the thing began auspiciously enough with a protest even before the show began. Some young artists had objected to the entry fees (\$5.00 per work) and were arranging for an exhibit of the to-be-rejected works. Five dollars is a lot, but, putting on a big show also costs money—one of the reasons why they have become less frequent. Unfortunately one cannot be a starring artist these days—not with inflation being what it is.

But, everything worked out O.K. The Corcoran generously let the opposition distribute their "alternative to..." leaflets inside the gallery's entrance. Now both organizations are having their respective shows.

Besides the quality of the work, one thought kept recurring to me on opening night looking at the crowds of people shouldering their way through the rooms—I

wondered—had any of these people read the articles about the Communists bulldozing the art exhibit in Moscow?

"Soviet policemen posing as workers used bulldozers and firehoses to break up an art exhibition outside of Moscow on September 15. While uniformed policemen directed traffic and KGB agents filmed the participants and spectators, plainclothesmen destroyed and confiscated paintings and rounded up the organizers of the unofficial showing."

Rising Tide, October, 1974

Newsmen trying to photograph the destruction were beaten.

The Corcoran has been having its show now for years and I can recall seeing the first one where it wasn't even necessary to frame the matted drawings and watercolors. I thought what an uproar it would have caused if either side had decided to take a bulldozer to the other's show! And if the government had bulldozed the show—but, no, it's plainly unthinkable, ridiculous, but—it did happen—in Russia. We take so many things for granted here in America that I'm sure this thought occurred to no one the night of the opening.

As far as works of art are concerned I didn't think too much of the exhibit as a whole and the rest of the public may or may not have been enthused. But, if they had for a moment given some deeper thought to it, they would have realized that they were seeing one of the most precious things in existence—freedom of expression. So even if you don't care for contemporary painting or sculpture, go have a look anyway—at Freedom on exhibit.

Alexius Burgess
Design Consultant, TRT

North Korean Version

North Korea, long known to be among the leaders of governments which make extensive use of the Big Lie technique, has continued in the best tradition of this Stalinist mainstay in its recent pronouncements of the assassination attempt against South Korean President Park Chung Hee, in which the president's wife, Young Soo, was killed.

According to the October 2 issue of the "Peoples Korea," an English language weekly published by a North Korean puppet organization in Japan, the shooting incident is "nothing but a political gamble... a product of the dirty criminal intrigues to mislead public opinion, justify the fascist terror rule, key up tension between the north and south and step up war preparations."

The journal goes on to say that the attempted assassination "is not an individual act of Mun Se Gwang, the so-called 'criminal,' but many agents of the puppet 'Central Intelligence Agency' are behind it." Mun, a member of an anti-South Korea youth organization in Japan, the paper claims, could never have entered South Korea without the knowledge and assistance of the Korean CIA. The paper says the entire incident was fabricated in order to obtain a tougher Japanese policy against the pro-Kim Il-sung General Association of Korean Residents in Japan (Chongryun), which happens to be the publisher of "Peoples Korea." Mun confessed to entering South Korea on a forged Japanese passport obtained through Marxist Japanese friends with close connections in the Chongryun and North Korea.

Meanwhile, in South Korea, President Park has lifted the severe penalties for anti-government activities which had alienated large segments of world opinion. Government vigilance against possible infiltration of pro-Communist Korean agents from Japan who are apparently providing a stimulus for anti-Park activity in Seoul, however, continues, as does its policy of strict press censorship. In the final analysis, a Japanese clampdown on Leninist-based anti-Park revolutionary activity originating from Japan may well be one of the best assurances of eventual liberalization in South Korea.

It was amusing to watch Fidel on T.V. in a sense he is an oddity; oddities attract attention. His abilities are obviously ample. His charm, wit, and quickness of mind were displayed in an obviously unrehearsed interview for C.B.S. news. But since when are charm, wit, and quickness replacements for the truth?

In the course of the interview Castro and his "self-styled" revolutions took credit for free education, racial harmony, and low illiteracy in Cuba. However, Castro is no more than riding on the accomplishments already there more than a decade ago. Batista, in all his corruption and evil deeds, probably had more genuine concern for his society than does Fidel. But what can we expect from a man who rooted for Hitler during World War II?

Castro's exposure on American T.V. could be a learning opportunity for American people—an opportunity to see a real deceiver and monopolizer of power "close-up". Castro had the gall to bestow praises on President Ford and Henry Kissinger. Still more audacious and double-faced was his reference to J.F.K. as a man of courage. Castro repeatedly called the late President as that "Jack-ass" just a few seasons back.

graves with the anti-Confucian crusade. While the Maoist texts proclaim, "without contradiction, nothing exists," and that all things are destined to be negated, the voice of the *I Ching* has spoken for centuries that earth and heaven are destined for unity and that "perseverance in the righteous course furthers."

Only time will tell for sure whether negation or righteousness is stronger.

Castro on CBS

Perhaps the time is right for Fidel Castro to become a T.V. star in the U.S., after his fifteen years of external absolute rule produced and directed by Moscow. His new show is not "To Tell the Truth." But after all, fiction occupies most of our prime-time. If Batman, assisted by Robin, could pretend to fight the nasties in Gotham city a few seasons back; why can't Fidel play the "Cuban Savior?"

For Your Information

Communists in Coalition Governments by Gerhart Niemeyer is now available through the Council Against Communist Aggression. Originally issued in 1963, it is being reissued by the Council because "... current Communist proposals for coalition governments indicate that the basic strategy of Communist parties has not changed." Please address inquiries to Marx Lewis, 64 N. Court Ave., Orlando, Florida 32801

"Urban Guerrilla Warfare in Third World Environments" is being taught by Marvin Leibstone at the Washington International College. Mr. Leibstone, (see article page 5) a former Green Beret and Congressional Assistant conducts a national security information forum on Capitol Hill. If interested call Sally Sartoris at (202) 244-1800.

International Digest (see World in Review, page 2) is the new monthly publication of the American Council for World Freedom, 1937 DeSales St., N.W., Washington, D.C. 20036 (Subscription rate is \$10.00 a year.)

Letters

I believe that at the present time detente of a relaxation of tensions between the United States and the Soviet Union on long term basis may be possible.

I think the Foundation should emphasize the possibility of peace between the systems rather than the probability of war.

Blessed are the peace-makers.

Sincerely,

John L. Harris
Waco, Texas

Reader's Forum

by Magda A. Ratajski

Recently the Polish American Community of Washington, D.C., under the sponsorship of the Polish American Congress, celebrated the 33rd Anniversary of the death of Ignacy Jan Paderewski, the great Polish pianist, composer, statesman, and patriot who helped create modern Poland after World War I.

Paderewski's great musical talent, his special ties with the United States, and his distinguished role in the rebuilding of an independent Poland, warranted honoring his memory and his career.

His career was launched in 1888 after making his professional debut in Paris, culminating in becoming the best known and highest paid pianist of his time. During his first American tour in 1891, Paderewski developed a tremendous following and made influential friends in America. Extending his tours to three continents, he soon became the most famous pianist in the world.

Paderewski's greatness does not come alone from his musical genius. He was also very much a man with a sense of Christian unity. After World War I, in close cooperation with other Polish statesmen, and as a friend of President Woodrow Wilson, Paderewski convinced the President of the importance of rebuilding a strong Poland for the future.

peace of Europe. President Wilson included this idea in his famous "Fourteen Points," which became a foundation in the Paris Peace Conference in 1918. His mission accomplished, he returned to Poland as a national hero and resumed his concerts.

After Poland was again invaded in 1939, Paderewski returned to politics, joining the government-in-exile in France and becoming the Prime Minister of the Polish National Council, which was the war-time parliament of Poland. He returned to the United States to resume his work for the Polish cause for independence and self-determination.

Freedom implies the opportunity for alternatives—the ability to have a choice. The American peoples have always fought for this freedom, the very foundation of our country. Arlington Cemetery is filled with memories of these men.

In this day when power politics has placed nations in various camps—the Soviet Bloc, the West, the developing Third World, great men discuss the fate of nations over tables. At the same time there are countless millions of people in these very nations throughout the world who are still not free.

Peace and slavery are a contradiction in terms. The outlawing of war is the duty of all peace-loving peoples. But without freedom the task is impossible.

The Rising Tide

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

Publisher	Neil A. Salonen
Editor-in-Chief	Dan G. Fefferman
Senior Editor	Louise Berry
Assistant Editor	Hal McKenzie
Managing Editor	Daniel C. Holdrege
Operations Chief	Lorenzo Gaztanaga
Design Consultant	Alexius Burgess
Circulation Manager	Judith A. Barnes
Mailing Chief	Sydelle Block
<i>The Rising Tide</i> is published by	

THE FREEDOM LEADERSHIP FOUNDATION
2025 I St. NW, Washington, D.C. 20006

Founder	Rev. Sun Myung Moon
President	Neil A. Salonen
Secretary General	Dan G. Fefferman
Administrative Assistant	Elena Barros

FREEDOM LEADERSHIP FOUNDATION, INC., is a non-profit, tax-exempt (Section 501 (C) (3) of the Internal Revenue Code) educational organization dedicated to developing the standards of leadership necessary to advance the cause of freedom in the struggle against Communism.

ALL CONTRIBUTIONS ARE TAX DEDUCTIBLE

Articles may be reprinted with attribution; please send copies of all publications in which *RISING TIDE* material is used to FLF National Headquarters. Signed articles appearing in *THE RISING TIDE* do not necessarily reflect the official position of the Freedom Leadership Foundation.

North Korea's Motives for Inducing Repatriation

from *If I Had Wings Like A Bird, I Would Fly Across The Sea (Letters from the Japanese Wives of North Korean Repatriates)* The American Committee for Human Rights of Japanese Wives of North Korean Repatriates

For what reason did the North Korean government bring 90,000 Korean residents in Japan back to North Korea? Judging from the evidence, we can cite at least five reasons:

To provide labor power

As explained in Section II, a great number of people [5,000,000] fled to South Korea at the time of the Korean War. As a result, North Korea came to suffer from labor shortages. After the end of the Korean War in 1953, the atmosphere caused by criticism of the Stalinist dictatorship influenced the dictatorship of Kim Il Sung and weakened his political power for a short time. Soon after, he resumed dictatorship once again, and in June, 1958, he declared the "First Six-Year Economic Development Plan," which needed a large increase of labor power to accomplish its goal. Approximately 250,000 Communist Chinese soldiers, who had been staying in North Korea since the war to cooperate with the program of rebuilding the nation, were supposed to withdraw completely within that year, which was sure to worsen the situation of labor power.

Right after the declaration of the First Six-Year Economic Plan, the General Federation of Korean Residents in Japan (G.F.K.R.J.), an organization representing the North Korean Government, took the initiative to create a movement of repatriation to North Korea.

In August of that year, "The Committee to Support the Return to North Korea" was organized officially. In a very short time, this movement spread all over Japan. The declaration of the First Six-Year Plan, the withdrawal of Communist China's soldiers, and the development of the movement for Korean residents in Japan to return to North Korea all coincided with one another. By this fact we can know confidently that the first purpose of this movement for return to North Korea was to provide labor power. In fact, judging from the letters from Japanese wives and the testimony of the refugees from North Korea, the North Korean government forced people to work severely, sometimes for more than 12 hours every day, with such a pitifully small sum of wages that they can barely manage to buy a towel after working two and a half days. As the true intention of the North Korean government became clearer, around 13,000 Korean residents in Japan changed their minds and decided not to return to North Korea.

To supply commodities

Compared with the early days (beginning of 1960), the situation of repatriation in recent times is quite different. We can see this especially in the case of the "Independent Repatriation," which was not performed through the Red Cross. In the early days, the average number of items of luggage one person took was only three. But at the time of the 155th repatriation (which was the last one of the first series of repatriation) about 200 passengers took 6,616 items of luggage with them. This is equivalent to 30 pieces of luggage per person on the average, ten times as many as before. And it is said that about 3,000 items, including 23 automobiles, were stored in the warehouse of the Japanese Red Cross Center while the project of repatriation halted for a while. There was once a time when the warehouse had many Mercedes-Benzes. Once it had more than 100 refrigerator cars. These days the repatriating ship cannot carry all the cargo at one time, so the ship appears in Niigata Harbor many times just for these cargoes. According to the repatriation agreement, what the repatriates can take with them are "traveling necessities, household furnishings for moving out, and tools for working." This means that they can take with them only the things necessary for repatriation.

We wonder if each person needs 30 pieces of luggage. We wonder if they need so many Mercedes-Benzes and refrigerator cars. There must have been another hidden purpose for doing this, seeing that they actually became so poor as to suffer starvation there. In reality, the G.F.K.R.J. collects money systematically and buys materials and industrial machines. It also trains technicians who can operate these machines and estimates how many of the repatriates can

take responsibility for carrying them. From this, we can see that they have the purpose of supplying commodities and technicians necessary for the economic revival and military strengthening of North Korea, and that in more recent times, when it became difficult to gain people, it was their main job to gain commodities.

Hostage tactics

The third hidden purpose of the project of repatriation is to induce the repatriates to leave their families and relatives in Japan and go to North Korea, thereby making these repatriates hostages beyond the reach of their families and relatives. Because today the reception of applications for repatriation is deadlocked, the managing staff of

Direct Control of the G.F.K.R.J.

In addition to the above mentioned three motives relating directly to the repatriates from Japan, the G.F.K.R.J. activity had another purpose: with each ship that comes to Japan about 150 people (claiming to be managers or staff) come to engage

covertly in secret political maneuvers. As a result of investigation, most of them proved to be actually North Korean government officials or the leaders of its Labor Party. When a repatriating ship is in port, the G.F.K.R.J. holds central meetings inside the ship which are known by the name of "ship observation." There, North Korean leaders, who come by ship to Japan from North Korea, give detailed instructions and information to the managing staff from all over Japan. They have general observers who attend welcome and farewell parties for the repatriating ship to educate and unify the repatriates. Their aim is to get overseas residents to pledge allegiance to Kim Il Sung, thus strengthening the feeling of solidarity and unity with North Korea.

When the ship leaves the harbor, the observers tend to become restless and sad even though they are not necessarily sentimental people; however, performances of marching music, together with forms of agitation, such as banners, tapes, shouts of "Mansel" and exclamations, cannot help but elevate the feeling of nationalism, and therefore, bring the people to a state of extreme excitement. G.F.K.R.J. is fulfilling its intention of leading those people who were mobilized from various places to spontaneously feel patriotism for North Korea by putting them into such an enthusiastic gathering.

These meetings and events have many dangerous intentions as their purpose is violent revolution in Japan. The Japanese authorities are ignorant of these things. So the inside of the ship actually becomes extraterritorial. An action corps composed of people of the G.F.K.R.J. strictly guard the ship so that none but certain people enter the ship. Complaints are increasing among the citizens who say, "Is this actually Japan? We feel as if this place were North Korea?"

This seems to be a grave matter not only for the maintenance of peace in Japan, but also for all Asia and the whole world.

Maneuvering of spies

The fact that the inside of the repatriating ship is extraterritorial proves beneficial for spying activity for North Korea. Actually, ever since the beginning of repatriation, the spying activities of North Korea have been increasing tremendously both quantitatively and qualitatively.

The number of espionage networks existing in Japan is said to be about 830 to 850. Among them, those units which belong to North Korea amount to about 200 (the people involved numbering at least 500). Among these units, those larger networks which have been discovered totaled 38 in

September 1974. In a great many cases the repatriating ships were used as a place for communication.

What are the main tactics in these cases? Those agents who previously smuggled themselves into Japan, after having carried out their espionage missions, leave Japan with the repatriates under the instructions of a North Korean organization. Some of them leave Japan in fear of detection, even when they have not carried out their duties. There are some agents who for one or two years continue to entrust repatriates with intelligence documents, ultimately to be given to North Korea. There are some people who go to the repatriation ship to give secret information. There are many cases in which North Korean agents through Japan plan to gather information about the Republic of Korea, which is of course an enemy of North Korea.

Japan has no counterplan to the secret maneuvers of North Korean spies. A trained spy must feel that this route via the repatriating ship is as easy as walking down Fifth Avenue in New York City. It is child's play for a spy to come and go and to exchange secret documents. As mentioned above, this is a great threat not only for the peace of Japan but also for that of all Asia and the whole world.

Letters From North Korea

'I Wish I Could See You!'

To Grandfather and Grandmother,

I'm very sorry that I haven't written to you in such a long time. How are you, grandmother and grandfather? How are aunt and uncle? Father, mother, sister and I are all very well, thank you. As I could not have any answers even if I wrote to you many times, I haven't written letters for 3 years. But I could not give up, so now I write to you again.

I almost forgot Japanese characters since I came here when I was 9 years old. But I'll never forget when we visited grandfather's home and we played in the boat and grandmother carried me on her back. My mother always told many stories remembering about you, I, myself, eagerly want to see you. I'm now 21 years old and I'm in second year of medical school. I decided to major in medicine because my mother was sick. Father is sick, too, and he can't work now. My sister is 24 years old. Last May she got married and had a daughter who is very fat and round. But mother has to lay down and so she can't even embrace her granddaughter. Then grandfather and mother, would you do me a favor? Mother has been bedridden for three years. She was about to die of heart failure twice last year. They gave her various kinds of medicine in the hospital, but her body is getting worse and suffering from many diseases. Father is always worried about her. He also has such high blood pressure that he can't work. Fortunately this is a socialist country, so we don't have to pay for school or for hospitals. There is a shortage of medicine, so they can't give her anymore. Would you please send 30 oil penicillin, 100 tablets of chloramphenicol and some medicine for the liver, for the heart, and for blood pressure.

I'm a university student, but I don't have a watch though many of my friends have one. Please, send two watches, one for me and one for my brother-in-law (the husband of my sister). I need black dress material, two shirts made of tetron, two short-sleeve shirts, and some pairs of socks.

I don't want to ask for so many things from you, grandparents, but I don't have anyone to ask help me, if my parents were to die. By all means we are taking care of them because we want them to live long. I want to cure mother with medicine as quickly as possible so that she can survive to come back to Japan at least once more. The doctors in the hospital are very serious and kind to her. Please sympathize with my mother and send her some medicine. Since my uncle (father's elder brother) passed away last year (he had lived by himself), we don't have anybody to ask for help.

My sister got married without wedding clothes or other preparations for her marriage, because she could not get money due to her parents' illness. My mother cried for her sad marriage. So, could you please send some wool and blouses to my sister? I am very envious of those who came from Japan to [North] Korea, because at least once a year something is sent to them. Then I remember you, grandmother and grandfather. Therefore I dared to write a letter to you. If mother noticed it, she might get angry.

Mother always says that she doesn't want to trouble her parents because she is not a dutiful daughter, even if she dies. Mother is 47 years old, but her hair has almost turned gray. Oh, how pitiful mother is! I promise you that I will be a dutiful son towards my parents. You can send these articles air mail from Japan. Before you do, please let me know all the things that you will send to me. Unless the contents are listed correctly, it is very difficult to get it. Please, please fulfill my request. I'm waiting for your answer. Please write to me soon. God bless you all. I'll send my picture. Next I will send a picture of my whole family. Would you please send me your picture, too.

From _____

My dear sister,

Excuse me for omitting the salutation.

I hope you are doing quite well. My children and I are very fine, so please don't worry about us. Ten years have already passed so quickly since we came to this country. While I am writing this letter, so many memories of Japan come to mind and my heart is full of longing for Japan. I am already a 53 year-old woman and look much older. I have almost forgotten the Japanese language and characters, so it may be difficult for you to read this letter. But please be kind enough to understand my poor writing. I am 30 years old. He married and has one child. _____ is 26, and I must look for a bride for him.

If I were in Japan, I could show you my sons and daughters, but being separated from each other, we cannot do anything. Last year, _____ passed the examination for entering the army, and he is now serving there. _____ is working in a company. All four children have grown up and live independently. So I am working in a company. I will send you a photo of my family next time, so please send a reply when you receive this letter.

Whenever I look up at the sky, it reminds me of Japan. The moon shines in the same way in every place, so I imagine that you might be seeing this same moon in Japan. I wish I could see you! How is Mrs. _____, who was my intimate friend? How is my brother and his family? Please tell me about them, and if you can, please send me their picture as well as your own. Ten years have passed since my husband died, and we are barely able to make our livelihood. I sometimes even feel envious of beggars in Japan.

From your sister,



Happy immigrants leave for North Korea unaware of any deception.

Indoctrination Marks Anti-Confucius Campaign in China

by Dr. Fred Schwarz

While many have been drawing attention to the alleged changes taking place

and Lin Piao rages from one end of Communist China to the other. Every recent issue of the Communist weekly, *The Peking Review*, has carried at least one article



Dragons and lions dance on the National Day and other holidays of the Republic of China. The ROC, unlike Mao, reveres Chinese traditions.

within Communism, the Communists have continued to affirm that their permanent objective is to conquer the entire world. At present a campaign attacking Confucius

attacking Confucius and Lin Piao. On reading these articles, the purposes of the campaign become clear. The campaign against Confucius and Lin Piao is:

1. An educational campaign to teach basic Communist doctrine to all Chinese citizens.

2. An attempt to combat tolerance and benevolence in the Chinese character and to stimulate acts of harshness and cruelty against the "class enemy."

3. The installation of Mao Tse-tung as the unique philosopher of Chinese history. Specific quotations from recent editions of the *Peking Review* illustrate these objectives.

COMMUNIST DOCTRINE:

World Conquest

"The Proletariat is the most revolutionary class in human history; it is the grave-digger of the old society and the creator of the new... To accomplish its historical mission, i.e. liberate all mankind and realize the great ideal of Communism, the proletariat must "change" things in a big way, make earth-shaking changes to turn the whole world into a Communist new world." (*Peking Review*, August 30, 1974, page 11)

The Communist Doctrine of Class

"In class society everyone belongs to a certain class, his words and actions represent the interests of that class and reflect his wishes and demands. No one, therefore, can exist above classes; he either leans to

Class Struggle

"Without contradiction, nothing would exist; without struggle there would be no development. This holds true for nature and society as well."

"In class society, the laboring people and the Reactionary ruling classes are fundamentally opposed to each other. They are locked in a life and death class struggle." (*Peking Review*, August 30, 1974, page 11)

Violent Revolution

"We workers deeply understand that socialism replacing capitalism is not a process of "Peaceful Transition". Socialism can be realized only through revolutionary struggle. Revolutionary Violence is the midwife of a new society. Revolution is the locomotive for the progress of history... In the face of attacks by the class enemy, the laboring people must take up arms and fight." (*Peking Review*, August 30, 1974, page 11)

TREAT THE CLASS ENEMY HARSHLY

"Chairman Mao set forth the brilliant thesis that 'Political Power Grows out of the barrel of a Gun' which thoroughly negates the reactionary and hypocritical concepts of benevolence, righteousness and virtue preached in the doctrines of Confucius and Mencius and proclaims the bankruptcy of such Confucianist humbug as 'he who relies on virtue will thrive and he who relies on

(continued on page 8)

The Blood of the Hungarians

Albert Camus

Fifth Anniversary of the Hungarian Revolution - October 23, 1961



I am not one of those who wish to see the people of Hungary take up arms again in a rising certain to be crushed, under the eyes of the nations of the world, who would spare them neither applause nor plaudits, but who would go back at once to their slippers by the fireside like a foot ball crowd on a Sunday evening after a cup final. There are already too many dead on the field, and we cannot be generous with any but our own blood. The blood of Hungary has emerged too precious to Europe and to freedom for us not to be jealous of it to the last drop. But I am not one of those who think that there can be a compromise, even one made with resignation, even provisional, with a regime of terror which has as much right to call itself socialist as the executioners of the Inquisition had to call themselves Christians. And on this anniversary of liberty, I hope with all my heart that the silent resistance of the people of Hungary will endure, will grow stronger, and, reinforced by all the voices which we can raise on their behalf, will induce unanimous International opinion to boycott their oppressors. And if world opinion is too feeble or egotistical to do justice to a martyred people, and if our voices also are too weak, I hope that Hungary's resistance will endure until the counter-revolutionary State collapses everywhere in the East under the weight of its lies and contradictions. Hungary conquered and in chains has done more for

freedom and justice than any people for twenty years. But for this lesson to get through and convince those in the West who shut their eyes and ears, it was necessary, and it can be no comfort to us, for the people of Hungary to shed so much blood which is already drying in our memories. In Europe's isolation today, we have only one way of being true to Hungary, and that is never to betray, among ourselves and everywhere, what the Hungarian heroes died for, never to condone, among ourselves and everywhere, even indirectly, those who killed them. It would indeed be difficult for us to be worthy of such sacrifices. But we can try to be so, in uniting Europe at last, in forgetting our quarrels, in correcting our own errors, in increasing our creativity, and our solidarity. We have faith that there is on the march in the world, parallel with the forces of oppression and death which are darkening our history, a force of conviction and life, an immense movement of emancipation which is culture and which is born of freedom to create and freedom to work. Those Hungarian workers and intellectuals, whom we stand today with such impotent sorrow, understood this and have made us the better understand it. That is why, if their distress is ours, their hope is ours also. In spite of their misery, their chains, their exile, they have left us a glorious heritage which we must deserve: freedom, which they not only chose, but which in one single day they gave back to us.

The Communist

Doctrine of Class

"In class society everyone belongs to a certain class, his words and actions represent the interests of that class and reflect his wishes and demands. No one, therefore, can exist above classes; he either leans to

Argentina Unstable After Peron's Death

Terrorism still pervades as a staple of Argentinian life. The period following Mrs. Peron's election has seen no abatement. A lunching politician finds death in a restaurant; people can be forced from their homes, tortured, shot. Seemingly indiscriminate acts committed against the population, yet many prominent citizens are included.

The kidnapping of a young Exxon executive made headlines, particularly after the kidnappers refused to release him for weeks even after the ransom had been paid. Since President Juan D. Peron's death on July 1, more than 110 lives have been lost in Argentina's internal strife.

The words "civil war" are seldom heard in Argentina. Yet the development of events at the present rate may change that. Only a few thousand out of a 24 million population are directly affected by Argentina's terrorists. But these few thousands comprise the leaders of government, business and education from the forefront as well as abroad.

Response

The Argentinian government's inertia is inexplicable to some extent. President María Estela Martínez de Peron was popularly elected as vice-president by a landslide election which brought her husband Juan D. Peron back to power as President. Following the aging Peron's death in July, Mrs. Martínez de Peron took office swiftly, following the parliamentary system. The new President, the first woman in the hemisphere to occupy that position, was accepted and publicly supported by members of the Cabinet, Congress and Party leaders. Yet this popularly elected government has done little more than tighten security of its own house of government, "La Casa Rosada," (Pink House) replacing brick walls for barbed wire.

The Argentinian government has issued statements against the violence; it is said that the police have a free hand at fighting the leftist guerrillas. Yet few results materialize. Many who feel they are prime targets for terrorism, i.e., businessmen and diplomats meet to determine how best to travel and defend themselves in the country. Alone? In groups? Armed? Unarmed?

Left wing

The presence of leftists calling themselves Peronists has been a puzzle for followers of the Argentine scenario. The leftist faction of the Peronist movement came into being during Peron's 18 year exile.

These leftists came to believe that Peron would lead the country to a socialist revolution in the style of Salvador Allende. Peron turned out not to be a radical, even

announcing strongly and publicly that the leftists were not Peronists at all. The Peronists of the left felt betrayed; now claiming even more action against President Martínez de Peron. They feel they are carrying real Peronism in the face of betrayal by the late Peron and his wife. The Argentine military has so far remained quietly observing, although there is a faction which would like to handle the government and the guerrilla situation themselves. The officers perhaps have not acted because of the anti-military feeling created during 3 military governments between 1966 and 1973.

Experts feel that no lasting solution exists in the foreseeable future, even if external changes of government took place. Possibly three things could happen. President Martínez de Peron could resign and name a caretaker administration until new elections; if a strong leader emerged, the armed forces may stage a coup and still President Martínez de Peron could retain figurehead power while the military ruled in reality.

Significance

The healthy future of Argentina is vital to the Hemisphere. Argentina is the third largest country in Latin America. By Latin American standards, and even some European standards, it is an industrialized nation. Its army and navy are sizeable, disciplined and well equipped. Argentina stretches its domain outside of the South American continent into Antarctica and some islands of the South Atlantic. Most importantly, Argentina borders with Chile, Bolivia, Brazil, Paraguay and Uruguay. Each one of these nations have for the time being strong anti-Communist governments. Particularly Chile and Bolivia are openly and internationally known for this.

Since the Bolivian disaster of 1967 in which "Che" Guevara was killed, the Communist government of Cuba has restrained itself from overt military action in South America. Nevertheless, the Cuban government has continued instructing and financing leftist and Communist guerrillas in that continent. At this point, Castro, along with other Communists throughout the world, has made Chile a target for his broad brand of "liberation." Using the overthrow of Salvador Allende (Castro) has been engineering to overthrow the government of Pinochet in Chile. Because of its geographic position, Argentina offers a base of assault against 5 of the few remaining anti-Communist governments in South America. Argentina in fact need not even become Communist so long as it remains in a state of chaos. The chaos in Argentina would make it simple for Communist guerrillas to maintain havens (some already do) in Argentina territory and therefore infiltrate into the aforementioned countries.

WACL: Extremists Attack FLF

by Dan Fefferman
Secretary General
Freedom Leadership Foundation

The controversy over the future of the World Anti-Communist League deserves clarification.

Last issue, we reported on an attack against FLF and the American Council for World Freedom (ACWF) by the far-right organization calling itself the Mexican Anti-Communist Federation (FEMACO). To begin, let us trace the history of this controversy, starting with the VI World Anti-Communist League Conference in Mexico City.

The nature of the groups we were dealing with at that time was quite unknown to us. There appeared to be some strain between the host FEMACO organization and another Latin American organization, calling itself Tradition, Family and Property. The nature of the conflict, however, was unclear. In the course of the conference I had a chance to speak in depth with many FEMACO members. At first, they seemed quite friendly. It became apparent, however, that they cast a suspicious eye toward anyone who did not agree with their private analysis that the real moving forces behind the world communist movement were centered in Wall Street and the U.S. National Security Council headed by "Jew Henry Kissinger."

FEMACO apparently dominates the far-right University of Guadalajara. Many of the Latin American WACL delegates, representing a dozen or more countries, were in actuality students or staff at the university, allegedly forced to go along with FEMACO discipline at the risk of losing their scholarships or tenure. The TFP, we learned, is a moderate-conservative Catholic anti-Communist organization with more members in Latin America than FEMACO. TFP was excluded from membership in the WACL by the FEMACO united front, known as the Latin American Anti-Communist Confederation (CAL), at both the Mexico City and Washington, D.C. WACL Conferences.

Anti-Semitism

Anti-Semitic sentiment on the part of FEMACO was in evidence in Mexico City. An ACWF resolution denouncing antisemitism was squelched by the CAL-FEMACO groups, along with other organizations some of which we now know to be of a neo-Nazi ilk.

Later, an ACWF memorandum by Dr. Stephen Possony and articles by journalist Allan Brownfeld were circulated by ACWF, detailing the charges of anti-Semitism with the WACL. Geoffrey Stewart-Smith, in charge of the scheduled VIIth Conference in London, made the confidential ACWF memorandum public after plans for the conference fell through. Stewart-Smith claims ACWF owes him considerable funds for the conference, which ACWF disputes, alleging irrespon-

sibility and unethical use by Stewart-Smith of the anti-Semitism material for purposes of extortion. FEMACO, meanwhile, insists on collusion between "adventurer Stewart-Smith" and "ACWF's zionists."

WACL in D.C.

The VIIth Conference was eventually held in Washington, D.C. It was here that the controversy nearly exploded. The World Youth Anti-Communist League's tradition of electing its chairman from the host country was overridden by CAL-FEMACO's well-organized strategy of filling the conference with delegates from Latin American countries and/or the University of Guadalajara.

FLF, aware of the presence of several European neo-fascist delegates in the conference, walked out and withdrew from the Youth League after the FEMACO coalition overwhelmingly passed a resolution forbidding the discussion of the ideology of any member organization.

Later, during the regular League Conference, CAL-FEMACO, this time outnumbered, put on an incredible show of theatrics in order to stymie an American attempt to have the conference go on record as condemning anti-Semitism and extremism.

The anti-extremism proposal was brought up at an evening session of the WACL Resolutions Committee. Somehow after the official translators left at approximately 10 p.m., the meeting was continued relying on translators provided by FEMACO. FLF member Lorenzo Gaztanaga, arriving on the scene later, was shocked to find that two separate resolutions were being debated simultaneously on the floor: one condemning anti-Semitism and extremism; the other (sponsored by the Bolivian delegation) calling for a military takeover of the United States! Gaztanaga's attempt to speak, insisting on using himself as translator, was booted and nearly shouted down by the FEMACO-stacked audience. Both resolutions were withdrawn, after most of the non-CAL-FEMACO delegates had left in bewilderment or disgust, around 2:30 a.m.

Faced with a threatened walkout by many ACWF members and the probable collapse of the entire League, FEMACO spokesman Raimundo Guererro worked out a compromise measure together with ACWF honorary president Walter Judd during the final plenary session. Entitled "Resolution Against Discriminatory Actions in Contravention of Human Rights," the measure explicitly reaffirmed the commitment of the WACL Charter to "Uphold human rights, most important of which are liberty, freedom of religious beliefs, social justice, and the self-determination of all people." The measure went on to reaffirm that delegations failing to conform with the



Flagrant example of FEMACO-inspired anti-Semitism directed towards FLF and other moderate groups in the World Anti-Communist League. FLF was accused of disrupting the conference due to its support of an anti-extremism resolution. See story for details.

Charter could be expelled from the WACL by a majority vote of the Executive Board. It also, in deference to the FEMACO, specifically chided Mr. Stewart-Smith for "defamation" of "sincere anti-communists,"

by falsely accusing them of "practicing racial discrimination." The FEMACO delegate was publicly asked to endorse the agreement, as was the delegate from the Anti-Bolshevik Bloc of Nations. They agreed.

FLF's editorial report on the conference called for the expulsion of antisemites, and characterized the Human Rights agreement as "condemning anti-Semitism and extremism in general." FEMACO responded almost hysterically, calling the characterization "a lie," and strongly implied that FLF was the instigator of a Jewish-Communist conspiracy to take over the WACL.

In a cover story illustrated with a huge Star of David over the U.S. Capitol and mammoth headlines reading "ZIONISM FAILED IN ITS ATTEMPTS TO CONTROL THE WORLD ANTI-COMMUNIST LEAGUE," FEMACO alleged subversion by "communist agents with the WACL," and denounced what it called the "cynicism of the Jewish leaders (sic) of the Freedom Leadership Foundation ... to present the lie that the VII World Anti-Communist League Con-

ference agreed to condemn anti-Semitism and extremism."

Meanwhile FEMACO responded to the controversy over the admission of the rival TFP group by publishing an article accusing TFP of being "secretly and/or openly involved in systematic attacks against authentic anti-communist governments, organizations, and movements." Denouncing Christian Democracy as WYACL's enemy, new WYACL chairman Fernando Ibarra said in the article that TFP is trying "trying to annihilate the effective action of sincere anti-communists." The article, however, presented absolutely no evidence that this was the case.

Back in the U.S.A., ACWF has insisted upon membership for TFP, and a showdown over the question of FEMACO's unrepresentative power in the League and its alleged anti-Semitism is expected at the next Executive Board meeting in December. FLF has reiterated its position that the WACL must be purged of anti-Semitism, racism and the remnants of fascism if the WACL is to be effective at all in its struggle to achieve true world peace through ideological victory over communism. If the WACL cannot be cleaned up, another organization can be formed to take its place. The way things have been going for the WACL, the loss will not be so great.

Education for Third-World Alternatives

by Marvin A. Leibstone

If there is a center to the roots of threat that are spreading across the world today, it lies in the consciousness of the peasants of third world countries. The ideology, the technological instrument, or the life-style that spurs their minds will determine the outcome of future ages, for today the population rate is rushing these peasants toward an inevitable point of no return where some new understanding of life will have to take place.

Some of the 3.4 billion people who inhabit Earth today will be among the 5 billion in 1987. Villages will undoubtedly become cities, and cities vast high-density urban centers. The rural peasants of our age will be reached by the people of the cities because of a food scarcity and the peasants' knowledge of how to till the receding land. Some forms of cosmopolitanism will rub off; the peasants will perceive a new sense of power and esteem. It is this new strength that will fuel whatever direction that the rising peasant world will take.

If we are to assume responsibility for the future, we must see that the world's peasants now begin to grow more aware of their ideological and technological alternatives in environments that will be urban and myriad in nature.

The question of how to educate peasant masses implies the need for method, and the question of what to teach them implies, of course, a basic uncertainty about what is really important. Morally there is the question if anyone has the right to teach a peasant anything beyond sanitation and hygiene. Nations committed to cold-war doctrine can be dogmatic about who to educate, where, when, why and how; and the high echelon voices of the world's divided religions can spit out their lesson plans and programs in less time than it takes a practiced nun to recite a "Hail Mary."

A final and significant question is who should do the teaching.

Fact and fiction are both easily internalized in the minds of the innocent whether the words are written on the tip of a bullet or mixed with a cup of honey.

People have always been led to believe that the meaning of things is in their context.

Although tomorrow's peasant may still live at the edge of a mountain, he will be urbanized. His contact with the world will have taught him the art of rejection, and the world's needs will teach him that he has a commodity that is sorely needed. He will gain power. It is the restraint placed on that power by his

government that will determine the character of his revolt. Only an educated peasant will seek non-violent means to improve his lot before he chooses the machine gun, but certainly he will choose violence if there are no other ways to state rejection and achieve basic comforts.

What will the peasant world reject? The same horsemen that his urban brothers reject: overcrowdedness, famine, disease, unemployment, pollution, inadequate transportation, racism. How can the peasant prepare to perceive these problems and to reach for solutions? Only through learned capability.

To develop a capability to learn, to perceive, to categorize, to allocate priorities for further learning and for action demands an awareness of the environment and one's relationship to it. Rather than an acceptance through spoon-fed dogma, this awareness is really more like "natural discovery," something an individual achieves on his own, sort of life finding out that one's body can float. But where is the catalyst? What is the first step? Who brings the peasant to the water? Again, we are faced with the chicken and the egg question.

Unfortunately, it is necessary to begin with an assumption, that the technical world is advanced and therefore must upgrade the quality of the third world peasant. That is the only available point of departure for a revolution through education.

In the twentieth century, especially since World War II the technicized world has made numerous attempts to transform the third world peasant, and it has failed. The United Nations, the United States, the Soviet Union, China, North Vietnam, Cuba, all of these ideology-bearing entities have come on white horses like knights to the third world's remote rural villages and departed in their underwear, failing to revolutionize either through violence, benevolent education, or money. Collectively, the consciousness of the third world peasant remains underdeveloped; however, it is beginning to hunger as the values of richer nations appear in sudden and passing cloud formations above, almost as the first fighter bombers appeared overhead as Chinese peasants looked up from their rice fields in 1939.

Is failure to educate the peasant due to method or content? Probably both. Probably words have been delivered in the absence of a motivation to analyze these words in real relation to current standards of living; and probably teacher-to-student relationships were attempted while new authority stood mis-



Every age group profits from the possibility to vote. Malaysia.

trusted and ignored. Instruction should never precede guidance.

Castro

Fidel Castro failed in Bolivia because he believed that he and Che Guevara had made the revolution in Cuba while it was really Batista who had caused the revolution. Castro did not have to rebuild the hearts and minds of the Sierra Maestra's rural inhabitants. But to succeed in Bolivia he had to sculpt a new peasant and a new way to

enough. Frustrated and grown impatient, he began to instruct, to impose his will. He was chased by Bolivian counterinsurgency forces, captured and soon dead. Not even his death stirred the peasant for very long.

Had Guevara seeded a foundation for learning, he may have eliminated the mistrust that was his undoing. Of course, his ideological goals would not have been achieved in his lifetime. It is crisis and deprivation that boil the waters of revolution faster and hotter, and Bolivia did not have the quaking decay of Havana's outreaches.

In the rural parts of South Vietnam and in Saigon and other Vietnamese cities (cities that are for the most part high density areas of walled-in peasants), Ho Chi Minh, Vo Nguyen Giap, ex-President Diem, Madame Nhu, President Thieu, and once the French and at one time or another the Americans have attempted to "win the hearts and minds of the people," but anyone who has been to South Vietnam could tell you that a loyal Viet Cong and a loyal RVN Thieu-follower are thinly loyal. The peasant is still more loyal to his village, to his family, to his worked-over piece of the earth. In most cases, it is force that causes him to hold a rifle; rarely is it belief in a system. In North Vietnam it is power, conditioning and perhaps poor diet that sustains acceptance of the way things are.

A dangerous and failed revolution will be the revolt of the Palestinian. The Palestinian is sectarian, and his guerrilla movement is an authoritative teacher, speaking only of a Palestinian alternative and squelching other options. Few Palestinians, therefore, will be able to discover avenues of freedom pointing away from war. If afraid to fight, they will run amuck or die from fear; there will be no thought to new agreements in order to live. Opposite, there are the Israelis, more educated to options. But then they are as people who have already rejected alternatives and begun a revolution. Israel, even with its wartime economy and shaky governmental structure, is one of the most successful revolutions in the world today. The Jewish state did not learn from authoritative teachers how to survive; it learned through careful perceptions of its own impact on the rest of the world.

In Cambodia, in many African nations, and in Latin America, the peasants have chosen innocence, wars for their allegiance continue. Unwilling to identify a place or a cause of their own, peasants become refugees, relocating to be poor elsewhere. But in Communist China, the peasants are undergoing psychological surgery. Their minds and emotions are

being restructured: their vision is being recast. New perceptions, new names for life are being learned and the knowledge will last because this knowledge is being internalized by a government which has become an all-giving or all-taking-away parent. Mao is truly the father of his country. Soon, for the Chinese peasant, there will be only the way of China, which is the way of Mao, and the concept of alternatives will be a dark fading dream.

The peasants of China may someday be a rising volcano. Even today, its revolution bearing merchants are effecting political shifts in third world nations. The lesson is that a significant national power has seeded the imagination of its peasant stock, and breeding is now taking place. In China, the peasants are climbing. Should this be happening elsewhere? Can it happen elsewhere without the instruments of totalitarianism? Can nations of other ideological root achieve the same forward momentum?

If the free world is to continue, there is but no doubt that the third world must have purposeful programs. That is providing programs, that are not smacking of Big Brother, which can allow the broadest set of alternatives. Cambodia is an example of a peasant people sandwiched between two father images begging for their allegiance. Prince Sihanouk, toppled royalist turned Khmer Rouge Communist, who sits exiled in Peking and claims to have taken charge of the revolution in Cambodia, attempts to win the minds of the peasants through promises of an equal share of the land while Lon Nol, current Cambodian President, promises free choice and capitalism. Cambodian peasants are steeped only in the definitions of the world that they have always had. Lon Nol does not send teams to rural villages to find out how peasants perceive the new government of the rebel Communists or what they would view as improvements of their lives. As for Sihanouk, his Communist rebels in the field speak of force and death. So the Cambodian peasant is only for himself; he attaches little credibility to anyone or anything beyond his immediate environment, and it is fear that causes him to sway the direction that seems the safest. But one day he will smell it in the air that he is a significant body politic; who can say what dangers will develop?

In the future, crisis and deprivation will be perceived by the peasant. Population increases and spreading cities will see to it, and revolution of a kind will begin. Today, concerned world citizens owe them a perspective on crisis and deprivation and peaceful working alternatives, so

(Continued On Page 7)



A Christian Critique of B.F. Skinner

by Kevin Brennan

This article grew out of reflections on the controversy raised by B.F. Skinner's book, *Beyond Freedom and Dignity*, in particular issues raised in the article "Brave New Behaviorism," published by Newsweek on September 20, 1971.

B.F. Skinner, who has long been considered the world's foremost behavioral psychologist, has concluded that "the time has come for man to surrender the individual rights he has always so fervently espoused, in order to permit a drastic redesign of his culture that is essential to its very survival." Instead of a society of autonomous individuals, Skinner proposes to create "a vast, all-pervasive institutional system of behavioral controls, designed to reinforce altruistic behavior and, by the same token, to eliminate such undesirable, selfish 'behavior' as pollution, war and overpopulation." Skinner would delegate such controls to specialists, such as police, priests, teachers, therapists, and so on, with their "specialized reinforcers and their codified contingencies."

At the 1971 national convention of the American Psychological Association in Washington, D.C., Skinner was challenged to defend his vision of the future. He responded, "We're all controlled all the time. Parents control children, employers control employees—and they do it badly. We've got the means of controlling the human race right now, but we need to use them better." Students at the convention repeatedly asked Skinner who he proposed as capable of devising the behavioral reinforcements and what he recommended as the nature of these reinforcements. Skinner answered, "There isn't going to be any benevolent dictator. The idea that regimentation follows cultural design is quite wrong." But the students persisted in demanding a complete blueprint for the future, so Skinner later announced that "there is no other solution to (the world's) problems than the slow emergence of a (new) cultural pattern."

At the end, the students applauded, even though not all their questions were answered. Skinner remains the highly influential figure among U.S. college students he has been for a decade. His novel, *Walden Two*, required reading for many college classes, anticipated many of the themes prominent in *Beyond Freedom and Dignity*, and continues to increase in sales.

Criticism of Skinner

Simultaneously, however, Skinner's standpoint has also aroused some intensely

strong criticism. In particular, Professor Richard L. Rubenstein of Florida State University, while conceding that Skinner anticipates "the kind of world we are entering," added that his "utopian projection is less likely to be a blueprint for the Golden Age than for the theory and practice of hell.... Those of us who still find fulfillment in the organic vitality of man's natural and cultural world, or who remain convinced that we possess a meaningful core of dignity and autonomy, will have only ourselves to blame if we fail to take (Skinner) seriously."

A standpoint such as Skinner's is very controversial because it involves the very essence of man's being. Has man always been controlled? Is he today? Can he have freedom and dignity, or must he be controlled? Who should control him if necessary? What should the controls be? And, if an all-encompassing system of behavioral controls become a reality, might it not be horrible, dehumanizing, and even hellish in nature? Or should there be no controls? Or should there be some controls, but also some freedom and dignity? All these value-loaded questions are raised by Skinner's proposal, which may appear all but impossible to answer. However, the Unification Ideology offers the basis for answers to Skinner's proposals.

First of all, the Unification Ideology explains that man is no longer in his original state, but in a state of abnormality or deviation, since shortly after the beginning of human history (whenever that was) through today. The Creator of this universe had originally intended that mankind be the truest, most beautiful and best being in creation, as a microcosm of the universe. The Creator also desired a relationship of the highest love with man, as a parent to its child. However, in order that man might fully enter into this relationship, he was given free will rather than the nature of a machine or robot. The remainder of the universe, however, including the plants and animals, move strictly in accordance with various natural laws, as automatically as machines and robots. Man alone has free will or choice over his actions, whatever they may be.

Man's being definitely desires freedom and dignity, whether controlled or not. Many people realize this, as their hearts cry out for personal fulfillment, self-actualization, and meaning in their lives. Did not America's forefathers dedicate this country in the theme of life, liberty, and the pursuit of happiness? One of them, Patrick Henry, went even further, saying, "Give me liberty or give me death." And Jesus Christ proclaimed, "You will know the

truth, and the truth will make you free." (John 8:32)

Why did Christ say the truth would free us, whereas Skinner proposes to replace freedom and dignity with all-encompassing controls? The reason for this is that Christ was trying to restore our original ideal human nature, whereas Skinner does not believe man has any original ideal nature. Christ further taught that we "must be perfect as (our) Father in heaven is perfect." (Matt. 5:46)

This includes perfection in our relationship with the Creator, with all mankind as brother and sister, and to all the created world. If we become people like that, by our own free will and according to the truth which can restore us to that standard, there is no need for us to be controlled by anybody or anything, including any behavioral reinforcements. Anybody who really understands this can never agree with Skinner's idea as being the ultimate goal and destiny of mankind.

Individualism

At this point, we must seek out why Skinner has developed his viewpoint, not only in relationship to man's entire history of abnormal nature, but also in its 20th century manifestations. Throughout most of history, group-oriented traditions, values, customs, etc., have prevailed (rightly or wrongly) with very little room for individualism. However, this century is the time of profound change, when virtually all traditions, values, customs, etc., are subject to questioning and discard. This state of affairs, extending from the United States even to underdeveloped countries, has never before existed, at least on such an international scale. Can anyone seriously dispute this? At the same time, individualism, which is the idea that individuals should do what they want, whenever they want, without significant regard for the situations of others, is also flourishing to an unprecedented degree.

The stage is thereby set for much conflict arising from different values. Apparently irreconcilable divisions exist between management and labor, policemen and criminals, the CIA and people who abhor electronic intrusion on their privacy, whites and blacks, male chauvinists and women's liberationists, etc. Each group has its own ideas of how things should be, usually based on the desires and needs (of whatever kind) of said group. The various inter-group conflicts have become quite marked in the last decade, sometimes ending up in the courts to determine the ultimate solution.

The tendency of such court rulings has been pro-individualist. Police methods of

procuring evidence and the acceptability of evidence have been restricted by certain court rulings. In addition, "innocent until proven guilty" has been extended to include the release of convicted criminals because of technicalities in procedure. In response to this situation, some groups have advocated such recourses as the impeachment of former Supreme Court Chief Justice Earl Warren. Such viewpoints as these have been in the minority, but there is nothing to stop them from becoming the majority viewpoint, should such social upheavals relentlessly continue.

I would thus extend a warning to the



Rehearsal of controlled man toward a "new" cultural pattern.

advocates of individualism: exercise it judiciously, responsibly, and with due regard to how your personal free actions affect others. If flourishing individualism is accompanied by an enormous increase of crime and other social problems, then it can bring the majority of people—even in the United States—to seek solutions to the social problems through non-individualist methods. Such methods include vastly expanded powers for the police, the FBI, the CIA (to start with), extending through the gamut of 1984-style dictatorships, complete with brainwashing for dissidents.

This, of course, would be the absolute death of individualism. However, none of that need occur if the individualists can match their individualism with sufficient responsibility to overcome the crimes and social problems that beset the United States and the world of today. This would nullify

that potential desire of the majority for a non-individualist society as described above.

Possibility of perfection

The accomplishment of the solution to crime and various social problems, however, depends on whether or not man can be rid of his abnormal nature. The Unification Ideology teaches that mankind can actually do this and reach perfection through the course of restoration.

Of course, today's world falls far short of this standard, beset with many problems and much undesirable behavior. So we can-

however, Skinner announced that "there is no other solution to (the world's) problems than the slow emergence of a (new) cultural pattern." Because these are ideas about what kind of society awaits us in the future, we must examine them very carefully.

Other solutions

The answer to this matter depends on how man responds to the various developments in the century. It has already been explained that flourishing individualism without responsibility, accompanied by much crime and social problems, opens a real possibility for expanded police power or even a 1984-style dictatorship. Skinner's promise, therefore, cannot be fulfilled, even though we might like it to be, unless individualism is matched by sufficient responsibility to overcome the various social problems. The accomplishment of this depends, in turn, on man overcoming his abnormal nature.

As for Skinner's statement that "there is no other solution to (the world's) problems than the slow emergence of a (new) cultural pattern," many Christians might disagree. The reason for such possibility of disagreement is the literal Biblical interpretation concerning the Second Advent of Christ which does not appear to describe any slowly emerging cultural pattern.

However, I must ask that we be open-minded to the possibility that certain Bible verses are symbolic, rather than literal in meaning. Can a literalist seriously believe that Jesus was a literal vine, as he said in John 15:5 ("I am the vine, you are the branches")? If it turns out that the Second Coming of Christ could actually be accompanied by a slowly emerging new cultural pattern on a world scale, as Skinner described, I ask both literal believers and others to be open-minded to this possibility.

In conclusion, is Skinner's "Brave New Behaviorism," as described above, the wave of the future or not? Some may believe one way, some otherwise. However, the answer is up to all of mankind and each one of us, depending on whatever ways we choose to follow. If we solve various traumatic social problems on our own initiative, there will be no reason for anyone to suggest that mankind should be controlled—whether by stimulus-response psychology or any other method. If we merely continue in the pattern of the last decade—a pattern of one unsolved problem after another—more and more voices will advocate the end of freedom and dignity of man.

From *The Way of the World*
May/June, 1974

Roots of the Ideological Struggle The Laws of Increasing Poverty and Centralization of Capital

THE LAW OF CENTRALIZATION OF CAPITAL

The Law Itself

Marx said that the goal of capitalists is to produce profit by surplus value. Accordingly, the more profit they value to get the more surplus value they have to create. There are absolute surplus value and relative surplus value. The capitalists tried to increase absolute surplus value by lengthening the total working hours but, due to labor laws and disputes, they were limited so they had to somehow increase the relative surplus value. This they did by introducing new machinery and hence shortening the necessary working hours. Therefore the amount of capital invested in the machinery increased.

Owing to competition, capitalists constantly tried to improve and introduce more efficient machinery. Without accumulating capital it is impossible to introduce new and expensive machinery. Thus the capitalist who doesn't have enough capital is necessarily destined to defeat. The small capitalists will be absorbed by the large capitalists. Eventually the major entrepreneurs are degraded to become the proletariat. The large capitalists who have absorbed the smaller businesses overwhelm their smaller com-

petitors by mass producing even cheaper commodities. Monopolies such as cartels, trusts, and concerns are formed and the capitalist society is divided into two antagonistic camps. A few large capitalists will exploit and monopolize the profit while those in the middle class will decline and become the proletariat. Eventually laborers who have been competing for employment will unite.

Critique of the Law

Is this law true? There are indeed many monopolistic practices such as cartels (eliminating excessive competition by sale and price agreements), trusts (combining enterprises into a company), and concerns (family enterprises forming a vertical relationship of parents and children among different enterprises centering around financial capital). Yet this does not necessarily mean that all the capital is concentrated into the hands of a small number of capitalists. Because of the entrepreneurs consisting of cartels, trust and concerns, the more the capital is developed the more the stocks of the large enterprises tend to be scattered. This is because the larger the scale of an enterprise, the more difficult is its maintenance and organization. A joint stock company (corporation) is an enterprise that distributes profit be-

p. 229).

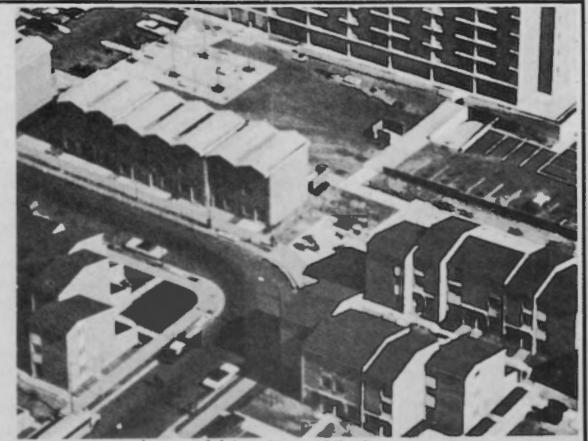
"The modern labourer, on the contrary, instead of rising with the progress of industry, sinks deeper and deeper below the conditions of existence of his own class. He becomes a pauper, and pauperism develops more rapidly than population and wealth (Manifesto of the Communist Party, Section I, *Selected Works*, p. 45).

"Along with the constantly diminishing number of the magnates of capital, who usurp and monopolize all advantages of this process of transformation, grows the mass of misery, oppression, slavery, degradation, exploitation...." (*Capital*, Volume I, Part VIII, Chapter XXXII, p. 763).

Critique of the Law

Judging from the present phenomena, this law is unreasonable. In fact, in spite of wages constantly rising, capitalists are making enormous profit in advanced capitalist countries. The wages are determined in accordance with labor agreements made with labor unions. Capitalists are not free to reduce the wages. On the contrary the wages constantly increase as a result of labor disputes. Nowadays laborers find they can live in ease and comfort. So we find that because machines are an excellent example of variable labor, in advanced countries there are marvelous riches rather than poverty. In other words, profit is not produced by the surplus value produced by surplus labor but is a reward for the creative activity of use value that is created by the cooperation of various kinds of production elements, including machinery.

By the action of give and take between the various elements of production, enormous profit is created, which is the social reward for the increase of use value. Therefore, the increase of profit and accumulation of capital are possible not only without labor exploitation but even with raising the wages. On the contrary, because with the policy of higher wages, capitalists can get more profit because the consumer public has greater purchasing power. Thus the reciprocity between prof-



A successful American middle class emergence.

it and wages occurs not in the process of production but in the profit distribution process.

The second question is whether a joint enterprise is privately or state operated and whether there is a free or controlled economy. Free production, exchange and private ownership of the product are permitted in a capitalist society; in a Communistic state, everything is planned, controlled and managed by the officials of the dictatorship.

Recently the Soviet Union permitted a certain pursuit of profit by adopting Lieberman's law but the freedom was much restricted. If total freedom were permitted, would mean the transformation of the Communist economic system to the capitalist system.

In a capitalist state, as enterprises grow, they change into joint or compound stock companies. Accordingly, the means of production is transferred to become the possession of more people, resulting in distribution. This, then, is an outline critique of the theory of the accumulation and monopolization of capital. Recently in capitalist societies the number of smaller

enterprises has increased as well as the large enterprises. Moreover, the middle class, especially those in third industries, such as teaching, consulting, and literary professions, has recently grown. The increase of such service professions and small enterprises indicates the distribution of capital. In every respect, as capitalism develops, capital is dispersed and popularized rather than concentrated and individualized.

The population is not divided into two antagonistic camps, the bourgeois and proletariat. With the rapid growth of the middle class, the gap is not only constantly narrowed but the spectrum becomes continuous. Hence the two classes will eventually be united into the middle class. Though economically this will be a classless society, Capital will be completely dispersed and laborers, farmers and intellectuals alike will be able to possess their own capital. In economically advanced countries such phenomena have already begun to appear. Thus we believe that Marx's law of centralization has been exposed as a complete fallacy.

Theory and Practice of Communism

Youth Against War and Fascism/Workers World Party

from The Workers World Party and Its Front Organizations, House Internal Security Committee, April, 1974

The following description of Youth Against War and Fascism appears in a hearing conducted by the House Committee on Un-American Activities in 1967:

Youth Against War and Fascism (YAWF) was founded early in 1962 as the Anti-Fascist Youth Committee. The August 10, 1962, issue of Workers World refers to "Youth Against War and Fascism (formerly the Anti-Fascist Youth Committee)."

Marcy also explained the concept of youth against war and fascism appears in a hearing conducted by the House Committee on Un-American Activities in 1967:

are elected in certain proportions to the membership of each branch. Our conference in fact has been a nation-wide conference of the Party membership. Moreover, not all at the conference are members, but only friends. If we made it a delegated body, it would be small indeed. The conference has elected and added to the membership of the National Committee of the Party.

Marcy also explained the concept of youth against war and fascism appears in a hearing conducted by the House Committee on Un-American Activities in 1967:

and coordinating those activities which involve a few of the branches of the party) and to form from them and from the National [sic] Communications staff a National Field Staff.

Those on the National Field Staff are Comrades Pam M., Laurie F., Key M., Sharon C., Tom S., Maryann W., and John C., with Sara F., Sharon E., Mike S., and Kathy D. on the alternate staff, who will back up the first seven.

being taken to raise the bail. Telegrams can be sent to Greg at Greg Dunkel, Prince George County Jail, Main St., Upper Marlboro, Maryland.

It should be emphasized that the above account describes a branch of both the Workers World Party and Youth Against War and Fascism, both operating from the same address, illustrating the interchangeability of names that exists between the two supposedly separate organizations.

An example of how the Workers World Party uses a variety of names to pretend broader support for its actions than actually exists was shown by an article in the Delaware State News for March 22, 1971. According to this account, an anti-Vietnam war rally was held in Wilmington, Del., under the sponsorship of Youth Against War and Fascism. Only one of the speakers, Kermit Leibsenberger, was identified in the article as a member of YAWF; the other speakers were listed as "Andy Stapp, chairman of the American Servicemen's Union; David Axel, union organizer for drug and hospital workers;

nately Trotskyite origin. After splitting from the Socialist Workers Party in 1959, the WWP attempted to affiliate with the International Secretariat of the Fourth International, a Trotskyite grouping that was at the time in opposition to the SWP. Despite this anti-SWP stance, however, the International Secretariat rejected the WWP's overtures.

In 1950, Sam Marcy had submitted a document to the SWP that provided the basis for the 1959 split. This document, an important element of which was an attack on what Marcy referred to as the "virus that is Stalinism," was republished by the Workers World Party in a pamphlet entitled "The Global Class War" in April 1959. By 1959, however, the Workers World people had moved closer to the Stalinists. In 1957, they had even supported the Soviet invasion of Hungary; a document taking this position and entitled "Class Character of the Hungarian Uprising" was reprinted by the WWP in March 1959.

In 1968, the Workers World Party supported the invasion of Czechoslovakia

there." Griswold also claimed that—

"Workers World is not affiliated to any international organizations, although we did participate in the organization of the first International War Crimes Tribunal, initiated by Bertrand Russell."

As part of their support for the Cuban Communist regime, members of the Workers World Party have participated in the Venceremos Brigade. A 1972 letter "To all branches" from John Catalinotto discussed participation by three Workers World people in the brigade contingent that visited Cuba early in 1972:

"Venceremos Brigade-In the past the party has found the Venceremos Brigade to be a good experience both for the development of comrades who participate, and a good place to meet new friends from all over the country. This has been true even though our participation has not been generally been through comrades who were relatively inexperienced."

internal security

The same source also characterized YAWF's functions as follows:

YAWF operates as the youth arm and principle agitational force of the Workers World Party, a Trotskyite Communist splinter group whose leaders have declared for the "revolutionary overthrow of American capitalism."

According to this document, the key leadership at that time consisted of Key Martin as national chairman; Maryann Weissman as national coordinator; Alex Chernowitz as student coordinator and president of the CCNY (City College of New York) chapter; Joel Meyers as leader of the Buffalo, N.Y., chapter; and Deirdre Griswold as editor of *The Partisan*, YAWF's official national magazine.

A most revealing assessment of the relationship between YAWF and the Workers World Party is contained in Jerry Zilg's letter of resignation from the WWP:

Yet YAWF remains closely strapped to the Party structure. Unfortunately, it equates the organizational structure of the Party with its political line. But WW's political lie could have penetrated more of the student movement, if it had been permitted to go beyond the Party organizationally—to a mass organization. YAWF never became that mass organization, nor did it seriously participate as a minority Leninist force in other mass organizations or help to create another mass organization. The Party leadership was only willing to have YAWF as an arm of the Party, its shock troops all pledging allegiance to the Party line rather than develop YAWF into either a mass organization or as a minority force building such a mass organization. Effectively, YAWF remained isolated politically, as it still is.

In line with its functions as "the youth arm and principal agitational force of the Workers World Party," YAWF has been deeply involved in the other WWP fronts discussed in subsequent sections of this chapter.

The Workers World Party, as shown by a document prepared by one of its key leaders, "is an independent communist party that follows the ideas of Marx, Engels, and Lenin and is oriented toward the development of a democratic centralist combat party based in the working class in the United States."

The Workers World Party (WWP) originated on February 12, 1959, when five former members of the national committee of the Trotskyite communist Socialist Workers Party—Sam Marcy, Vincent Copeland, Jack Wilson, Ronald Jones, and Dorothy Flint—issued a statement and left the SWP because of fundamental ideological difference. According to a version of their statement printed in the first issue of *Workers World*, the official newspaper of the WWP, these five claimed:

"We were the proletarian left wing of the Socialist Workers Party. We have now split with that party, which has gone farther and farther to the right in recent years, so that we can openly fight for orthodox Trotskyism, which is the authentic Marxism-Leninism of today."

As described by Sam Marcy, "When we started in March 1959, we had barely a half a dozen people in New York. Our sole support outside of New York was the Buffalo and Youngstown branches."

Since its inception, the Workers World Party has been dominated by Sam Marcy. As Marcy explained in the section on "Communist Form of Organization" in a report prepared for internal discussion at the WWP's September 1972 national conference:

"The convention or congress is the highest or supreme governing body of a proletarian Party. It elects a national committee which acts between conventions or congresses of the Party."

But, as Marcy admitted:

"Our Party has held regular, annual conferences, but not a convention. A convention is a delegated body. Its delegates

"democratic centralism."

"The concept of democratic centralism means the subordination of the minority to the majority. It means that all lower Party organizations submit to the discipline of the higher Party organizations and that all Party organizations are under the discipline of the national committee which in turn is responsible to the convention or congress."

To put it simply, all power in the Workers World Party flows from the top down; and, inasmuch as the National Committee of the party has never been elected as democratically organized and officially "delegated" convention or congress of the party membership, it is reasonable to conclude that the WWP remains under the effective domination of Sam Marcy.

A letter complaining about the lack of democracy in the WWP was sent out on July 10, 1972, by five members of the Seattle branch who claimed that they constituted a majority of the branch. According to these party members:

"Not only have we been deprived of our right to discuss and know about issues of major concern to the party, we seem to have no control, or even knowledge of who is in leadership. We don't know, for sure, who's on the national committee. We don't know, for sure, who's the leadership of the women's caucus, especially when you get down below the one or two top leaders. We don't know with what power the national committee is invested."

Another example of the lack of internal democracy within the WWP is the case of Jerry Zilg, who was forced to leave the party after expressing some disagreements with the party line as laid down by Sam Marcy. In his letter of resignation addressed to "Dear Comrade Sam" and dated June 9, 1972, Zilg asked Marcy about the reality of Marcy's vaunted democratic centralism:

"But how does it come out in practice? Is not differing with the leadership considered in WW an attack on the leadership? And is not leadership [meaning within this specific context Sam Marcy] equated with the Party as a whole?"

Further on, Zilg answered his own question in characterizing Marcy's charges against him:

"This is not democratic centralism, but the most base form of personal slandering, and reflects, I now realize, a whole pattern of behavior [on Marcy's part] that is akin to the crudest authoritarianism."

As of 1972, according to information received from law enforcement sources, the best estimate of the Workers World Party membership was approximately 200. However, as will be demonstrated in subsequent chapters of this study, they exhibit a degree of energy and activity out of all proportion to their relatively small numbers.

Leadership and Organization

The present top leadership of the Workers World Party consists of Sam Marcy, Vincent Copeland, Deirdre Griswold, Key Martin, Sharon Martin, and Fred Goldstein. Communication with WWP branches is handled by John Catalinotto.

On April 18, 1972, Catalinotto addressed a letter "To all Branches" of the Workers World Party advising them of decisions that had been made at an internal meeting of the New York branch on April 2, 1972. He reported that—

With regard to the reorganization, Comrade Fred [Goldstein] said that the first step was to take those comrades who have in general been dealing with national organizational tasks of the party (that is, traveling to the different branches to aid in organizing drives or in defense committees, giving legal or organizational advice to branches over the phones, meeting with collectives who are interested in the party,

All of these organizations are fronts for the Workers World Party. These organizations, however, unlike fronts for such other groups as the Communist Party, USA, do not attract well-meaning dupes. Rather, they consist primarily of members of the Workers World Party and their close associates who are assigned to work in the

organization.

specific areas covered by these fronts.

Another letter on the Workers World

letterhead, dated August 4, 1972, and signed by "Sara Flounders for the Conference Committee," urged that invitations to the upcoming national conference be given "only [to] those close friends which you have reason to believe are moving close to the party." Flounders further stated, however, that party members should "allow flexibility on invitations to Third World friends."

The activities of the Maryland/D.C. branch were described as follows in Catalinotto's letter: "To All Branches" dated April 25, 1972:

ON THE MARYLAND/D.C. BRANCH: There is now a Maryland/D.C. branch of WW and of YAWF (Youth Against War and Fascism). The address for the comrades there is YAWF, P.O. Box 876, Adelphi, Maryland, 20783. Their phone number is 301-864-7961.

The comrades have been in the thick of the struggle in the D.C. area for the past few weeks since the escalation of the war.

Today, one of the comrades, Greg Dunkel, who has been active in struggles on the U. of Maryland campus for the past few years, was singled out by the Maryland authorities and blamed for the disturbances (that is, the militant struggles by the students) there.

Greg was arrested today and charged with "counselling [sic] and procuring the burning of the armory at the University of Maryland." He is being held on \$15,000 bail.

Greg had anticipated this arrest and had already been in consultation with the legal committee of the party to prepare for it. A rally in his defense has been called at the Univ. for this Thursday, and steps are

[and] Sharon Chin of the Free Angela Davis Committee." Despite the fact that they hid behind other organizational names, however, all three are in fact members of YAWF. The use of cover organizational names by the Workers World Party and YAWF may be seen in East Cleveland, Ohio, where YAWF operates both as Youth Against War and Fascism and as the Student Committee Against Racism, using the same address for both names.

Still another name used by the Workers World Party is YAWF Women. This is their vehicle for infiltrating the women's liberation movement. They publish a magazine called Battle Acts, self-described on its cover as "Published by WOMEN of Youth Against War and Fascism."

As of the April-May 1972 issue, the editorial board consisted of Sue Davis, Emily Hanlon, Meira Pomerantz, Sharon Eisli, and Lillian Schoenstein.

That YAWF Women, as with other groups mentioned in this study, is merely another name under which the Workers World Party operates is clearly shown by the following passage from the April 18, 1972, internal letter "To All Branches" written on Workers World stationery and signed by John Catalinotto:

"For the coming period, the party faces extraordinary expenses. The justswirling equipment, which is used to produce WW [Workers World], the BOND [official organ of the American Servicemen's Union], Battle Acts, the C.U.L.A. Newsletter, and all the other party publications and pamphlets is on the edge of a complete breakdown."

Ideology

The Workers World Party has a defi-

by the communist Warsaw Pact armies. A pamphlet entitled "Counter-revolution in Czechoslovakia: An Account of the Attempt to Restore Capitalism Under Cover of 'Liberal Reform,'" which included "four analytical pieces and an afterward [sic] by Sam Marcy, chairman of Workers World Party," was issued by the WWP's official publishing house, World View Publishers.

Despite this evident pro-Stalinism, however, for a long time the Workers World Party admitted its Trotskyite origin, even carrying Trotsky's picture on the Workers World masthead.

The WWP's position on Trotsky was made clear in Deirdre Griswold's report to the Cuban communists, in which she stated—

"Trotsky made great contributions to the Russian Revolution, both as a leading member of the Bolshevik Party, and organizer of the Red Army, and in his theoretical contributions on the problems of socialist revolution in backward countries, and on the contradictory character of the social grouping that rose to power in the Soviet Union after Lenin's death. Because there is great confusion on these questions in the world Marxist movement, however, and because most radicals associate Trotskyism with the degenerated parties of the Fourth International, a position on Trotsky is not a requirement of membership in our party."

In the same document, Griswold cited as an example of the "International Relationships of WWP" the following:

"The chairman of the American Servicemen's Union, Andy Stapp, recently visited the Democratic People's Republic of Korea (communist North Korea) and opened friendly discussions with the party

For the next brigade, which is scheduled to leave towards the end of February, three comrades from the national center in New York have been going through "cadre" training, and are planning to go.

Also, we have comrades playing leading roles in the regional brigade organizations in New Orleans, Milwaukee, Chicago, and Detroit. This participation not only continues our support for the Cuban revolution, but has the possibility of helping build the party and the struggle here if it is well-organized and approached from the party point of view. For example, the Chicago comrades were able to hold a joint demonstration with the brigade there on Cuba. This kind of activity is difficult in many of the regions, including New York, where the CP [Communist Party, U.S.A.] is very influential. The comrades involved can still look for ways to introduce the new candidates to the party."

The Workers World Party also supported the North Vietnamese and Viet Cong Communists throughout the Vietnam war. For example, a letter "To All Branches" of the party dated April 8, 1972, and signed by John Catalinotto urged participation by party members in so-called "anti-war demonstrations" in support of the Viet Cong offensive that had been launched in South Vietnam; and a leaflet calling for "Total Victory to the Indochinese People!" that was issued by three WWP-front groups—the Prisoners Solidarity Committee, YAWF Women, and Youth Against War and Fascism—urged people to "March with YAWF" in an April 22, 1972 demonstration in New York City.

he takes over as an authority. As a leader, he becomes an authority, a new dominance. He too begins to converse vertically; he too will teach downward.

There is little time to prevent the spoiling of the third world's peasant stock. Technology is a honey trap. Currently, developed nations should join a corps and devote years to creating a curriculum to gain acceptance of their presence in the third world and to aid third world peasants in acquiring self-esteem.

At present, education in the third world environments perpetuates not only the cycle of poverty but also a cycle of dominance. Governments in power constantly—educators present information downward, as authorities. Authority is internalized translates either into reactionary obedience, rebellion or passivity. If the peasant under this condition rebels and overturns his government,



design
typesetting
printing
international
exchange
press



brochures • pamphlets
booklets • programs
magazines • catalogues
newsletters • reports
posters • ruled forms
die-cut folders • books
full color printing

Area Code
415
... 989-6717
426 Brannan St. • San Francisco, Ca. 94107

Book Review**Convergence-A Threat to the Soviets**

by Kurt London

from *Problems of Communism*
July-August, 1974Wilfred von Bredow: *Vom Antagonismus zur Konvergenz: Studien zum Ost-West Problem* (From Antagonism to Convergence: Studies of the East-West Problem). Frankfurt-am-Main, Alfred Metzner Verlag, 1972.Jerome M. Gilison: *British and Soviet Politics: A Study of Legitimacy and Convergence*. Baltimore, The Johns Hopkins University Press, 1972.Leon Gouré, Foy D. Kohler, Richard Soll, and Annette Stiebold: *Convergence of Communism and Capitalism: The Soviet View*. Miami Center for Advanced International Studies of the University of Miami, 1973.

Relations between East and West have evolved in recent years under broad slogans such as peaceful coexistence or detente, which are mutually acceptable concepts. A third such conceptual umbrella, convergence, has been violently rejected by Moscow. In the West, however, the thought that bourgeois and socialist societies could slowly but inevitably converge has fascinated many political thinkers. Among recent writings about convergence, the three books under review are of particular interest: one is a scholarly analysis of the evolving theory; the second offers a comparison of the British and Soviet governments to assess the possibility of eventual convergence; and the third (and in the reviewer's opinion most important) presents a documented American portrayal of the Soviet view of convergence.

Wilfred von Bredow, a professor of political science at Marburg University, has undertaken an elaborate scientific treatment of concepts of convergence in the typical German academic manner, probing all possible aspects of the fusion of different political and economic systems.

The author delineates several hypothetical types or situations of convergence. The first two he calls illusory because they would depend on one of the systems accepting the other. The third pictures a situation which both systems would develop toward a new goal, involving a quasi-mutual transformation into a new form of society.

While at first glance this concept sounds somewhat naive, von Bredow finds it conceivable that the "natural law of an industrial society" could force the two inimical systems toward a structural rapprochement which might be called a "planned market economy." Under a fourth type of convergence, both systems would develop and move toward each other under the impact of industrial growth; however, they would stop short of merger and would rather become two parallel systems which were no longer antagonistic. They would differ in many ways quantitatively and qualitatively yet show certain similarities. (The French scholar Raymond Aron is said to believe in such a possibility.)

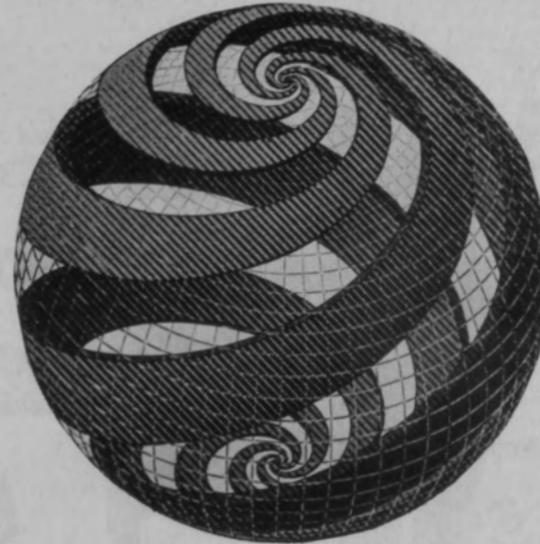
As von Bredow makes abundantly clear, the main factor that argues against any possibility of East-West convergence is Marxist-Leninist ideology. His analysis of the roots of Soviet ideological objections is particularly useful. In the Soviet view, any attempt at convergence would weaken socialism because it would tend to narrow down the basic conflict between capitalism and socialism and diminish the difference between a Marxist-Leninist and a bourgeois class state. Convergence is therefore anathema to Moscow.

By contrast, the ideologists consider that peaceful co-existence is in the interest of socialism and can help increase its strength. Peaceful coexistence, it is argued, does not lead to ideological promulgation and leaves intact the fundamental an-

tagonism between the two systems of government and society, even though they may achieve a measure of cooperation. Buttressing the Marxist-Leninist attitude on convergence is a belief that capitalism and imperialism are in a process of decline, although the capitalist states are still strong enough to strike mutually useful agreements with their adversaries. But such cooperation, it is insisted, in no way affects Marxist-Leninist hostility toward the whole fabric of imperialistic ideology, ranging from capitalist economics to "idealistic" philosophy and religion.

Given this implacable attitude on the part of the Communists, it is hard to see how East and West could advance toward a systemic merger without a revolution that would enforce convergence to one or the other at a terrible cost in human and material terms. For the time being, peaceful coexistence and detente thus appear to offer more realistic approaches to accommodation.

The comparative study, *British and Soviet Politics*, by Professor Jerome M.



Gilison of Johns Hopkins University, is a curious book. In comparing two political systems that are generally viewed as diametric opposites, the author tries to make a case for the existence of "underlying similarities" that could one day lead to convergence.

He submits that the "social and economic environments in these two countries are sufficiently similar to provide," as he puts it, "similar but not identical 'leads' on i.e., problems for the political system." While he acknowledges that the ideological superstructures in the two countries "are sufficiently different to suggest dissimilar solutions for the similar problems that confront the political systems," he nevertheless finds it conceivable that the USSR and Great Britain could eventually converge into a single type of post-industrial welfare state.

In asserting the "similarities" of the two systems, Gilison gives a new twist to the concept of legitimacy, relating it to success in governmental problem-solving in a way that supports his strained arguments. He also manifests an astounding inability—or unwillingness—to distinguish between Soviet pretenses and Soviet realities. For example, he compares the constitutional foundations of both systems; yet, as everyone knows, the 1936 Soviet Constitution is a document full of high-sounding principles that have never been enforced and that in fact have been deliberately ignored by successive regimes.

Similarly, the author claims that both the British and the Soviet peoples are ruled through "representative organs of government" and that the party in power is "the choice of the people and is responsive to the people's best interest, whether expressed or not."

These assertions are disturbing. The Supreme Soviet—the so-called parliament of the USSR—is widely acknowledged to function as a mere rubber stamp for the decisions of the Politburo, while the British Parliament is equally recognized for the enormously important and independent role it plays in the governmental structure. As for the party in power being the "choice of the people," citizens of the USSR have, of course, never had a chance to exercise a genuine political choice, and it is at least problematical whether a majority would support the regime in an open vote. There is only one party in the USSR—the Soviet Communist Party—and one may certainly question whether it rules in its own or the people's "best interest." Gilison also equates the stability

deviations from the one-party line hardly constitute or contribute to "a comfortable style of life" nor does the quest for fertilizer indicate that Moscow has abandoned its revolutionary goals.

Very different from Gilison's work is the eminently reasonable, well-researched and factual study jointly undertaken by Leon Gouré, Foy Kohler, Richard Soll, and Annette Stiebold. The work is organized in two parts, one presenting an analysis-in-depth of the Soviet view of convergence and the other providing back-up documentation from primary sources. Covering some of the same ground as von Bredow, the authors show that convergence is regarded by Moscow as a Western concept aimed at the "death of ideology" and at the transformation of the Soviet system into an "essentially open and consumer-oriented society."

In Soviet eyes, convergence takes on the coloring of an "insidious form of Western ideological subversion"—a new camouflage for anti-Communism—which would interfere with peaceful coexistence by trying to extend it into the "spheres of class relations and ideology." The very fact that convergence is considered possible in some Western circles is read as a danger signal of alien intentions to achieve a "softening or weakening of Communism," which in *Pravda's* words—constitutes a "slander against socialism."

The study outlines Soviet criticism of specific approaches to convergence by such scholars as John Kenneth Galbraith, Raymond Aron, Zbigniew Brzezinski, and Daniel Bell. The last author's work, *The End of Ideology*, is considered intellectual anti-Communism and is as disagreeable to Soviet party ideologists as—say—Walter W. Rostow's *Stages of Economic Growth*. The effort of several of the writers named to link the convergence theory with the possibility of mutual agreements in matters of military policy and armaments is condemned as having no "scientific justification." According to Soviet commentators, all convergence theories provoke the contempt of intellectuals in the USSR (a claim that disregards such notable exceptions as the scientists Andrei Sakharov and Peter Kapitsa).

How do such attitudes affect Moscow's conduct in the field of international relations and specifically Soviet-American relations? The authors recall the Soviet reaction to the "bridge-building" concept advanced by the administration of former U.S. President Lyndon B. Johnson during the 1960's—a concept that could have represented a first tentative and theoretical step toward convergence.

The Soviet scholar G. A. Arbatov, a leading Americanologist, quickly moved to demolish the concept on the ground that it could become "a platform for the initiation of subversive activity directed toward the destruction of the socialist commonwealth." *Kommunist*, the Soviet theoretical journal, called the notion of "bridge-building" a new form of "psychological warfare" and an interference in the internal affairs of the socialist countries. Thus, the least whisper of a possibility of convergence in the U.S. official posture provoked a strong rebuff from Moscow.

The Soviet attitudes outlined and documented in this careful study should open the eyes of people who, in a sincere desire to see East and West come to terms, have seized on convergence as an eventual solution to the fundamental antagonism between the two systems. The simple truth is that convergence is not now, and can never be, taken seriously by Moscow. The only mutually acceptable means of achieving rapprochement—and, on the other side of the coin, avoiding confrontation—are the ad hoc approaches represented by peaceful coexistence and detente.

The Rising Tide"...America's
fastest growing
freedom
newspaper"Winner of
Freedom Award—Hungarian Freedom Fighters Federation
Award Certificate—Freedom Foundation at Valley Forge

"America's fastest growing freedom newspaper," *The Rising Tide*, is gaining recognition in professional, scholastic, and diplomatic circles. Students, journalists, ministers, educators and national leaders alike have praised the *Tide* for its responsible and effective job. The *Rising Tide* began several years ago as an alternative to the over 800 underground newspapers with Marxist and Trotskyite and New Left leanings. Since then it has been a consistent advocate of an internationalist outlook to offset the myopic isolationism of extremists. The *Rising Tide* contains in-depth analyses of the forces vying for power in the Soviet Union, the Middle East, Asia, and Eastern Europe. Key questions in American foreign policy—detente, East-West trade, the future of our

alliances—are carefully considered. The cause of human rights has also been taken up by *The Rising Tide*, which often prints original samizdat material and keeps up with the dissident movement in the Soviet Union. And every issue offers explanations and critiques of Marxist and Communist ideology. The underlying premise of the paper is that the captivity of the human spirit so characteristic of Communist-dominated countries must be conquered. The paper, therefore continually addressing itself to the questions: "What is freedom? How can we create it? What is the responsibility of a free person? A free country?" The *Tide* is an acknowledged leader among journals critical of Communism and has been growing in popularity among those desiring a common-sense approach to international relations.

Please enter my TRT subscription for one year—26 issues. Enclosed is my check for:

\$7.00 \$4.00 (student)

Name _____

Address _____

City/State _____

Zip _____

Please send a complimentary copy of TRT to the enclosed list of names and addresses.

I would like to help support TRT. Enclosed is my check for _____ (which includes one year's TRT subscription).

I would like to sponsor the work of FLF. Please send me more information:

General (\$15) Student and G.I. (\$5)
(one year subscription to TRT included in all the above.)

All contributions are tax-deductible.
THE FREEDOM LEADERSHIP FOUNDATION INC.
P.O. Box 678, Ben Franklin Station, Washington, D.C. 20044

**FILL YOUR
INFORMATION GAP!****Subscribe to****The Rising Tide**

★ America's fastest growing freedom newspaper

★ Winner of Two National Awards

**A MASTERPIECE
OF POLITICAL
THEORY**

In one book you can learn what Communist theory is, what's wrong with it, and a unique counterproposal. Dr. Sang Hun Lee's years of study of Marxism-Leninism, plus deep thought about an alternative, has produced a momental work containing all you need to know about the basics of Communist theory.

READ AND LEARN

*What Marx valued and how it showed up in his economics

*How modern industry has disproved Marx's economic theories

*The law of Diminishing Returns—Do they really diminish?

*The fallacy of matter-created spirit

*The dialectic—is conflict an integral part of our world? The means to an end or the end itself? Is it a valid way to bring harmony?

*How Marx misperceived class conflict.

*What forces mold history?

*What causes progress?

Please send me

Communism: A Critique and Counterproposal

Name _____

Address _____

Send to: Freedom Leadership Foundation
2025 Eye St., N.W. Washington, D.C.
20006

Published by the Freedom Leadership Foundation \$5.00

**Anti-Confucius
Campaign**

(continued from page 4)

on force will perish" and "don't do to others what you don't want others to do to you." Chairman Mao firmly stood for the complete annihilating of the reactionary forces and the full expansion of the revolutionary forces, for "Carrying the Revolution through to the end," and refuted the reactionary Confucianist sermons that the reactionary forces must be preserved or else it would be "out of keeping with China's traditions." Chairman Mao sharply criticized the standpoint of a "Policy of Benevolence" of the doctrines of Confucius and Mencius, pointing out that to the reactionaries and the reactionary activities of reactionary classes, only dictatorship and definitely not a policy of benevolence must be exercised." (*Peking Review*, September 20, 1974, pages 9 and 10)

The Eight Points for Attention are:

1. Speak politely; 2. Pay fairly for what you buy; 3. Return every thing you borrow; 4. Pay for any thing you damage; 5. Don't hit or swear at people; 6. Don't damage crops; 7. Don't take liberties with women; 8. Don't ill-treat captives. (*Peking Review*, Sept. 20, page 10)

Communist words and Communist deeds alike strive to advancing Communist conquest. The ugly events taking place nationally and internationally confirm the danger. Now that Secretary of State Kissinger has warned that "Western Democracies may crumble and be replaced by authoritarian regimes, probably of Communist orientation" no vestige of an excuse for complacency remains.

When Jesus was approached by the Pharisees and asked for a sign from heaven, He replied: "When it is evening, you say, 'It will be fair weather, for the sky is red,' and in the morning, 'It will be foul weather today for the sky is red and overcast.' Oh! you hypocrites, you discern the face of the sky but can you not discern the signs of the times?" Matt. 16:2-3. Those words are appropriate for today.

The Communist danger embraces other perils confronting the country. Internal problems such as inflation, crime and corruption minister to the magnitude of the Communist threat. All problems must be met with a sense of urgency and a willingness to make the necessary sacrifice.

Christian Anti-Communist Crusade Bulletin
October 15, 1974